

ST. JOHN. N. B., SATURDAY, MARCH 24, 1894.

HOW THEY DO IN BOSTON.

THE AUSTRALIAN BALLOT SEEMS A GREAT SUCCESS.

The Old Style of Voting Compared With the Present System—How Bosses Used to Control the Employees—There is a Great Change for the Better Now.

Boston, March 13.—It takes the average man a long time to realize the good qualities of anything extremely radical, or a system very different from that which has been in common usage for centuries.

St. John people are discussing a new system of voting, for instance. As I understand it, there is a movement to introduce what is known here as the Australian ballot, or an official ballot with the names of all the candidates on one sheet.

Those who are now opposed to the new ballot claim that it is complicated, a dangerous ballot for thoughtless voters.

I do not know why this form of ballot is being advocated in St. John at the present time, nor do I know why it is meeting with opposition from a presumably up-to-date municipal association, but I do know that, with all its imperfections, the official ballot has been a Godsend to the people in this part of the world.

It has given the American voter freedom he never had before; he recognizes this fact, appreciates it, and wants the Australian ballot in all his political organizations.

Years ago a man's life wasn't his own on election day. It required a man of courage to vote contrary to the demands of an employer or ward boss. Politicians could figure out the exact vote, the day before the election.

In large manufacturing concerns, foremen and bosses of one sort or another, made the polling booths their headquarters on election day. They handed ballots to their employees and saw them deposited in the boxes. It wasn't an uncommon thing for a candidate to have colored ballots. Then there was no possibility of a man exchanging the ballot given to him by the foreman for one previously concealed in the hand.

All this is changed.

Now the voter goes into a stall where nobody can see what he is doing. He runs his eye over a list of names a mile long, marks his cross, after the men he wants to vote for, and nobody knows anything about it but himself.

Complicated?

Well, yes, somewhat, but not so much so, by any means as to justify a return to the old style. And provincialists know what the old style means. It does away with the man who stuffs a ballot into the voter's hand and usually makes it unpleasant, no matter which way he intends to vote. It does away with a kind of interference, no self-respecting man wants to put up with, for even a person of most pronounced views on the matter on which the vote is taken, is almost tempted to vote against his convictions when worried by an enthusiastic heeler of the same political faith as himself.

An official ballot would not be so complicated in the provinces as it is here, for the reason that it would not have one quarter the number of names on it; the voters would know the candidates, and these would probably be a sufficient number of men of known ability on a municipal ticket of this kind to make a choice without much trouble.

In these parts, however, there are enough candidates in every election to populate a place as large and enterprising as Carleton. Interest, of course, only centres in the principal offices, and other men on the list were probably never heard of by thousands of voters. Yet the most ignorant coal heaver in town marks off his men all the way down.

There is a great deal in the initials and first letter of a candidate's name when the official ballot is used.

For instance, if the name of a candidate begins with A. or B. he stands a much better chance than one whose name begins with a letter near the end of the alphabet.

The voter usually wants to get through with the job as soon as possible, and gives preference to the names at the top of the list, provided of course they have the right party mark after them.

For, on a long ballot individuals do not receive as much consideration as their party applications.

In this, too, on official ballot in St. John would differ very much from one in Boston.

Here a candidate for any office, national state or municipal runs as the representative of a party, and in six cases out of ten it is the party rather than the man that the people vote for. National politics have not entered into municipal affairs to a very great extent in St. John, but from this distance one would judge that with an official ballot, and a Tax Reduction Association in the field, candidates for office would have the name of the party they represent, after their names.

It would be an innovation worth trying. It would awaken an interest in the affairs of the city, which has hitherto been lacking. There has always been difficulty in getting good men to run for the board of

aldermen, but party politics would bring out good men, men who would be bound to act in the best interests of the city, or suffer defeat from a civil organization.

In the past a member of the board of aldermen could do pretty much as he pleased, and nobody seemed to care anything about it.

Talking about an official ballot being complicated recalls the Walcott Hamlin story of two years ago, which I think I referred to in my letters of that time.

In making up the State ticket all the candidates for Governor are grouped then comes the candidates for Lieutenant Governor, and so on down through the list of offices. There are usually five candidates for Governor in Massachusetts, although the outside could never hear of more than two of them. There is a republican, a democrat, prohibitionist, a peoples party man, and a Socialist labor candidate. It often happens that the worst insignificant heads the list simply because his name begins with a letter near the top of the alphabet.

In the election of 1892 the Republican candidate for lieutenant governor was Roger Wolcott, and the peoples party candidate for governor was Wolcott Hamlin.

Hamlin's name was under that of the Republican candidate for governor, and thousands of good republicans after voting for their candidate for governor, made a mark after Hamlin's name because it was so close to the would-be governor's name and had a Wolcott in it. As a result thousands of ballots were thrown out because two candidates for governor had been voted for.

This shows that the ballot is complicated for unthinking people, but it is vastly better than the one which places a man's bread and butter in jeopardy. And the old ballot has done that in St. John.

R. G. LARSEN.

NOT A SOLITARY INSTANCE.

Clerks in Many City Money Offices Have Seen this Woman.

"I want to get a money order," she cried through the network of a city postoffice.

"Make out an application, then, madam," replied the clerk. "You'll find the forms on the desk at the back of you."

"What application? I just want to send \$5 to—"

"Fill up the form, please," interrupted the clerk, handing her one.

"I—I—will you please to fill it out for me?"

"I can't. It's against the rules. You must fill it up yourself. To whom are you sending the money?"

"Oh, to Mr. Joseph Green; that is, I'm really sending it to Mrs. Green, who is my sister, but we thought it would be better to send it in his name and save her the trouble of going to the office; and, of course, he can give it to her, as the money is really for sister; but it makes any difference, I suppose."

"It makes no difference at all."

"I didn't see why it should, really, and I'm glad it doesn't, for sister isn't in good health, and she might not be able to go to the office herself, and—"

"Write Mr. Green's name and address on the line below."

"His full name?"

"Yes, please."

"Joseph N. will do, won't it?"

"Yes, Yes."

"I can write it 'J. Newman Green,' if you prefer. Newman is the middle name."

"Joseph N. will do."

"Oh, will it? I'm sure I don't see why it shouldn't. He's so well known, anyhow."

"Now, write your own name and address on the other lines as quickly as you can, please, there are others waiting."

It took her about twenty minutes to do this, and ten more to ask if Green would have to be identified when he gets the money, and how she knew he got it, and if the post office would be responsible if the money was lost, and if a registered letter wouldn't have been as safe, and so on, in a way that only helpless and suffering postal clerks know anything about.

SHOWERS OF RICE AND SLIPPERS

Meaning of a Custom that Has at Least Antiquity on Its Side.

The throwing of an old shoe after a newly married couple on their departure is general all over England; in Kent the custom is accompanied by a little more detail than is usually observed in other parts of the country. The principal bridesmaid throws the shoe, the other bridesmaids run after it, the belief being that the one who gets it will be the first to be married. She then throws the shoe among the gentlemen, and it is supposed that the one who is hit will also be married before the others.

The custom of showering rice over the bride and bridegroom is a universal one, although in some parts wheat is substituted. This was formerly general in Nottinghamshire and Sussex. The practice appears to find a parallel in Poland, where, after the nuptial benediction has been given by the priest, the father receives the newly married couple at the door of their house and strews some barleycorns over their heads. These corns are carefully gathered up and sown. If they grow it is considered an omen that the married pair will enjoy a life of happiness. Grain of any sort is symbolic of plenty, and no doubt at different periods and in different countries that grain has been selected which could be procured the most easily. An old Spanish ballad of the sixteenth century, "The Girl's Wedding," refers to this custom, except that ears of wheat appear to have been used instead of thrashed wheat:

"All down the street the ears of wheat around
Ximén's flying."

WHAT THE CANON SAYS.

DR. PARTRIDGE DISCUSSES KING'S COLLEGE AFFAIRS.

It Will Be Continued as a University, or in Any Case as a Theological Seminary—How Want of Unity Among the Churchmen Has Affected the Situation.

HALIFAX, March 22.—King's college just now is an interesting subject of thought, not only to churchmen but to the public interested in educational affairs, and with a large class, too, which is interested in the concerns of the colleges who care little for educational work of a lower grade. In Nova Scotia members of the different religious denominations regard with almost equal affection their sectarian college and the church itself. King's college affairs have been somewhat fully discussed of late, and it is regrettable that all that has been said has not been in a hopeful strain. The fact is that the financial condition of the baptist institution at Wolfville; or if all were known of Dalhousie, at Halifax, it would be found that King's might have the questionable satisfaction of those in misery who like company. Acadia college is far behind in its funds. It is stated that that institution goes behind a rate of \$3,000 a year. Such a condition must soon be improved, and, as in the case of King's it will have to be "mended or ended." Dalhousie college is not much better off. It is an open secret that with their income and expenditure do not balance, by long odds. Constant appeals are being made by President Forrest for assistance in his attempt "to make both ends met," and with only partial success. Coming down a step in the educational scale, and glancing at the Halifax ladies college, it is found that there, too, the financial situation is not satisfactory. Some of the capital of the admirable institution has been consumed for current expenses, and times will have to improve with the college or they also will become so bad that getting worse will be impossible. King's, thus, financially is not so very much worse off than sister institutions hereabouts. The gravest difference is in attendance of students. Dalhousie's classes run up in the hundreds while King's has to be satisfied this year, with not much more than twenty.

PROGRESS correspondent called on Canon Partridge, D. D., recently, for a chat on the subject. Dr. Partridge is one of the ablest men in the church of England in Nova Scotia. He is cosmopolitan clear-headed, practical and patriotic. While devoted, heart and soul, to his own denomination, he can appreciate goodness in whatever religious quarter he finds it. He is a thoughtful, fearless preacher, hard parochial worker, and his people in St. George's parish love him as a man and as their rector. Last and not least he is a staunch friend of King's college. Dr. Partridge was the leader of the "federation with Dalhousie" movement of some years ago. He remarked to the correspondent that he regretted the recent proceedings of the alumni, and more particularly of the board of governors, had been made public, and at first he was not disposed to say much. He tacitly confirmed the report that the governors had acted on the suggestion of the alumni and decided to give the professor's of King's notice that their services would not be required after the end of the present college year, adding, however, that the action was merely intended to leave the hands of the board free in case of the worst.

"Do you think, Dr. Partridge, that had the movement for federation with Dalhousie proved successful King's would now have been in the position she finds herself?"

"I do not. Our federation scheme was not affiliation nor amalgamation with Dalhousie. It simply meant the removing of the college location from Windsor to Halifax and the occupation of a portion of Dalhousie's grounds. We would have had our own college building. The material of the chapel at Windsor would have been brought to Halifax and re-erected here. King's would have continued a residential college; our religious services would have been held daily as now, and the same denominational oversight would have been exercised over the students. Degrees would have been granted from Dalhousie university. We would have had all the privileges of King's under her present constitution with the added advantages of the benefit of the entire teaching staff of Dalhousie; central location in the midst of a population that could furnish large numbers of students. Then the disadvantages, too, of student life in a small though hospitable town would be avoided."

"But there would have been loss in abandoning the college buildings at Windsor."

"True, but they were in rather a dilapidated condition, and I have no doubt that had the change been made there would have been a stream of contributions to the college funds that would have far outweighed any temporary loss. Many a handsome, possible donation have I known, that was never given, because King's remained at Windsor instead of adopting the progressive policy of coming to a large city, in a strong church centre like Halifax, and federating with a powerful university like Dalhousie."

"Is there any hope of yet accomplishing federation?"

"None that I know of. The federation party were a decided minority, even with the enthusiastic support of the Bishop Binney. We saw we were so little likely ever to succeed that the cause was abandoned long ago. My belief is, however, that King's would not have been suffering as she now is had federation with Dalhousie taken place."

"What is your idea of the outlook for King's?"

"The college will go on, I have no doubt, as a university, with its acts and science faculties, etc. But if we should not be able to do that, it will certainly continue as a theological seminary. All the extra expenditures which were made on the buildings were absolutely necessary, without it the college was not a fit place for habitation. It is the terrible floating debt, and interest on the bank overdraft, that bears so heavily upon us. If friends of the church and college would but relieve us of this debt I believe bright days would be in store for King's college. Though the students now are so few there are many in the sight."

A number of boys at the collegiate school, Windsor, will soon be ready to matriculate, and they intend entering King's. The church school for girls, too, has a quota of young ladies who will become undergraduates of the university. I do not anticipate the worst, but think that churchmen will come to the rescue of King's in her hour of need. The college surely has friends who will save her, and present the lapsing of the university into a mere theological school."

"To the lack of unity among churchmen, in their regard for King's, has been attributed the disheartening state of King's. What's your impression?"

"That is our great trouble. And I do not see how there is to be any change for the better. The church of England is a comprehensive body. It affords scope for the churchman so 'low' as to merit the title 'puritan' and the ritualist has plenty of room within her bounds. Both classes of people compose the church in the Maritime Provinces, as elsewhere. I know that King's college, in her religious teaching and practice, keeps to the medium. Her policy is in harmony with neither extreme in the church. No change therefore, can be made without still further alienating one or other party in the church. I see no room for improvement in the religious policies of Kings. Here are people in the low church parts who will be satisfied with nothing in King's except absolute control. They will have all or nothing. King's to suit them, must be made a second puritan Wyllife college. There is no sane thing with them as compromise in regard to college. 'Lack of unity' is the great trouble with those who should be the friends of King's, and I don't see how it is to be secured, for King's is neither a puritan nor a ritualistic institution."

"But it looks as though neither party would exert itself on behalf of the college, as at present constituted, and possibly the best plan would be for the college to weigh the chances, and cast in its lot completely with one of the extremes in the church. Better that than to fall between two stools," the correspondent said.

Dr. Partridge expressed no opinion on the wisdom of such a possible proceeding, only repeating what he had already remarked that most of the low church party would be satisfied with nothing short of absolute control.

The board of governors, and the executive of the Alumni Association, meet in this city soon after Easter, to talk over the selection. Friends of the college are by no means without hope for the future.

Life is the stern judge that sentences men to hard labour for the best part of their days.

CUSTOM CLOAK MAKING.

SPRING SEASON, 1894.

WE ARE PLEASED TO INFORM OUR PATRONS THAT OUR new stock of Black and Colored Cloths for Ladies' and Children's jackets, Capes and Cloaks is now opened, and we are prepared to make up to order any kind of Ladies' or Children's Outside Wraps or Garments in the most Fashionable Styles and satisfactory manner.

Samples of Materials, Illustrations of Styles and Self-Measurement Forms Sent to Ladies out of town on application.

Manchester Robertson & Allison, St. John

THINK BEFORE YOU LEAP.

Advice to Those Who Look to the Land of the Chinook.

SWIFT CURRENT, Assn., March 13.—Knowing that your paper has a large circulation in the lower provinces, I take the liberty of giving your readers some plain facts concerning the province of Manitoba and the Canadian North West. This western country is represented to the people of Lower Canada by the land agent, by the emigrant agent and the western land monopolies, as the Chinook belt or the Eden of our country.

These men who are sounding the praises of Manitoba as a wheat country, who advertise for thousands of laborers annually, do so for their own advantage. The C. P. R. allow them five dollars a head on all live stock shipped to Manitoba for the harvest.

In the fall of 1892, after work closed down on the Calgary and Edmonton Railway, I went to Winnipeg with Keith and McKenzie's grade outfit. That year they had a large crop in Manitoba and men were scarce. We all had our passes to North Bay and many of the boys were anxious to stay for the harvest, as the wages that fall were above the average. We all went to the C. P. R. ticket office and applied for an extension of six weeks on the plea that we all had the offer of work and that the farmers in the vicinity of Winnipeg and La Portage desired us to remain. (Our request was refused.) I simply mention this to show that the C. P. R. work for their own end and are not over-anxious to accommodate the poor Manitoba farmer.

Manitoba is no country for the working man. The wages paid are from 12 to 25 dollars per month, during said time and harvest and as the average Manitoba farmer has as much as he can do to pay the interest on his mortgage he is very apt to forget to pay the hard earned wages of his men.

Thrashing in Manitoba generally lasts from three to four months, and almost every locality in Manitoba, new outfits start out every year. Some broken down farmer that wants to make a raise will get his outfit on the instalment plan from Massey Sawyer and Co., or some other implement agent and work the outfit long enough to make a stake, then he will skip to parts unknown, and leave the poor devils who worked with cheerful hearts through rain and sunshine in the mud.

Eastern Assiniboia is quacked up as a farming and stock country. Farming may be carried on successfully on a small scale on the south side of the C. P. R. But what about the great Sand Hills of the north. Eastern Assiniboia as a stock country has a good Summer range. Stock will never be seen in large numbers as they would have to be fed during the Summer months.

Western Assiniboia is a good stock country, and stock generally winter well. At Swift Current we find the head quarters of the C. A. C. A. C. Co., this company's range extends 110 miles west of Maple Creek, and they have under their control about thirty thousand head of sheep. They run them on the range system the same as in Montana, or any stock country. C. A. C. A. C. Co., has the only outfit of any importance in Western Assiniboia. Including the cattle outfit they employ about 35 men the year through, the wages in this section during camping and haying are from \$24. to \$30., per month.

The smaller outfits will employ from 20 to 30 men the year through with reduced wages after haying.

I will bring this letter to a close by making a few comments on Northern and Southern Alberta. Northern Alberta is a country that is adapted for mixed farming and in my opinion surpasses anything in the west, and a man with capital would be safe in trying that enterprise. French Canadians from Quebec, and emigrants from the New England States, are in the majority in those sections. They help one another in all sorts of work.

In Southern Alberta, between Calgary and Fort MacLeod, farming is the principal industry, but by no means a success. The hail storms are so severe through this section that the poor farmer has often seen to his sorrow, his summer's labor levelled to the ground by the hail stones. From this fair Chinook belt, this section is also fairly well stocked, and I think, of the two industries, that stock is the more profitable.

Between MacLeod and Saint Mary's we find the two principal cattle outfits of the west, namely, the Waldron, with its home ranch on the Porcupine Hills, and the Cochrane, at Saint Mary's. These ranches with the smaller outfits will not give permanent employment to more than fifty men.

As I have taken in Manitoba and the greater part of the Canadian North West, I must express my surprise at seeing so few Canadians. This country is over-stocked with emigrants from the old country and Canadians all flock to the Western States where there labors is appreciated and where they are advanced on their own merits.

I think that I have succeeded in giving a fair account as to the present condition of Manitoba and the North West and I will conclude by saying to those who are thinking of embracing the land of Chinooks, to think before you leap. W. C. BLISS.

GULLS ARE SACRED IN UTAH.

Why Mormons Impose a Fine of Five Dollars for Killing the Bird.

Most interesting of the birds that we saw on our daily way to the pasture, says a writer to the Atlantic, were the gulls, great, beautiful, snowy creatures, who looked strangely out of place so far away from the seashore. Stranger, too, than their change of residence was their change of manners, from the wild, unapproachable sea birds, soaring and diving and apparently spending their lives on wings. From this high place in our thoughts, from this realm of poetry and my story, to come down almost to the tameness of the barnyard fowl is a marvelous transformation, and one is tempted to believe the solemn announcement of the Salt Lake prophet that the Lord sent them to his chosen people. The occasion of this alleged special favor to the Latter Day Saints was the advent about twenty years ago of clouds of grasshoppers, before which the crops of the western states and territories were destroyed as by fire. It was then, in their hour of greatest need, when the food upon which depended a whole people was threatened that these beautiful winged messengers appeared. In large flocks they came, from no one knows where, and settled like so many sparrows all over the land, devouring almost without ceasing the hosts of the foe. The crops were saved and all Deseret rejoiced. Was it any wonder that a people trained to regard the head of their church as the direct representative of the highest should believe these to be really birds of God, and should accordingly cherish them? Well would it be for themselves if other christian peoples were equally believing, and protected and cherished other winged messengers sent just as truly to protect their crops. The shrewd man who wielded the destinies of his people beside the Salt Lake secured the future usefulness of what they considered the miraculous visitation of fixing a penalty of \$5 upon the head of every gull in the territory. And now, the birds having found congenial nesting-places on solitary islands in the lake, their descendants are so fearless and so tame that they habitually follow the plow like a flock of chickens, rising from almost under the feet of the indifferent horses and settling down at once in the furrow behind, seeking out grubs and larvae and mice and moles that the plow has disturbed in its passage. The Mormon cultivator has sense enough to appreciate such service and no man or boy dreams of lifting a finger against his best friend. Extraordinary indeed was this sight to eyes accustomed to seeing every bird that attempts to render such like service shot and snared and swept from the face of the earth. Our hearts warmed toward the "Sons of Zion," and our respect for their intelligence increased as we hurried down to the field to see this latter day wonder.

Making Up the Average.

Tommy—Maw, what is an average man? Miss Figg—He is a man who is pleasant and smiles down town all day, but who comes home, and gives his wife fits to make up the average.