

brushes under the car. In front of the car is one brush eight feet long that sweeps the center of the street. Behind is another brush 16 feet long that sticks out on one side of the rear of the car. It is swung clear out over the pavement at the side of the track until it reaches the curb. The brushes are whirled and the car propelled by current taken from the wire over the tracks by the trolley pole, and the dirt is swept into a long, neat pile in the gutter. In the first test it swept the dirtiest street in the city, Broadway, at the rate of seven miles an hour.

This first sweeper cost \$2,800, but succeeding sweepers that are under way will cost less. The machine makes a noise like a cyclone, but two dashes through a double-tracked street clean it better than any other street sweepers ever made.

To sprinkle the miles of streets the sweeper cleans without stopping, a great sprinkling-car with a 5,000-gallon tank is used, the streets being sprinkled to prevent dust and make it possible for the sweeper to leave them cleaner. The trolley sweeper is so fast that McCormick thinks the company will make an immense profit at 20 cents a square for sweeping the streets. Mr. McCormick's company has over 100 miles of tracks in the Cleveland streets, and as the sweepers are completed they will run over the tracks of Senator Hanna's street railway, the Little Consolidated, and a large proportion of the infamously dirty streets will be kept clean by electricity.—Cleveland correspondence of Chicago Record-Herald of July 21.

Superintendent of Streets Wilhelm stated yesterday that he would add about 15 men to the force of white wings in the course of a few days. That will bring the force up to a total of about 60 men. Wilhelm says he would like to put on about 100 more men, but the street cleaning fund will not permit of such an expense.

The scope of the department is being broadened gradually. Wilhelm hopes that before long the city will not only own all the apparatus used to clean and sprinkle the streets, but that it will also own the necessary horses.—Cleveland Plain Dealer of July 21.

If we were all satisfied with things as they are they would soon be worse.—Puck.

"THE WHITE MAN'S BURDEN."

For The Public.

Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves,—Jesus.

One hundred and twenty-five years ago the declaration of independence was signed. It declared that all men were created free and equal and endowed with certain unalienable rights, and that among these rights were life, liberty and the pursuit of happiness. And now, while we are supposed to be astonishing the world with our progress, few men are in the possession of the right to earn a living, though many have been fortunate enough to find masters to hire them. Considerable numbers, however, traveling both at home and in foreign lands, are unable to get even a master's permission to support themselves and families.

Whatever may be the shortcomings and defects of Kipling's greatest song, if I have read it aright he meant to assert the white man's duty to civilize the savage and barbarous peoples and teach them the way they should go. The most obvious of necessary qualifications for the prosecution of this work would seem to be a knowledge of civilization and the way men should go. Despite our lack of knowledge of these things, however, we have enthusiastically taken up "The White Man's Burden" and made it, as it were, our national hymn.

Is it not amazing that, after the centuries of teachings by men whose doctrines have raised them to the universally reputed dignity of God's inspired mouthpieces, men and nations should still act toward each other as if they were inhabiting a desert island, scantily stocked with provisions, instead of the bountiful earth, or as if this were the chance world which Hafd dreamed of, in which there were no such things as natural laws and consequences?

The Hebrew prophets were gifted with singular insight into the nature of things. The natural rewards of conforming our individual and collective lives to the principles of equity, the vast abundance of the earth under proper apportionment and development, and the penalties of disobeying the law of justice were ever the burden of their prophecies, songs and denunciations. The direst consequences were predicted as the result of national unrighteousness—prophecies which have been most

terribly fulfilled. Isaiah's parable of the vineyard is as applicable to the modern world as it was to that of his day. God still gives the world to man, filled abundantly with all things necessary for his happiness and highest development. He still "looks for judgment, but beholds oppression; for righteousness, but behold a cry." And the law that "the wages of sin is death" has not been repealed. Sacred and secular history unite in testifying that national unrighteousness and aggression lead to ultimate national destruction. And our common sense teaches us that force exerted in aggression must inevitably raise up force in resistance.

If it is true that the schoolmaster has been abroad in the land, and that as a result of his labors enlightenment has taken the place of intellectual darkness, let the nations give evidence of the fact by adopting methods superior to those employed in the dark ages.

The sword is not the proper implement of true civilization; it is fatal to victim and victor alike. Our ancestors stole, enslaved and debauched a race of human beings, making veritable cattle of them. It is in the nature of things that such national crimes should bear fruits, and we reaped some of them in the awful civil war. We are still reaping others. We despise the black man because he still remains in some degree what we made him. We hang and burn negroes in order to make them virtuous, without reflecting that it is not in the nature of such atrocities to make them virtuous, but to make them revengeful.

If we have failed to civilize the negro, the reason is plain enough to those who will see. We have neglected to first civilize ourselves. How shall we give the colored people here or abroad a better civilization than we ourselves possess? We can but "compass sea and land to make one proselyte, and, when he is made, make him twofold more the child of hell than ourselves."

As we contemplate the encroachments of Europe and America in the far east, let us remember the time when Rome was enlarging her borders, extending her sphere of influence and forcibly civilizing the barbarians according to her notions. Rome taught the barbarians her ways—taught them by object lessons and express training the science of war, thus utilizing them for further conquests. They bettered the in-

struction, and in time paid back to Rome the debt they owed her.

Within 4,000 miles of Hong-Kong dwell 800,000,000 of people. The white man may, in time, perhaps, possess these peoples and their lands. He will then, for he cannot help it, teach them among other things the science of war. Every insurrection—and there will be many of them—will be a valuable lesson in military science. They have eyes for seeing and hands for doing. They have heads set on their shoulders like unto ours, the said heads containing the same kind of pulpy substance that ours contain, which we call brains. Their blood is red. When they have learned what the white man will teach them, can do what he can do and fight as well, will they not pay him back the debt which they will by that time owe him? Would they be human if they neglected any opportunity to do so?

THE SHADOW OF MALTHUS.

"My people are destroyed because they have no knowledge," wailed Isaiah, as he strove mightily to infuse a little sense into their besotted intellects. Civilization has never been aided, but rather hindered, and at times throttled by the wars for power and dominion which have cursed the world. We should thank the God of nature for the superior vitality of good and the comparative evanescence of evil, in that anything of real civilization has survived.

The evil which oppresses the world springs perennially more from ignorance than from bad intention. One of the most deeply rooted errors of the human mind is the supposition that the earth is now or at some future time will be unable to properly sustain all its inhabitants. This is believed and taught by many who are esteemed wise. It is really accepted by many who profess abhorrence for and disbelief in it. One of the natural fruits of this notion is the lust for territory and control of the earth's resources by various nations, in order that their own people, at any rate, shall not suffer from "the niggardliness of nature."

Besides justifying aggression abroad, this damnable slander on the competence of the Creator upholds hoary wrongs at home and casts cold water on humane schemes for alleviating the poverty and misery which exist in our so-called "highest civilizations." Those who assert "the irresistible tendency of population to increase beyond the means of subsist-

ence" imply by the assertion that all plans for ameliorating the condition of the poor are vain, because, even if temporarily successful, population will amid greater plenty but accelerate its increase until it once more presses upon the means of subsistence, and the old misery will be shared by a larger number.

Out of this belief the Indian famine was last year attributed to the fact that, owing to the government's prevention of infanticide, the population of India had increased to an inordinate degree, rendering it difficult and almost impossible for the country to feed its people. No earthly language contains words to fitly characterize such a loathsome heresy.

Missionaries from India assembled last summer in the ecumenical council in New York and the press dispatches from the famine-stricken districts united in asserting that India's storehouses were full and that the country was exporting foodstuffs, but that the people were too poor to buy the fruits of their own labor. Macaulay, Buckle, Florence Nightingale and hosts of travelers have borne testimony to the oppressive character of British rule in India, and to the ways and means by which the country is systematically drained of its substance.

This ought to destroy beyond resurrection the notion that India cannot feed her people, but, if it does not, there remains the fact that her people use only the rudest and most primitive implements in their labor, the product of which is therefore small compared with what it might be made with the use of modern improvements. Besides this, it is well known that large areas of the country are wildernesses, inhabited only by wild beasts. If the Malthusian theory thus falls to the ground when tested in so crowded a country as India, it is idle for less densely populated countries with better means of production to urge it or any analogous theory in excuse for the greed for territory, privilege and power which accompanies the imperial regime.

Everywhere on the face of the habitable earth the things which minister to man's sustenance increase many times faster than man himself, and by his labor, according to the skill with which it is directed, he can still further augment the increase to an indefinite degree. Every mouth is accompanied by two hands. An increasing population makes possible an increased subdivision and specialization of labor, which

increases not only the aggregate production of wealth, but the production per capita, and it therefore follows that a large population can be better sustained than a small one. Nothing but our ignorant folly—our infernal struggle to get the better of each other and the injustice which is its result—prevents this from taking place, and the preacher of the Malthusian doctrine must fall under Isaiah's denunciation of those who "set darkness for light and light for darkness."

If we will but establish justice we need not fear to obey the injunction to "multiply and replenish the earth." For if we properly replenish the earth we shall thereby make adequate provision for all who may be born. There is no need for this struggle for dominion. Every land has enough and to spare if it be properly utilized.

THE SHADOW'S SHADOW.

The shadow of Malthus casts a shadow of its own, as it were. This disreputable connection of the Malthusian doctrine is the notion that improvements in the methods of production must impoverish a people. This looks like a very ignorant notion indeed, and so it is. Nevertheless, it found forcible expression in a half-page editorial in the New York Sun about seven or eight years ago, and on or about August 1, 1899, the same newspaper published a long article on its editorial page from which the following is taken:

Suppose the inventive genius and industrial capacity of the Chinese should reach the level attained in the most highly civilized countries. Would their condition, poor as they are to-day, be improved, or would they sound depths of misery unknown to any people of our time? Labor is now a glut in the Chinese market. What would be the condition of Chinese labor if, with machinery, its ability to produce were augmented from five to twenty fold? Would not wages, already a pittance, fall almost to the vanishing point? And who would consume the surplus?

It seems difficult to discuss with patience and good temper such a proposition as that; yet the white man's civilization is saturated with the central idea contained in that bit of Sunlight, and apparently with good reason, for the facts seem to bear out the theory. No one can blame the Chinese or the Filipinos for taking up arms to protect themselves at all hazards from a regime which will not only avowedly cause them to "sound depths of misery unknown to any people of our time," but which the experience of lands coming under the white man's dominion has shown to have some such effect—nay, which the

white man's experience in his own lands has shown to have some such effect. They know how we have treated other races. They know how we treat the negro to-day. They know how the white man treats his own poor. Extinction or subjection has been the portion of the natives of every land where the white man has secured a foothold, and dire poverty and misery abound among his own people wherever his civilization has attained any degree of development.

The thought must occur to every right-minded man that they who at the cannon's mouth forced the opium traffic on the Chinese were merciful and reasonable compared with those who would knowingly by the same means thrust such a civilization upon ten millions or four hundred millions of people.

SOMETHING MUST BE RADICALLY WRONG WITH OUR CIVILIZATION, for it is manifestly absurd to suppose that under a regime of justice the augmentation of production could have any other effect than the augmentation of the general wealth, comfort and happiness.

It will be but God's own natural justice if the crimes of Christendom, committed in the endeavor to avoid the imaginary evils of over-population, shall be eventually rewarded by the uprising of all Asia to escape the equally imaginary evils of improvements and economics in production.

As for "trade" and "foreign markets," the abolition of tariffs by the white nations would instantly secure to each more trade than a century of bullying the Asiatics can possibly secure. What better proof could one have of the correctness of Machiavelli's axiom that "all men have eyes, but few have the gift of penetration" than the fact that the nations continue to dig ship channels and canals, build wharves, subsidize steamship lines and build warships to protect them, and send ministers, consuls and armies abroad for the purpose of developing and encouraging trade, while devising tariffs to restrict it?

RACIAL HATREDS.

The so-called racial hatreds are not racial at all, but spring from the relations into which the races have been forced by the white man's covetousness. Children know nothing of them until they imbibe them from their elders. The negro having been a slave, that, apparently, must settle his status for all time. He is still desired as a menial, but may not aspire to be more, even though black women may nurse white children.

Negroes of both sexes may move in the most exclusive circles if properly clothed in the garb of servitude. The yellow and brown peoples have something which the white man wants, and his efforts to possess it will generate more intense "racial" hatreds. It may be hard to confess it, but the white man has never "acted white" in his dealings with other races. The annals of the earth may be searched in vain for a more cruel, treacherous and rapacious race than the white has always shown itself to be. And yet white workingmen should know and remember that so long as any race is kept in an inferior position, just so long will they have to endure the competition of such inferior class. The Golden Rule is of universal application.

The saying that "Whoso liveth by the sword shall perish by the sword" is not merely a divine malediction, nor confined to the individual. It is the statement of an immutable and universal law of nature. Let it be repeated: We should remember, as we confront the countless millions of ordinarily placid Asiatics, that it is the nature of aggression to raise up force in resistance. It is probable that, pursuing its present policies and objects, the white race will, long before the present century closes, find itself facing a vast and compact Asiatic empire animated and directed by Japan. Its cohesiveness will arise from the well-perceived necessity of making a united and determined stand against the aggressions of the white race. If Japan is arrayed on the side of the white man just now, it is because the time is not yet ripe. Japan is ambitious, and will yet draw China and India to her with hooks of steel when the great struggle is opened in earnest. Months ago she promulgated a little Monroe doctrine of her own regarding China, and may be depended to act on it whenever the time is propitious.

Civilization, such as it is, is in great danger from its loudest friends. Its best hope is not in its armies and navies, but in that growing body of earnest, conscientious and far-seeing men who are studying the natural laws of political and social health and human progress and striving to teach them to an unwilling world. In one of E. P. Roe's novels is the story of an artist who painted the picture of a maiden asleep in a cave of ice. At the entrance stands a youth pointing to the flowery fields and shady groves

by the river in the valley below and calling her to join him; but the maiden sleeps on, unconscious of the glories to which he would lead her. The far-sighted prophets of truth and justice have for many ages been calling to a stupid and brutal world and pointing the way to a better life than we are living. Let us hope that there will be an intellectual and moral awakening before the awful consequences of the white man's policy overwhelms him at last and "Mene, Mene, Tekel, Upharsin," becomes his epitaph.

STEPHEN BELL

Woodhaven, N. Y., July 4, 1901.

THE GRIP.

The Landlord stands at the coal mine door—
"Stand back! Stand back!" saith he.
"The bounties of God are all my store,
And ye may but work for me.

"Now doff your cap for a job, my man,
And take what the Owners give—
God help the man that's under the ban
Of the Trusts that let man live."

The Landlord stands by the iron mine,
And "the iron trade grows slack."
"Ye shall pay me more for the God-made
ore,
Or for tools and labor lack."

And the tools are few in the farmers' fields
And the coal in the kitchen stove scant—
Alas, for the man who pays what he can,
And takes what the Trust-kings grant.

For the buyers wait in the market place,
And the workmen wait at the mills;
And its, Oh, for the Land in the gripping
hand
Of the Trusts whose earth-grip kills.
—Virginia M. Butterfield, in Johnstown
Daily Democrat.

A SOCIAL IMPERTINENCE.

Society women who in a dilettante way interest themselves in charity affairs sometimes take liberties which they would indignantly resent if the shoe were on the other foot. A case in point occurred in an eastern city recently. She was much astonished one morning to find among her mail a note reading as follows:

Dear Madam: I take pleasure in shipping to your address a rug valued at \$50, for which I shall be glad to receive your check. If you do not desire the rug, please return it.

The note was signed by the senior partner in a leading business house.

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