

notable address on "Chinese Civilization" at the thirty-seventh convocation of the University of Chicago, at Studebaker hall, on the 19th.

—Ex-President Benjamin Harrison, upon whose public life we commented last week (page 770), was buried in Crown Hill cemetery, Indianapolis, on the 17th. President McKinley attended the funeral.

—Count Boni de Castellane, husband of a daughter of Jay Gould, fought a pistol duel at Paris on the 17th with M. Rodays, proprietor of Figaro, in which he wounded Rodays severely in the thigh.

—The bill prohibiting prosecutions for polygamy, passed by the Utah legislature (page 776), was vetoed on the 14th by Gov. Wells, and the veto was sustained in the senate on the 15th by a vote of 9 to 9. To pass the measure over the veto 12 votes were necessary.

—Prince Krapotkin, the world-famed anarchist, is to arrive in Chicago on the 7th, for the purpose of delivering a series of lectures. He comes under the direction of Prof. Ely, of Madison university, Wisconsin. Krapotkin's headquarters are to be at Hull house.

—A graduated income tax bill has been favorably reported by the taxation committee of the Michigan senate. It provides for rates varying from one-fourth of one per cent. on incomes of more than \$1,000 and not more than \$2,500, to one per cent. on incomes in excess of \$5,000.

—An impeachment trial was begun on the 14th, at Raleigh, before the North Carolina senate, in which the accused are two supreme court judges, Furches and Douglas (the latter a son of Stephen A. Douglas). They are charged with usurping legislative functions in a court decision.

—The gigantic steel trust, of the organization of which, with its capital of \$1,100,000,000 in stock and bonds, we told at page 746, has absorbed the Rockefeller iron interests. This additional consolidation gives to the new trust all the Rockefeller railways, lake transportation lines and ore mines, including the rich iron mines of the Mesaba range.

—The statistics of exports and imports of the United States for February, as given by the February treasury sheet, were as follows (M standing for merchandise, G for gold, and S for silver):

	Exports.	Imports.	Balance.	
M	\$112,947,361	\$63,927,265	\$49,020,096	exp
G	417,612	1,830,274	1,412,662	imp
S	4,580,499	2,829,927	1,750,572	exp
	\$117,945,472	\$68,587,466	\$49,358,006	exp

—The statistics of exports and imports of the United States for the fiscal year beginning July 1, 1900, and including February 28, 1901, as given by the treasury reports, were

as follows (M standing for merchandise, G for gold, and S for silver):

	Exports.	Imports.	Balance.	
M	\$1,015,185,374	\$522,960,360	\$492,224,994	exp
G	32,332,722	56,219,117	23,886,395	imp
S	45,221,916	27,270,500	17,951,416	exp
	\$1,092,740,012	\$606,449,997	\$486,290,015	exp

—The duke of Cornwall and York, eldest son of King Edward VII., began a journey around the world with his wife on the 16th. The duke and duchess sailed on the Ophir for Australia via Gibraltar, intending to be present at the inauguration ceremonies of the Australian commonwealth in May. From Australia they are to come across the Pacific to Canada. They were royally received at Gibraltar, where they touched on the 20th.

MISCELLANY

THE SHADOW OF THE MINE.

I.

These were men not less than the men who stole their bodies,
 These were the heft of incomes, the burrowing potentialities of fortune,
 These were hunted souls who went from the sun at the call of noisome dividends,
 These were saviors, explanting a law, servants of plenty in plenty denied,
 These, the lost miners, crushed in fell chambers, maimed and veiled from the asking day,
 These, called at the mouth of the pit by fond names in melting voices,
 Caught in the network of schemes, crunched in the jaws of a theft.

II.

I had been told that these things were no more,
 I had been told that men were so that they could not be happy on the sorrows of others,
 But when I looked into your face I did not see that this bloody sacrifice had altered one cartilage,
 And when I saw you taste your food I did not see you wince as must one who eats death,
 I have only seen in you the same indifference and doorways to hell,
 And the blindness that could not grope towards the great west
 Where lie your buried slaves.

III.

The lapsing day transmits a charge to the night, demanding its sundered children,
 The sweet day that is widowed and orphaned of its own fiercely calls for reparation,
 The honor and obedience which piloted fortunes through underground tortures, transmuting want into luxury,
 Staking all for the alien, for him too losing all, the emptied vessels of cushioned shrines,
 Leavening men's bread with salt, salt tears.

IV.

You have eaten the flesh of your fellows,
 You have incarnated man in your crime and drawn man's blood in proof of your mercy,

You have weighed your peace against another's struggle, your safety against another's wreck,

And while you have feasted in life they have feasted in death,

You in your open air, breathing rare aromas of health,

They in their stifed pit, in the blackness stilled and unrecovered,

You in the eyes of those who love and laugh,

They in the eyes of those who love and weep.

V.

Do you sleep anywhere at night and not dream yourself to the mouth of the pit.

There into the darkness peering, with hungry eyes gnawed by the rack of your guilt,

Hearing far down somewhere the dull voices, helpless to help, yet also helpless to still?

VI.

Given to ease, to caution pledged, yet you must account for this.

The men who cry no more in the darkness will forever cry to your heart,

Till some day you will answer, you will arise to the recognition of an awful truth.

Then you will leave your meals untasted, You will go forth among men bravely proclaiming your own degradation.

In the end resolved that no more shall food pass your lips

Till all are fed, till all men have ceased to eat the bodies of their brothers.

—Horace L. Traubel, in The Conservator.

THE QUESTION OF LOCAL OPTION IN TEXAS.

The principle or practice of home rule, or local option, in taxation, is of slow growth in this country, where custom and tradition are so uniformly and so strongly opposed to it, but once the new method becomes tried it is likely to recommend itself to a general and rapid adoption.

In purely local affairs a community, it would seem, on general principles, ought to have the right to tax itself, or use its money for local purposes, virtually as it pleased—provided that the taxpayers be given full "sayso" in the amount and the direction of use of the taxes. So long as they do not object to local policies of local taxation of any description, it would appear to be nobody's business but their own.

This is the general argument in brief on which the theory of home rule or local option in taxation is based.

The senate of Colorado the other day passed a home rule taxation bill and, as such a measure passed a previous house in that state, it is probable Colorado will become a kind of pioneer in such legislation among the American commonwealths. The state sent a commission to Australasia to inquire into the advanced methods of taxation in that part of the world, and

the land value tax and local option feature, generally in vogue there, especially recommend themselves to the commission. The land value tax, while it has some things in common with the single tax theory, is not to be confounded with that system, which it ante-dates and from which it also differs materially.

Propositions are now pending in the Texas legislature looking to local option in taxation in purely local matters, and it would be gratifying to a large and growing element in Texas if our legislators would find time to thoroughly discuss these measures and reach some practical conclusion with reference to them.

Many cities are hampered by the inflexibility and the general nature of the restrictions upon even local taxation. It might be well enough to fix a maximum beyond which communities could not go, but if any city, acting under a special charter, desired to place the bulk of taxation upon one kind of property, or wanted to exempt certain other kinds of property from taxation, for a certain period or even permanently, it ought to have the right to do so by vote of the taxpayers. These latter can always be depended on to take care of themselves in the matter of voting taxes.

A reform like this would give an independence and a flexibility of government to our growing Texas cities that would enable them much better to promote their own development in many directions than now.—Editorial from the Houston Daily Post, of Sunday, March 3, 1901.

CHINA A WELL GOVERNED COUNTRY.

An extract from an article on "The Settlement of China," by Thomas F. Millard, published in Scribner's Magazine for March.

The patriarch among nations which now exist on earth, China is none the less imposing, nor to be less respected, because she is at present surrounded by a halo of pathos. Now that I have seen her from within, I marvel at the mist of misrepresentation which has, in the guise of partial truths, been wrapped, by a myriad of book-writers, about her. It seems to me that the average traveler who writes about China, unable to overcome his amazement at innumerable petty social customs so different from those to which he is used, overlooks the most fundamental and important elements in the enduring national structure. That China is badly and tyrannically governed, that she is rotting away from age, and will fall into

pieces unless western civilization assists her in managing her internal affairs, are familiar conclusions persistently thrust before the world by the class of commentators I have in mind.

I do not agree with such conclusions, but I mention them here, not in order to air my own views, but because they become pertinent on account of the certainty of their being assumed as facts in the discussion of the terms of the forthcoming settlement. The brevity of this article forbids elaboration of my own point of view, but I believe that China has still a great deal of vitality, and that it is to-day, in any profound analysis, a well-governed country. Furthermore, I believe that any outside attempt to govern China is certain to have disastrous results, not only to the empire, but also to the powers who interfere and the world at large. All sound governments are founded upon, and derive their strength from, a certain mental reciprocity between the population and the governing authority. This is usually called "the consent of the governed." Is it not preposterous to assume that the Chinese government could have endured thousands of years unless it rested on such consent? Its very endurance is a passive guarantee, to which history can present no parallel. I think that when a European says that China has a bad government, what he really means is that it is a different government from the one to which the European is accustomed. This class of observer seems unable to comprehend that what would satisfy him perfectly would not content the Chinese at all. The Chinese government, as it exists to-day, is the result of peculiar social and economic processes, working in certain grooves for centuries upon centuries. No western civilization can replace, in internal industrial and political utility, the conditions which now obtain. And is it not conceit gone mad, for nations which are, comparatively speaking, mere babes in age, to apply to the Chinese empire terms suggesting instability?

Only the other day I met an American friend, a lawyer, who questioned me about the Chinese.

"I guess they're very uncivilized?" he said.

"Why, not at all," I replied. "They were civilized when our forefathers were naked savages."

He seemed a bit staggered by my answer, although he must already have known what I told him.

"Well, if they're so civilized," he re-

turned, "how does it happen that we can lick them so easily?"

This was the first time I had heard the notion, that a man's claim to superior civilization rests on his ability to kill some other man, put so tritely. That this idea is so general and deep-seated, even among the most intelligent classes, must puzzle people who cherish the belief that enlightenment is the guide of western progress.

MR. WU TING FANG ON THE CHINESE CIVILIZATION.

An extract from the speech made by Mr. Wu Ting Fang, minister from China to the United States, before the convocation of the University of Chicago, March 19.

Does civilization consist of railroads, telegraphs, telephones, electric light, battleships, rapid-firing guns, magazine rifles and a thousand and one things which are often regarded as necessary for a progressive nation? This would be a narrow interpretation of the word. Civilization has, I believe, a broader meaning, with intelligence, order, morality and refinement for its essential elements. Such a civilization China undoubtedly has—a civilization different, to be sure, from that of the west, but a civilization nevertheless. In other words, civilization is the elevation a nation has reached in its progress from a lower to a higher state of society. It is to be expected that the civilization attained by China should be different from that attained from the nations of the west by reason of their difference in national development. Chinese ways are not necessarily bad because they often seem strange to western eyes. It is merely a question whether one is accustomed to them or not.

The people of the west may know more than the Chinese about the building of railroads, the floating of foreign loans, the combination of capital, the development of resources and the like. All this is granted. But the Chinese naturally feel that they are in a better position to judge what is best for their own interest and welfare than any outsider can be. Therefore any attempt to impose upon them any reform or religion they do not feel the need of is apt to create trouble. . . .

It is not easy for foreigners to look at the Chinese question from a Chinese standpoint, and many misunderstandings which have occurred between foreigners and Chinese can be traced to this source. Fortunately there is an increasing disposition on the part of many public men in America and Eu-