

Western Radicals

Principle and prejudice regarding property can both be found abundantly in the gusty west. In many states there is such hostility to "foreign capital" that any annoyance inflicted upon corporations or individuals residing at a distance is looked upon as patriotism, and juries can be relied upon to twist every doubt in favor of an ornament of the neighborhood against an outsider, especially if the brave citizen has shown "confidence" or "belief" in his native or adopted state and is also poor. With such prejudices, so intense and narrow as often to be distressingly unjust, goes much that is sincerely sympathetic with average human needs, above what is to be found in other regions. The west has led in the movement, now gaining mass and speed, against the power of money to make and beat the law. It has inspired Roosevelt, and it has produced most men of the class to which, in various aspect, belong LaFollette, Folk, Bryan, and Tom Johnson, and it is making the principal experiments in municipal and state resistance to monopoly. Kansas, a very hotbed of Western ardor, vim and carelessness of

tradition, has thrown her gauntlet into the face of Standard Oil, that greatest octopus of all. The land applauds and blesses her. The national government will do what it can and dares. The Standard Oil is unpopular to a degree hardly equaled by monopolists in beef and coal. When one set of half a dozen men can play any tricks they choose with light, when another can not only control beef, but run up the price of storage eggs, and when another can manage railways and coal mines together under the banner of Divine Providence, no surprise is needed if the people begin to storm. Kansas is in a rage "for fair." Her remedy may fail or it may strike into the monopoly as an entering wedge. Other states talk of following her example. At any rate, we trust in her to stay in the ring until she wins or is too groggy to stand up.—Colliers' Weekly.

Strong's New Book

Josiah Strong's new book, "The Next Great Awakening," published by Baker & Taylor company, Union Square North, New York, ought to be in the hands of every reader of The Commoner. It analyzes the movement, now gathering force, which has for its object the application of Christ's teachings to social conditions. No observer has failed to notice the increasing interest taken in the ethical questions raised by the problems which confront this generation. It is upon these questions that Mr. Strong's book throws light. The following chapter heads indicate the scope of the work: "The Supreme Need of the World," "The Law of Spiritual Quickening," "The Kingdom of God," "The Social Laws of Jesus," "The Social Teachings of Jesus Not Accepted," "The Social Teachings of Jesus Applied Will Bring Social Healing," "The Social Teachings of Jesus Applied Will Bring Spiritual Quickening." In speaking of the church's work he says:

"Let us suppose a church somewhere, whose members have such an enthusiasm for humanity that when they lie awake at nights they are planning, not how to make money but how to make men. Their supreme desire is to help the world in general and their own community in particular. They are striving every day to remove every moral and physical evil; trying to give every child who comes into the world the best possible chance; longing and working and spending themselves and their substance to save men from sin and ignorance and suffering. Let us suppose that the whole church is co-operating to this end. What a transformation such a church would work in any community. How it would reach the masses! How it would grow! How it would be talked about and written up! Men would make pilgrimages to study its workings and its success. Yet such a church ought not to be in the least degree peculiar. This is simply the picture of a church imbued with the social ideal of Jesus, and has taken seriously his social laws of service, sacrifice and love; and this picture ought to be the likeness of every christian church in every community. If it were, how many hours would it be before the kingdom would come with blessed fullness?"

Mr. Garfield's Report

James R. Garfield, the commissioner who investigated the beef trust, is said to be such a serious-minded young man that he has never been the victim of a practical joke, never perpetrated a joke on anyone else or never told stories about himself. Commendable qualities, but it is feared he permitted the beef trust to make him a victim of what would be considered a huge practical joke were the matter not so serious.—Topeka Herald.

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