

—from \$2.60 in November to \$3.65 at present—while the price of American tin plates has gone up \$2.00. The difference, 95 cents, probably represents the amount of tariff profits which are milked from the tin plate and tin plate bar trusts by the one set of men.

The Tariff Curse.

It is thus clear that "protection" is responsible for the tin plate trust and its many sins. The tin plate industry, because it came as an industrial mendicant, has always been a curse to this country. It began by interfering with or ruining thousands of well established and independent concerns which asked for no governmental aid but only to be let alone. Because of the increased cost of tin cans in 1891 canning factories were compelled to reduce wages, discharge hands and pay lower prices for vegetables and fruits. The loss to farmers who have since been unable to sell their surplus products to canners has been enormous. The loss to laborers who are deprived of cheap canned goods is also great. But dear tin and sugar here have helped to more firmly establish the canning industry in England whence we get much of our jams and marmalades—after paying a stiff duty on them.

Had there been no duty at all the tin plate industry would probably have established itself here during the cheap iron and steel era, from 1893-98, as did the bicycle and other steel industries. It was, in fact, cheap steel which made possible the very rapid growth of the tin plate industry under the comparatively low duties of the Wilson bill.

Let congress abolish the duties on imported tin plates and we shall at once get rid of the evils of this iniquitous trust—high prices, watered stock, working "agreements" with other trusts and monopoly of material and product. The whole structure rests upon our monopoly-producing tariff system.

New York, October 10, 1899.

WHAT IS OTIS'S PULL.

The country is beginning to ask, in the case of Otis, the same question it has long been asking in the case of Brooke: What is his pull? What hidden but potent influence keeps him in a position for which he is manifestly and notoriously unfit? The American people can no longer be amused and diverted by the mellifluous romances of the Manila censor. They long for a few facts, even though the facts be disagreeable.—Washington Post (imperialist).

PROOF OF INFERIORITY.

General Alejandrino of the Filipino army has a sharp tongue and a biting wit. He came to call on General Otis the other day and told the reporters: "A colonial government under American rule would be worse than under Spanish,

for you know nothing about the way to govern colonies. We don't want to be experimented on for a century while you learn how." Here is conclusive evidence that the Filipinos were born to be a subject race. A people who repose no more confidence than that in the benevolent assurance of Mr. McKinley can not hope to be taken seriously as aspirants for freedom. In this country everybody loves the president and believes he can do exactly what he says he can.—Chicago Journal (ind.).

LET US LEARN TO READ.

It would be comic, if it were not so tragically serious, to observe how few Americans today really know anything about the declaration of independence or the constitution of the United States—except the names. Not one voter in a hundred can give a reasonably intelligent summary, even, of the contents of those fundamental documents; not one voter in a thousand can quote a paragraph. Not only the noblest and wisest creed ever devised by patriots, but the actual charter and explanation of our government, these papers have become mere curios. Everyone has heard of them, very few know what they are. Very few care to know. They might about as well be the hotel rules bantered inside a room, which no guest reads. And this is what we fondly believe to be the smartest and most business-like nation on earth.

There's No Getting Out of It.

There seems to be a wholly un-American impression among some certain people who believe themselves very good citizens, that an American has no business to discuss politics. It is a fact so sure and clear that no sane man dare dispute when he stops to face it, that while despots very kindly save their subjects the brainfag of worrying about politics, a republic rests wholly on the responsibility of every voter to bear his share of the government. When people are too lazy, too cowardly or too fastidious to "meddle" with their own government, they have ceased to be fit citizens of a republic. When a majority of them lose the ability or the care, then the republic is no longer. It is definitely launched to some new sea—of despotism, of militarism, of heelerocracy, or whatever its tendency may be. But the United States has not yet ceased to be a republic. The people are still the government; the administration is simply a servant hired for four years, honored by having—and honored because it has—charge of the house subject to its employer's will. It cannot even recommend its own successor as house-keeper; it can even be turned out of the house before it has served the time for which it was hired. To pretend that the master of the house has no right to criticise the servant is to

betray absolute ignorance of the American form of government and of all others.

Now, any government has to think. A government and one that can think in silence; a republic can think only by discussion. And that is the way this republic always has thought. It is the way it learned to think negro slavery wrong—after nearly 100 years of deeming it "all right" and "the will of God." It is the way it came to think of the republican party and Abraham Lincoln. It is the way it came to think of everything it has ever done—except the Philippine war, the only large national act in which the people or congress were never consulted. It is the way it will do everything as long as it remains a republic.

This being the case, it is every citizen's duty to know what is going on, to form the most intelligent opinion he can, and to discuss matters of public policy in whatsoever forum is at his command. It may be easier or more politic to shut his mouth and let someone else think for him or let things go by default; but it is not his duty as an American citizen. He may blind himself with "party fealty" (and many noble men do); he may shirk it for laziness or cowardice (and so do many who are not noble); but if he is the full stature of an American he will know his part and take it, at any cost.

Nor is there any disability clause. Clergymen, magazine editors, college professors—even these are American citizens. And it is well that they be. Their profession does not acquit them of the duties of citizenship. And no man who at all understands the American genius wishes them acquitted. They must not skulk behind the petticoats of their profession and beg off from the plain duties of a citizen as if they were more sacred clay, and exempt from plain men's responsibilities. Privileged classes do not belong in a republic. Every back is entitled to the common burden of the patriot. We may all make mistakes in bearing it; but to a democracy no other mistake is so fatal as the idea that we can get rid of it.

And it is noticeable that we never virtuously reprove editors, professors or clergymen who "go outside their calling" (as the thoughtless say) to favor our side of the question. Their impertinence becomes evident only when they oppose us. Yet only an ignoramus is unaware that the opposition is the safety of all governments.

What Dewey Says.

The administration newspapers are all trembling (but mighty secretly) for Admiral Dewey's sanity. How does he dare dispute the wise reporter and the editorial hack, who have assured us, rather hysterically, that the Filipinos are savages, Aguinaldo a selfish despot, and the whole lot saved from killing