

prosperity in the United States caused by exports exceeding imports, 1899.

21. Our infant industries protected by assassination of workmen, at Pittsburgh, 1877, at Homestead, 1892, at Chicago, 1894.

24. First ship built by Noah, strictly hand-made and without the aid of a subsidy, B. C. 2448.

31. Mr. Wilson tries to temper the tariff wind to shorn workmen, 1894. —Wilmington (Del.) Justice.

THE "GEORGE JUNIOR REPUBLIC."

What impressed us most was the freedom from restraint, without lawlessness or disorder. The children from five to eighteen years were happy and interesting, could go anywhere over the farm without restraint. We were given in charge of a boy and girl to show us around, and we were introduced to all the "citizens" as we met them. Father had a list of the children from Syracuse, 18 in all, and checked them off as he met them. They were an interesting lot. We took dinner and supper with them, and were surprised to see the politeness and consideration they had for one another. They had a ball game with a Cortland ball team, and had as merry and happy a time as any school team could have.

The whole time we were there we did not hear a profane word, a quarrel, or witness an unpleasant incident of any kind. It seems remarkable, when you consider there are nearly 150 children from all over the United States, all of whom have committed all sorts of offenses, from murder and arson to horse-stealing, yet in a few years, under the influence of the republic, have become good citizens of the republic, and are ready and willing to help the new incorrigible as soon as he is willing to be helped.

We were shown the worst boy the authorities of the state of Massachusetts could find, whom they sent to the Republic as a test case, and were told the state authorities were very well satisfied with the result. He was playing on the ball team, and had just as much liberty as any. Boys and girls, white and colored, were around together freely, sat together at the tables, could romp and play without restraint. The boys showed more politeness and consideration for the girls than one often sees.

A little girl had charge of one of the buildings to keep clean and in order.

We saw the "prison gang" going lock-step from their work in the ditch,

to their cells for dinner, in charge of a boy policeman; not a word of jeer or taunt was heard. They were required to work all day at digging ditches, and not allowed to speak to each other. For good behavior they are paroled, but are compelled to wear a striped suit until their sentence has expired. We saw several paroled prisoners with the others.

The girls have separate prisons, with girl caretakers and a girl judge to try such cases as should not come before the Republic. The girl prisoners work in the laundry for punishment.

The Republic motto is "Nothing without labor," and if they don't work they starve, or are committed for vagrancy, and have to work for the Republic without pay until such time as they are willing to work for themselves.

A POINTED QUESTION FROM JAPAN.

The Literary Digest tells us of The Orient, a Tokyo magazine edited in English by Japanese for the avowed purpose of enlightening the Anglo-Saxon world with regard to Japan. Its editor is very anxious for an explanation of the apparent divergence between Christian theory and practice. The Digest condenses his article as follows:

Japan enjoys the unique distinction of being the only non-Christian power that has been admitted into what is called the comity of nations on a footing of perfect equality, and to judge from the utterances of the European and American press she is by no means the least respected power. Unfortunately, the cause of this respect is not such as to satisfy all Japanese. Japan has made great progress in the arts of peace, but that is not really why she is respected. That respect was earned in a short nine months by the achievements of the Japanese army and navy. Now, that sort of thing is pleasing enough to a nation's amour propre, but on calmly thinking the matter over some Japanese would wish that the respect of western nations had been earned by something else than by mere proficiency in the art of slaughter conducted on modern scientific principles. Russia, too, is respected and feared. Yet she is the only non-constitutional country in the comity of nations. The liberty of the individual and of the press is under the tyranny of mere administrative orders in Russia, and official peculation is nearly as rife as in China. And this gives rise to strange misgivings. Are the so-called Christian nations really followers of the religious cult they

so ostentatiously and proudly profess?

Without going so far with Count Tolstoy as to say that his rendering of the real meaning of Christianity is the correct one, we do go so far as to say that the precepts of the Sermon on the Mount are the most important in the so-called Christian code of morality. And these precepts unquestionably are against war, and all against according honor to any nation or any man on the mere grounds of success in the exercise of brute force, much less of success in slaughtering enemies. And yet it is precisely on these grounds that non-Christian Japan has been accorded the respect of so-called Christian Europe and America!

We can very well understand the old Hebrews respecting us for success in war, for the old Hebrew God was a God of battles. But we have always understood that the Christian Father in Heaven was no mere tribal war god, but a God of love. The present situation is not a little puzzling to us benighted heathens of Japan, who have earned the respect of those who profess to follow the precepts of Christ on the mount by success in slaughtering our enemies, and by that alone. Will real Christians kindly explain what it all means?

SOME FACTS ABOUT PUERTO RICO.

Extracts from a speech made in the house of representatives by the Hon. Charles E. Littlefield, of Maine, February 23, 1900.

It is inhabited by about 1,000,000 people. Seventy thousand of them are dark-skinned people; 100,000 of them are of mixed blood; 830,000 of those living upon that island are white, Caucasian people, made up of Spanish, French, Italian, Portuguese, English, American, Scotch and Irish. Its area is about 3,650 square miles, giving, say, 273 persons to the square mile.

The intelligence of these people is not measured (as was suggested, I have no doubt, with honest intent as to accuracy) by the assumption, that only ten per cent. are able to read or write. The result of the last census, taken under the authority of the United States by Col. Dingman, who returned to this country within three weeks, shows that about 25 per cent. can read and write. The island has a property valuation of \$160,000,000 to \$180,000,000. Before our flag was raised upon its soil it was under Spanish domination. It had an autonomous local government, with universal suffrage.

The people of Puerto Rico had the same pro rata representation in the Spanish cortes as the citizens of the empire, in Spain itself. They had 16 members in the lower house, and four members in the upper house. Every citizen of Puerto Rico had the same legal rights as a citizen of Spain. With reference to tariff conditions, for several years preceding the advent of Miles upon their soil, they had a ten per cent. preferential tariff between themselves and Spain. By virtue of a budget which had been adopted and accepted, and by a statute which had been enacted by the Spanish cortes, this tariff of ten per cent. was to expire on the 1st of July, 1898, so that on, and after that date, there would have been perfect free trade between Puerto Rico, and the parent state, Spain. * * * For years, has this island been populated by this white, Caucasian population. It never has had a dollar of public indebtedness. Time, and time again, the island from its own taxation, has loaned to Spain money with which to carry on its various wars; and it has loaned to Santo Domingo and Cuba money for their public purposes. When the American flag was raised over this island, it had a surplus of a million and a half dollars in its treasury.

The people who inhabit this island are a self-respecting, valorous and heroic people.

Four times, during the eighteenth century, unaided and alone, the citizens of Puerto Rico repelled the attacks of the English navy, once under the command of Drake, and once under the command of Abercrombie, and preserved Puerto Rican soil, for Puerto Rico, against the most powerful of foreign invaders, although it was then a dependency of Spain.

Puerto Rico, in 1873, manumitted its slaves without tumult, without disturbance, without bloodshed, without murder, without outrage, and without revolution. With the consent of the Spanish cortes, upon motion of a representative of Puerto Rico, in one moment 39,000 persons who before that time had been in human bondage, became freemen. One day found them slaves; the next day they continued in their employment for the same masters, but working for hire—their own masters. On one day they bent down, bondmen. The next day they stood erect, freemen. This great change was wrought as quietly and silently as the dawn precedes the rising of the sun.

The little island of Puerto Rico paid

for those slaves, by its own revenue, from its own prosperity. Seven million eight hundred thousand dollars in 1873, with a loan that required only 14 years to pay, and, adding the interest and principal, aggregating the magnificent sum of \$12,000,000—paid by whom? By the people that live to-day in Puerto Rico. For what? To emancipate 39,000 human bondmen. This nation of "illiterates," this people to whom we now propose to act the part of a "good Samaritan!" That was a deed worthy of the highest triumph of Christian civilization anywhere. The mechanics of Puerto Rico, consisting of masons, blacksmiths, leather workers, and silversmiths, are superior in their various branches to similar mechanics in nearly every part of the civilized world. The carpenters and cabinetmakers do not rank so high.

THE CRISIS WE FACE.

For The Public.

Every page in the world's history is an oft-told tale. The scenes and incidents of each vary, but the plot is the same—always it is the struggle of the weak with the strong, the "irrepressible conflict" between justice and injustice.

At every crisis in a people's history there have been men wise beyond their times who pointed out the way of right and prophesied the inevitable result of deviation from that way. These prophecies are as applicable to the crises of to-day as they were to the times in which they were first uttered.

More than 125 years ago Lord Chatham stood up in the parliament of England and spoke in defense of the American revolution. With the change of a few words here and there that memorable speech might be aptly spoken again by any English patriot in sympathy with the Boers.

Half a century ago William H. Seward said of the collision between free labor and slave labor.

Shall I tell you what this collision means? They who think that it is accidental, unnecessary, the work of fanatical agitators, and therefore ephemeral, mistake the case altogether. It is an irrepressible conflict between two opposing and enduring forces, and it means that the United States must and will sooner or later become either entirely a slaveholding nation or entirely a free-labor nation.

There are men to-day who think that the collision between capital and labor is "accidental, unnecessary, the work of interested or fanatical agitators, and therefore ephemeral," whereas it is but another "irrepressi-

ble conflict," the issue of which will decide the nation's fate and place her among the slaveholding or the free-labor nations.

We are on the eve of a presidential election which will decide between imperialism and anti-imperialism, and we have again the warning of Theodore Parker, spoken a generation ago:

Do you know how empires find their end? Yes, the great states eat up the little: as with fish so with nations. Aye, but how do the great states come to an end? By their own injustice, and no other cause. Come with me, my friends. Come with me into the inferno of the nations, with such poor guidance as my lamp can lend. Let us disquiet and bring up the awful shadows of empires buried long ago, and learn a lesson from the tomb.

Come, old Assyria, with the Ninevite dove upon thy emerald crown. What laid thee low? "I fell by my own injustice. Thereby Nineveh and Babylon came with me to the ground."

O queenly Persia, flame of the nations, wherefore art thou so fallen who troddest the people under thee, bridgedst the Hellespont and pouredst thy temple-wasting millions on the western world? "Because I trod the people under me and bridged the Hellespont with ships and poured my temple-wasting millions on the western world. I fell by my own misdeeds."

Thou muse-like Grecian queen, fairest of all the sisterhood of states, enchanting yet the world with thy sweet witchery, speaking in art and most seductive song, why liest thou there with the beauteous most dishonored brow, reposing on thy broken harp? "I scorned the law of God; banished and poisoned wisest, justest men. I loved the loveliness of flesh embalmed in Parian stone; I loved the loveliness of thought and treasured that in more than Parian speech. But the beauty of justice, the loveliness of love, I trod them down to earth! Lo, therefore have I become as those barbarian states—as one of them." Oh, manly, majestic Rome, thy seven-fold mural crown all broken at thy feet, why art thou here? 'Twas not injustice brought thee low, for thy Great Book of Law is prefaced with these words: Justice is the unchanging everlasting will to give each man his right. "It was not the saint's ideal, it was the hypocrite's pretense! I made iniquity my law; I trod the nations under me. Their wealth gilded my palaces—where thou mayest see the fox and hear the owl—it fed my courtiers and my courtesans. Wicked men were my cabinet counselors—the flatterer breathed poison into my ear. Millions of bondmen wet the soil with tears and blood. Do you not hear it crying yet to God? Lo, here have I my recompense, tormented with such downfall as you see! Go back, and tell the new-born child who sitteth on the Alleghanies, laying his either hand upon a tributary sea, a crown of thirty stars above his youthful brow—tell him there are rights which states must keep, or they shall suffer wrongs. Tell him there is a God who keeps the 'brown' man and the white, and hurls to earth the loftiest realm that breaks his just eternal law. Warn the young empire that he come not down dim and dishonored to my shameful tomb! Tell him that justice is the unchanging, everlasting will to give each man his right. I