

is of paramount consideration, the "rights" and "liberties" so-called, of a comparative few, or the well-being and happiness of the many? The trouble is that the point of view, the judgment, is apt to be colored by the individual's aptitudes and desires. That which he wants, that which he desires, must reconcile all possible differences so as to justify his objective point. Accordingly, he admits the abuse of a thing but denies that his business has to do with the abuse—shutting his eyes, purposely, to the fact that his business has for its purpose the creation of those appetites and desires which make possible said abuse, and without which his business would cease to be profitable. Oh no, we must not interfere with the "personal liberty" of the individual. We can not legislate so as to enforce the morality of a people, and yet we have laws against murder, robbery, rape, and many other things which affect our morals. We can not legislate so as to dictate when, where, or what we shall eat or drink, and yet we have pure food laws and other measures which seek to prescribe methods and rules respecting what shall be sold to be eaten and drunk. We can not legislate so as to interfere with a man's business, (for that would interfere with his "pursuit of happiness") and yet we have laws which either limit or prohibit particular lines of activity, and we are constantly clamoring for more of the same. Another thing must be remembered before we make an attack upon a public spirited individual because of his attitude upon a particular subject, and this is, that such public spirited individual is persuaded to assume his particular attitude, not from the dictation, or interests, of a particular class of people, but because of the well-being and interests of the whole people. In other words, we must be sure that our "world" is as extensive, our point of view as broad, as is that of him we would criticize. Mr. Bryan, as I understand it, was not speaking from the standpoint of the brewer and distiller, or in the interest of that law defying element who seek to overthrow the legislative acts of a commonwealth. He was speaking as a law-abiding citizen, seeking to preserve the legal enactments of our several governmental units.

George H. Bell, Fowltown, Ga.— This clipping is from the Appeal to Reason. What truth does it contain? Don't you think you ought to tell us Bryanites something sometimes about such phenomena as this periodical and its punishments? I can tolerate it only because of one thing; but I can not go with it: "The Kansas City Journal of August 15 has an editorial on 'The Guaranty Fraud' from which we quote as follows: 'Forty-five Kansas banks with aggregate deposits of about seven and a half million now hold the certificate of the bank commissioner which says, "the depositors of this bank are guaranteed by the bank depositors' guaranty fund of the state of Kansas." * * * Will the average small depositor look any further? He will not. * * * But the fact is that the bank depositors' guaranty fund consists of \$3,546.' Here we have a fine exhibition of banking and buncoing. This is nothing more nor less than deliberate, shameless duplicity and fraud. The law itself is a snare and intended to be so by those who enacted it. Think of deposits to the amount of seven and a half million being guaranteed by a fund of less than five thousand dollars! On the face it is made to appear that these banks guarantee their depositors against loss. It is pure sham and false pretense. The only object of this law is to lure the unsuspecting people to put their dollars in the banks under the delusion that they are secured by the laws of the state.

This is nothing less than criminal duplicity, false pretense and downright robbery in which the capitalist state and its political and administrative machinery take the leading part. What do the people of Kansas think of a state which deliberately sets snares to catch them so that the bankers may rob them of their possessions?"—Appeal to Reason.

A COMING CRISIS

As one thinks of the people of this great country in the attitude of anxious waiting for congress to do something or nothing and thus put a stop to the chief cause at present underlying our industrial and financial depression, as the realization of the people's still dependent position becomes clearer and one recognizes that after all our gradual emancipation from the clutches of military or political or capitalistic power comes only after these forces can not either from fear or from conscience hold out against the people any longer; as one realizes that all that is good and unselfish and progressive and altruistic in our modern life comes from the voice of the people inspired by the voice of God, he wonders why it is that the people do not more rapidly come to the consciousness of their inherently greater power more frequently and then violently demand justice and righteousness from the makers and executors of the law.

No, we do not wish for violence; and we are far from encouraging a socialistic upheaval in our civic life; rather, if by this editorial we mean to encourage anything in particular it is that the people should develop their civic sense so keenly as to be wise and incorruptible and unpartisan at election times and so secure normally to the country that high civic stimulus and verdict to which the country is entitled from its citizens. In the normal activities of a free republic in which every citizen performs his civic function as a sacred obligation, there is scarcely the possibility of military, political, capitalistic, or social oppression.

But we had thought more of calling attention to a possible historical comparison between the present rule of political-industrial bossism in this state and nation on the one hand and the social and political conditions that finally culminated in the French revolution on the other hand. Then as now it was a case of social oppression on the part of a great dominant class. True it was a sort of politico-feudal military blooded privileged aristocracy grinding down the agricultural and industrial population with unwarranted taxes and services—far different from conditions in modern Pennsylvania and United States. But listen, what's the nature of the gang or crowd or party or faction or class that dominates in Pennsylvania and at Washington today? A politico-privileged-industrial aristocracy, in most cases without even the strength which may come from a noble blood, as devoid of conscience with respect to the interests of the consuming public as devotees of the Bourbon court ever were, and as surely without intelligent or moral defense as any group of statesmen false to their trust could possibly be—such is the nature of the Aldrich-Cannon combination; and such will it remain, changing only in its persons betimes as fate or nature decrees until on some St. Bartholomew's day of capitalism, as of federalism on the fourth of August, seventeen hundred eighty-nine there shall be a crisis, and the capitalists will hasten to get good by abandoning their abnormal-tariff-favors and falling all over themselves to hurry the much-needed legislation of the people through. Do we really expect such a thing to happen ever? Listen, that's just as sure to happen

some day as the French revolution was certain after the great journalistic and social agitations of the French people at the hands of Montesque, Voltaire, and Rousseau. The people today are not reading and thinking and talking and organizing and waiting for nothing. All reform comes from the people always—see history; and it comes either slowly and normally and sanely according to the wisdom of wise rulers and legislators, or it comes suddenly and ferociously because men in public life have gambled too long with forces whose moral significances they refused to consider.

If it is true, that the democratic-republican party leaders, who have been working with the tariff all summer as if it were a child's quarrel as to who should have the biggest piece of pie, irrespective of the millions of baby people who must be content to sit off in the corner with no other consolation than their own thumbs, if it is true that these great party men are sure of their jobs or

even sure to give place only to their likes, then there no other thing ahead for America than a real crisis; for public appeals, journalistic efforts, and even the overwhelming vote of the great people have all failed to make an effective impression; only some sort of overt crisis possibly rudely expressive of the peoples' conviction will ever bring the present capitalistic aristocracy to a realization of their place. Oh yes, President Taft, in his conservative way, may bring about certain concessions; but note they are concession gifts as it were from the all powerful and intricate combine to the president for his restless and unenlightened people just to placate them or at least to make them think they are getting something. It all awaits the crisis.—Huntington (Pa.) Era.

"Say something to the little boy," said Bobbie's mother.
"Say, kid," said Bobbie, obediently, "kin you fight yet?"—Buffalo Express.

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