

between church people and others, but between the churches themselves. When churches are exempt from taxation, rich congregations are favored in far greater degree than poor ones; and the members of poor ones have to help make up the difference.

One of the Washington correspondents has discovered in the record of American exports and imports from the beginning, what he naively calls "an interesting showing of stupendous prosperity." According to this exhibit, the people of the United States, from the adoption of the constitution to the present time, have exported more than they have imported, to the amount of \$972,241,493 in merchandise, and \$1,460,473,261 in gold and silver—an aggregate excess of exports of \$2,432,714,759. That is called "stupendous prosperity"! But in what does the prosperity consist? If we have sent out more than we have taken in, for a century, it can hardly be argued that a debt has been accumulating abroad in our favor. For if our foreign debtors do not balance accounts in a hundred years, but "get into us" in that time to the lively tune of \$2,432,714,759, we have no reason for ever expecting a settlement. And as to having the balance paid to us in gold and silver, why, of gold and silver as well as of merchandise, we have been sending away more than we have been getting back.

The truth about our exports and imports is that our excess of exports goes largely to pay dividends, interest and rents to foreign owners of American stocks, bonds and lands. Instead of implying that we are growing prosperous, our excess of exports goes to prove that we are being drained. For 100 years our wealth has been flowing to Europe in a steady stream at the rate of nearly \$25,000,000 a year in excess of the return stream; and our business men tell us that therefore we are prosperous! If this indicates the quality of business brains, it is not strange that 95 per cent. of our business men fail every generation. Men

who think that they prosper by their outgo instead of their income might be expected to fail.

It is observed in Washington official circles that a strong sentiment in favor of annexation to the United States is spreading through Cuba. Washington official circles would be the most likely place for observing the Cuban pulse in such a matter. Let us hope, though, that the Manila method will not be adopted at Washington for promoting the Cuban sentiment.

THE MENACE OF HERRONISM.

In George D. Herron, professor of applied Christianity at Iowa college, plutocracy recognizes a dangerous character. He says too much, writes too much, thinks too much, and worse than all else stimulates too much thought among the impoverished people. Therefore plutocracy sets out to silence him.

Before we speak of this in detail, however, let us stop to explain what we mean by "plutocracy." We do not mean the rich merely because they are rich. It is quite possible for men as rich as Croesus to be democrats; and it is certain that there are men as poor as Job's turkey who are plutocrats. Plutocracy means not the rich class, but government by or for the rich; and he is a plutocrat, be he rich or poor, who gives aid and encouragement to that idea of government.

It is, then, not to the rich that we allude when we say that plutocracy has set out to silence Prof. Herron. Far from it. There are among the rich those who sympathize with his work, just as 19 centuries ago some of the rich stood by the Carpenter whose message Herron bears. But rich men who regard their wealth as giving them authority to govern, in state and college and church, together with a host of middle class and even impoverished worshipers of wealth, do fear the effect upon disinherited mankind of Herron's searching moral probe and his bold social diagnosis. It is to them that we refer. They are the plutocrats who aim to silence him.

For more than a year plutocratic

efforts have been made to oust Herron from his chair in Iowa college. The ostensible reason is that his theories of Christianity as applied to modern life prevent graduates of the college from getting employment as teachers and preachers, and consequently deprive the college of student material. This, however, is evidently only a pretext. The real reason comes now and then to the surface like a whale to blow. Prof. Herron's teaching in the college discourages plutocratic rich men from making endowments. It is lack of endowments and not of students that gives offense. The fact that Iowa college is the only western college of wide repute which is under no obligations to mammon, is felt as a blemish. It is in truth a glorious distinction.

Some idea of what it is in Prof. Herron's teachings that so disturbs the placidity of plutocrats and staves off coveted endowments, may be derived from a Chicago episode of the past week.

Herron had been invited to supply the place temporarily of Rev. Dr. Thomas before the congregation of the People's church, which meets Sunday mornings in McVicker's theater. Dr. Thomas is a man of liberal ideas, a democrat in the fundamental as distinguished from the party sense, and a religious as distinguished from a pietistic preacher; while his congregation has regarded itself and been regarded as devoted to the truths of Christianity rather than the pretenses of churchianity.

Meetings of this congregation, filling the large theater, sat under all the sermons that Herron preached. The congregation was not only satisfied; it became enthusiastic, as all audiences do that surrender to the persuasiveness of Herron's arguments and the charm of his oratory.

But on the last Sunday but one that Herron was to supply Dr. Thomas's place, he made some of his offensive applications of Christian principles; and upon the demand of one aggressively plutocratic trustee, seconded by others of the subservient type, he was forbidden to complete his engagement with Dr. Thomas.