

former, because he will have to spend so much time explaining why he is for protection on a few articles that he will not have time to oppose protection on other articles. It might as well be understood, the sooner the better, that democratic protection is not a bit superior to republican protection and that protection whether democratic or republican, inevitably invites bargaining, trading and corruption.

The democratic party has thrown away one-half its chance of victory by its failure to stand unitedly against every proposed increase and in favor of every proposed decrease. It can, however, take advantage of the other half of its chance if its candidates will deal honestly with the public, and give assurance of fidelity to tariff reform.

If we can secure a democratic congress and pass a measure providing for substantial reductions we can enter the next presidential campaign with confidence. If, however, we secure a bare majority in congress and then our party is rent asunder by a division on the tariff question, as the republican party was divided over the Aldrich bill, our prospects of success in 1912 will be greatly reduced.

"SATISFIED"

The senate committee confirmed the nomination of Judge Horace H. Lurton. A Washington dispatch carried by the Associated Press says:

"President Taft was deeply gratified today by the prompt action of the senate in confirming the nomination of Judge Horace H. Lurton to be an associate justice of the United States supreme court. The president told his callers that he knew Judge Lurton's record in nearly every detail, and he was entirely satisfied with his impartiality in dealing with every subject affiliated with capital, labor and the trusts. The president told several of his callers that he felt a gross injustice had been done Judge Lurton in the criticisms that he would favor corporations in all of his decisions."

The president is also satisfied with Senator Nelson W. Aldrich. In his Boston speech he told the people that gross injustice had been done the Rhode Island senator; that instead of being a friend of the special interests Mr. Aldrich had a deep and abiding affection for popular government and the people might confidently rely upon his devotion to their welfare.

POSTAL SAVINGS BANKS

And now the dispatches say the republican leaders are going to humor the president and pass his postal savings banks bill.

Good! The democrats ought to try to perfect it by providing for the deposit of the money in the nearest banks, state and national, but they ought not to oppose it. Even a very imperfect postal savings banks measure is better than none and it can be perfected later, after experience has shown its defects.

The postal savings bank instead of taking the place of the guaranteed bank will compel the banks to provide a guaranty system. By all means let us have the postal savings banks now if we can get them—the guaranteed bank will come later.

DR. GEORGE F. KEIPER

Dr. George F. Keiper, formerly of Pierce, Neb., died recently at his home in California. For many years Dr. Keiper was a hard working democrat in Nebraska. As a member of the state senate he was a faithful servant of the people. Wherever duty called him Dr. Keiper was always found on the firing line. He ought to be remembered long by the people in whose interests he was always battling. He will be remembered by every one who knew him personally and understood the tenderness and the strength of his great character.

Tolstoy's "Farewell"

Leo Tolstoy has written what he calls his "farewell message," as follows:

My farewell message to the world—at my age every greeting is also a farewell—is my view as to how life should be framed in order that it may be henceforth, not as heretofore, bad and sad, but as God wishes and as we wish ourselves; that is, that it may be full of happiness and contentment.

The attainment of this aim depends upon the conception we have of our lives. If my conception of life is that my body (the body of John, Peter or of Mary) is given me in order that I may find in it as much pleasure, joy and fortune as possible, in that case my life must always, under all circumstances, be miserable or bad. The reason is that what I desire everyone else desires. As everyone wants the greatest amount of pleasure, and as the sum total of pleasure remains the same there is is not enough to go round. Therefore every man who lives for himself must take something from others, he must combat others, hate others and make others unhappy. Even those who attain their purposes are never happy; they are tortured lest others should deprive them of their wealth, and envy others who have accumulated more than they.

The life of all men who live in the body must be miserable. All such men are unhappy. But to attain such happiness a man must understand that the real life is not in the body; that happiness is not reached in obeying the body's dictates, but in obeying the dictates of the spirit which lives in all men. The spirit asks for spiritual happiness. And as the spirit is one in all men, it asks for the happiness of all. To wish all men happiness, however, means to love all men. And the more a man loves, the freer and the more joyful is his life.

The world is so constituted that, despite the best efforts no man can live as his body demands, because what his body demands is sometimes unattainable; and even if it be attained, that is only at the cost of fighting with others. But the spirit, the soul, can always live happily, because all that it demands is love, and to attain love no man has to fight with another. The more a man loves the nearer is he drawn to others. Why, then, do we not love? Each will be happier and more contented the more he loves, and he will make others happier and more contented at the same time.

All holy and wise men of the world, and Christ himself taught that our life is miserable through ourselves; that the power which sent us into life, which power we call God, did not send us in order that we might torture ourselves, but rather that we should attain the happiness which we all desire. They taught also that we fail to attain the desired happiness only when we misunderstand life, and do as we ought not to do.

We complain of life; we complain that it is ill ordered. We fail to understand that it is not our life which is ill ordered, but that the mistake is ours in doing what we ought not to do. We act as acts a drunkard who complains that there are too many drinkshops, forgetting that the drinkshops could not exist if there were not so many drunkards.

Life is given to us that it should be happy. It is our own business to make it happy. The way to make it a certain chain of unbroken happiness is to live in love and not in hatred.

We hear on all sides that life is bad and miserable because of its bad institutions; we need only, we are told, to change the bad institutions into good ones and life will change for the better. Do not believe that. Do not believe that any particular institution can make life either better or worse. Those people who most thirstily seek for the best institutions are often themselves living in discord and quarreling. The institution which some propose as the best others declare to be the worst; they desire to substitute their own ideals, which opponents agree to be very bad. And even if all institutions were the best conceivable, men could not live with them owing to their being used to a bad life. At present we are used to a bad life and we are content with it. We pretend that we would live better amongst better institutions. But how can institutions be better while men remain bad?

Must men be made better? At present all they do is to promise you a good life if you, leading a bad life, fight with other men, overthrow them by force and kill them in order to attain better conditions of life. That is, you

are promised a better life if you become worse than you are. That is a delusion. There is only one way to attain a better life, and that is to become a better man.

Happiness, the happiness of yourself and of others, can never be based upon a fallible institution sustained by force, but only upon the health of the soul. Only through the soul can the individual of the community attain the greatest happiness. The true happiness which every human heart pants for lies not in institutions upheld by force. It can be attained at any moment of life, and even of death, by the path of love.

Such happiness was granted to us hundreds of years ago. Men, however, failed to understand it and did not grasp it. Now the time is come when we must accept it; first, because the folly and suffering of our lives have gone so far that our state is unbearable; second, the teaching of Christ has now become so plain that no man can fail to see it. We reach salvation only by realizing that our life does not rest in the body, but in the spirit of God which lives within us; that therefore all the efforts hitherto directed to the improvement of our bodily life must be directed to one single and essential work; that each must extend his love not only to those who love him, but, as Christ says, to all men, especially to those who are alienated from us, or hate us. Today our life is so far removed from that ideal that it seems impossible to transfer our interest from worldly things to the one essential and unaccustomed work of love.

That, however, is a delusion. To love all, even those who hate us, is really not so remote from our souls as to hate all and fight with all. A change in our conception of life is not impossible; the real impossibility is to continue the fight of all against all in which we are now engaged. Only such a change can deliver men from the sufferings they now endure, and the change must therefore sooner or later come.

Why should we torture ourselves instead of remembering that the greatest happiness is destined for us? All depends upon ourselves. The path is easy and direct and brings nothing but happiness.

An objection is raised by those who suffer, by the poor and the oppressed. "That is all right," they say, "for the rich and the rulers of men. They have their enemies in their power and can afford to love them. For us, who suffer and are oppressed, that is another matter." That is not true. The rich and the rulers of men must change their conception of life with the poor and the oppressed. It is still easier for the poor than the rich. The poor need do nothing against the command of love; they need take no part in deeds of violence. With this all the obstacles to love vanish by themselves. For the rich the gospel of love is harder to accept and follow. To accept this gospel they must first resist the seduction brought by their power and wealth. That is not easy. The poor and the oppressed have no such obstacles to overcome.

The human race grows as the individual. It grows in the consciousness of love. In our age this consciousness has attained such clearness that it is plain that love saves us and should be the basis of our life. We are witnessing today the last convulsions of the dying age, which is based upon violence and not upon love. The time is coming when all will see that these fights, this hatred, and all these institutions founded upon force lead only to our happiness. The time is coming when all will see that the one, the simplest, the sole attainable means of salvation, is the means indicated by our consciences; and that is the love which is the ground principle of all our lives.

According to a legend, the Apostle John in extreme old age was obsessed by one feeling which he gave expression to in the words: "Children, love one another." That was the counsel of a man who had reached the extreme limit of life. It is in that way that the life of man must develop when it reaches a certain stage.

All is simple; all is clear. Man lives—that is, man is born; he grows, matures, decays and dies. Can the object of such a life lie within itself? Surely not. "What is the object?" we ask. "What am I?" The answer came: "A being who loves." At first it seems as if man loves only himself. But a short experience of life and a little thought are enough to show that such love has no aim. Whom then shall we love? A man loves his relatives, his friends, all who love him in return. At first that seems to satisfy. But not always. Firstly these men and women are imperfect; secondly, they change; thirdly, they die. Whom then shall men love? There is but one answer. We must

© A manufacturer of colored "picture post cards" recently sent out a circular letter soliciting business, in which appears the following: "The tariff bill which is now in effect, has increased the cost of foreign made Post Cards from \$2.50 to \$4.00 per thousand. "Do you realize what this means?"— LaFollette's Magazine.