

his eldership, he replied that it compelled to choose between them he would rather be an elder than speaker.

The Catholic population of Japan numbered fifty-eight thousand in 1803; at the last report the Protestant communicants numbered nearly fifty-one thousand. There are among the natives four hundred and forty-two ordained ministers, five hundred and fifty-nine unordained ministers and helpers and one hundred and eighty-six theological students. I met a number of Japanese Christians and was profoundly impressed by their earnestness and devotion. There is a large Y. M. C. A. at Tokyo and a smaller one at Kyoto; at Kogoshima I found a Women's Christian Association. While I have met American missionaries everywhere, I have tried to gather information from Japanese sources as well and have been gratified to find such cordial co-operation between foreign and native Christians. A physician in the navy introduced himself and volunteered the information that one American woman had undertaken the establishment of Christian clubs at the various naval stations and within five years had gathered together more than five hundred members. He said that she met with opposition from the authorities at first, but now had their hearty support. The war with Russia, while retarding the work of the Greek church among the Japanese, has been utilized by other denominations to reach a large number of sailors with Bibles and pamphlets.

Japan needs the Christian religion; a nation must have some religion and she has outgrown Buddhism. The ideals presented by these two systems are in many respects diametrically opposed to each other. One looks forward, the other backward; one regards life as a blessing to be enjoyed and an opportunity to be improved, the other sees in it only evil from which escape should be sought; one crowns this life with immortality, the other adds to a gloomy existence the darker night of annihilation; one offers faith as the inspiration to noble deeds, the other presents a plan for the perfecting of self with no sense of responsibility to God to prompt it or promise of reward to encourage it; one enlarges the sympathies and links each individual with all other human beings, the other turns the thought inward in search of perpetual calm.

Christianity dominates Europe and the western hemisphere, while Buddhism still holds the Orient under its drowsy spell. On the islands of Japan a struggle is now going on between these two great religious systems, and the triumph of the Gospel of Love and of consecrated activity in the land of the Rising Sun will open the way to a still larger triumph in Asia.

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CHINESE EXCLUSION

For several years various pretexts have been resorted to in certain quarters in the hope of cultivating a sentiment favorable to a material change, if not actual repeal, of the Chinese exclusion act. This agitation has now taken on serious proportions and is supported to a considerable extent by the so-called Chinese boycott. In the opinion of Americans having some acquaintance with the situation in China this boycott was not instituted so much in the spirit of resentment as for the purpose of bringing pressure to bear to secure a modification of the exclusion law.

In the opinion of well informed men the excuse for this boycott will be removed whenever it shall be demonstrated beyond a doubt that the American government will not yield its position in protecting the American laborer from the death dealing competition that will come from any material change in the exclusion act.

The Chinese question is one that affects the entire country, not the Pacific coast alone or the laboring men alone. It is true that the Pacific coast would feel the evil effects of Chinese emigration first, and it is also true that the laboring men would come into immediate contact with Oriental labor, but in its ultimate influence the subject touches all parts of the country and reaches all classes.

The question is whether we are going to build up a strong, independent, upright and patriotic people and develop a civilization that will exert a helpful influence on all the world, or whether we are going to be a greedy, grasping nation, forgetful of high ideals and concerned only in the making of money.

Aside from present-day pretexts Chinese immigration is defended by those who believe that "universal brotherhood" requires us to welcome to our shores all people of all lands. This is the sentimental argument advanced in favor of Chinese immigration. There is no more reason why we should construe "brotherhood" to re-

quire the admission of all people to our country than there is that we should construe "brotherhood" to require the dissolution of family ties. The family is a unit; it is the place where character and virtue and usefulness are developed, and from the family a good or evil influence emanates. It is not necessary nor even wise that the family environment should be broken up or that all who desire entrance should be admitted to the family circle. In a larger sense a nation is a family. It is the center for the cultivation of national character, national virtue and national usefulness. A nation is under no obligation to the outside world to admit anybody or anything that would injuriously effect the national family; in fact it is under obligation to itself not to do so. The influence of the United States will be much more potent for good if we remain a homogeneous nation with all citizens in full sympathy with all other citizens. No distinct race like the Chinese can come into this country without exciting a friction and a race prejudice which will make it more difficult for us to exercise a wholesome influence upon the Chinese in China, not to speak of our influence in other nations.

ENFORCE IT

The New York World asks: "If eventually Mr. Roosevelt has the supreme satisfaction of signing a federal rate-regulation bill, what assurance can he give that the railroads will show any more respect for a commission-made rate than for their own rates which they have so long been permitted to violate with impunity?"

When a governor signs a law providing a penalty for crime what assurance can he give that the criminal will show any more respect for a legislative enactment than for the instruction received at his mother's knee, which instruction he has long violated?

If Mr. Roosevelt signs an effective rate regulation bill the people will not be so much concerned as to the willingness on the part of the railroad managers to comply with the law as they are with the disposition of the executive officers to require obedience on the part of the rich and influential, even as obedience is required on the part of the humblest member of society.

DEEP WATER

The New York Tribune directs attention to the report made by the New York Life Insurance company committee with respect to the demand made for an accounting from Andrew Hamilton. The Tribune says that these accounts ought to be explained, and that proceedings should be taken looking toward the restoration of the funds entrusted to Hamilton.

Well, Mr. Hamilton was in some respects an employe of the company, and he claims that the money paid to him was for the transaction of legitimate business. It has, of course, been made quite clear—at least to the satisfaction of the general public—that the money given to Hamilton was to be used in corrupting legislators. In any event even the Tribune admits that Hamilton is in the position of one who may make an "accounting." He may have some credits, the particulars of which the public has not been apprised.

But the same testimony to which the Tribune refers discloses that \$148,000 belonging to policyholders in the New York Life was paid to the republican national committee. Of course it would not be proper to ask the committee to make an "accounting" unless one is willing to admit that the New York Life managers hired the republican party to corrupt the electorate, even as it hired Andrew Hamilton to corrupt the legislature.

But why does the Tribune—so ready to demand an "accounting" from Andrew Hamilton—fail to advise the managers of the republican party to make restoration to the policyholders of the New York Life.

It will occur to a great many people that the republican party is getting into pretty deep water. It is plain that republican editors are greatly embarrassed. Whenever they make reference to misappropriated funds rightfully belonging to the policyholders in any of these great insurance companies they are reminded that the political party which they serve became the beneficiary of a considerable sum of these misappropriated funds. When a republican editor insists that the Hamiltons and other individuals shall restore the money they stole from the policyholders, he lays himself open to the reminder that it is also his duty to call upon the managers of his own party to "put it back."

Do republican leaders expect the people to

forget the shameful facts relating to their participation in the embezzlements of policyholders' money? It is well known that many republican editors are growing restive because of the embarrassing position in which they are placed. How much longer are the republican leaders to maintain silence in the presence of the growing demand that the republican party shall restore to the policyholders the money stolen for the benefit of republican candidates? How much longer will Mr. Roosevelt be able to keep in his cabinet the republican party chairman, to whom was traced \$48,000 of these misappropriated funds?

It will not be an easy undertaking to convince the people that a political organization to whose very treasury a considerable sum of stolen money has been traced, and whose leaders have, when exposed, refused to make restoration, is in, truth and in deed, the "party of God and morality."

LINCOLN, MARCH 6

Nebraska democrats will participate in a "Dollar Dinner" at Lincoln, March 6. The speakers will be General James B. Weaver and Cato Sells, of Iowa; Mayor Rose of Milwaukee, John H. Atwood of Kansas, G. M. Hitchcock of Omaha, Nebraska, A. C. Shallenbarger of Alma, Nebraska, George W. Berge of Lincoln, Nebraska, W. H. Thompson of Grand Island, Nebraska, and P. H. McKillop of Humphrey, Nebraska.

Those who attend may safely count upon a treat so far as the speeches are concerned, because each of the speakers chosen has established a reputation as an orator.

It is to be hoped that democrats from all sections of Nebraska will attend this dinner. It will give them an opportunity to renew old acquaintance and to fortify themselves for the work in the coming campaign.

Every Nebraska democrat to whose attention this "Dollar Dinner" has been called should make it a point to attend, and also to call upon his democratic neighbor to do likewise.

"PUT IT BACK"

Postmaster General Cortelyou recently delivered an address at Grand Rapids, Mich. On that occasion Mr. Cortelyou said:

"Hateful as the domination of the boss has become, there is a tyranny that is worse than that of any boss—the tyranny of an irresponsible clamor to which weak men bow and public officials at times yield their conscience and their judgment. Nothing strikes a deadlier blow at liberty than the insidious appeals made in her name in times of public excitement. Every convicted violator of her immutable principles should be scourged to his just punishment, but half a case is no case in her tribunals."

Can it be possible that in referring to "the tyranny of an irresponsible clamor" Mr. Cortelyou refers to the criticisms made with respect to his acceptance of campaign funds from money belonging to the policyholders of great insurance companies?

We do not remember that Mr. Cortelyou or any of his associates have "yielded their conscience and their judgment" to this particular "clamor."

A great many old-fashioned people believe that Mr. Cortelyou, postmaster general and chairman of the republican national committee, would not give great offense to his "conscience" even though he went counter to his "judgment," if he concluded to "put it back."

NOT SO VERY STRANGE

The Philadelphia Record calls attention to the case of a negro in Philadelphia who is afflicted with what the Record is pleased to call a rare disease—acromegaly. The negro in question is a middle aged man, but his disease has started him to growing again, and he has added six inches to his stature within the past year.

There is, however, nothing remarkably strange about this sudden change in stature. True this negro is growing larger, but quite a number of American gentlemen once considered quite large have been "growing" smaller and smaller with wonderful rapidity during the past twelve months. We do not know the technical name for "growing smaller," although acromegaly is given as the technical name for unusual growth. The scientists should get together and conjure up a name for the disease that has so suddenly and so sharply attacked a lot of erstwhile big men and reduced them to very diminutive size in public estimation.