

after further discussion of the rate bill, a further conference with the House was asked. A proposed investigation of the Isle of Pines question was considered on the 8th (p. 8286), followed by consideration of the Panama canal question (p. 8288). On the 9th the District of Columbia appropriation and public school bills were disposed of (pp. 8397, 8404), and the conference report on the Indian appropriation bill was taken up (p. 8406).

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House.

Action on the death of Senator Gorman was taken on the 4th, and on the 5th miscellaneous business was done. The sundry civil appropriation bill was discussed on the 6th (p. 8173), and the Senate amendments to the employers' liability bill were concurred in (p. 8195). The sundry civil appropriation bill was again taken up on the 7th (p. 8230), and its consideration continued on the 8th (p. 8342) and 9th (p. 8423).

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Record Notes.

Text of President's message on Chicago stock yards (p. 8035). Text of Neill-Reynolds report on Chicago stock yards (p. 8035). Speech of Representative Cockran on naturalization (p. 8201). Speech of Representative Norris on the sale of the New York custom house, containing copies of documents (p. 8270). Tables of statistics comparing American with European railroad passenger rates (p. 8282).

RELATED THINGS

CONTRIBUTIONS AND REPRINT

MIRAGE.

Copied from an Old Flyleaf.

We'll read that book, we'll sing that song.
But when? Oh, when the days are long;
When thoughts are free, and voices clear—
Some happy time within the year.
The days troop by with voiceless tread,
The song unsung, the book unread.

We'll see that friend and make him feel
The weight of friendship, true as steel;
Some flower of sympathy bestow.
But time sweeps on with steady flow,
Until with quick, reproachful tear
We lay our flowers upon his bier.

And still we walk the desert sands,
And still with trifles fill our hands;
While ever, just beyond our reach,
A fairer purpose shows to each.
The deeds we have not done, but willed,
Remain to haunt us—unfulfilled.

—A. S. R.

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THE CIVILIZED PIG.

I couldn't make out whether the animal I was talking to was a man or a pig. You have noticed how like men pigs really are? They have the same pinky hairless skin, their dental formulas are the same, and they both eat anything they can get. Then, too, they have the same range of voice, from a squeal to a grunt.

Said the Animal, "I keep several wives."
"Oh," thought I, "he must be a pig—unless he is a Mormon."
"But, I'm not married to them," he said.

"Ah," thought I, "surely he is a pig—unless he is a man about town."

"I squeal and struggle when I'm hurt," said the Animal.

"Now," said I, "I know he's a pig—unless he's a Bryanite."

"Do you pay any rent?" I asked for a test.

"Rent," said he, "I don't know what it is."

"Now I am sure he is a pig," I said, "unless, indeed, he is a gentleman," for I remembered that according to the Irish, the pig is the "gentleman that pays the rent."

I tried him again: "Would you die in defense of your hearth and home?" said I.

Said he, "I haven't a home."

Again I thought he must be a pig, till I remembered that "home" means to most men a pig-stye of a tenement.

I said, "You are dirty and sensual."

"Not more than others," said he, "that are shut out from the clean earth and clean pleasures, and shut in to the slums."

Now, do you think I was talking to one of you or to a pig?

—Bolton Hall, in *The Game of Life*.

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A NEGRO'S REPLY TO A WHITE MAN.

From an Open Letter by Kelly Miller, Professor of Mathematics and Instructor in Sociology in Howard University, Washington.

Your fundamental thesis is that "no amount of education of any kind, industrial, classical or religious, can make a Negro a white man, or bridge the chasm of the centuries which separates him from the white man in the evolution of human history." This doctrine is as old as human oppression. Calhoun made it the arch stone in the defense of Negro slavery—and lost.

This is but a recrudescence of the doctrine which was exploited and exploded during the anti-slavery struggle. Do you recall the school of pro-slavery scientists who demonstrated beyond doubt that the Negro's skull was too thick to comprehend the substance of Aryan knowledge? Have you not read in the discredited scientific books of that period with what triumphant acclaim it was shown that the Negro's shape and size of skull, facial angle, and cephalic configuration rendered him forever impervious to the white man's civilization?

But all enlightened minds are now as ashamed of that doctrine as they are of the one-time doctrine that the Negro had no soul. We become aware of mind through its manifestations. Within forty years of only partial opportunity, while playing as it were in the backyard of civilization, the American Negro has cut down his illiteracy by over 50 per cent.; has produced a professional class some fifty thousand strong, including ministers, teachers, doctors, lawyers, editors, authors, architects, engineers, and all higher lines of listed pursuits in which white men are engaged.

That Negroes in the average are not equal in developed capacity to the white race, is a proposition which it would be as simple to affirm as it is silly to deny. The Negro represents a backward race which

has not yet taken a commanding part in the progressive movement of the world. In the great cosmic scheme of things, some races reach the limelight of civilization ahead of others. But that temporary forwardness does not argue inherent superiority as is evident as any fact of history. An unfriendly environment may hinder and impede the one, while fortunate circumstances may quicken and spur the other. Relative superiority is only a transient phase of human development.

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FLESH EATING

In his famous letter to the London Times, on the land question in Russia, Tolstoy spoke of several ideas as ripe for discussion and action. He spoke of private property in land as the "nearest and most obvious evil." He held that besides facing this evil our civilization must also face the problems of capital punishment, prostitution, and militarism. And to this category of ripe problems he added the practice of flesh-eating.

The packinghouse exposure is the most effective argument ever made for a vegetarian diet. It will be hard for imaginative people to forget those dead rats and amputated fingers. They will reflect that there is already an army of government meat inspectors. If, with all these inspectors, it took a socialist novel to acquaint the public with conditions, how secure will these imaginative people feel when the government has a few more inspectors?

We used to go to the priests for salvation. Now we go to the state. We fly to the arms of the government inspector. Just as if he had not already been tried and found wanting. "Oh," said a lady, "the government is going to put a label on the meat. It will be all right now." Great is government! With a government label on the sausage, and a rabbit's foot around the neck, may luck be with us! At any rate, we may try eating as Governor Pingree used to vote, holding the nose.

Socialists have capitalized this incident. They have a right to—it was a socialist who started it. So they say, "Let us establish government packing houses. And the one recourse which seems to occur to everyone—an increase of the inspectors—is socialistic in its tendency.

There is this difference between socialistic people and socialists. The socialists want the government to stick our pigs for us. The socialistic people want the government to tell the packers how to do it.

But the church as well as the state is under indictment. Has not the church been telling us that the individual problem is everything; that if the individual soul is saved, society will save itself? Are not the packers church members? Is not their gold lifted to God every Sabbath day? Do not their pastors encourage them in the idea that their souls are already saved? Has the church lost its effectiveness, or is its philosophy wrong? But while we are waiting for the church to convert the packers, or for socialism to convert the packing business, why not turn vegetarians?

There are weary arguments for and against this course. But "don't argue—try it." This is the time

to make the experiment. Perhaps meat eating is not at all a necessity, as is thought, but only a habit.

We are not responsible for the tooth and claw struggle of the universe. That is the saddest of mysteries. But we remember the words of the prophet: "They shall not hurt or destroy in all my holy mountain." Those words were born in man's soul. Is it not his destiny to give them reality?

HERBERT S. BIGELOW,

Pastor Vine Street Congregational Church.
Cincinnati, June 10, 1906.

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MUNICIPAL FINANCE IN GERMANY

Some Extracts from and Comments on the Estimates of
the City of Freiburg, in Baden, for 1905

For The Public.

The Liberal party governs the City of Freiburg, and its mayor is a farseeing, progressive man. The city has now 79,000 inhabitants.

The debt amounts to M.35,000,000; or, as four marks about make a dollar, we can call it, \$8,750,000.

Interest on debt is.....	\$ 336,000
Other city expenses are.....	768,250
Total expenses	\$1,104,250
Total income of city.....	834,500

Deficit to be raised by taxes.....	\$ 269,750
4/10 per cent. on houses	\$81,000
4/10 per cent. on working capital.....	48,000
12/10 per cent. on income.....	87,500
About 1/10 per cent. on income from capital	53,250
	\$ 269,750

Some of the Expenses of the City of Freiburg

All salaries, high and low officials, 162 persons for year, \$75,417. In this amount are included the following:

- Mayor, \$3,750 for year.
- First burgomaster, \$2,500 for year.
- Second burgomaster, \$1,750 for year.
- City treasurer, \$1,525 for year.
- (Average salary of 162 officials, \$465 a year.)

Eighteen councilmen, something like your aldermen, and 95 city congressmen, receive no salary whatever.

Theater all winter and garden concerts all summer, expense, \$26,500.

Seven schools (the cost of 1 university and 2 classic schools is paid by the state), 119 teachers' salary, \$39,500.

Pensions of city officials, expense, \$2,400.

Intelligence office for working people, expense for year, \$1,425.

For the poor people, expense for year, \$24,500.

For the children's aid society, expense for year, \$1,225.

Poor babies' nurseries, expense for year, \$625.

Collecting ashes and refuse, expense for year, \$7,000.

Some of the Income of the City of Freiburg for 1905

- \$107,750 from 88 lots of houses, net.
- \$9,500 from 741 acres of land, net.
- \$63,000 from 8,033 acres of wood land, net.
- \$84,250 from waterworks, net income.
- \$110,250 from gas works, net income.
- \$32,500 from electric light works, net income.
- \$33,250 from electric street railroad, net income.
- \$15,750 from slaughter houses, net income.
- \$5,000 from the "Rieselgut" (a farm to which the canalization brings the solid sewage of the city, which goes into the land as manure. This farm is a great success).