

AN ESCUTCHEON FOR MR. ROCKEFELLER.

For The Public.

The last gift of Mr. Rockefeller to Chicago university, of \$1,500,000, brings the total amount given by him to that institution up to \$9,500,000, or about \$1,000,000 per year since the school was founded. To this immense sum others have added until Chicago university is one of the best endowed in the country. It has always been Mr. Rockefeller's aim to make his giving a stimulant to others to give, and in this he has been exceedingly wise. Other rich men by the hundreds, and poor men by the thousands have learned the blessedness of giving. The institutions have been taught how to conduct aggressive financial campaigns and the sum total added to endowments have been doubled. Mr. Rockefeller has not been a benefactor to the single institution, but there is scarcely a college or academy in the United States or Canada but has received from him. With his influence in providing the common people with cheap and good kerosene, and the youth of the land with better schools, he might well choose as the symbol of his escutcheon a blazing lamp.—Editorial in the Pacific Baptist of Jan. 9.

From the above editorial from the Pacific Baptist (published at Portland, Ore.), we may perceive what we owe to the great and good Mr. Rockefeller. If it were not for him, what would we do for kerosene? and how would our ambitious youth get better schooling? Would you have us of common clay dwell forever in darkness? and our aspiring youth always perspire with their toiling parents?

The Lord must have known what he was about when he made Rockefeller, a good man (and a Baptist), the owner of the oil wells of the earth; for some other evil-disposed fellow might have closed them all up, or have tubed the whole business into the sea. Now, will you be good?

I bought a gallon of kerosene yesterday, and it cost me only 25 cents. Instead of complaining, I feel to thank the Lord (and Rockefeller) that it was not 50 cents. What if Rockefeller's share of my 25 cents was 10 or 15 cents; does he not give me back several parts of a cent in universities; and does he not hold a good, strong, iron grip on all the professors, to see that they don't run after strange gods, theological and economic? Now will you be good?

W. H. L.

Ottawa, Can., January, 1901.

THE INDIAN PROBLEM.

An extract from a private letter written in the Indian country.

As for the Indian question, it is to me, and I believe to others, one of the hardest to solve. The system of educating them is so abused and imperfect. As a rule the educated In-

dian, especially if he has been away, and then sent back to his people with the idea of improving the old folks, is a terribly hard citizen. He won't work because he has the notion implanted in him that the government must support him. They are the worst and most persistent beggars you ever saw; and it all comes from humoring them, and virtually buying them, as you would a spoiled child.

If I had a voice in the matter, I would advocate making them all citizens, with equal rights and privileges, and also amenable to the laws, as the Mexicans and negroes are. The Indians as a rule are as smart, bright and intelligent as white people, and much more so than the average Mexican was, or negro. The Indian won't work if he has his stomach full, but he will dance all night and all day, and simply gorge himself.

The Indians have a religion, and their faith in it is beyond an educated person's comprehension. They make a great fuss over their "medicine" men and their doctoring, but no more than we do; and they make the well-to-do pay extortionately, but that is common with us. If an Indian dies, instead of spending money on the dead, his friends kill horses and sheep and cattle and have a big feast. In some cases the heirs wrangle over the property, as the white man does; but generally they have laws about such matters, and abide by them.

You will think I am socialistic in being willing to let each do his own way.

On the line here the Indian accuses the white man of stealing, and vice versa, and Mr. S— is the medium between them. But generally when he manages to get the accusing parties together it is found to be a case of "quits." The white man, especially the Indian trader and storekeeper, will, if he can, take advantage of the Indian. Is it any wonder that the latter retaliates if he gets the chance?

CASES OF NATIONAL THEFT.

An extract from a sermon on "Thieves," by the Rev. Louis George Landenberger, as published in the New Church Messenger of September 5.

As it is true of individual life that there can be no regeneration unless man observes God's Thou shalt nots, so also is it true that there can be no true national prosperity unless a nation is founded upon righteousness. Both the nation and the individual have certain rights which ought to be respected, otherwise theft is committed.

The commandment, "Thou shalt not steal," is transgressed when laws are enacted which benefit a few people and impoverish the others. National theft is committed when franchises are given away without the people being fairly remunerated. When tracts of land are deeded away to corporations in large quantities, the rights of the people are stolen. Because as a country we have had such an abundance of natural opportunities we did not dream it possible that the great necessities of life could become centered in the hands of a few; such as coal, salt, oil, and the rest of the things that God has stored up in the earth for the generations to be born upon it. Do we not see that the people are deprived of their rights to these natural opportunities, when men are permitted to own them in such a way as to do with them what they please?

This is not only true of necessities of life that come direct to the people from God, the Creator, and in which man has a natural right to share, but it is true in regard to other things. If the legislators of the nation put into private hands the functions that properly belong to the people, that is, the government, they are stealing on a very large scale.

This command, "Thou shalt not steal," we are instructed, means not only that man has no right to act a pirate, but that no one has a right to take away goods secretly, or under any pretense. There seems to be a feeling among many people that if they can filch money from the government in some underhanded way, there is nothing specially wrong in it. The spirit that animates the thief is to get something for nothing; to get money, wealth, or services without giving an adequate service in return.

How this spirit of thieving in a national way has been carried on—pension thieving, bounty thieving, war-claim thieving, railroad, public-contract, and in hundreds of other ways the people have been deprived of their wealth; and, to add insult to injury, it has been done "legally"—it has been legalized robbery—and where robbery has been committed it has been done by lying, for the two are twin devils and are born in the same heart.

THE PHILIPPINE BALANCE SHEET.

At the end of two years of benevolent assimilation the New York Evening Post kindly volunteers to post up the books for Maj. McKinley, the latter being too busy with the ship subsidy steal and the proposed Cuban perfidy to attend to the mat-

ter himself. The account is really interesting and it is worth careful study. As presented in a balance sheet covering the two years it affords a graphic illustration of what ambition can do in the short space of 24 months. Here it is:

WILLIAM M'KINLEY IN ACCOUNT WITH THE UNITED STATES.

DR.	CR.
To one archipelago	By two years' exports to Philippines, say \$3,200,000, profit on which at 12 per cent. is
To benevolently assimilating the same, 730 days at \$750,000 a day.....	\$384,000
To expenses able negotiators Paris Treaty ..	222,000
To two islands which able negotiators thought they had bought ...	100,000
	\$567,322,000
	384,000
Profit and loss	\$566,938,000

However, this adverse balance is perhaps set off by that "favorable" balance of which the major boasts as a proof of our unexampled prosperity. But let that be as it may, the money side of the question seems to be rather against us. Nor is this all. There is the loss of life in battle and as the result of disease incident even to a "Christian" war. According to the official report of the war department the casualty account stood thus at the close of business January 30, 1901:

Deaths to May 16, 1900.....	1,847
Killed reported from May 16, 1900, to the date of the presidential election, November 6, 1900	100
Deaths from wounds, disease and accident, same period	468
Total deaths to presidential election ..	2,415
Killed reported since presidential election	30
Deaths from wounds, disease and accident, same period.....	146
Total deaths	2,590
Wounded since July 1, 1898.....	2,389
Total casualties since July, 1898.....	4,979

Just how many little brown men, with their women and children, we have slain as an offset to this does not appear in the official records, but more or less authentic accounts place the Filipino dead at about 30,000. Perhaps another item may also be

worked in as an offset to our casualties, namely, the destruction of Filipino homes, churches, hospitals, schools and other heathen evidences of the need of benevolent assimilation. But no one can tell what this destruction has footed up, yet the total must be something glorious, if not in pesos, at least in the anguish of women and the terror and suffering of little children driven by our Christian warriors into the swamp and the jungle and mountain fastnesses from their burning homes.—Johnstown (Pa.) Democrat of February 9.

A QUESTION OF OUR DAY.

For The Public.

Whatever has been said or written of the position of the Polish Jew in Russia, and his expulsion therefrom, has been done for special reasons. For those who do not know the inside of the question, religion, the old bogey of the middle ages, has been taken for granted as the reason. Religion, however, has nothing to do with the expulsion of the Jews from Russia. If that were the case, the whole movement would be nothing but one of personal hatred, rather flattering to the Jew, if you consider the history and literature of that people. If the expulsion were due to religious reasons, the Jews would not be permitted to erect new synagogues, and worship in them, as is the case. Every Saturday you may see in the Jewish synagogues benches filled with the Jewish soldiers in their uniforms, worshipping in accordance with their belief, who have been ordered to go there. So what nonsense to call it a religious question! How, then, could one part of them be driven out, and the other part of the same race retained, if their offense was of the same nature. There are many things, good and bad, in Russia, as everywhere else; but such a thing as that could not be done. Taken in all respects you can live as free in Russia as you can in the United States if you live according to their laws.

The question of his expulsion, however, deals not so much with the Jew personally as with the thriving race that works, like bees in a hive, with accumulative productiveness, as opposed to the indolent Russian, who mostly spends more than he can make. It is a matter of protection, self-preservation if you wish, against the more active, at least, possibly the more conscientious.

To begin with, there are still 10,000,000 Jews in Russia, which proves that not all have given, or could give, cause for expulsion.

The estate owner in Russia either lives on his estate and manages it, or he lives in foreign countries. Wherever he lives, he gambles. This curse of the Russians follows him wherever he goes, and consequently he needs money. The Polish Jew of the villages and small towns is the purchaser of all the products on these estates—wool, alcohol (which is an important traffic), cereals, in fact all. Mostly he pays for the harvest many months before it can be delivered. When the time of delivery comes he is told: "If you do not pay cash for the next year's harvest, we will sell this for ready money, and you will have to wait till next season." This country merchant sells again to the larger houses and speculators on the produce exchange. Consequently, to obtain what he has already given his money for, he is obliged to do what he is told, without having the slightest idea how the next harvest will turn out—a risk for his money only. This example is followed by the Russian peasant farmer also. Money is needed; the Jew has to furnish it; but must not complain of the treatment he receives.

The second cause of trouble is that when a son or a nephew has a close-fisted parent, this son or nephew may borrow for years on the estate or estates that will come to him (this case is not a particularly Russian one). Finally, when he comes into his inheritance, instead of going to work to economize and pay back what he owes, he cries aloud: "The Jew has ruined me."

There are other similar conditions that combine with these. And, of course, the Russian citizen has to be protected, so the Jew is driven out.

I am neither a Jew nor a lover of the race, but I wish to have justice done to all. No one on earth is entirely good or entirely bad. There is always something good to be found in our fellow beings, however much they may differ on the religious point—a matter which no one has power to decide.

These facts are not from hearsay, or from newspapers, but from personal knowledge, after four years of living among these different classes and races of people.

H. DE LA G. NICOLAI.

A POLITICAL AND SOCIAL CATECHISM.

From the Twentieth Century Gridiron Primer, a souvenir volume presented to each guest at a recent dinner given by the Gridiron club of Washington, D. C. Reprinted from the Springfield Republican.

Q. What are your social duties?
A. To obey the law when it suits; to dodge it when it imposes taxes.