

to build him a chicken coop. After the carpenter had finished the coop, Mr. George turned to him and said: "Now build me a chicken." But the carpenter was too wise to undertake this job. And his wisdom may safely be commended to certain estimable persons who, having built a very good political platform, are now about to undertake the building of a party to stand upon it. They do not know that parties grow; that they are not built.

#### A CENTER OF DEMOCRATIC FORCE.

Malone (N. Y.) Forum (Dem.), Nov. 30.—Although his enemies have killed off W. J. Bryan every new moon since 1896, he needs killing again. He stands to-day the uncrowned king of the American Democracy, the one grand majestic figure around whom are rallying all the reform elements in the nation.

#### AIM TO SOLVE THE RACE PROBLEM.

The (Indianapolis) Freeman (Negro), Dec. 3.—The South has tried everything else to get rid of its "race problem," and admits failure. Now, just for a change, try the simple remedy of equal and exact justice in all affairs of life and see if it does not work a cure. The golden rule is worth all the preventive medicine of the doctors.

#### A WITCH OF FINANCE.

Columbus (O.) Press-Post (Dem.), Dec. 1.—In these days of large combinations of capital, we are accustomed to look for large things; but after all, what do large combinations of capital matter if one poor little lone woman by the name of Cassie can borrow hundreds of thousands with no capital at all?

## MISCELLANY

### CHRIST UN-CRUCIFIED.

The redemption of mankind in the name of Christ consists not in crucifying, but in so following the dictates of justice and kindly affection that there need be no crucifixion.

Through the wastes the Spirit crieth,  
Near at home and far abroad;  
"In the death of him that dieth  
Have I pleasure?" saith the Lord.  
In your breast, O man, I planted  
Conscience of love and peace;  
Gave my *Heart* for your redemption,  
Hoping He might teach you peace.  
Even when rage wrought crucifixion;  
In remorse for such a past  
Might you not have learned the lesson  
Of redeeming love at last?  
Rich His life, and just, and gentle,  
Who proclaimed my holy laws,  
Had I pleasure in His dying,  
Whom you slew without a cause?  
Aye, and Whom you still are saying—  
On Manchuria's distant plain;  
In the trenches of Port Arthur,  
Where you pile the heaps of slain;  
By the mines of Colorado,  
Where you herd my souls like sheep;  
In the marts of Christ-called cities,  
Where you sell my virtue cheap;  
In the tramp of homeless wanderers,  
Whom you leave no decent place,  
Still the beast works crucifixion,  
And my grace is made disgrace,  
Shameless drones the dull, thanksgiving  
That the scores of gain increase,  
That the restless poor are humbled  
By the power of your police,  
Was not He, your worshiped Master—  
To the poor a power to save—

Crucified, and it was written:  
With the rich was made his grave.

With the chains of unjust measures  
You have bound whom Christ would free;  
Oh, for tongue of Christ to curse you  
As He cursed the Pharisee.  
It was you who crucified Him,  
And have kept Him crucified;  
Lest He rise you keep Him guarded  
In your sepulcher of pride;  
But there was a resurrection,  
Is a resurrection now,  
And the Christ is ever rising,  
Though the thorn-crown wounds His brow.  
Passing through the crucifixion  
Justice shall make real her dream,  
And with Christ shall be their portion  
Who in dying must redeem.

O my Christ, when men shall learn You,  
Though they should forget Your name,  
Learn the spirit which removes You  
Far beyond the herd of fame,  
Then God's very heart shall lift them,  
Till above the beast they rise,  
Till they learn that love unifying  
Is God's perfect sacrifice.

CHARLES HOWARD FITCH,  
Nov. 26, 1904.

### "EDGEWATER WISDOM."

1. As fast as some men make opportunities, others grab them.
2. When the girl tells you to save money she means business.
3. Don't ask the small boys about a noiseless Fourth of July.
4. Success worth having never arrives unexpectedly.
5. People accept you at your own estimation—have no time to investigate.
6. In all affairs of men and of nations there is a grim, relentless "logic" hidden from the "stomach thinkers."
7. Slaves need not think—their "masters" do that.
8. The bug thinks "his" world is big  
So does the eagle. Same thing among men.
9. Silence is a mighty weapon. Did you know it?—A. Wangemann, in Vermont Union Signal.

### MUNICIPAL LIGHTING OF THE CITY OF CLEVELAND.

A portion of the report of J. Martin Thumm, Superintendent of Lighting, in the Annual Report of the Board of Public Service, Division of Engineering, of the City of Cleveland, Ohio, for the year ending Dec. 31, 1903.

The superintendent of lighting feels greatly encouraged over the showing made by the department since the municipality undertook the operation and maintenance of all gas lamps in the city. Careful examinations and comparisons show that since the city of Cleveland has cut away from the contract system of lighting with gas lamps and undertook the work itself, a saving of \$5.18 per lamp per year has been made. Considering the fact that the city operates

and maintains 6,500 gas lamps at the present time, this shows an aggregate saving to the city of \$33,670 per year.

The decrease in the cost of operation by the city presents an interesting study. When the municipality took over the work and abrogated its contract with the private companies, 5,516 gas lamps were in commission. For maintaining and equipping these, the city had to pay \$16.10 each per year, or a total of \$88,807.60. These same lamps for maintenance and equipment, if they had to be erected, would cost the city, after it took over the work, \$12.78 per lamp per year, making an aggregate of \$70,494.48, a net saving to the city in this item of \$18,313.12.

In the item of cost of gas, the city, since it undertook the work of lighting the lamps, has made a saving of \$1.86 per lamp per year, which makes an aggregate saving in this department, figured on a basis of 6,500 lamps, of \$12,090 per year. This, too, is cost without impairing the candle power of the lamps. The superintendent of lighting has limited each lamp to 2½ feet of gas per hour since the city took hold of the work, while the contracting companies burned three feet per hour in each lamp while they were in charge.

The total cost to the city, while under the contract system, for a gas lamp per year was \$22.56, \$6.46 of this amount being required for gas, we having no way of figuring out the cost of the other expenses of the contracting companies. Since the city has taken charge of the work, the total cost per lamp per year has been \$17.38, divided as follows: Equipment, \$5.12; maintenance, \$7.66; gas, \$4.60.

### TENANT FARMERS.

There is a general impression that the American farmers own their own farms. Until recently the tenant farmer was a curiosity, but of late years the number of tenant farmers has greatly increased and is increasing rapidly. It is surprising to learn the number of tenant farmers in Wisconsin. An insurance solicitor who recently made a canvass of the farming section of Rock county says that there are more tenant farmers than there are farmers owning their own farms — at least, that was the impression that was created by the interviews had with the farmers in that county.

It seems incredible that a State like Iowa should have such large numbers of tenant farmers that alarm has been created as to its effects upon the State's future, yet the Des Moines Leader and Register declares that it promises to

become a serious problem in the near future. It says:

Possibly in one generation the same problem is likely to be presented in the Mississippi valley that Denmark wrestled with 100 years ago. And Iowa and all States situated like Iowa, may have as much difficulty in shifting from non-resident landed estates to peasant proprietorship as Denmark had; in fact, they may find it as impossible to shift without a revolution, as England is finding it, either in Ireland or at home. There is a much more important lesson for the new West in Prof. Kennedy's letter in yesterday's Register and Leader than appears at a glance. No land, however fertile, will ever be successfully and profitably cultivated by tenants. The land must be owned by the men who till it, and in the end will be owned by them if national prosperity endures. While the country is yet new and the fertility of the soil seemingly inexhaustible, the problem of land ownership is not pressing. But the benefit that may be derived from the experience of others is the ability that is acquired to foresee unfavorable conditions before they are pressing and to ward them off. Prof. Kennedy's letters will contain no more valuable hint to the farmers of Iowa than the hint given to them in the experience of Denmark, to make it their main business in life to own their own farms.

This tendency is likely to become more marked as the field for investments is limited through the centralization of wealth. So far, the men of great wealth have found outlet for investment in industrial enterprises, but it is only a question of time when the Rockefellers, Morgans, Goulds and their associates will turn their attention to the soil. They must find a place to invest their rapidly accumulating incomes and the creating of great estates is certain to result. As a rule, the tenant farmers of to-day rent from retired farmers, but it is only a question of time when the landlord will become distinct and entirely separate from the farmers as a class.—Milwaukee Daily News.

#### BURMAH BEFORE THE BRITISH OCCUPATION.

The most successful of the world's great visionaries seems to have been Buddha. In Burmah, where the faith in his doctrine has been kept comparatively unceiled, something like an ideal state of society has been realized for centuries past. With the British occupation of the country I fear the sorrows of the Burmese have already begun. Until we invaded their land and stole it from them they managed to exist without a military system, without a state church, without an aristocracy, without stock exchanges, or gambling halls, without land monopolists,

and without poverty. Mr. Fielding, in his inspiring book, "The Soul of a People," which has never been refuted, states that before the British occupation there was no man, woman or child in Burmah who had not enough to eat and wherewithal to be decently housed and clothed. Though there were degrees of wealth there was no pauperism, and if one man became more fortunate than his neighbor by reason of his superior ability or business capacity he devoted his surplus wealth to public purposes without a murmur, and as a matter of course. If he brought out a new invention he published the fact to all the world, that the whole community and not himself exclusively might profit by it. Moreover, the system of the administration of justice was based upon the principle not of revenge, but of reformation. Offenders against the laws of the community were not subjected to cruel punishments, but taught to be better men and women. To take life, whether of man or beast, on any pretense, was a crime; licentiousness did not exist, and the fear of death was unknown. These were the people whom we marched against with horse, foot and artillery.

Our excuse for this high-handed procedure, which inspired Mr. Kipling to sing "On the Road to Mandalay," was simply a lie. The people at home were assured that the king of Burmah was a drunken despot, who wasted the substance of his people in riotous living. Yet Mr. Fielding who, I understand, has held a high official position in Burmah, declares that King Theebau strictly adhered to the Buddhist teaching on temperance, and allowed no intoxicants to enter either his kingdom or his palace.

For Mr. Kipling to glorify a military expedition such as the invasion of Burmah only proves that even an alleged poet can sometimes be destitute of the moral sense. Nothing can be more cowardly than to invade a country whose people are prohibited by their religion to fight.

There are, however, ruby mines in Burmah, and that explains the whole disgraceful business.—A. E. Fletcher, in the New Age, of London.

#### THE PRINCIPLES UNDERLYING THE MOSAIC LAND LAWS.

It is plain that the method adopted in the commonwealth of Israel for the practical assertion of equal right to the use of the earth, however good for the time and place, could not be followed in a modern nation, with its complicated social organization and

its varied agricultural, mining, manufacturing and commercial interests. But "God fulfills Himself in many ways," and it is quite possible to believe that the Mosaic land laws were absolutely right in principle, and also right in method for their own time, without thinking it either desirable or possible to graft the details of early Hebrew legislation on a later and alien western civilization.

Although the actual division of the land in equal shares among a people is one of the possible ways of asserting the doctrine of equal rights, it ceases to be a convenient or a just way as soon as civilization passes beyond the pastoral and agricultural stage. The special position of the tribe of Levi in the Hebrew State led to the introduction of modifications which directly suggest the methods of modern land reform. Fortunately it is quite possible to assert an equal and common right without resorting to equal physical division. If a father gives his children a cake, they naturally assert their equal rights by cutting it up into equal pieces. If he gives them a pony, they divide, not the pony, but the use of it. If he leaves them a house in equal shares, they may either divide the occupancy of the house equally, or divide it unequally according to the need of each for accommodation, paying the rental value into a common fund, from which each takes equal shares; or they may let it altogether to some one else and divide the rent. A proposal to divide a railway—permanent way, buildings and rolling stock—equally among the shareholders, would meet with scant favor at a shareholders' meeting; they know well that they divide the railway best by dividing its earnings in the shape of dividend. So with the land. It is still true that all men have equal rights to the use of land. It is no longer true that men all require to use land in equal portions, or that equal portions of land are even approximately of equal value. We can now assert our equal rights in land by having the rent of land paid into a common fund, and either divided equally or spent for the common benefit. The modern method of removing our neighbor's landmark is to put the rental value of land into private pockets instead of into the public exchequer, and the first step, in modern times, towards reasserting the ancient and eternal principles which underlay Mosaic land laws is the taxation of land values.—The London Echo.