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REVIVING OUR MILITARY POLICY.

Word that Secretary Daniels favors construction of additional submarines for the United States Navy and that Secretary Garrison will urge upon the Administration the necessity of a more virile military policy makes it clear that the lessons of the great European struggle are not to go wholly unheeded. It is well that we should profit. Having a peaceful temperament, the product of long peace and isolation from the hotbeds of armed conflict, the American people have grown indifferent to preparedness for a possible serious conflict. Success in the few minor wars we have had to face has tended to blind us to our inability to defend ourselves should the necessity arise.

The peace idea is an attractive one. Every optimist must feel that one day the human family will put aside the barbarous practice of holding periodical debauches of slaughter. But that time is not yet, nor are the prospects especially pleasing for its early arrival. There are a number of adjustments yet confronting the world which the old arbiter of armed strength may be called upon to settle; and the United States, of course, cannot afford to disregard conditions as they really are. Hence, while holding the ideal of peace strongly in mind we must be prepared for eventualities, even though the clouds of trouble do not loom ominously upon our horizon at the present time.

Secretary Garrison's declaration for a more virile military policy strikes at a far greater need than that of additional submarines. In naval strength our needs as a nation are fairly well met. Contemplating any nation with which we might become embroiled, it must be conceded that the United States Navy could give an excellent account of itself. Despite the activities of misguided peace propagandists, reactionaries and pork-barrel statesmen, we have managed to keep the Navy abreast of the times and a force to be reckoned with among the navies of the world. Addition of a few submarines will be in line of continuing the policy of naval preparedness. The submarine has proved itself a machine of war to be reckoned with and the United States cannot afford to ignore the lesson even though we do learn it at rather a late hour.

In the matter of military strength our greatest shortcoming is found. We have neither army nor means of getting one at the present time. True, we have a sort of National police force which we dignify with the title of United States Army, and an indifferent citizen soldiery which we call the National Guard. But neither of these, nor both of them, could be utilized immediately for effective field operations on a large scale. Taken regiment for regiment, these troops may be compared with the best in fighting qualities, but they have not been moulded into those larger organizations which are necessary in war on a large scale.

For trouble with a fourth-rate country such as Mexico our military force would dominate the situation easily and quickly because of the capacity of the smaller units. In war with a first-class power the same troops would be at sea for the reason that they have had no training in team work on a large scale. Where two American regiments might be counted upon to hold their own against three regiments of an efficient enemy, two corps of American troops might not be able to cope with one corps of a thoroughly prepared and trained army.

In short, while there is nothing wrong with our fighting qualities, everything is wrong with our military policy. So far organization into larger units has not passed the paper stage. Our divisions and corps are merely figments of the military imagination. Divisions and corps do not drill or maneuver together. In fact they never get together and in event of war we would be compelled to weld them into a haphazard fighting machine and let them learn the lessons of team work on the firing line.

It is a sad fact that the pork barrel is largely responsible for this condition. Our small Army has been looked upon by a majority of American Congressmen as a medium for exploitation rather than an instrument for National defense. In order that this community and the other might sell supplies to soldiers the Army has been kept scattered to the four winds, a condition that was made necessary in the beginning by Indian troubles. Even today all efforts at concentration into strategic camps are bitterly resisted by pork-barrel Congressmen.

As to the National Guard, it has worked under bitter discouragement. The public has given it little sympathy or support and the men in this service have devoted their time to the service at great personal sacrifice. Secretary Garrison has indorsed the stand that the National Guard must be taken more firmly in hand by the Government and given at least a small rate of compensation, which will enable the development of greater efficiency and discipline. It may be said that no extraordinary effort is required to develop what soldiers we have into a capable first line.

When we have made the most of Army and National Guard the United States will be poorly enough prepared for a serious war. These organizations would provide no greater force than 250,000 men, even when brought up to full war strength. For a greater force raw levies must be called upon and these men cannot be sent to the firing line for many months after the outbreak of trouble. An extension of the reserve army would therefore seem to be necessary, since the public mind is set against a large standing army. A virile military policy must provide for this need and lay the foundation for a sufficient force of trained men to hold in check an aggressive foe until a sufficient time might elapse for us to convert additional forces of raw levies into soldiers.

PROPHETS AND FACTS.

Astrologers are a class of men who pretend to learn the future by studying the stars. They have a set of diagrams and rules by which they derive their imaginary lore from the relative positions of the heavenly bodies. Aided by these fanciful precepts, they boast that they can predict the deaths of great men, foretell wars, prophesy earthquakes and in a general way give timely notice of the course of events.

Their false science is very old. In the early days of Christianity it flourished thriftily in the Roman Empire. The great Austrian General Wallenstein was a devoted believer in it. Napoleon had more or less faith in the stars. Many other great men have been inclined to put more confidence in astrology than there is any ground for. Its so-called "facts" contradict the most elementary discoveries of astronomy and geology. Its deductions have nothing whatever to justify them but the impudence of its professors. Astrology is probably the best surviving example of pure charlatanism in the world. Or, if one prefers a shorter word, it is unqualified humbug.

Still it has many devout disciples, and the astrologers in various parts of the world publish a great many almanacs in which they foretell, according to their lights, the events of the coming year. One of those for 1915 was published as early as last August. Its predictions about public affairs are naturally a little disconcerting in the face of what has really happened since that date. It has not a word to say about the great war which was breaking out on the very day of the almanac's appearance.

The name of this instructive volume is "The Prophetic Messenger." No doubt it is as genuinely prophetic as any other publication of the sort, but what an imposition upon the credulity of the world it is. The only predictions which any human being can make are those which are derived from the formulas of exact science. By this means the position of the heavenly bodies can be foretold for thousands of years ahead, but there is no science which can utter a solitary dependable word about the future course of human events.

RELIGION AND CHILDREN.

Some investigations made not long ago by Sidney Webb, the English sociologist, bring to light a curious connection between religious belief and fecundity in human beings. He has found that members of the Catholic Church can be relied upon to bring more children into the world than Protestants. This is true in Ireland, in backwoods English villages and in Canada. There is no place in the world that Mr. Webb finds where it is not true. Protestants are everywhere, for some occult reason, producing fewer children year by year, while members of the older church keep up to their primitive standards with very little change. The facts seem to indicate that Protestants, taking the world over, are not bringing forth children enough to keep up their relative numbers, so that both in the United States and in other countries they are falling behind. Naturally the most prolific portion of the population has the best chance of occupying the whole country in the long run. If the Protestants do not produce children enough to hold their own the Catholic must possess the land in the course of time. This is as certain as mathematics.

It would be instructive to learn just what it is that prevents the Protestant peoples from multiplying. Some say it is their superior civilization. But a civilization which is bound to end in self-destruction can hardly deserve the adjective "superior." There is nothing really superior in sterility and decadence. Others say that it is pure self-love which causes the Protestant nations to be relatively childless. The inhabitants have become so fanatically enamored of luxury and pleasure that childbearing is not tolerated. Its pain and inconvenience frighten the Protestant women from their obvious duty to the world, we are told.

Whether any of these explanations are true or not, it is a curious fact that Protestantism and race suicide should seem to be intimately connected.

RIGHTEOUS WARS.

Colonel Roosevelt continues to argue valiantly for what he calls "righteous wars," in the New York Times. If he cannot get a righteous war he will do his best to put up with a righteous peace, but evidently nothing which is not "righteous" in some aspect will satisfy the bellicose and pure-hearted Colonel. He thinks the arbitration treaties lately concluded by our Government are "absurd," but concedes that they may amount to something a trifle better than "harmless bleating." He is worried, however, by the question what the United States would do if some warlike empire should obtain the mastery in Europe and then proceed to encroach upon the shores of North or South America.

Colonel Roosevelt does not mention the Kaiser specifically, but clearly he has that enterprising potentate in mind when he makes these timorous speculations. If Germany should come off victor in the war we may feel pretty certain that the Monroe Doctrine, that dearest of all our National idols, would receive no more consideration from William than the cathedrals at Rheims and Antwerp did, if it ever obtruded across his path. He does not seem to be a man who pays much adoration to any idols except his own.

What should we do if some victorious European warrior were to descend upon us with a great fleet and army? There is talk everywhere now about the reinstitution of the old Roman-Germanic Empire. The hope of that venerable realm was world-wide dominion. It contended with the Pope for the absolute rule of the world and lost out, but if it had not been for the more than imperial genius of Hildebrand and one or two more Popes it would have won.

Today no Hildebrand sits on the pontifical throne and William the Kaiser appears to be fully as ambitious as ever Frederick Barbarossa was. Excommunication would not stay his conquering legions. What would stay them if they should direct their arms against this country? World-wide empire today must include the United States or else it would be a mere name without substance. Any potentate who aspires to re-establish the old Germanic domination necessarily contemplates the conquest of the United States. If he began to carry out his plans, what should we do, submit or resist?

TWIXT EASE AND DUTY.

Mexico continues to unroll its endless panorama of war and internal discord. One military dictator is no sooner driven from his seat than rivalry springs up among the leaders of those who have expelled him. The military convention seems to have fallen under the influence of Villa and Zapata and has chosen Gutierrez as provisional president, but Carranza holds off from recognizing him. A new war for supremacy between the Carranza and the Villa-Zapata faction threatens and the only hope for peace appears to be the final triumph of some dictator of the Diaz type who can make his will supreme through the terror inspired by his legions.

What has either the United States or Mexico gained by our refusal to recognize Huerta, by our indirect aid to Carranza and by our watchful waiting for the triumph of the latter? Our citizens have been murdered and plundered, or compelled to flee from Mexico. We are no nearer the attainment of our goal—the establishment of constitutional rule in Mexico—than ever. One unconstitutional ruler promises to succeed another by the triumph of brute force, which alone constitutes the title to rule in Mexico. The half-civilized or wholly barbarous Indians and halfbreeds regard their constitution as a mere "scrap of paper." If Carranza or Villa should triumph in war, shall we refuse to recognize him and shall we watchfully wait for his overthrow? If we do, we may continue our waiting until Mexico, as an organized, responsible nation, is entirely destroyed and has wholly relapsed into primitive savagery or has been reduced to order by another nation, stronger and more courageous than our own.

The American people have such a rooted repugnance to an armed occupation of Mexico that they have patiently awaited the fruits of the waiting policy, hoping against patent facts that those fruits would be good. There has been in their minds, however, a growing doubt that it could bear any fruits except continued and worse disorder. This doubt is ripening into a conviction that either we must leave Mexico to settle its internal troubles in its own way or we must step in and settle them in our way. We would gladly avoid the latter alternative, but the conviction is growing that the policy of watchful waiting combined with ineffective meddling, rather than aiding us to avoid it, is bringing nearer the day when we shall be compelled to adopt it.

By our extension of the Monroe Doctrine we have assumed a responsibility to the civilized world for the good conduct of American nations toward other nations. Our veto on European intervention has imposed upon us the duty so to shape our policy that these nations shall not give occasion for Europe to intervene and, in case that policy fails, to intervene ourselves. Should the latter contingency arise, we shall be shirking our duty if we fail to step in. We shall be put in unenviable contrast with Great Britain, which, when Belgium was attacked, promptly answered what she considered the call of duty, not considering the tremendous cost when honor was involved. Unless we change our policy toward Mexico, we may soon be driven to choose between the more arduous, the more costly, but the honorable course and the easier course of inaction which would bring undying shame upon us.

BLAMING IT ON THE WAR.

Any allusion to business depression or financial derangement is met nowadays by Democrats with remarks to the effect that the war did it. When the cream was stolen, the explanation usually was: "The cat did it." Now that the cream has been taken off our National milkpan and only skim-milk remains, the Democratic explanation is: "The war did it."

Facts presented by the Administration itself show that the war did not do it, for it was done before any person except those in innermost secrets of the European powers knew that there was to be a war. It was done before the assassin fired the fatal bullet which set Europe aflame. The worst that can be said of the war in this connection is that it aggravated a condition already existing and produced by causes having no relation to the war.

The authors of the Underwood tariff promised that it would increase exports, expand our foreign trade and improve business conditions generally. During the fiscal year, 1914, the Underwood tariff having been in operation for the last nine months of that year, our exports decreased by about $100,000,000 and our imports increased by about $80,000,000. We sold less goods abroad under a tariff which was to enable us to sell more, and we bought more goods abroad of the kinds we are best able to produce.

This alone would have checked the flow of wealth to us and might have turned the stream the other way. That tendency was increased by weakening of confidence among foreign investors in our securities, dating from the triumph of the Democratic party in 1912. They sold back to us large quantities of our securities and took our gold in payment. Our own investors also lost confidence in our securities and ceased furnishing capital for construction of new and expansion of old industries. Business depression and a vastly increased percentage of unemployment among workingmen was the result. In the fiscal year 1914 we paid for a Democratic Administration by exporting $24,638,419 more gold than we imported. That is the net adverse balance in our dealings with other nations.

We were growing poorer and had already been reduced to poor condition for the crisis of a great war by the Underwood tariff and by the threat of further disturbing legislation. Although the new tariff reduced the cost of luxuries, we were less able to buy them, for we imported much less. In the fiscal year 1914 compared with 1913 we imported nearly $18,000,000 less in works of art, over $1,500,000 less in automobiles, over $500,000 less in hand-made lace, nearly $1,500,000 less in embroideries, about $800,000 less in fine porcelain, nearly $4,000,000 less in feathers and plumes, over $8,000,000 less in fine linen, $2,500,000 less in furs, over $500,000 less in ivory, over $16,000,000 less in precious stones, over $500,000 less in spices, $400,000 less in spirits and wines, $8,000,000 less in coffee, over $1,000,000 less in tea, nearly $900,000 less in tobacco and over $1,200,000 less in cigars and cigarettes.

While we economized in purchase of foreign luxuries we also economized in necessaries by buying more of the cheapened foreign article in place of the domestic article. We increased our imports of cattle, horses and other animals by over $15,000,000, breadstuffs nearly $20,000,000, clocks and watches over $800,000, cotton goods $6,600,000, fishery products $3,400,000, fruits $5,000,000, glass $1,500,000, rubber goods $250,000, cutlery $800,000, leather nearly $5,000,000, gloves, shoes and manufactures of leather nearly $7,000,000, butter from $504,090 to $1,753,461, cheese $1,800,000, oils nearly $9,000,000, paper nearly $6,000,000, vegetables nearly $2,800,000, wood, timber and their products $600,000, wool $17,600,000 and woolen goods nearly $18,000,000.

Exports of the very commodities which we should sell abroad in larger quantity, if the Underwood promises had been fulfilled, have decreased very materially. Just as examples, we exported $8,500,000 less agricultural implements, nearly $45,000,000 less breadstuffs, $4,000,000 less railroad cars, over $2,000,000 less cotton goods, over $5,000,000 less fruits and nuts, over $6,000,000 less leather and its manufactures, over $7,500,000 less meat and dairy products and over $12,000,000 less wood, timber and timber products.

We not only bought more and sold less, but we bought more of the commodities we are best able to supply ourselves and we sold less of the articles of which we have most to spare and in producing which we boast that we excel. It would be ludicrous, if less serious, that the United States should increase by millions its imports of livestock and breadstuffs. This is the record of the country which believed it could feed Europe.

A BUDDHIST SCHOOL.

In the October number of the Hibbert Journal there is a curious account of a holy Chinaman, Yuang Chwang, who made a pilgrimage from his own country to India many centuries ago to learn the intimate lore of Buddhism. The journey, which took place in the year 629 A. D., was exciting and perilous. Nothing but Yuang Chwang's extreme sanctity and the consequent favor of the heavenly powers saved him from destruction time and again as he proceeded on his way. On one occasion the boat which bore him toward his destination was captured by pirates who belonged to the hideous sect that worshipped the Goddess Durga with human sacrifices. Yuang Chwang, on account of his evident importance, was chosen for a victim. His hands were bound and he was stretched upon the altar of the goddess ready to be slain. But during the preparations he had been diligently praying for his captors. The powers above sent a storm to preserve their faithful servant and the breaking branches of the trees, the terrific thunderbolts and blinding lightning so impressed the pirates with his holiness that they set him free and begged his blessing as he departed on his way.

We could tell of other pleasant experiences which befell Yuang Chwang, but space forbids. In due time he came to Nalanda, the great seat of Buddhist learning in India at that time, and it is of this we really wish to speak. The ground where the university stood was purchased by 500 merchants and presented to Buddha himself some 1100 years before Yuang Chwang undertook his pilgrimage. Other millionaires dying in the odor of sanctity, or wishing to purge themselves of the odor of sin, gave new endowments from age to age so that in Yuang Chwang's day the university was extremely wealthy. It compared favorably in this respect with some of our own American institutions. Neither Stanford nor the University of Minnesota could outshine it on the financial side. At the time of Yuang Chwang's visit it had 10,000 students, a fairly respectable enrollment. Columbia has just about that number this year, including the Summer school students. The University of Nalanda had no Summer school. Indeed it is Summer the year round in that enchanted land and the classes kept on without any vacations.

The remarkable point concerning the University of Nalanda was its unfettered freedom of teaching. We doubt whether there is anything to compare with it in this land of liberty and light. What university have we where a dozen different sects can and do all teach their conflicting tenets without a solitary jar? This was done at Nalanda, though instead of a mere dozen sects there were more than a hundred. Buddhism began, like Christianity, as a rule of practical life. It had no metaphysical doctrines and no particular organization. Buddha laid down some very simple rules for living the holy life. He called them "the way," meaning that if a person followed them he would in the course of ages escape from the curse of existence and pass into Nirvana, or nothingness. The primitive Buddhists had no theory about God, the soul or future life, apart from the belief that rebirth was a curse to be evaded as soon as possible. They were pretty desperate materialists. But in the flow of the centuries blank materialism proved unsatisfactory to many devout followers of Buddha. They, accordingly, acted just as the fathers of the Christian did centuries later. They took from the surrounding infidels the tenets which they supposed were needed to round out their faith. Christianity gleaned from the Greek philosophers many a gem of theology which we need not specify here. The Buddhists gathered from the Brahmins, a much older sect than they, the doctrines of Karma and a universe of mind.

Karma means "deed." It signifies in Buddhist faith that a person's deeds determine his destiny as he is born and reborn down the ages. In this way Buddhism fell into two principal sects. One of them clung to the original materialistic faith. The other adulterated their creed with a mingling of these Brahmanistic speculations. Some admitted more of them, some less, just as some early Christians absorbed a good deal more than others from pagan philosophy and ritual. In this way the two primitive sects of Buddhism broke into a hundred or more. But they all dwelt together in perfect harmony at the University of Nalanda, each teaching his own tenets and nobody quarreling. Was such a spectacle ever seen in the world before or since? Imagine two Christian sects holding forth at the same university and always keeping the peace. Professors of our religion have fought bloody wars over smaller matters than the difference between any pair of these kindly Buddhists. The explanation of their wonderful harmony turns out to be incredibly simple. In spite of their theological differences they all clung faithfully to the practical precepts of Buddha. He had taught them how to live peacably in the world together. They obeyed his rules and peace did not depart from among them. Far as their wits might wander in search of the unattainable in metaphysics they kept their feet on the solid ground of the practical.

It is only when men lose touch with reality and begin to soar in the air that they think it worth while to fight over their speculations. Suppose every Christian had put the plain, practical teachings of the Master above his own theological dreamings. Is it conceivable that Europe would now be wallowing in blood and misery?

HOW WE ARE WHIPSAWED.

The Pacific Coast lumber trade is being whipsawed by Canada and the Democratic party. When the Underwood tariff was passed, British Columbia prohibited the export of logs in order that they might be made into lumber on the other side of the boundary and in that shape exported to this country free of duty. But the foreign market for lumber was almost killed by the war and the United States could not absorb all the lumber which British Columbia mills could produce. A surplus of logs accumulated, and British Columbia lifted the embargo on exports in order to keep the loggers busy. This action dumped 250,000,000 feet of British Columbia logs on the market in the United States.

These facts were stated by Representative Johnson in the House, and Representative Townsend inquired:

> What became of those logs when they came over the line into this country? Were they not manufactured in this country and wages paid here for doing that?

Mr. Johnson replied:

> That is easy to answer. Before those logs came, the manufactured products of our own logs were shipped clear across the country right into the district of the gentleman from Alabama (Mr. Heflin), to the retail yards down there and to other South Atlantic points. We pay the freight and throw in the logs. Why, Mr. Chairman, we are actually shipping fir doors, made in the County of Chehalis, State of Washington, in the farthermost northwest corner of the United States, diagonally across the whole United States and selling them down South for a few cents less than what the Southern pine door manufacturers sell their product for. We do it simply to keep the wheels going round. The consumer is not benefited a penny.

The American market is thus used as a convenience by British Columbia under the beneficent Underwood tariff. When that province can sell lumber, it prevents logs from crossing the boundary. When it cannot use all its logs, it dumps them on us. No act of the Dominion Parliament or of the provincial Legislature is necessary; an order in council does it. Under this beautiful arrangement, British Columbia keeps at least its logging camps busy, while American mills are glad to saw Canadian logs and sell them without profit, merely to keep the wheels turning.

That is a beautiful example of the way in which other nations "work" our tariff to their advantage. It is a sample of the Democratic brand of prosperity.

ALL IS ONE.

There is an old theory that mind is made up of atoms. Each of them is supposed to contain a small fragment of mentality, consciousness, will and so on. The union of countless mind atoms forms the immaterial part of a human being. Herbert Spencer was one of the thinkers to whom this theory appeared probable. He based his psychology upon it. Many others would probably adopt it if they could conceive how isolated mind atoms could be welded together into a continuous consciousness. How can the states of consciousness within one atom be transferred to another? This question never has been answered and perhaps never will be. But an answer can be suggested from the analogy of physical atoms. These minute particles of matter are entirely independent of one another, to all appearances at least, but in some way they are bound together into a body with limbs and organs which is perfectly capable of acting as if it were an indivisible whole instead of a congregation of distinct atoms. It appears, therefore, that however difficult it may be to conceive of atoms merging themselves into a unity the thing actually happens in fact. There are many conditions which we know to be true but which we cannot explain.

Recent experiments with the X-rays seem to indicate that the atomic theory is of far more extensive application than has been supposed. Not only does it probably apply to mind and consciousness but also to energy itself. Nobody knows just what energy is, but we know a great deal about it. The laws by which it is transformed from one state to another are perfectly familiar to scientific men, and so are a great many of the different guises in which it manifests itself. But knowing facts about a thing is not by any means equivalent to knowing the thing itself. In spite of all the study that has been expended upon it, energy remains a mystery and perhaps always will. No doubt, everything that exists can be resolved into energy. Bodies, for example, even the most solid of them, are nothing, as far as our experience goes, but a set of impressions upon our senses and these impressions, as Herbert Spencer and others have shown, are only forms of energy. So that the entire external world resolves itself into this subtle and mysterious entity.

The X-ray experiments to which we refer indicate that the energy which they involve is transmitted in the atomic form. The rays themselves are a kind of wave motion, which of course is continuous, but the energy is a different thing from the waves. It is emitted apparently in granules or atoms so that its ultimate nature seems to be very much like that of matter. This discovery leads to some interesting considerations. Haeckel long ago taught in the "Riddle of the Universe" that the immaterial and the material worlds are at bottom identical. Energy, he argued, is nothing but a form of matter and matter is a form of energy. Nor would he admit that what we call psychic entities are essentially unlike the material. To the great German thinker it seemed probable that mind and matter were both emanations from some fundamental substance which contained the qualities of each and perhaps did not bear much external resemblance to either. As long as energy was thought to be continuous while matter was atomic, or granular, in its nature, Haeckel's theory was not very convincing, but now that energy is found to have the atomic structure its likelihood is greatly increased. If it turns out, as Herbert Spencer believed it would, that mind is also atomic there appears to be no insuperable obstacle in the way of a complete monistic theory of the world. We may unite with the new thought disciples and say that "all is one and one is all."

The fundamental substance which Haeckel's theory requires is not necessarily materialistic in the gross sense of that word. Indeed, it is quite likely that there is no such entity as "matter" in the common, ignorant meaning. We dare say it is all an illusion. The vulgar mind interprets its sense impressions as something solid and enduring in the external world, but it has very little warrant for doing so. What there may be in the external world neither the vulgar nor the learned have any way of finding out. The best that any of them can do is to affix some interpretation to the impressions of sense and perhaps the most illiterate is as likely to be right as the most profound scholar; but on the other hand he is not any more likely to be right.

It is interesting to notice how the course of modern investigation leads us back to the speculations of Spinoza, the great Jewish philosopher. Haeckel's notion of a basic substance which produces everything is a mere modification of Spinoza's thought without any improvement in it. The Jew of Amsterdam frankly called his fundamental entity "God." His notion was that God manifested himself under the two forms of the material and the immaterial thought. Spinoza did not give them these names. He called them "extended substance" and "thinking substance," but it came to the same thing. The point is that the world was to him at bottom a unity and not a duality. The resolution of both mind and matter into a granular structure by modern science recalls another great philosopher, Leibnitz, who taught that the universe was a congregation of "monads." Each monad, though infinitesimally small, was a thinking creature as well as an atom of matter and the aggregation of them made up both the mental and the physical world. Leibnitz managed most ingeniously the difficulty which we mentioned in connection with Herbert Spencer's psychology. How does it happen that these isolated and unrelated beings, the monads, or atoms, act harmoniously and unite into wholes which seem to be absolute unities? Leibnitz replied that they were "timed" to act thus by the infinite Creator. Granting such a Creator, there is no philosophical difficulty which does not yield to his benevolent intervention.

Just what improvement has the elimination of Huerta brought in Mexico? The Administration exerted extreme measures, including the sacrifice of nineteen American lives, to force Huerta out. Yet the situation has not changed for the better. In fact, it gives every evidence of growing worse. The malcontents are as far from harmony as ever, Mexico has two presidents at the present moment, and Carranza strikes us as less capable than Huerta for the task of preserving order in the federal district and protecting the lives of foreigners.

The expansiveness of public libraries is an encouraging sign of the times. Long ago they began to put new life into the public schools. Now they are stretching tentacles into municipal departments and making the dry bones rattle. There is scarcely a city in the Union where the libraries are not felt as a power for progress.

The war is certain to lull during the Winter in Eastern Prussia and Poland. It is likely that the freezing of the theater of operations will enable the Germans to withdraw heavy forces for use in France, while the Russians will detach forces to crush the Turks. Jack Frost will play an important role in the warfare of the coming six months.

The world's biggest naval gun has been perfected secretly by the United States Government. Every once in a while we display almost human intelligence in military and naval matters.

A German order offers a substantial cash reward for the capture of machine guns. However, we don't imagine any one is going to get rich capturing those death-spitting devices.

It is denied officially that the German Crown Prince has been wounded. We thought not, and we continue to doubt if that fire-eating youth will get within actual bullet range of the firing line.

Berlin reports that nearly 450,000 allies are prisoners in German hands. That is a greater force than Great Britain can put in the field in a whole year of strenuous endeavor.

Petrograd predicts an early triumph of Russia over Germany. Of course, if Petrograd predicts it, then it must be coming.

Arizona brewers are going to turn to the brewing of near-beer. They must be careful not to make too-near-beer.

The Kaiser is said to be dissatisfied with results. Did he expect his army to overrun the world in a month?

Judge McGinn is to be commended in his decision to bar morbid women from the trials of immoral cases.

Nude pictures are barred from the mails. Because of the immoral influence on the males, we take it.

Having carried all surrounding territory the dry forces will concentrate on California two years hence.

Secretary Garrison suggests a more virile military policy. About time we were waking up along this line.

Defeat has again met the Turks. We are beginning to believe that defeat is the Turk's first name.

The British Admiral who forced the fight off Chile had more valor than discretion, it develops.

Japan says she will hold Tsing-Tau a prize until the end of the war. Then what?

Mexico now has two presidents and the number may be increased at any hour.

Old Jack Frost is now punishing Europe's fighting men with night attacks.

The Belgians are holding both sides of the Yser. Must be no opposition.

The fireplace is beginning to call upon the furnace for reinforcements.

The job-hungry are now watching the plum crop.

Recovered yet from the election?

Gleams Through the Mist

By Dean Collins.

Post Mortem Song.

The tumult and the shouting dies;
The clerks and judges peel their coats,
And gather round to supervise
The counting of the heavy votes,
And after all is said and done
There's one thing lies before us flat;
This year don't seem so good a one
In which to 'lect a Democrat.

Though George may keep his toga still
And be a maker of the laws,
In other ways, things fared but ill
With those indorsed and sealed by Os;
Perhaps since his selected heir
Has found his chances all upset,
And Withycombe is in the chair,
West we'll forget, West we'll forget.

Ah, sweet 'twill be if only we
In calm forgetfulness may rest
And nevermore the tantrums see
Peculiar to the woolly West;
When the militia's roused no more
'Cause some official's in a pet,
I say, when all of this is o'er,
We'll not regret, we'll not regret.

In fact I see but little cause
To mourn or wail or shed a tear
O'er candidates or bills or laws;
Things have gone pretty well this year,
Though the Administration hence
Had sent its call, its standards set,
A skinny vote of confidence
Is all they get, is all they get.

So, on the whole, it seems to me
That the result should please us well,
And fill our hearts with joy and glee;
Whereby you easily can tell—
Because you find me tickled at
The way the status is upset—
That I am not a Democrat,
Please don't forget, please don't forget.

* * *

"Sir," said the courteous office boy, "I have a fine joke about wet and dry and a camel—"

"Tush, my son," I reproved. "Joe Miller holds the copyright on that camel joke."

"I might offer one, then," pursued the C. O. B., "about Oregon still being of a wet climate although it is dry, and California—"

"No," I roared, felling him with a paper weight. "That Oregon stuff won't get by the local censors, and the California joke is contrary to the by-laws of the Native Sons."

"Oh, well," he retorted, as he crawled through the door, "just say, then, that the dry results of the election won't have any effect on the character of your darned colyum."

And he rolled down the copy chute with a malevolent shriek.

* * *

Solemn Thought.

Think, think today, O fellow man,
How many fellows "also ran."

* * *

This is getting plumb back into antiquity, but the bulletins the other night reminded me that:

If Father Noah lived today
When things went dry, you'd mark
Him chase all purple elephants
And serpents from the ark.

* * *

Which has, of course, no bearing whatsoever upon the report that:

I saw one day a mountain pass;
The mountain side, I wist;
Perhaps there was some mountain maid
The poor old mountain mist.

* * *

We take pleasure in announcing that, besides the compositor and the proofreader, we have now three (3) people who follow the wheezes and the merry quips in this colyum. In support of which claim we publish exhibit C, which has been received by R. S. Moore, who is number three on our list of const. readers. Soon we hope to have everybody infected with the malady, and then it will be a cinch to get out this colyum on short notice, and our life will begin to be all one sweet song.

If Father Noah lived today,
With strife 'twixt many a nation,
He'd doubtless have a word to say
For peace and arbitration.

And I'll just make a little bet—
Though the allies hold the passes,
You'll find in every town that's wet,
The Germans hold the glasses.

And as to raining cats and dogs,
Dean Collins' tale sounds phoney;
But 'twould beat buying 10-cent hogs,
For they'd make good bologna.

If Noah were in town today,
He'd say, "Well, I'll be blowed,
For the papers always used to say
'By gosh, next day it snowed.'"

And if the state goes wet or dry,
Ere many hours, we'll know it;
And hear about it by and by,
From that Dean Collins poet!

* * *

Reflections of an Also Ran.

Votes this time aren't mine.
The silent vote—Dum tacit, clamat.
Constituencies have wings.
It's a long ballot that has no turning.
It's a wise candidate that can dope out his own precinct.
If wishes were ballots all candidates might arrive.
Better 50 Georges in Congress than one Oswald in the state.
Campaign pledges come home to roost in the ballot box.
Cast your vote upon the water, and after many years the state goes wet.

"Who was elected Sheriff,
O, tell me, have you heard?"
I asked a guy. He looked at me
And answered: "Not one Word."

* * *

It would be inappropriate to close without apprising you of the fact that

The French hold all the passes
But Mexico still hopes to have
In Europe's show alone,
A sideshow of its own.

* * *

We forget whether we intended to say in closing:

* * *

"Safety first," or

* * *

"Do your Christmas shopping early,"

* * *

But either is a good idea.

* * *

Home, James.

Why Not Say 400 Years?

Belmont (Tex.) Cor. New Orleans Item.

While gathering ferns along the banks of the Guadalupe for a church social Ed Benedict, Clyde Correll and N. Bond discovered a large alligator sleeping under the foliage.

A rope was secured and the animal, after a struggle, was captured. He measured eight feet in length, and, according to alligator experts, is almost 200 years old.

How he came to visit the Guadalupe is a mystery, as "gators" are not found in this section of the country.

Speaking of Big Fish.

New York Sun.

The late Justice Brewer was with a party of New York friends on a fishing trip in the Adirondacks, and around the campfire one evening the talk naturally ran on big fish. When it came his turn the jurist began, uncertain as to how he was going to come out:

"We were fishing one time on the Grand Banks for—er—for—"

"Whales," somebody suggested.

"No," said the Justice, "we were batting with whales."