

conquest, we have already, in loss of life actual and prospective, abundant reason to condemn the imperialistic land-grabbing regime that has involved us in it.

Whether the courts of Ohio ever succeed or not in making out a legal case of crime against John D. Rockefeller's Standard Oil company, the fact of its criminality now stands confessed. For refusing to produce the books of the company, its secretary claims the privilege which all criminals are by law allowed. He pleads that "the books disclose facts which may be used against the Standard, tending to prove it guilty of offenses made criminal by an act of the legislature of Ohio," and that "they disclose facts and circumstances which may be used against" himself "personally as an officer of the said company, tending to prove" him "guilty of offenses made criminal by the act aforesaid."

Last week we referred to the attempt of President Harper, of the Rockefeller university, of Chicago, to draw the public school system into the Standard Oil monopoly net. Here are the facts: Mayor Harrison appointed a commission to revise the public school system. That was more than a year ago. One of the appointees was President Harper, of the Rockefeller university, who became chairman of the commission. The commission recently reported a bill, now before the legislature, the manifest object of which in one respect was to place the public school teachers of Chicago under Mr. Harper's domination. We refer here to that clause of the bill which would make the eligibility of public school teachers depend upon the report of a board of examiners, the majority of whom would almost of necessity be professors or other teachers in the employment of President Harper. Two of these examiners—there would be five in all—would be the superintendent of schools and one assistant superintendent, while the other three must be college graduates or have an equivalent educational training, and have

had at least five years' successful experience in teaching since graduation. As the language of the bill is here a little obscure, we reproduce it, so that our interpretation may be tested. It requires the examiner to "possess either a bachelor's degree from a college or university, or an equivalent educational training, together with at least five years' successful experience in teaching since graduation." Had the bill imposed no other limitation, this would have confined the choice of three out of the five examiners to professors or teachers in the Rockefeller-Harper university, and to public school teachers who were college graduates. Few other persons in Chicago have had "five years' successful experience in teaching since graduation" from a college. But the bill specified one other limitation, namely, that no person should be eligible as one of these three examiners if connected with the city school system. That would rule out public school teachers, and leave the virtual selection of Chicago teachers entirely to employes in the Rockefeller-Harper university. It will be seen that the bill was neatly contrived to make the public schools of Chicago another adjunct of the Standard Oil trust. The senate committee on education has wisely decided to return this bill with an adverse report.

Altgeld opened the speech making part of his Chicago mayoralty campaign with a broadside aimed at the administration of Mayor Harrison. Apart from his discussion of the question of municipal ownership of street car lines, the ex-governor confined himself on this occasion to administrative questions of purely local interest. And if the mayor expected to gain by declaring as he did before the Altgeld meeting that he would stand upon his record, he must by this time realize the weakness of his hopes. For not since the fall of the Tweed ring has an exposure of worse city administration been laid before a community. Since Altgeld's speech, the Chicago newspapers have not shown so much anxiety as they did before, to discuss

questions of good municipal government.

It is sometimes hard to tell whether statesmen are shrewd in diverting attention from questions they do not wish to discuss, or merely obtuse. This applies as well to Canadian statesmen as to the brand which the states produce. A case in point: Recently a delegation of single tax advocates waited upon the ministers of Ontario, and urged the adoption by them of the single tax policy. After the ministers had listened attentively for an hour, Mr. Hardy, the premier, replied. The subject was interesting, he said, though the government might not possibly agree with quite all that had been urged. Specifically, he thought—and this is the remark to which we call attention—that it would be unjust to let personal property go untaxed. The man with \$500,000, for instance, seemed to him a good mark for taxation. Et cetera. Surely, Mr. Hardy knows that it is the man with \$500,000 who now goes almost untaxed. Of all ineffective ways of taxing the rich, the personal property tax is most ineffectual. Can it be possible that a man of Mr. Hardy's well-known ability is ignorant of that?

The Kansas City Journal, which was established in 1854, and is therefore old enough to know better, denies The Public's contention that excessive exports tend to impoverish a country. Somewhat amusing is the Journal's confusion. It suggests for example that if we import into our own office "more type setting and editorial expense" than the sums we receive for exported papers, we will realize the fallacy of our reasoning. Import expense! Why, instead of realizing our fallacies, we should go crazy trying to strike a balance between "expenses imported" and papers exported, just as we should if we were foolish enough to try to reason out the effect of the pressure of an irresistible force against an immovable body. Since the Journal seems not to know the fact, despite its mature

age, we must inform it that expense is not an import, but an export. A man's exports are what he pays out; and expenses are certainly paid out.

The Journal's difficulty in this matter, aside from the mental confusion of its editor, lies in the fact that he supposes that for exports of merchandise, America is paid in gold and silver. If that were true The Public's contention would still hold good; for the gold and silver, being imported, would have to equal or exceed our balance of merchandise exports, or we should be playing at a losing game. But it is not true. We are not paid in gold and silver for our merchandise balance. On the contrary we export more of both gold and silver than we import. Since 1849, as the Journal may learn by reference to the treasury statistics, our exports and imports have been as follows:

EXPORTS.	
Merchandise.....	\$26,685,900,000
Gold.....	2,142,800,000
Silver.....	1,072,500,000

Total exports.....\$29,901,200,000

IMPORTS.	
Merchandise.....	\$24,836,500,000
Gold.....	1,141,100,000
Silver.....	541,700,000

Total imports.....\$26,519,300,000

Thus we find that during the 50 years beginning with 1849 and closing with 1898, our merchandise exports, our gold exports, and our silver exports have each exceeded the corresponding imports, and our total foreign trade has been as follows:

Exports.....	\$29,901,200,000
Imports.....	26,519,300,000

Excess of exports.....\$3,381,900,000

According to our theory that excess of exports is a loss. Does the Kansas City Journal count it as a gain?

How much more sensible than the Kansas City Journal, is the Washington, N. J., Star, though not so old. Here is its argument upon the same subject:

The popular conception of the "balance of trade" runs somewhat in this fashion:

A is a printer, B is a grocer. A sells B \$100 worth of printing. A buys \$50 worth of groceries from B. When a

settlement is made, B pays A \$50 in cash and the transaction is completed.

In the popular mind this \$50 in cash is the balance of trade in A's favor, the \$100 worth of printing is A's export and the \$50 worth of groceries is A's import. Now A, it is said, has bought more than he sold—he has exported more than he imported. Is this true? Let us see:

A has exported \$100 worth of printing. This represents the actual cost of production to A plus his profit, which we will assume is \$20. In other words, if a fire were to destroy the printing before it left A's hands he would consider he had lost \$80. Hence A's actual exports were \$80 in printing.

A's imports were \$50 in goods and \$50 in money, making \$100 in all. As his exports were \$80 and his imports were \$100 he is ahead just his profit—\$20. But the popular theory says a nation's exports must exceed its imports or the nation loses. Here we see that A's imports exceeded his exports and the printer was \$20 ahead. If it were not so, A would lose and finally cease to do business. It is so with international trade; and Uncle Sam can no more be said to be doing a good business when his imports are less than his exports than the printer A would be if he sold \$100 worth of printing for \$50.

FETICH WORSHIP.

The tendency to represent principles by symbols began with the race, and will doubtless persist while the race lasts. It is as natural as breathing. By this means, spiritual realities which might otherwise be to mortal knowledge mere abstractions, are made visible and tangible.

Symbolism, however, is not the truest mode of giving material form to abstract principles. Nature herself supplies the true one. All that we see or feel in nature—sunshine, air, water, trees, animals; all that art applied to nature produces for the further or better gratification of our desires—clothing, houses, food, machinery, books, pictures, statuary; all that we do in satisfaction of natural impulses—eating, working, playing, sleeping, bathing—are material expressions of principles; of principles that we may call moral, mental, abstract or spiritual, as suits us best. What we call them is of little moment. The vital thing is that they themselves are eternal verities.

They are verities, too, that project themselves into the realm of matter in the material forms to which we have referred. Without them, these

forms could no more exist than could reflections in the mirror without objects to be reflected. No mere accidental analogies are these forms. They express or manifest different phases of eternal truth, much as fruit expresses or manifests the vital forces of the tree that bears it. And as the invisible and intangible forces of the tree become manifest and distinguishable to us in its fruit, so does invisible and intangible truth become manifest, distinguishable, apprehensible, in the phenomena of material nature which it projects. It is because these phenomena are expressions of principle, because they correspond naturally and necessarily with the respective truths they interpret, that they offer the truest mode of making abstract principles visible and tangible.

Nevertheless, artificial and arbitrary symbolism serves a great purpose in giving material expression to abstract principles. The spiritual significance of natural phenomena is not obvious to all. There is a logical philosophy there which requires maturity of mind as well as openness of heart to appreciate it; and where that is lacking, arbitrary symbolism may become a substitute for natural phenomena as an interpreter of what lies beyond. Arbitrary symbolism may, therefore, and in fact it does, serve the useful purpose of stimulating many minds to a recognition of the reality of abstract truth. It is thus in some sort a primer of spiritual knowledge.

The fraternity of free masons affords an example of the inculcation of moral principles by means of arbitrary symbolism. Between immortality and the sprig of acacia, between uprightness of human conduct and the mason's plumb, between morality and the mason's square, between the principle of human equality and the mason's level, there is no natural relation. The one does not produce the other. This is arbitrary symbolism and nothing else. Yet by means of such symbols, principles that might otherwise seem to be without form and void, are taught, perceived and felt.

So, only in a broader spiritual field, it is with religious worship. To inculcate principles, arbitrary symbols are adopted. Images have been set up