

MISCELLANY

THE POOR VOTER ON ELECTION DAY.

The proudest now is but my peer,
The highest not more high;
To-day, of all the weary year,
A king of men am I.
To-day, alike are great and small,
The nameless and the known;
My palace is the people's hall,
The ballot box my throne!

Who serves to-day upon the list
Beside the served shall stand;
Alike the brown and wrinkled fist,
The gloved and dainty hand!
The rich is level with the poor,
The weak is strong to-day;
And sleekest broadcloth counts no more
Than homespun frock of gray.

To-day let pomp and vain pretense
My stubborn right abide;
I set a plain man's common sense
Against the pedant's pride.
To-day shall simple manhood try
The strength of gold and land;
The wide world has not wealth to buy
The power in my right hand!

While there's a grief to seek redress,
Or balance to adjust.
Where weighs our living manhood less
Than mammon's vilest dust—
While there's a right to need my vote,
A wrong to sweep away,
Up! clouted knee and ragged coat!
A man's a man to-day!
—Whittier.

CHIEF FACE-BOTH-WAYS M'KIN-LEY.

Then:	Now:
1 Bimetallism.	1 Gold Standard.
2 Criminal Aggression.	2 Benevolent Assimilation.
3 Freedom for the Blacks.	3 Slavery Among the Sulus.
4 Plain Duty.	4 Fifteen per cent.

THE MODERN CAIN.

For The Public.

Cain of old killed his brother, and then asked:

"Am I my brother's keeper?"

Our modern "duty and destiny" Cain, on the other hand, says:

"I am my brother's keeper!" And to assert his keepership, goes and pumps lead into the brother that refuses to be "kept."

J. L. STERN.

THE BALLOT ITSELF IS NOT LIBERTY.

The old enthusiasts for political liberty were right in expecting social felicity from free institutions. But they expected such institutions, the ballot especially, to be used to secure such felicity. The ballot itself is not liberty, but liberty may be had by rightly using the ballot. The ballot bears only the same kind of relation to social felicity that knowing how to read bears to learning: it is a means. —Circular of R. I. State Employment Assurance League.

RESULTS OF OUR FIGHTING IN THE EAST.

I do not suppose that in case of a Franco-Russian war the Russian soldier would be allowed to spear children in the streets of Paris. I do not suppose the American soldier would be permitted to sack London and bring home candlesticks from St. Paul's church or furs from the back of the lord mayor. But put the American or the Englishman into Asia and he becomes Asiatic. In hardness of heart and greed, in lust and cruelty, he will, if unwatched, out-do the oriental within a fortnight.

The leprosy which we bring home from the east fall instantly upon ourselves. Our negro problem broke out afresh as soon as our contempt and cruelty were excited towards the Asiatic. Not since 1864 have we had a race war in our northern cities; but to-day we see the practice of negro-baiting revived. This has come about through a slight intensification of race fellyings.—The Political Nursery, of New York.

GOV. ROOSEVELT'S LITTLE "TRIBE" THEORY.

Gov. Roosevelt continued to the end of his western campaign flinging his Philippine learning about profusely. He brought out again in Ohio on the 16th inst. his dear little "tribe" theory of the situation. Did his hearers know that there were 80 tribes in the Philippines? Only two of them are "against us." Think, then, of the absurdity of sacrificing 78 tribes to two! But Roosevelt's friend, Prof. Worcester, of the Philippine commission, threw a good deal of light in advance upon this absurdity, as if for the governor's special discomfiture. In his book on the Philippines he says, referring to the number of the tribes, that it is easy to fall into "an exaggerated idea of their importance," since "many of them are numerically insignificant." Prof. Worcester proceeds to say that it is with "the 5,000,000 of civilized natives" that we must chiefly reckon, and adds that "they belong for the most part to three tribes, the Tagalogs, Ilocanos and Visayans." And it is two of these three tribes which Roosevelt admits are against us! "Only two," he says. This is much as if he should say of Switzerland, only the German and French element are against us, and should boast that the nine per cent. of Italians are for us. Gov. Roosevelt might as glibly say, only the Germans and Hungarians of Austria are against us, and the Poles

for us. Against all his furious ignorance on the subject of the Philippines, we have only to set the calm words of Prof. Worcester, written before any thought of trouble: "I think that the civilized natives show sufficient homogeneity to be treated as a class."—The New York Nation.

THE SLAVE POWER WENT; THE SYNDICATE IS TO GO.

George William Curtis and other writers tell us that slavery once sat in the white house and made laws in the capital; that courts of justice were its ministers, that senators and legislators were its lackeys; that it controlled the professor in his lecture room, the editor in his sanctum, the preacher in his pulpit; that it swaggered in the drawing-room; that it ruled at the clubs; that it dominated with iron hand all the affairs of society; that every year enlarged its power, every moon increased its dominion; that the men and women who dared to even question the divinity of that institution were ostracized, prosecuted, vilified, aye, were hanged.

But the great clock in the chamber of the omnipotent never stands still; it ticked away the years as it had once ticked away the centuries; finally it struck the hour, and the world heard the tread of a million armed men and slavery vanished from America forever.

Note the parallel: To-day the syndicate rules at the white house and makes laws at the capitol. Every year enlarges its power; every moon increases its dominion; and the men and women who protest against the crimes that are being committed by organized greed in this country, who talk of protecting the American people, are ostracized, are vilified, are hounded, are imprisoned. It seems madness to even question the divinity of the American syndicate. But that great clock is still ticking; soon it will again strike the hour, and the world will see not 1,000,000, but 10,000,000 free men rise up armed, not with muskets, but with a free man's ballot, and the sway of the syndicate will vanish from America forever.—Hon. J. P. Altgeld, at the Auditorium, Chicago, Oct. 23.

IS THE REPUBLIC TO BE SAVED?

If the republic shall be saved! This is the doubt that determines my vote to-morrow; this is the question that has weighed on me ever since I reached intellectual maturity and began to strive to discover how all republics before our own had passed into monarchies and despotisms, and how, since freedom is the natural estate of men,