

on several tracts, fully 60 per cent were from green trees.

"The Indians are, however," he continued, "desirous of having the timber operations resumed on the basis of common sense and common honesty. They favor the selling outright of all this pine timber at not less than two dollars per thousand for Norway and three dollars for white, as it stands, or the putting in of mills by the government under the Menominee plan. Either, I think, would result satisfactorily."—Dispatch from Washington, dated December 19, published in Chicago Evening Post.

MACHINE VOTING IN ROCHESTER, N. Y., AT THE LATE ELECTION.

Rochester used seventy-three machines. The polls closed at 5 o'clock and returns came from one machine six minutes later. All the returns were in thirty-seven minutes after the polls closed, and when the returns were checked and rechecked it was found that there was an error of only two votes in the unofficial returns. In one voting precinct the average time for a vote was twenty seconds, and the quickest vote was cast in three seconds. It is estimated that the use of the machines will save the city of Rochester over \$5,000 annually, for no official ballots need be printed and there is a saving in clerks of election.

The machine used in Rochester and Utica is about four feet square and ten inches deep, and stands on iron legs, the top of the machine being about six feet from the floor. A semicircular curtain rod projects from the upper corners of the machine, from which hangs the curtain which makes a booth out of the machine. An operating lever extends from the center of the top of the device, the outer end of which is attached to the curtain. When the elector advances to vote he throws the lever by a dependent handle to the opposite side of the machine. This carries the curtain behind him and shuts him from view so he can vote secretly.

On the front of the machine is an Australian ballot, and at the head of each party column is a "straight-ticket" knob. By pulling this lever the elector votes a straight ticket. When he turns to leave the booth he pushes the curtain lever back; this opens the curtain and at the same time registers his vote. If he wants to split his ticket he moves an indicator over the name of the man he wishes to vote for. After the polls are closed the machine is locked so no other votes can be registered; the doors in the rear are unlocked, and the vote for each candidate is shown on the

counter wheels, ready to be copied for the returns. The "straights" also are shown, and the total number of votes cast. It is claimed that there can be no mistake made, for the action is positive, and the makers say it is impossible to commit fraud by the use of the machine.—Chicago Record.

THE PIRATE.

For The Public.

We were a real Brotherhood of farmers where each reaped the fruit of his own labors and no one made a profit off another.

When the community needed any service we asked a member to attend to it, and allowed him out of the common fund what he would have earned attending to his own farm. Our plan worked well, and in our valley there was contentment and peace.

Our example was followed, so that in the adjoining counties similar associations sprang up. One cut lumber and had a sawmill, another raised stock and did a little tanning, and we lent each other what we needed, or we gave it free, and when each had a surplus we exchanged.

Now, Brother De Part had a horse and was of good discretion, so we generally asked him to go for what we needed of our neighbors. Sometimes, to make up his load, he would bring more than was needed, but he always found some one who required most of the surplus before he made a trip again.

Sometimes our brethren at the tannery wanted more farm truck than we did leather goods; then Brother De Part used to take money for the difference, or else a little memorandum of the value they had gotten from us.

Well, you know, our colony grew, as it deserved, and its wants grew with it, so that after awhile Brother De Part did nothing else but fetch goods and distribute them. He got to know where to get the best goods, and he was really a great convenience. Some of the members complained a little that he spent the time for the wants of a few who were always sending for things, so we agreed that what De Part would have made in the time he spent should be paid by those who used the goods. Afterwards, when the wagon broke down, he had to add the cost of repairing it.

Now, De Part had rather a small house and it was always cluttered up with a variety of goods, so he asked that he should have a big shed set apart for him and he would pay a fair rent for it, which he would charge to those who used his goods. That seemed reasonable—he wanted to fix it up a

good deal, so we gave him a ten years' lease. When all was finished—he put in a show window! We found too late De-Part-meant-Store!

Now the question we are going to debate next week is, "At What Point Did De Part Cease to Be a Public Servant and Become a Public Enemy?"

BOLTON HALL,
20 E. 65th St., N. Y.

THE CHINESE INHABITANTS OF THE PHILIPPINES.

An extract from a recent statement made by Wu Ting Fang, the Chinese minister at Washington, as published in the Chicago Tribune.

There are a great many Chinese in the Philippines, and all of them are a credit to the archipelago. The Chinese population there is entirely different from that in your western countries. In the Philippines my countrymen are engaged in every walk of life. There are innumerable artisans, farmers, storekeepers, merchants, traders, and, in fact, business men of every legitimate character. The Philippine islands are so situated that they offer splendid inducements for the Chinese. The mainland of our empire is conveniently situated, and the manners, customs and habits of the people in the islands are so agreeable to subjects of the imperial government that an extraordinary inducement is offered for their immigration there. Some of our best citizens have left the empire for the Philippines and have found happy homes in the islands.

There is a general misconception of the Chinese character in the United States, and the people of America know little of the traits of my countrymen. To know the true character of the Chinese in the Philippines, however, one must devote a study to them. They are thrifty, frugal, energetic, industrious, honorable, self-respecting, and intelligent, and I am sure that upon investigation the people of the United States will not be averse to receiving them in all the channels of business life. There are many rich Chinese there, some of them being rated financially in the millions. It can be seen, therefore, that the Chinese population there is entirely different from that of the western world.

To deprive my countrymen of all the privileges accorded other residents of the islands I would deem somewhat of an injustice. The Chinese have inhabited the islands from time immemorial, and they have contributed a great deal to their general prosperity and intellectuality. To bar them, therefore, after they have been accustomed to being

allowed all the freedom accorded other nationalities would be to put a damper upon their progressive spirit and to discourage them in their avowed intention to rank with every other civilized nation on earth.

Spain has always been kind to our people, and has granted them free and unrestricted immigration and all the immunities allowed other inhabitants. Under the Spanish regime our people there have prospered. They have been diligently at work for years, have founded business interests, and have accumulated fortunes by hard work and strict attention to their duties, religious and governmental. In fact, they have made ideal citizens, and I have never heard serious complaint against them from any Spanish resident of the islands. The Spanish people have realized that my countrymen have been of great value to the islands, and, instead of restricting their immigration, they have been inclined to encourage it.

AN ENGLISH PROTEST AGAINST BRITISH IMPERIALISM.

One of the most remarkable things about most of those who call themselves imperialists is their absence of interest in the government of the empire. They are enthusiastic about adding province to province, goldfield to goldfield, or it may even be swamp to swamp. But when the new province is once annexed and duly colored red upon the map the imperialistic interest is apt to evaporate. The imperialist is quite certain that where the British flag goes there will be found liberty and order, justice and civilization. But when the actual facts flagrantly conflict with his assertions, when slavery is being introduced into South Africa or the principle of arbitrary arrest in India, those who boast the title of imperialist are rarely conspicuous for their championship of the honor of the empire. . . .

A wave of jingoism has swept over the country, and though it will pass as waves do, still it has for the time, as it seems, drowned the better feelings of many who a few years ago would have been loud in their protests against much that has been going on under the British flag. The story of the Bechuana "revolt, . . . one cannot but think, would a few years ago have echoed from end to end of the country. Now, so far from being shocked, people are barely surprised when they are told that what passed as a rebellion was in fact described by many who took part in it as a "nigger-hunt," that the campaign was in reality got up by white

settlers who wanted the land of the natives and found that the best way of getting it was to call them rebels, and, if possible, make them so, that British justice as shown in the trial of Toto and the other chiefs was a farce, or that British juries refused to convict men who shot their prisoners in cold blood or murdered women and children among friendly tribes. These things pass muster nowadays. As to the confiscation of the land which was the object of the "nigger-hunt," it was expressly authorized by Mr. Chamberlain; and as to the forced labor by which the "niggers" were punished for being caught, we have had an elaborate defense of that form of slavery from the same authority.

The imperialist does not seem to think these things matter, provided that he can carry the British flag further afield and talk about conferring all the benefits of its protection upon new millions. It may be questioned whether the name of imperialism might not be more fitly applied to the view that these things do go to the very root of the ideal of the British empire as it has been understood, and in some slight degree worked out by Englishmen. It is popularly supposed that unless one is an imperialist one is indifferent to the empire altogether. It would be fairer to contrast the false imperialism which cares nothing for the credit, nothing for the true honor and greatness of the British empire, so long as it can flaunt its material power and extent in the eyes of all the world, with the true imperialism which cares not for the outward show and semblance of so many millions of square miles, so many hundred millions of subject peoples, but for the real life of the empire, its just and honorable record, its reputation for fair dealing among the motley of races that we call our fellow-subjects. It may be . . . that the growing dominion of the white man is unavoidable, and that it may in the end work out for the good of the world. But if the rule of the white man is to be justified it must be by the way in which the white man rules. If we are to speak of ourselves as the superior race, let us at least try to prove our superiority by our actions. The civilization of the white man is doubtless the highest which the world has known. It is the more deplorable if on coming into contact with savage peoples it should become corrupted by its own violence, by the facilities for injustice and the lowered standard of life. When white men fight with savages they seem to become almost as savage as their en-

emies, and we find onlookers who have not the excuse of passion justifying as natural incidents of savage warfare practices which no civilized people should tolerate, and which can only be explained on the assumption that the savagery on either side is pretty evenly balanced. Indeed one of the most serious sides of the whole problem is the reaction of our treatment of "inferior" peoples upon our own conception of justice and good government. It is very difficult to be despotic abroad and democratic at home, to become cheerful familiar with the wanton slaughter of Kaffirs and still to hold the lives and persons of our less fortunate fellow-countrymen here in England as dear as we have of late years been learning to hold them. If public opinion sanctions imprisonment without trial in India, it is difficult to think that it would draw fine distinctions should similar methods of dealing with discontent be found convenient nearer home.—Editorial in Manchester (Eng.) Guardian, of November 23.

POLITICS IN STATE SCHOOLS.

Taking "our educational affairs out of the hands of the politicians" may mean taking them out of the hands of spoilsmen, place hunters, salary grabbers, servers of low ends of whatever character. For such a step there can be only praise. The sooner this work is done the country over, in private schools, church schools, millionaires' schools and publicly endowed schools, popular or plutocratic, the better for the schools and for the country.

On the other hand, the phrase may mean taking our educational affairs out of the hands of the people. This, be it observed, is exactly what has usually been done with such of the great educational institutions of the east as were ever under popular control. Such a taking over, however, is exactly contrary to the great progressive movement, civilization-wide, whereby public utilities are being transferred not from public to private, but from private to public, control. Why is it demanded? For the reason, primarily, though veiled with seductive phrases, of which those are masters who despoil labor under the pretense of "protecting" it, who promote schemes of exploitation under the names of "honest" money and "sound" finance, and who demand as a condition of prosperity "confidence" in men and measures often proved unworthy of confidence, that truth which the exploiting classes know to be dangerous to themselves may be concealed from the people.

All of the people can be fooled a part