

NEWS NOTES.

—The opening of the French Sudan to traffic was proclaimed on the 23d.

—At Paris on the 27th the congress of poets was opened by President Dieux.

—John R. Tanner, late governor of Illinois, died at Springfield of heart failure on the 23d.

—The fifteenth annual convention of the American Theosophical society met at Chicago on the 26th.

—The first session of the ninth parliament of the Canadian dominion was prorogued on the 23d.

—The second annual convention of Mental Scientists will convene at Sea Breeze, Fla., November 28 next.

—M. W. Pretorius, the first president of the Transvaal, died at Johannesburg on the 19th at the age of 88.

—The new census returns of Australasia put the population at 4,550,551, an increase of 740,756 since the census of 1890.

—Owing to Mrs. McKinley's illness at San Francisco President McKinley cancelled all appointments and terminated the presidential tour, leaving San Francisco for Washington direct as soon as Mrs. McKinley was able to travel, which was on the 25th.

—Prof. George D. Herron, Christian socialist, author and lecturer, and Miss Carrie Rand, were married on the 27th. The ceremony consisted of an eloquent announcement of the marriage, made by Rev. William T. Brown, of Rochester, in the presence of the parties and their assembled friends. No public vows were exacted or exchanged.

—The two houses of the Norwegian parliament, by joint ballot on the 25th adopted the woman suffrage bill, which the upper house had rejected as reported last week. The bill adopted, besides giving universal communal suffrage to men, gives communal suffrage to women paying taxes on an annual minimum of 300 crowns (about \$70) in rural districts, and 400 crowns in towns.

If the administration has led us into policies which cannot bear discussion in the light of the declaration of independence, of the constitution of the United States and the teachings of George Washington and Abraham Lincoln, must we bury the declaration of independence and the constitution and Washington's and Lincoln's teachings out of sight, so that they may not interfere with the ambitions and schemes of our rulers? Is it not rather high time to bury such policies, so that the great American republic may dare to be itself again?—Cari Schurz.

MISCELLANY

WASTE ALL YOU CAN.

For The Public.

Waste all you can, O pauper poor,
And here's a helping hand!
For waste is not the cause of want
In land-monopoly land.

Waste all you can,
On the American plan.

The more the wage, the more the rent,
As high as you will stand;
So thrift don't count, and banks don't save,
In land-monopoly land.

The best is none too good for you;
Insurance don't insure;
And churches do not house the weak,
Nor model homes the poor.

When men have got to look for jobs,
Their wages will be low.
When jobs are looking after men,
Then wages tend to grow.

So roll the asphalt good and hard
To keep the death rate down;
But don't forget that rents go up
When men improve the town.

Waste all you can,
On the American plan.

W. D. McCRACKAN.

MORE OF THE SAME SORT.

Correspondence of Chicago Chronicle of May 23.

As I notice that Government Inspector Fitzpatrick has figured it out that 400,000 men are at work on the Chicago post office, I beg to say that I do not only appreciate the depth of his logic, but that, furthermore, I find his figures ultra conservative. I am myself at this time, together with one of my men, building a chicken coop for a neighbor, and after gathering close statistics, I find that just 1,656,921 persons are on this work. We are building the chicken coop in the evenings after our regular day's work is done, and the men engaged are as follows:

Number actually working on the coop	2
Lumbermen cutting the timber in Minnesota	2,345
Railroad men shipping the lumber for that chicken coop	8,765
Officials, clerks and others keeping the accounts	2,372
Manufacturers of nails for that chicken coop	9,743
Manufacturers of paint for that chicken coop	7,425
Teamsters	723
Coal miners furnishing fuel to run the nail factories and the lumber yards	22,346
Bakers furnishing bread for this vast army of workmen	243,654
Butchers	46,632
Clothing manufacturers who furnish supplies for the workmen, the bakers and the butchers	435,672
Bakers who supply the clothing merchants	123,456
Theaters, actors and other amusement furnishers who afford diversion necessary for the bakers, butchers and clothiers	10,346
Farmers engaged in the cultivation of wheat and corn for the bakers and others	176,546
Miscellaneous workmen, merchants and others	567,894
Total	1,656,921

In case I have omitted any others I crave their forgiveness. But I think

it will be apparent from the above that my men and I are making strenuous efforts and are calling in a vast army to complete the chicken coop that we are building—working zealously every night when we have nothing else to do.

I might add that we also built a doll's house last week for the little girl who lives in the second flat. There were a number of extra knickknacks for that doll house, and, I believe, 3,456,743 persons helped on it. Respectfully yours, A Carpenter.

THE PRIVILEGED AND THE DIS-INHERITED.

From "How Shall We Escape," by Leo Tolstoy.

A boy is born in the country. Laboring always with his father, his grandfather, his mother, he sees each year the finest crops from the fields he and his father have plowed, harrowed and sowed—the fields that his mother and sister have mowed and reaped, binding the corn into the sheaves which he himself has helped to stack—he sees only that his father carries the best of these crops, not to his own house, but to the squire's barn beyond the manor gardens.

As they pass the manor house with the creaking cart he and his father have piled up, the boy sees on the veranda a richly dressed lady seated at a table spread with a silver kettle, fine china, cakes and sweets; on the other side of the carriage drive he sees the squire's two sons in shining shoes and embroidered shirts playing ball on the smooth lawn.

The ball is knocked over the cart. "Pick it up, boy," cries one of the young gentlemen.

"Pick it up, Johnny," shouts the father to his son, taking off his cap and walking by the side of the cart holding the reins.

"What does it mean?" thinks the boy. "I am tired with work, while they are playing; yet I must fetch the ball for them."

But he fetches the ball, and the young gentleman takes it from the coarse sunburnt peasant boy's hand with fine white fingers and returns to the game without noticing him.

The boy's father had gone on with the cart. The boy runs along the road to catch them up, kicking up the dust with his clumsy, worn-out boots, and together they reach the barn crowded with carts and sheaves. The bustling overseer, his canvas jacket wet with sweat at the back, and a stick in his hand, greets the boy's

father with an oath for driving up to the wrong place. The father apologizes, turns back wearily, lugging at the reins of the exhausted horse, and stops at the further side.

The boy approaches his father and asks: "Father, why do we bring our corn to him? Haven't we grown it?"

"Because the land is theirs," answered the father, angrily.

"Who gave them the land, then?"

"Go and ask the overseer there. He'll explain it to you. Do you see his stick?"

"But what will they do with this corn?"

"Thrash it and grind it and then sell it."

"And what will they do with the money?"

"They'll buy those cakes with it that you saw on the table when we passed."

The boy becomes quiet and thoughtful. But he has little time for thought. The men shout to his father to bring his cart nearer. He pulls the horse up to the stacks, climbs to the top of his load, unties the rope, and wearily hands the sheaves up one by one, straining his hernia* with each effort; while the boy holds the old mare, whom he has driven for the last two years, brushing away the flies as his father tells him, and wondering, for he cannot understand, why the land does not belong to those who work it, but to those young gentlemen who play about in fancy shirts, and drink tea and eat cakes.

The boy thinks about this continually; when waking, when going to sleep, when attending the horses, but finds no answer. Everyone says it is as it should be—and lives accordingly.

So he grows up. He marries. Children are born to him, and they ask the same question, and also wonder; and he answers them as his father answered him.

And they, too, living in poverty and subjection, labor for idle strangers.

So he lives, and so live all around him.

Wherever he goes it is the same; and according to the stories of the passing pilgrims, it is the same everywhere. Everywhere laborers overwork themselves for idle, rich landlords. Suffer from rupture, asthma, consumption; drink in despair, and die before their time. Women overstrain themselves, cooking, washing, mending, tending

*Owing to often having overstrained themselves, a great number of Russian peasants suffer from chronic hernia.—Trans.

the cattle; wither and grow prematurely old from overpowering and incessant labor.

And everywhere those for whom they work indulge in horses and carriages and pet dogs, conservatories and games, from one year to another; each day from morning till evening, dressing as if for a holiday, playing, eating and drinking, as not one of those who work for them could do, even on a holiday.

THE CONSTITUTION AND INEQUALITY OF RIGHTS.

Extracts from an article by Edwin Burritt Smith, of Chicago, published in the Yale Law Journal for February, 1901.

That the United States may acquire territory, as raw material for future states, is unquestioned; that the United States acquired whatever title Spain then had to Porto Rico and the Philippines, by the treaty of Paris, is conceded. What is disputed is the novel claim that the United States may adopt and enforce, in the government of these islands, the principle of inequality of rights. All our prior acquisitions of territory were sought for settlement by our people, to become the home of our institutions, to expand the domain of equal rights, to enlarge the area of constitutional liberty.

A vision of the equality of rights was the inspiration of our national life. The immortal declaration that all men are created equal—that they are endowed by the Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness—fitly expressed the ideal of democracy. To achieve this ideal we have striven for more than a century. In its pursuit we have organized, established constitutions, legislated, administered.

The great purpose of the constitution was to establish equality of personal rights. To this end it commands that commerce be free and its necessary regulations uniform throughout the United States. Authority to tax rests upon representation. Congress may lay and collect taxes, duties, imposts and excises; but taxes must be according to population, and "all duties, imposts and excises shall be uniform throughout the United States." All exports are exempt from duties. Laws affecting naturalization and bankruptcies must be uniform. All enjoy the privilege of the writ of habeas corpus, and are alike protected from bills of attainder and ex post facto laws. All are to be mere citizens, free from the overshadowing influence

of a nobility. The revenues of the people may be drawn from the public treasury only by means of appropriations made by law. The courts exist for all, including even aliens, without discrimination. All, when charged with crime, are alike protected in their right of trial by jury where the crime was committed. The citizens of each state are entitled to all the privileges and immunities of citizens in the several states. Nothing is supreme but the law of the land.

Such, in substance, was the constitution as first adopted. It contemplated a government of uniform laws over citizens possessing equal rights. Even its guaranties were not accepted as adequate. The victors in a struggle of a thousand years against arbitrary power were unwilling to leave anything to implication. The people demanded that the results of that struggle should be embodied in their fundamental law. Hence the bill of rights was at once added by amendment. Thus, by the amended constitution, all white men secured freedom of religion; freedom of speech; freedom of the press; freedom of assembly; the right of petition; the right to bear arms; the right to be secure in their persons, houses, papers, and effects; the right of trial by jury in criminal proceedings and in suits at common law; exemption from prosecution for infamous crimes, unless on presentment or indictment of a grand jury; security from being placed twice in jeopardy for the same offense; security from being required in criminal causes to be witnesses against themselves; the right of speedy and public trial by an impartial jury in all criminal prosecutions within the state and district where the crime is committed; the right, when charged with crime, to be informed of the nature and cause of the accusation, to be confronted with the witnesses for the prosecution, to have compulsory process to compel the attendance of witnesses in their favor, and to have the assistance of counsel for their defense; freedom from excessive bail, from excessive fines, and from cruel and unjust punishments; freedom from the taking of private property for public use without just compensation; and freedom from deprivation of life, liberty or property without due process of law.

Even this inventory of personal rights, each term of which is the title to a chapter in the story of constitutional liberty, was not regarded as inclusive. The Ninth Amendment states that "the enumeration in the