

legislation which will lead the way for other states, as Texas led the way for them a quarter century ago by creating the first Railroad Commission.



Remove the Cause.

New York Call, July 25.—To see a New Haven director in jail would probably delight the dear old ladies who inhabit the government offices at Washington—but the real government of the nation isn't going to let anything like that happen. Nor would it do any good if William Rockefeller and a bunch of his associates did go to jail. Putting men in prison is an archaic manner of dealing with such a situation as that presented in the trust problem. Some day, when officials cease to infest public office, but really occupy it for intelligent work, we shall stop fooling with our great problems as we do nowadays. * * * For the New Haven directors to do as they did was but the inevitable thing for them to do. Of course they combined many roads and of course they looted them to their limit. But they could have done none of those things if they hadn't owned the roads.

**RELATED THINGS
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**NOTWITHSTANDING WARS AND
RUMORS OF WARS.**

By James H. West.

Earth's night is waning! Beautiful and fair
The dayspring flashes gold across the deep.
I see the wailing nations cease to weep,
For War and Want Me wounded in their lair
And know their end approacheth. Stricken,—bare,—
Bewildered by the Day,—the selfish heap
Of woes that thrive in darkness take their leap
To escape the sunbeams netting in their hair.
At last man rouses, knowing Earth his Mother
Amplly provides for all her children's needs:
Means of exalting holds she for each one,
With woe to him who would oppress his brother.
Hail, humankind! more now than kings or creeds!
And every lifting forehead fronts the sun.



THE FULL STATURE OF MANHOOD

From The (London) Nation of July 18.

The historian who assumes that every period resembled the Napoleonic wars will get his view of mankind dangerously simplified and riskily foreshortened. The part which nationality plays as a motive in life varies from decade to decade and from one latitude to another. In normal times the average citizen of the civilized modern State is a buyer or a seller, an employe or an employer, a believer or a skeptic, a Tory, a Socialist, or a suffragist, nine times and even ninety-nine times, as against the hundredth moment in which he must realize acutely that he is an Englishman

or a German. It is this immense preponderance of interests and concerns at once wider and narrower than nationality which, to our thinking, renders any attempt to read the march of history in national terms abstract, false and even trivial. The great changes in human society of which we are aware, and the greater changes that we dimly divine, are all concerned with relationships that vary hardly at all with frontiers and only a little with climate. They are the relationships of employer and employed, of men with women, and of the dark races with the white. In these conflicts the brain and the will of mankind are largely absorbed today, and it seems to us that they must be wholly absorbed in them tomorrow. When a historian comes to us with the prophetic message that the real issue of today and still more of tomorrow is whether Britain or Germany shall possess the mastery of the world, we find ourselves merely bewildered.

The tragedy of the Napoleonic era was that at its outset both France and England, by mutual wrongs and blunders, were persuaded that safety could be reached only through supremacy. But the will to power is not yet the national passion, and the lesson of history is that only by untoward circumstances and the folly of statesmen does it ever for a period become the dominant motive with great masses of men.

Does a modern man, watching Serbs or Greeks celebrating victory among their own dead over the burned villages of Turks or Bulgars, while the press rings with mutual accusations of barbarity, seriously think that these peoples in that hour touched the summit of human achievement and felicity? To us a thinker who would persevere war for the sake of its rare heroism and selflessness seems to reason like a madman who would oppose the use of precautions in mines, because a catastrophe gives occasion for moral splendor. Nor can we grasp the morality which erects the will to power into the supreme or indeed into an allowable motive of human action. If men can only reach the full height of their moral stature by sating their will to power, the consequence follows that they can attain humanity only by denying it to others.

The cult of force and the worship of the will are not a possible faith for modern men.

The true futurism is busied no longer with the monopoly of power by the aristocracies of favored races. Its problem is the diffusion and equalization of power in a world where Labor and Capital, and Men and Women, have replaced German and Englishman, conqueror and subject.



If those Senators should prove that Columbia has to spend \$15,000,000 to get \$10,000,000 worth of justice, it would raise a nice problem as to who ought to be investigated.—Craig Ralston.