

ers the president in his discretion to increase the number to a maximum of 100,000. The river and harbor appropriation bill was taken up on the 1st, and considered at length, but without result. The consideration of this bill was continued on the 2d, when it was passed by a vote of 160 to 7. A call for the yeas and noes was voted down. The bill appropriates about \$30,000,000. No business of general interest was transacted on the 3d except the adoption of the conference report on the diplomatic and consular appropriation bill, carrying appropriations to the amount of \$1,714,533.76. The West Point military academy appropriation bill was passed on the 4th; and statues of Thomas H. Benton and Francis P. Blair were formally received.

MISCELLANY

ILOILO.

"Heaven save us from our friends."

"Our freedom has been bought too dearly;
Our eyes have learned to see too clearly
To be cajoled by friend, who merely
Would take the place of vanquished foe!"
Cries unannexed Iloilo.

"Your sympathy bade nations wonder;
Not less your war's victorious thunder;
Your greed, the while, held meekly under,
Left for the last triumphant show,
Well might have warned Iloilo.

"Against our will you would control us,
Under your stars and stripes enroll us,
Therewith for freedom's loss console us.
Is it because you love us so?"
Questions astute Iloilo.

"Your mission work, already brewing
Abundant cause for bitter rueing,
Should hold you from renewed pursuing—
Should clearly bid your zeal forego
Salvation for Iloilo.

"Your wrongs at home cry for repairing,
Your hungry poor may grow more daring,
While you in foreign feuds are sharing.
Hands off, good friend Americo,
From much obliged Iloilo."

D. H. INGHAM.

NO PRISON IN ICELAND.

In Iceland there are no prisons, and the inhabitants are so honest in their habits that such defenses to property as locks, bolts and bars are not required; nor are there any police in the island. Yet its history for 1,000 years records no more than two thefts. Of these two cases, one was that of a native who was detected after stealing several sheep, but as he had done so to supply his family, who were suffering for want of food, when he had broken his arm, provisions were furnished to them, and work was found for him when able to do it, and meanwhile he was placed under medical care; but the stigma attached to his crime was

considered sufficient punishment. The other theft was by a German who stole 17 sheep. But as he was in comfortable circumstances, and the robbery was malicious, the sentence passed upon him was that he should sell all his property, restore the value of what he had stolen, and then leave the country or be executed; and he left at once.—*The Coming Nation.*

WHERE SOME OF THE MONEY GOES TO.

William C. Whitney's new mansion will surpass almost every other in town in the magnificence of its interior fittings. Mrs. Whitney's rooms will be the most superb and costly in this country. The walls will be covered with silk that cost \$35 a yard. The furniture was made to order in France at an expense of \$50,000.

The bathroom is snow-white marble, with the tub cut from a block of the stone and carved outside like a cameo. The faucets are of gold and the floor a work of rare art in mosaic. The ceilings of all the rooms were painted in France at a cost of \$50,000 more. There are four of the rooms—a bedroom, a boudoir, dressing-room and bathroom.

The drawing-room will be far more gorgeous than any other in New York, and on its walls will hang the famous tapestries for which Mr. Whitney paid the fabulous sum of \$1,000,000 in Paris. In no museum of all France is there anything like such a splendid collection of webs. They were made at the Louvre palace before even the days of the Gobelins, and for exquisite execution are unsurpassed in the world.—*Telegram from New York to Chicago Chronicle of Feb. 2.*

THE NEGRO IN PROFESSIONAL LIFE.

The field secretary in the south of the American Missionary association, Rev. George W. Moore, of Nashville, has made a protracted and detailed investigation concerning the negro in professional life. He reports that in 1895-96 there were 1,319 students in professional courses in colored schools, and of these 126 were women.

There were 703 students and 76 graduates of theology, 124 students and 24 graduates in law, 286 students and 30 graduates in medicine, 6 graduates in pharmacy, and 126 students and 40 graduates in nurse training. There were 25 schools of theology, five schools of law and six schools of medicine.

In addition to these schools, which have been established for the negro in professional life, the doors of the north, east and west are open to them.

Since 1895 there have been 196 graduates who received diplomas from reputable medical colleges, making a total of 805. This list does not include the large number of negro men who have been graduated from northern institutions. There are 12 schools for training colored women as nurses. Two hundred nurses have been trained and are in training. Provident hospital, of Chicago, is the pioneer school in this work. The Freedmen's hospital, of Washington, D. C., is the largest hospital in the country open to colored people.

Colored medical associations exist in several southern states. There is also a national association of colored physicians. A number of colored physicians and surgeons are in the United States army with the rank of major.

There are about 400 colored lawyers in this country. They practice in all the courts.—*Chicago Chronicle.*

WHY A SINGLE TAXER?

Religiously: The earth is the gift of the Creator to all his children, hence it is poor religion to make it an object of barter and sale, and particularly to speculate in it, or to use it as a means of oppression.

Ethically: Anyone but a robber or a beggar would scorn to take from another anything without rendering an equivalent. All honest exchange is an exchange of services, but economically human service is expressed in labor, or labor's product, wealth; land is neither, hence the payment of rent to a landlord, not being either wages or interest, can only be blackmail.

Sacredness of Property: Land, being the Creator's gift, the rent belongs to the owners of the land, the community. Again, the presence of the population in any given area, gives the rental value to that area, land values follow population, hence the payment of rent to the community is a payment for value received, that is, there is an exchange of services, the sacredness of social property is preserved. When labor and labor products are untaxed likewise the sacredness of private property is preserved.

The community has no right to private property, at any rate in time of peace, and should not tax wealth. Private parties cannot have a right to land rent because it is, in its nature, common property.

Liberty: Liberty consists in the right to use oneself to the extent it does not interfere with some one else, but a man cannot use himself, so long as land is private property, without permission of the land owner. The

owner of the land owns the user of the land.

Private property in land is slavery.

Labor question: The land question is the labor question. Wages depend upon access to land. A tax on the rent of land makes it impossible to keep it out of use hence it makes the best land available for use, which gives the highest wages, making oppression impossible.

"The bad economic condition of men is on account of tyranny, and the instrument of tyranny is taxation."

The Ideal Tax: The single tax is the only one that has ever been suggested that fulfills all the requirements of an ideal system. It is religious because it honors the Creator; it is moral because it fulfills the law, equal exchange of services. It preserves the sacredness of property, both that of the community and of the individual. It beautifully coordinates with socialism and individualism, giving them both their ideal perfection at the same time.

It gives the two great economic liberties, the liberty of production and the liberty of exchange. These two are the basis of the liberty of conscience, religion, thought, speech and action.

If a man is not free to live, all other liberty is mockery.

It settles the labor question. As it frees labor and capital at the same time, the seeming antagonism between them will disappear forever.

Under the single tax a man gets what he works for and he works for what he gets! Hence it cuts the tap root of covetousness.

"The love of money is a root of all kinds of evil;" the temptation to covetousness is in the easy possibility of getting something for nothing, in the present land system, and in other special privileges.

Special privileges can only be granted except by taking from the many their normal rights.

The single tax is the discovery of the nineteenth century; it will give us a new world in the twentieth century.—By the Late Rev. Charles E. Garst, of Tokyo, Japan.

OBJECTIONS TO BUYING KINDLING WOOD FROM CHARITY ORGANIZATIONS.

For The Public.

To Whom It May Concern:

I have been in the kindling wood business for the past 35 years, am fairly well experienced in it and have served the families in this neighborhood and have never had a complaint of any kind; but

my trade has been greatly reduced in the last few years on account of a so-called Charity Organization, where the customers that have left me order their kindling wood now; as my drivers tell me, when they come to the yard after delivering an order, that they have seen a charity wagon delivering an order at one of my former customer's. Well, I tell them that after awhile we will all have to go to the charity yard to work, as my business is growing less and I will have to let my men go accordingly.

I have had some of my men working for me from 15 to 20 years, and it came very hard for me to discharge them. I told them I could not help it, as I had no work I had to let them go, and if business would pick up again I would take them back. A few years ago I had from 50 to 60 men working for me, and now I have only ten, which shows the falling off of trade on account of the Charity Organizations.

Most of my men were married and had families of from five to fourteen children. After discharging those men on a Saturday night, when they would receive their pay, their wives would come to me with one child on their arm and another one tugging on their dress and ask me, with tears in their eyes, what their husbands were discharged for, and the little babies would look at me as if I was robbing them of their bread and butter. They told me that their husbands worked so long for me and that they never worked anywhere else. It would be the cause of breaking up their little home and separating their little family, which I found to be true, as in a short while there was a Gerry agent at my office and would ask me about my family so and so. I would tell him they were a good family, but times were very hard and I had to let him go. The agent told me some neighbor had written a letter that the children have been neglected, as they were always on the street in a filthy condition. I told him I supposed their mother was out working and could not give them the proper care, and that turned out to be the case.

Then some ladies from other institutions came to me, inquiring about other children whose parents could not support them, and therefore had to give them up to some place until they could make a home for them again.

I told some of the men to go over to the Charity Organization and try to get work, but they told me they could only earn 50 cents a day, and it was of no use. One man went to them and they put his name in the books and sent an agent to find out why I discharged him,

and I told the agent it was on account of their organization taking my customers away under disguise of charity, when in fact it was creating pauperism, as the families of these men had to break up house and send their children to live on the charity of others.

I have always paid my men the best wages I could afford, so as to make them self-supporting, which is what every man wants. When he works his week he wants his wages, that he may use it to the best advantage for himself and family, and not live on charity of others. I always hire honest men, that I can recommend to anyone, and think that every family ordering wood wants none but men that can be depended upon, as their servants cannot watch a man in the house all the time, as there have been a great many mysterious robberies of late in private houses.

I always inform my men to be very careful when going in and out to be sure and close every door tight, as I myself was in a cellar, and when I went to where the wood was generally kept there was a washtub, and in removing it a man came out from under. He pleaded for me not to say anything, but I brought him upstairs and told one of the servants to tell the lady of the house to come down. She, having a soft heart, let him go, but, having done my duty, it was all I had to do.

I have supplied wood to the Bon Secour sisters for ten years free, St. Luke's hospital at a reduction of two dollars per cord for ten years, paid all doctor bills for my men. See Bradstreet and R. G. Dun & Co. for my rating.

I gave a great deal of money to other charitable purposes, and tried to give what I could to the families that formerly worked for me.

This is the truth, the whole truth, and nothing but the truth. I may have served you with wood, and you left me to do charity. If you were aware of the kind of charity it was, you would be with me yet. If you would read the New York World of May 13, 1894, it would give you the true facts.

This paper has a full account of the full working of the so-called Charity Wood Yard, and by reading it you can see that it does very little good to those actually deserving of charity.

The men who do get work are often picked up from the streets, and are apt to have contagious diseases or vermin, and their character may be such as to be dangerous to let them enter or become familiar with a house while delivering wood. Yours respectfully,

EDWARD J. M'CLUSKEY.
Cor. 38th St. and First Ave., New York.