

republic, nominally neutral, can afford to supply the indispensable means for their destruction. — W. T. Stead, as reported by cable in Chicago Chronicle of Feb. 24.

A FABLE.

For The Public.

A Man went down from Jerusalem to Jericho (in the State of Ohio), and he fell among Thieves, who robbed and beat him, and left him for dead on the Old State Road.

Some Passers By, seeing that the Traveler was in need of assistance, told him to break stone on the pike. But this work the Traveler was unable or unwilling to do, and declined, and asked alms.

Finally a Good Samaritan, passing that way, saw the plight of the Traveler, bound up his wounds, and took him home to supper.

Whereupon the State's Attorney had the Traveler indicted under the State Tramp Law, recently held constitutional by the Ohio Supreme Court, and sent him to the penitentiary for two years.

The Good Samaritan thought it over, and said: "Verily, neither Christ nor Magna Charta have vogue in the State of Ohio."

C. H. R.

AN EXTRACT FROM MAGNA CHARTA.

20. A freeman shall not be amerced for a small fault, but after the manner of the fault.

WHAT THE CHINESE ARE GOING TO THINK OF US.

Sir Chih Chen Lohfengluh, Chinese minister in London, in interview reported by correspondent of the Chicago Record and cabled to Record of Feb. 26.

I regret to be forced to the conclusion that the record of the powers in China will live in history as the record of ruined opportunities. Not the mere signing of peace terms can remove the preconceived impressions which events, in the popular mind, have not only justified, but intensified.

Our people have not experienced any of the refining influences which they were told belonged to the occident. They have seen European soldiers murder, outrage and steal. They have seen diplomats demanding exactions somewhat out of keeping with the philanthropic motives which brought the great nations to our shores. They have seen, in short, the policy of an open door with the door slammed in China's face.

Years ago I translated the lives of Cromwell, Shakespeare, Bismarck,

Napoleon, Washington and Lincoln. I wanted to show my countrymen the sort of character that grew and flourished in the west. I am grieved, as a believer in that character, that the last year's history has failed to support the ideals which I sought to picture.

A REPUBLICAN PROTEST.

A letter written by Col. Henry L. Turner, First Reg. I. N. G., to the Chicago Times Herald (Republican), and published in its issue of Feb. 28.

I cannot forbear expressing my admiration for your courageous and manly course in opposition to the present programme of our government in its relations to Cuba.

And at the same time, as an American citizen interested in the good of my country, I desire to protest against the course laid out by the administration and congress.

When congress, in 1898, in the name of the American people, solemnly announced our purpose in entering upon the war against Spain in the following words, viz.: "That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island, except for the pacification thereof, and asserts its determination when that is completed to leave the government and control of the island to its people," I understood, as I believe did every other honest, intelligent citizen, that in case of success we were to make a free gift, without conditions of any kind, of freedom and independence to the Cuban people.

I believed that we were entering upon a great philanthropic, beneficent, wholly disinterested struggle for the liberation of a suffering people.

I believed that our government by that resolution had made a holy and inviolate contract with the nations of the world, with Cuba and with me as a soldier, that as soon as we had driven Spain out of the island and its people had established a government capable of preserving law and order and protecting life and property we would withdraw and leave the people as untrammelled as to their future as we ourselves are.

But that citizen is not "free and independent" whose entire relations with his neighbors are subject to the supervision of a guardian, nor is that country free and untrammelled whose relations with other countries are dictated by a stronger nation.

And as every citizen whose expenditures of his own moneys are subject to the direction of another is a bonds-

man, not a freeman, so is that country a subject nation whose debt-incurring power is limited by another.

And that is but a mockery of independence which makes the right of national self-defense subject to the uncertain intervention of a neighboring power.

We pledged ourselves to give Cuba freedom and independence without money and without price, and yet with a picayunish greed we are demanding as recompense valuable naval and coaling stations and the little Isle of Pines.

By as solemn a pledge as was ever made—made by the light of day—made with a full knowledge of all the sacrifice of blood and treasure which it entailed—made with the free and intelligent concurrence of the entire American people—we promised Cuba a wholly untrammelled national independence, and no amount of casuistry or argument can make the proposed "cribbed and confined" similitude of freedom anything but the baldest and most dishonorable repudiation.

It may have been, as is claimed, quixotic, it may have been egregious folly to have so bound in chains our ambition and our opportunity for conquest. But if so, it was the sublimest piece of national folly in the world's history. And it was the one absolutely vital thing which put the great liberty-loving heart and conscience of the American people solidly behind the war.

But whether it was wisdom or folly, we voluntarily made as solemn, as clear and explicit a compact as human language could embody, and no matter what evils may follow we are bound in honor to make good that promise. If evils and dangers follow let us meet them when they come, not commit a giant wrong to avoid them.

In the name of national truth and honor I protest against any repudiation of the letter or spirit of our obligation.

As a republican for life, I protest against it. In the name of that party, which I believe means to be true, honorable and faithful to all its promises, I protest against such misrepresentation of the party's wishes and purposes.

I protest against it as one of that great army which gave us possession of Cuba—which enlisted under a people's assurance that we were to fight in a war which should have nothing of gain or self-seeking in it.

I have rejoiced and gloried in my service as the grandest gift in my life in the interest of downtrodden hu-

manity. I protest, therefore, against the violent wrenching of that great war of beneficence into a war of greed and conquest. I protest against the clouding of a soldier's honorable service with the shadow of repudiation and infamy. I protest against turning the glorious, freedom-giving campaign of Santiago into a black and disgraceful story of national rapacity and unfaithfulness.

A PROPOSED SOCIOLOGICAL EXPERIMENT.

An interview published in the Detroit Evening News, of January 22.

Frank H. Warren is the senior member of the firm of Warren & West, proprietors of the Hammond building barber shop. Mr. Warren has been a barber for something over ten years. He is also a large owner of very valuable Mackinac Island property, and is now taking a full course in the Detroit law school. Between tonsorial efforts, Mr. Warren takes down yellow-bound law volumes from a bureau, and bones assiduously on Blackstone and other gentlemen who have taken the law rather seriously.

It is rather unusual to see a barber go from lather to international law; from an egg shampoo to constitutional history.

The spectacle invoked the inquiry, and Mr. Warren talked enthusiastically of a sociological experiment which, if successful, will be the solution of a great national problem. In a few words, Mr. Warren is preparing himself for a great lifework, to take to the heart of Africa a colony of his own race; in the center of the dark continent to hew out the form of a commonwealth, making its own laws and bringing civilization to the millions of wild blacks, their primeval forefathers.

The only evidence that Mr. Warren shows of his African extraction is a slight swarthy complexion. He has entered upon the great work with full knowledge of its magnitude and the difficulties that he will inevitably encounter.

Mr. Warren said to the News:

"It is about ten years ago now that I first began to think of the great benefit it would be to the colored race. I went through the grammar schools of Saginaw and got as far as the ninth grade. Then I was obliged to leave school. As the practical side of the movement dawned upon me, I made up my mind to devote my time to the work and to prepare myself to take an active part in

the work. I had to wait for a good many years before I was in a position to study law. I felt that a knowledge of law was indispensable in the execution of such a work. I am in the first year of the law school now, and it will be three years before I am prepared to take up the great work actively.

"In outline the plan is this: There is an organization in this country called the African Colonization society. Their headquarters is in Atlanta Ga. Bishop H. M. Turner is really at the head of the work. For years this society has been active in this work, to take back to their native Africa a colony of American negroes. They have raised for the purpose a fund that already amounts to something between \$70,000 and \$80,000. It is being agitated all over the country. Circulars are being written and distributed, and even the rough outline of the form of government to prevail is being discussed.

"With this movement I have decided to cast my lot, and in this enterprise I have decided to risk what property I have accumulated, about \$10,000.

"The purpose of the colony is really threefold: It will be an outlet for the negroes of this country, and, in that way, a solution of the race problem of the south. It will tend to civilize the natives of the continent, and I believe that is the religious duty of the American negro. And, third, it will be a practical test for the single tax theory, in which I have the most implicit faith. The single tax will certainly be one of the fundamental principles of the government.

"My idea is to start for Africa with not less than 1,000 American negroes and their wives and families. The country that I have decided upon is about 300 miles southeast of Liberia and north of the Congo. It is in the heart of the wilderness, but communication can easily be opened with the coast and the coast trade. The question of what flag flies over the country is of little importance. When James G. Blaine was secretary of state we exchanged a great deal of correspondence in the matter of suzerainty. Mr. Blaine said he had no doubt that any nation would not only offer no objection, but would assist materially in the work of colonization. In every way possible we would retain the American methods and customs and national character, and, if possible, the American flag.

"That part of the continent has

been selected principally because of its favorable climate and remarkably fertile soil. The temperature never falls below 70 degrees and never rises above 90 degrees. The soil gives two crops a year. A man there can cultivate five acres of ground, and each crop of five acres will produce at the minimum \$800, and at the maximum \$2,000.

"All this can be accomplished with a great deal less labor than the average negro is now made to do in the south, practically for nothing. He will be free to make his own way.

"England will offer a ready market for our crops. The steamer lines with England are direct and the commercial communications are excellent.

"I believe that this will be a solution of the race problem in the south. Those that go will have abundant opportunities to succeed. Those that stay will get the advantage of more opportunities, and they will be better considered by the white employers of the south.

"I have read extensively books of sociology and economic reforms. I do not believe that Bellamy's theory in 'Looking Backward' is practical in any way. I believe in free and equal opportunity. Every man should be given an opportunity to rise or to fall. I shall advocate the exclusion, at first, of all intoxicating liquors. I am not a prohibitionist, but a free liquor trade might mean the ruin of a young colony.

"We are encountering a great deal of opposition among the American negroes. They do not understand it. They fancy that it is a plan of the white people to get rid of them, and they are stubborn and imagine that they are being abused. Then most of them do not feel that it is their duty to go back to their country and assist in the work of civilizing their own race. They have no moral scruples. But they must be instructed and shown their duty in the matter. We will try to take skilled artisans of all kinds. I am anxious to secure the services of educated and intelligent Africans to help me in the administration of government and to mold the life of the young commonwealth.

"When can we go? I don't know. When we are prepared. It may be three years and it may be more."

Mr. Warren is at work on a little booklet, which will receive its circulation in the spring. It will be distributed among the colored people,