

the people of Hawaii, and the right of the people of Hawaii to be let alone by their big neighbor is indisputable. If we violated that right in 1893, we are not thereby justified in violating it again in 1894. Our business is to mind our own business, and let the Hawaiians depose the Provisional Government and reinstate the Queen, or leave the Queen deposed and accept the Provisional Government, as they choose. Nor have we any right to insist that they shall solve this question in our way, by a plébiscite. We have no right to do anything but to leave them alone to settle their domestic disputes in their own way.

In this article we have put the President's view in a paragraph; we can put our own in a sentence.

A nefarious government has been deposed by a revolution, and a reputable one set up in its place—whether by the aid of the United States forces or not is a disputed question; it is not our right, much less our duty, to depose the reputable government and set up the nefarious one.



Generous Economies

Character is revealed in economies quite as much as in extravagances, and people show their governing principles quite as distinctly in the reduction as in the increase of expenditure. One may economize in a generous or a mean way; one may save money by reducing what he spends for himself, or he may save it by cutting off what he spends for others. The temptation to the latter course is not always successfully resisted, and it is for this reason, in part, that a good many institutions are now in danger of seriously suffering from the financial depression. It is a wholesome thing to revise one's personal expenditure. Americans, as a rule, live beyond their means. They do not spend more money than they earn, but they spend too much money in proportion to their earnings. Foreigners who come here are always struck by the lavish way in which things are done. This goes with American generosity, and if a change in National habits in this respect involved a loss of that quality, we should be very loth to urge such a change. In a time of financial depression, economy is not a matter of choice or even of principle; it is a matter of necessity. This season a great many people find themselves forced to scrutinize rigidly the expense account and to save a dollar at every possible point. This is in every way commendable and healthful, but it ought not to become a new form of temptation. We ought to economize on ourselves and not on our charities. We ought to be willing to suffer some privations rather than to diminish the volume of public beneficence. There will be greater need of such beneficence than ever before in our history; and undoubtedly that need will be responded to very generously because of the pressure of the appeal. No man or woman of any heart can live through this winter without a desire to share with the unfortunate whatever prosperity he or she may have. But, in the very intensity of the immediate need, there is danger that many of the ordinary channels may run dry, and that societies, institutions, and organizations of various kinds, all engaged in doing a good work in a wise way, may be seriously embarrassed. This ought not to be. The whole country has a noble opportunity of exercising self-denial and of bearing the brunt of hard times rather than of allowing that pressure to fall upon the most noble side of the National activity. Hospitals, homes, libraries, reading-rooms, and all manner of kindred organizations ought to have the first chance this winter rather than the second, and our gifts to them ought to be the last items in which reductions are made. Let

economies begin at home and not abroad. Let us cut down our personal expenses and leave our charities intact.



The Advantages of Democracy

The uprising of the people brings with it some real evils, some serious dangers; of these we spoke last week. But it also brings some great advantages. Let not optimism shut its eyes to the former; let not pessimism be blind to the latter.

It brings with it a diffusion of wealth and the comforts which diffusion of wealth involves. The rich are growing richer, but the poor are not growing poorer; there never was a time or country in which there were so many comfortable homes as in the United States to-day. And comfort carries along with it culture. Consider the civilizing influence of an organ in a house, of pictures, of books; and to-day these are the heritage of the common people in America. It is democracy that has created the chromo and the popular illustrated periodical, and that has brought even the etching within the reach of plain people; democracy that has created a cheap literature, which now includes the best classics; democracy that has called into existence the upright piano and the cabinet organ. Men are no longer content to drudge out their life in a merely animal existence; they are rising up into a higher realm and getting a larger measure of life.

And with life comes a larger and often a nobler ambition. Never did a people live so fast as this American people. We live too fast, but it is better to live too fast than to live too slow; better the evils that go with life than the peace that goes with death; better the age in which men are not content with what they are, or even with what they have, in which the blood pulses with vigor and the nerves tingle with delight, and the race is moving along with aspirations for the higher and nobler life of the future, than the age in which mankind, or the larger part, lives in the dull despair which is so often mistaken for content.

Along with this growth of life there is a demand for the exercise of judgment; and judgment grows by exercise. Men are thrown upon themselves by democracy, and so judgment is developed. Throwing responsibility upon a boy makes the man; throwing responsibility upon a race makes a race of men. It makes men feel their need of development. Thus democracy creates public education by creating a public demand for such education. The school system of Germany may be better than that of the United States, but there is no other land in which there is so much eagerness for education as in the United States. It is a shame that in the city of New York there are not school-houses enough for the children who desire to enter, but it is also our glory that we have so aroused the desire of the children for education that they want more than the people have yet provided. Of two communities, one of which wants an education and has not got it, and the other of which has facilities for an education and does not want it, the first is the preferable, for the demand will create the supply, but the supply will not create the demand. The evils of the public school system are considerable—it is often mechanical, and often in the hands of politicians of small caliber. But a tolerable public school system is better than the best purely private school system, because it brings some education within the reach of the humblest. And, above all, it creates a desire for a better education which will in time secure what it needs and demands.

Along with this eagerness of life and this development

of intelligence and judgment is a diffusion of responsibility, and, as a result, the creation of a certain measure of sober-mindedness. Responsibility develops sober-mindedness. The bachelor is always a radical in the training of children; when he is married and has children of his own he becomes conservative. The "outs" are radical, the "ins" are cautious. The American people have the responsibility of life laid upon them: the responsibility for their own life, individually; the responsibility for the National life, collectively. And this responsibility develops sobriety. While there is no other country in which life is so eager, there is also none in which it is so conservative. It is not in America that Socialism and Anarchism and Communism flourish; they are not indigenous; they are importations from France, Spain, Italy, Germany.

Democracy is endowed with a means of knowing the evils to be corrected, and with a power to correct them. The press in America is far from ideal, but it confers one inestimable benefit on the community: it affords a knowledge of public abuses, without which we could not abolish them. When one man undertakes to poll three or four votes to every voter in the town of Gravesend, and another man undertakes to run away with the charter of Buffalo, and a ring in New Jersey undertakes to administer the State in the interest of the horse-track, every man in the United States may know the facts, and public conscience can be aroused to convict the rascals and redeem the community.

Last week we frankly recognized some of the evils of democracy. This week we have endeavored to hint at some of its advantages. Without endeavoring to strike a balance, we think that the reader who accepts our estimate as at all judicial will perceive that the evils are incidental and remediable, while the advantages are essential and cumulative, and in this estimate may see new reason for the resolve that government of the people, for the people, and by the people shall not perish from the earth.



A Christmas Thought

Christmas and Easter find their supreme importance in the fact that they represent, not the aspiration of man, but the revelation of God. They are not beautiful hopes, but historic facts; they are not things longed for with passionate and at times bitter earnestness, but the definite answers of God to the longings of men. The world had been full of aspiration after God before Christ came; there had been among every race saints and martyrs to truth; those who dared to hope and who dared also to set their lives to the keynote of hope; men and women who lived by faith without the assurance for which faith craves. The birth in Bethlehem was not a new expression of the aspiration of man after God and of the intense longing for truth and light; it was the definite and divine answer to the world-wide aspiration and to a longing as broad as humanity itself. The angels who sang above the plains of Bethlehem did not announce the unspringing of a new hope in the human soul, nor did the wise men travel from the East to recognize a new desire in the heart of man. Both angels and men recognized in the new-born child a soul commissioned to speak, not to God, but from him; and to express, not the aspirations of man, but the will of the Infinite. It is this which gave the first Christmas its deep and beautiful consolation and inspiration, and it is this which is to give to each succeeding Christmas its new revelation of hope and joy. The aspiration of man is the noblest part of him, and, therefore, the most beautiful thing in his history;

but the revelation from God was needed to give it authority and to interpret its prophetic import.



Editorial Notes

—An exchange states—we know not on what authority—that the average pay of all the preachers in the United States is \$500 per year. Remember this when you come across the next joke about the low intellectual quality of country preaching.

—The Georgia Legislature is considering a bill to raise the standard of the medical profession. It provides for a State Board of Examiners to test the skill of the medical college graduates. Some people in Georgia evidently feel like the Irishman who wouldn't have a doctor, as he "preferred to die a natural death."

—A Massachusetts Supreme Court Judge last week declared that newspapers had only the right to report fairly court proceedings, "not to comment upon them, give them color, or twist them." Under the legal maxim that where there is a wrong there is a remedy, we should be glad to see the courts put this law in practice.

—The mother of one of the kindergarten children at the College Settlement in this city is a Hungarian woman who has been in this country for six years. When she came, she says, she set to work immediately to learn our language. Only since her child has been attending the kindergarten has she learned that the language of the country is not German.

—The New York Central Railroad, according to friendly reports, has laid off one thousand men since the first of December, and will probably lay off more in January. The Directors of the Pennsylvania also have resolved to reduce expenditures at every possible point. If everybody would only follow these examples, and have all work stopped, how soon prosperity would return!

—A subscriber informs us that the reports of the International Monetary Conference are not to be had on application to the Secretary of State, but must be secured through the Senator or Representative from the State or district of the applicant. Those who wish to understand the silver question cannot find all sides better presented or in more compact form in any other volume.

—A committee of the Ohio Legislature, says an exchange, is considering the question of adopting an electrical voting apparatus by which the votes of two hundred members simultaneously given may be registered and counted in less than one minute. No doubt this is quick work, but in some of our Eastern Legislatures the wires are so laid that the votes on all important questions can be registered and counted by party managers weeks before they are taken.

—It is gratifying to announce that the "Morning Journal," the "Evening Sun," and the "Evening Telegram," papers which published false and libelous accounts of an alleged elopement of two very reputable Canadian people, have been compelled to pay damages to the amount of nearly \$14,000, and that several other papers in this and other cities are still to be sued by the aggrieved parties. The action of this lady and gentleman in promptly bringing suits for libel is to be highly commended, and it is very much to be hoped that in every case of the kind prompt action will be taken to bring the offenders to justice. A few verdicts of heavy damages will go far to protect society from reckless and licentious papers.

—There is a good deal of truth in the comment of the London "Spectator" on a protest in a recent speech against the magnitude of modern biographies. The speaker, Mr. Welldon, protested, in the interest of broad culture, against the tremendous scale on which biography is now written, and the "Spectator" suggests that the best sacrifice which great men can make for the good of their fellows might be their willingness to be disposed of, in a biographical way, in one volume; and it adds: "But as for small men, should it not be early impressed upon them to insist sedulously on what Carlyle called 'no biography and silence'?" Nine out of every ten modern biographies are superfluous, and the tenth is more or less lost among the nine superfluous ones."

—The London "Speaker" asks a very pertinent question suggested by the recent unveiling of the Lowell Memorial in the Chapter-House at Westminster: "Who in the year 1863 would have dreamt of the possibility of Wednesday's ceremony?" It is notable that in all English comments on Mr. Lowell, even more is said about his sturdy and uncompromising love of his country than about his wit, his culture, and his imagination. The Englishman often betrays a great lack of the latter quality in judging of his neighbors, and is consequently led into the same sort of blunder that he committed in his treatment of this country during the Civil War; but, on the other hand, the Englishman never fails to recognize a manly and outspoken attitude. It is the uncompromising American who really finds favor in England, not the man who apologizes for his country.