

believe there are more Indians to-day in the United States than there were when Columbus landed.

The Indians were never populous. They were too much at war. They roamed the prairies and hunted through the forests, but they never had local habitations and were never many in one spot.

The first actual census of the Indians was taken seventy years ago. At that time there were found to be 253,464. Prior to that time everything had been by guess.

Beginning with the count of 1830 the official reports of Indian population are as follows: In 1860, at the beginning of the civil war, there were 254,200. Twenty years later, in 1880, there were 256,127. In 1900 there were 272,023. To-day, by count of the Indian agents on the reservations of the country, there are 284,000 Indians.

The Indian is not dying out, and there is no reason why he should. The government has pursued a policy, mistaken in many respects, but yet calculated to give the Indian a chance in the race of civilized life, and the Indian is showing considerable aptitude. The Indians of the new State of Oklahoma are intelligent and wealthy, and they will be heard from in national affairs.—The Mobile Register.

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THE INITIATIVE AND REFERENDUM.

There are two sharply contrasted theories of government. On one theory the people are subjects; on the other they are sovereigns. The drift of history is in the direction of democracy. Aristocracy in Europe is making its last great stand in Russia. But it is doomed. It is out of joint with the times. It is under the ban of Christianity.

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.

Democracy with a little "d" is applied Christianity.

The aim of aristocracy is dominion. The aim of democracy is service. Aristocracy regards the people as servants and their rulers as masters. With democracy the people are masters and they have servants but no rulers. It is remarkable that in those days when the Caesars were masters of the world there should have been one democrat to challenge their right to rule and to proclaim the doctrine of democracy—that those who are elevated to office should be servants and not masters of the people.

This democrat perished on Golgotha Hill. But that was not the end of his truth. To-day the most progressive nations of earth are those which have most fully recognized his truth.

The great excellence of our own Republic consists in this, that it was founded on this Christian theory of service. It is the greatest experiment in democracy that the world has ever witnessed.

The theory is sound to the core. But the application of the theory is not perfect. The machinery is defective. It needs overhauling. There has been improvement in everything else. Why should there not be improvement in the art of government?

We would not be content with the stage coach of our fathers. We have substituted the harvester

for their cradle, the cotton mill for their loom. We can improve upon the governmental machine which they devised. We can not improve upon the theory. But we can give to that theory a more consistent application. Our Republic is confronted by serious evils. These are not the faults of democracy. They are due to the elements of aristocracy which have survived in our present scheme of government. The strain of recent years has shown us the weak places in this machine of government, and we must remodel it if it is to do the work our fathers expected of it.

The problem is to make our government more directly answerable to the people, so that every quality of rulership shall disappear, and our officials shall be, not only in name but in very truth, the servants of the people.

Without doubt the Swiss Republic has hit upon the device which is needed to keep representative government from becoming misrepresentative. The referendum and the initiative are imperative safeguards.

If those who would be first among us are to be our servants and not our rulers, it is necessary that we should have the power to make them do our will.

HERBERT S. BIGELOW.

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MAYOR JOHNSON'S WAY.

An Editorial on "Traction in Cleveland," Published in the Chicago Daily News of October 29, 1906.

Mayor Johnson expects to have street cars operating soon in Cleveland in accordance with a plan similar in its general outline to that put forth some time ago by Mayor Dunne under the name of the "contract" plan. When he first took office Mayor Johnson tried to bring in a competing company to operate on the straight three-cent fare basis. Injunction proceedings interfered with the work of construction to such an extent that little progress was made until the principal litigation was terminated, about a year ago. Fourteen miles of track have now been laid and twenty-four cars have been purchased and will soon be carrying passengers for three-cent fares unless some unexpected obstacle develops.

The Ohio law does not permit municipilization of street railways, so that course as a possible immediate solution was out of the question. Mayor Johnson wanted the old street railway company to lease its property to a holding company, to be composed of public-spirited citizens who, while managing the lines as virtual trustees for the public, should have no share in the profits of operation except that they should receive reasonable salaries. These trustees were to take care of the outstanding bonds of the old company and pay to the stockholders five per cent. on \$85 for each share of stock; that is, Johnson agreed to use his influence with the Council and the people to get them to accept a proposition for a lease on that basis. The price fixed for the stock was practically its selling price on the market. To secure the company against default in payments, the Council was to pass a security franchise, running for twenty years and giving the company, in case of foreclosure, the right to charge a five-cent fare during