ber 17, Greene says in notes that still exist: "My cosen, Shakespear, comyng yesterdy to town, I went to see him how he did. He told me that they assured him they ment to inclose no further than to Gospell Bush, and so upp straight (leaving out part of the Dyngles to the ffield) to the gate in Clopton hedg, and take in Salisburyes peece; and that they mean in Aprill to survey the land, and then to gyve satisfaction, and not before; and he and Mr. Hall say they think ther will be nothyng done at all." This proves that the agents of the scheme had seen Shakespeare on the subject; that he had gone carefully into the details of their plan, consulted his son-in-law, Dr. John Hall, about them, and arrived at the conclusion that for the present they need take no decided action in the matter. There is evidently on Shakespeare's part a strong feeling against the proposed enclosure, and the agents of the scheme had clearly done their best to remove his objections, promising amongst other things that if it went forward he should suffer no pecuniary loss, a promise already confirmed by a legal instrument.

Nine months later, when the local proprietors seemed bent on pushing the scheme Shakespeare took a more decided stand, and pronounces strongly against the whole business. We have a notice, dated September 1, 1615, to the effect that Mr. Shakespeare had on that date told the agent of the corporation "that he was not able to bear the enclosing of Welcombe." As his proprietary rights and pecuniary interests were not to be affected by the proposed enclosure, this strong expression of feeling must refer to the public advantages of the Welcombe common fields, and especially to what in Scotland would be called their "amenity," the element of value arising from their freedom and beauty, their local history and associations.

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FILIPINOS URGE THE FULFILMENT OF THE ROOSEVELT PROGRAM.

From La Independencia, of Manila, Issue of October 19, 1906.

It is some time since President Roosevelt laid down his formula of a "government of the Filipinos assisted by Americans," to show to the Filipinos that it is not the intention of the United States to retain the Philippines indefinitely, but that as soon as the natives are versed in the conditions of true republican government, according to modern ideals, the government is to be turned over to them, so that if they should so desire their country may be transformed into a free and independent state.

President McKinley, for his part, had recommended to the Civil Commission, that, whenever possible, Filipinos should be preferred for the different offices of our administration, and all Americans that have written on the subject have expressed themselves in the same sense.

Thus the good intentions of the Americans were asserted, according to which they did not come hither to place the islands under their yoke, but to free them, and this same idea was expressed by the present governor, General Smith, at the banquet which was given in his honor by the Quill club.

And now we have to ask why is this sentiment not put into practice as so many opportunities have offered themselves therefor? The occasions to which we refer are the vacancies that have occurred and are still occurring in the different offices in the administration since this good intention was formulated.

We appreciate that it would be a violent, although possible measure to discharge Americans in office to replace them by natives; but at the same time that we recognize the undesirability of such a proceeding, we cannot understand how, face to face with the declared intention of the United States, the authorities, when a vacancy appears, seem to seek far and wide for any American to fill the post, while not making the least effort to find a Filipino, of whom, as a rule, there are not one, but many. Our affirmation must not be ascribed to blind national self love. It is the result of a firm conviction as to our present capacity, pursuant to which we agitate for our speedy independence. In that sense the Independence Party will labor and try to influence the authorities. In view of our assertion that we possess the necessary capacity, and inasmuch as there has been plenty of time and plenty of opportunity for putting into practice the benevolent formula of President Roosevelt, we regret to state that if its application is much longer deferred the Filipinos may easily come to doubt whether this promise was at all sincere, or was only given to quiet a natural impatience. We believe the former. And since we believe it we think that the Government is sacredly bound to materialize this often repeated expression, which has all the importance of a promise given to us from the White House.

If the American authorities disbelieve our capacity we still must remind them that a late and slow apprenticeship implies a slow and late capacity. If there be a doubt, let it be ascertained whether truth is with us or with those who deny our aptness. If we are unfortunate enough to fail, it may then be considered to be demonstrated that our release from American supremacy is denied because we have unsuccessfully tried our hand at self-government.

The present course of affairs necessarily discourages even the most confident amongst us.

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AN INDIAN STORY IN A GOVERNMENT REPORT.

An Editorial in the Chicago Record-Herald of November 24, 1906.

The commissioner of Indian affairs, Francis E. Leupp, has a chapter in his annual report for which he seems to offer a wholly unnecessary apology. He is about to describe the annual fair of the Crow Indians in Montana, and says: "At the risk of turning a public report into an entertaining narrative, I feel impelled to present an account of that enterprise here, and to accompany it with the name of the author of the plan and supervisor of its execution, S. G. Reynolds, United States Indian agent for the tribe."

As a result we have a mighty interesting story, for which thanks are due to the commissioner and to Mr. Reynolds. The fair was established in pursu-

ance of a highly intelligent effort to adapt the Indian to a new industrial order. He was living on government rations and spent his time in amusements. When a thousand members of the tribe were stricken from the ration rolls and put upon allotted lands they were still idle and thriftless and given wholly to pleasure. They neglected their farms and gardens to attend dances. The dance "was always associated with horse racing and gambling, gift and adoption ceremonies, and a number of other customs that tended to degrade" them. For their usual pleasures the fair was proposed as a substitute. The first year nothing was exhibited and interest was centered in horse racing, but there was no gambling, and a great advance was made in organization. Officers and committees were appointed, a programme was decided on and a spirit of good-natured emulation was aroused. During the following spring there was evidence of continued interest in the scheme when Indians met to talk the plans over. Fun and satire entered into the contest, as this anecdote shows:

A miniature box was sent by the Indians of Reno district to the Indians of Pryor district labeled: "Put your exhibit in this and send over by mail." An answer came back from Chief Plenty-Coos, who lives in the Pryor district, saying that he would agree to "take Reno's exhibit home in his pocket."

Big colored posters that would do credit to a circus advertiser were distributed over the reservation announcing the coming event in large letters. The Indians were so captivated by these brilliant works of art that "many put them on their houses, and some made frames and hung them by the roadside in front of their places." They were further stimulated by offers of premiums, amounting all told to $711, and distributed through many small items.

The fair was favored by pleasant weather and was a tremendous success. Old Indians, much to their delight, were allowed to come in their native costumes; there were fine bright badges for the officials, there were races and sports in plenty; groups of old-fashioned tepees made their appeal to the red men. Meanwhile, as the fair progressed, intense interest was shown in its industrial features. Takes-the-Gun and Bird-Horse put all the other Indians to shame with their splendid four-horse teams and new lumber wagons, but after dispersing the others returned with their exhibits, resolved, no doubt, to do better another time. Takes-the-Gun, who was a "full blood and wholly uneducated Big Horn Indian," took first prize in his class. "First prize for meal and table went to Mrs. Pretty-Antelope, and the first prize for well-kept tepee to Mrs. Joseph Stewart. Both were full-blood Indians, and neither had ever been to school or could speak a word of English." They took the prizes, too, though there were educated girls in the competition. Here is the story of another interesting award:

Chief Plenty-Coos, one of the best workers as well as the most eminent Indian on the reservation, competed for the prize for the best driving team, but was beaten by a team owned and driven by a squaw, and the other Indians had a great deal of amusement at his expense, which he took without offense, as became a father of his people, saying that the award was good.

Great pains seems to have been taken throughout to turn the Indians' traits to the Indians' advantage. Their customs and their likes and dislikes were considered, their pride was aroused, they had much harmless fun, they refrained from gambling and dissipation. Thus a wise and sympathetic policy triumphed over their natural indolence and their vices, and it is gratifying to know that such intelligence is being shown in the administration of Indian affairs. Mr. Reynolds certainly deserves the honorable mention he receives in the commissioner's narrative.

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THE RISE OF THE COMMONER IN JAPAN.

A Letter from Henry George, Jr., Dated Tokyo, November 1, 1906. As Published in the Chicago Daily Journal.

A few paces away from my hotel, building operations are in progress on a railroad viaduct. In places it is necessary to drive small piles for a foundation. A rough derrick had been rigged up, and several ropes, attached to the weight, ran over pulley wheels and down to a group of men and women. There were eighteen persons in this group and most of them were women—to be exact, twelve. To the song of one and the chorus of all this group rhythmically swayed on the ropes, raising and letting go of the weight, which in this way hammered the pile into the ground. The men were mostly young, but the women were of all ages. Several of them had their skirts tucked up, showing sturdy, brown bare legs.

An hour and a half later the group was still working and the pile was not half driven down. At that rate it must have taken three hours to get the whole pile into the ground; and, what with time spent in readjustment of the derrick, a day would be consumed in driving three piles.

This in large degree represents the process of production in Japan. On the large governmental and corporation works steam and the newer processes are employed. But the ordinary works are conducted after the old hand-labor methods, or else are on too small a scale to call in the use of labor- and time-saving devices. The nation is yet in the man-power era.

But the forces that are making such increase in productive power in other parts of the world are coming into Japan, and will within the next decade or two make great strides.

And it would be idle to assume that the Japanese workman is incapable of using machinery. The recent manufacture and use of ships and engines of war would disprove such an assumption.

We commonly speak of the Japanese as imitative, implying that they slavishly follow an example and nothing more. Nothing could be further from the truth. Under the ironclad rule of the military despotism of the shoguns thought and action in all their branches become formalized, precisely as they did in the Nile valley under the Pharaohs. But now in the new age upon which Japan has entered, when every boy is being taught more or less of the principles of democracy, and the idea of equality is superseding that of privilege, all thought is shaking off the shackles of formalism, and the Japanese are not only imitating what they judge to be the points of excellence in foreigners, but are making im-