

persons were injured. This remarkable fact was due to well arranged exits and the consequent self-control of the audience, which dispersed with as much composure and order as if there had been no fire.

IN CONGRESS.

This report is an abstract of the Congressional Record, and closes with the last issue of that publication at hand upon going to press.

January 14-19, 1901.

Senate.

Consideration of the army bill was resumed on the 14th and continued on the 15th, 16th, 17th and 18th. The bill was passed with amendments on the 18th and conferees appointed. The 19th was devoted to memorial addresses on the late Senator Gear, of Iowa.

House.

The river and harbor bill was under consideration in committee of the whole on the 14th, 15th and 16th. It was reported to the house on the 16th and there passed without division. The yeas and nays were demanded by Sulzer, but as only 13 members joined in the demand the vote was taken *in voce*. The bill on the revision and codification of the postal laws was taken up in committee of the whole on the 17th. The 18th was devoted to private bills, and on the 19th consideration of the postal law revision and codification bill was resumed.

MISCELLANY

THE TEMPLE OF GOD'S BOUNTY.

For The Public.

In the Temple of God's Bounty the money-changers stand,
Their throne is on the Altar the God of Good Gifts planned.
Upon the great Earth-Altar where all His gifts are stored,
The King hath written "Labor!" the kings have written "Hoard!"
With lapse of years grown bolder, with spoil of years grown great,
They seize on aisle and chancel and shut up the Temple gate.
Now, all the world comes cringing to offer an entrance fee
To open the gates of Plenty locked with a golden key.

"Half," says the money-changer,
"Half shall be my share,
Else ye may not come to the Altar
Where labor alone is prayer."

In the shadow of the Temple the walling people crowd,
And the sound of their strife and anguish, it groweth deep and loud.
And the voice of the money-changer sounds shameless in the gloom:
"Cast out the little children, that ye may find more room!"

Barred out from their Father's bounty—
cast out from their mother's breast—
The people weep and wander, and find not where to rest.

All 'round the stolen Temple they call on their Father's Name,

In voice of soul-wrung anguish—in voice of maddened blame!

And ever the money-changer at ease on the Altar-stone,

Turns the key on our Father's bounty, and claims it all his own!

Drive out the money-changers
From the Temple where labor is prayer!
Drive out the money-changers!
And ye shall find Him there.

VIRGINIA M. BUTTERFIELD.

THE TRUE ROBERT BURNS.

There are doubtless readers of The Public who will be glad to have their attention called to an article in the December number of the Westminster Review on "Robert Burns as a Social-Reformer." The literary world has been wont to think of Burns simply as a lyric genius—guilty at times of recklessness of speech that "smelt of the smithy" and savored of sentiments that were to be pitied and put up with, for the sake of his literary art. The writer of this article rightfully says:

Not alone as lyric king is this poet loved by Scotsmen. In him is seen an earnest, thoughtful reformer of religious and social life.

It will be especially interesting to single taxers to find that the conclusion of the critic is that—

To Burns the one great evil which like Aaron's rod, swallows all the rest, in private monopoly of land.

J. H. DILLARD.

STUDENTS WHO ARE NOT WILD ANIMALS.

The University of Chicago Weekly of January 19 has advised the students not to accept Mr. McKinley's invitation to them to attend his inauguration in March. It says:

If there are a few—which we doubt—who feel a mad desire to make this pilgrimage to Mecca, all well and good, let them go; they will not be missed. But most of us can make better use of our time and money. To allow the work of a considerable number of students to be broken into, even to attend such an event as an inauguration, which takes place once every four years, we regard as very little short of folly.

Besides, we object to the idea which seems to be current that a college student is merely a strange animal which can be whistled out of its den and made to prance for the amusement of his populace, decked in his own peculiar colors, and yelling his own peculiar war whoop. And, finally, being advocates of a Jeffersonian simplicity, we have a distaste for triumphal processions.

WHAT IS INVOLVED IN THE LAWLESSNESS OF LYNCHING.

Mob lawlessness is extremely dangerous. It is worse than the offense it assumes to punish, because it releases and gives encouragement to the brutal passion of vindictiveness, and instills and propagates contempt for law. It does wickedness falsely in the name of justice, thus donning the livery of Heaven to serve the devil in. It is a breeder of anarchy, and unless it is vigorously suppressed the time must come

when it will be employed for manifold other and less defensible purposes than punishment of offenses like that committed in Leavenworth. The indications are that the negro burned at the stake was innocent. Whether he was or not his culpability or lack of it should have been determined by the statutory method. Whatever appearance of excuse a mob might have for putting him to death after he had been formally adjudged guilty by a court jury, it had not even a specious pretext for killing him in advance of trial and conviction and on bare suspicion. All who took part in putting him to death are murderers, and if it shall appear that the officials charged with his custody neglected to protect him to the utmost of their ability they will deserve penitentiary sentences. It is admitted that the offense is a strong provocation to the infliction of informal and condign punishment. But the rights of society and the sacredness of law have claims to recognition and respect, which cannot with safety be set aside to gratify the animal instinct for revenge.—Dubuque (Ia.) Daily Telegraph, Jan. 16

SENOR LOPEZ TO GOV. ROOSEVELT.

Is there no tertium quid between annexation and total abandonment? If there is none, have you adopted the "policy of scuttle" in Cuba? I have always regarded your Cuban policy as a reasonable middle term between the two extremes, and most of your opponents desire that that policy shall be applied to our country. But if you charge your opponents with "scuttle" in the Philippines—which you characterize as a "wicked absurdity"—you must admit that yourself are chargeable with "scuttle" and "wicked absurdity" in Cuba. The difference between Cuba and the Philippines is simply this: The one has been promised independence, the other has been annexed. As a consequence one is at peace, the other is at war. If both had been treated alike, both would have been at peace. If both are now treated alike, both will be at peace. It must be clear to the meanest intellect that if the Philippines are promised independence there will be no war. But the promise of independence does not mean "scuttle" in the Philippines any more than it does in Cuba. . . .

Let there be no misunderstanding and no false delicacy. We shall be glad to see the last of your soldiers in the Philippines; their presence is neither for our good nor your own. But we do not ask for a "policy of scuttle" or any other policy incom-

patible with the maintenance of good order, or with any obligations which you have wisely or hastily undertaken. All we require is a definite assurance of independence. Everything else can easily be arranged, and at one-tenth the cost of the present "wicked absurdity."

SENATOR BUCKLIN'S PROPOSED CONSTITUTIONAL AMENDMENT.

It is impossible to overestimate the far-reaching effect, to the people of Colorado, of the question raised by Senator James W. Bucklin in his report on taxation, or even to foreshadow what its adoption would mean to the people of this country and to the civilized world.

This report has brought out, in a thorough and masterful way, the workings of the Australian land tax. Your distinguished citizen deserves great credit for having made the first complete investigation and report on the workings of this equitable revenue system.

He has exposed the errors of those who prophesied evil results that did not arise, and, what is more important, he has made plain how much the friends of the system underestimated its benefits.

With a land value tax that raises only a small part of the revenue in the four Australian colonies that have adopted the principle, large landed properties have been divided and sold to actual users, the building trade has been stimulated, and the population, without exception, has increased; while exactly the opposite result is apparent in each of the other three colonies adhering to the old methods.

It was the Australian secret ballot which found such universal and instantaneous favor with the people of the United States.

Why should not Colorado initiate the Australian land value tax as Massachusetts did the Australian secret ballot? One brought about a more just method of voting, the other will guarantee more equality of tax burdens. One made it possible for the plain people to express their judgment on all questions, free from intimidation; the other will enable the plain people to reach Nature's storehouse by breaking down monopoly and special privilege, the offspring of unjust taxation.

The adoption of the Australian land tax will make it more profitable to use land than to hold it until others must use it. It will be easier for men to find places on which to build homes

and factories and to acquire farms. It will make it harder for men to hold vacant lots, mineral deposits and great water privileges in idleness, thus opening opportunities by which men can employ themselves and not be forced, as now, to compete for a bare existence in what is an apparently overstocked labor market, but is in reality a market artificially restricted.

If Colorado is the first state to adopt this just system of taxation, the progress of her people in the production of wealth will be unsurpassed by any sister states and the tide of emigration and capital will set in her direction.

Colorado's great gain will be an object lesson to the people of other communities, who will find that the real solution of the labor problem and the trust and monopoly question is to be found in a just system of taxation that will relieve the producers from their present burden and put it where it justly belongs, as a charge on land owners, who not only appropriate the land value created by all, but in doing so restrict opportunities to such an extent that an idle horse seems of more value than an idle man.

People of Colorado! You have the chance not only to lift yourselves to a higher plain of justice, but to be a beacon light that shall point the way for others.—Hon. Tom L. Johnson, in the Denver Times of January 20.

THE FABLE OF THE WISE MAN AND THE FOOL.

With Apologies to George Ade.
For The Public.

Once upon a time a Wise Man and a Fool dwelt happily together in the same Land. The Wise Man was a Paragon of public spirited Push, but the Fool was a self centered Poor Thing. So it happened that the Wise Man lay awake Nights thinking how he could Do the Fool—Good, while the Fool pursued his own selfish Ends all Day and spent the Hours of Darkness in slothful Slumber. And since Everything bringeth forth Fruit after its Kind, in the fertile and phosphoric Filaments of the Wise Man's Brain there budded and blossomed and ripened in all its Juiciness and Lusciousness a glorious and patriotic Scheme for the Betterment of the Fool. Then the Fervor of Inspiration filled the Wise Man with a warm Glow, and altho' the Hour was yet late and the Wise Man had not yet closed his Eyes—except to his own Interests—he struck his Hand upon his Knee and exclaimed: "It is borne in upon me with great Force that this Idea of mine is a good Thing."

Straightway, therefore, he hied himself to the Abode of the Fool, for in his Youth his Parents had taught him that the early Bird catches the Worm, and the Habit was strong upon him. He discovered the Fool asleep with his Head covered up with the Blankets and one Foot out of Bed in the Cold. He pulled the Fool by his other Leg with a quick Jerk that brought him up Standing, saying at the same Time: "Arise, thou Sluggard, and behold thy Benefactor."

The Fool heard the Voice but was forced to reply: "The Atmosphere is so Opaque that I can't see."

"Well, listen, then," said the Wise Man, "I am a Philanthropist and I love you better than I do myself, and I have a burning Desire to improve your Condition. I see that you do a great Injury to yourself by trading with the Foreign Devils who come Here in Ships. You buy your Clothes from Them and for that Reason Nobody makes Clothes Here. Hence there is no Market for the Wool that you grow; but if you would get a law passed to prohibit Them from bringing Clothes Here in Ships, I would build a Factory and buy your Wool at a high Price, because I would create a Market for It, and you would soon become a Rich Man."

The Fool smiled and thought: "This Philanthropist must be an Easy Mark, but that is None of my Funeral."

But he said aloud: "I should like to become a Rich Man, and you are a nice, kind Gentleman to show me How." And he went and did as the Wise Man had said.

When all these Things were accomplished Wool did indeed go up and the Fool had Money to burn, but he just grinned a Grin and went fishing, seeing which his Neighbors said among Themselves: "This is a Free Graft; let us raise some Wool and get Rich, too."

But when they did this the Price of Wool went down with a dull, sickening Thud, and there wasn't any Money in it any more. Therefore the Fool came back from his fishing Expedition and asked the Officeboy to see the Boss. He waited there two Days for an Interview to be accorded him.

"Who are you and What do you want?" said the Boss, whom the Fool recognized by his Voice as the Philanthropist, as he added: "This is my Busy-day; please get a Gait on."

"I merely came in to tell you that that Get-Rich-Quick-Scheme hasn't panned Out, and I don't want to prohibit myself buying Clothing cheap anymore. My Clothes cost me Twice