

That the United States hereby disclaim any disposition or intention to exercise permanent sovereignty, jurisdiction, or control over said islands, and assert their determination when a stable and independent government shall have been erected therein, entitled in the judgment of the government of the United States to recognition as such, to transfer to said government, upon terms which shall be reasonable and just, all rights secured under the cession by Spain, and to thereupon leave the government and control of the islands to their people.

The amendment was defeated—29 to 29, the vice president determining the tie by voting in the negative. The McEnery resolution unamended was then adopted—26 to 22. No business of general interest was done on the 15th. The 16th was devoted to consideration of the post office appropriations, and the 17th to the naval personnel bill, which was passed. Consideration of the post office appropriation bill was resumed on the 18th and continued on Monday, the 20th. On the latter day the bill for reorganizing the army was taken up for consideration.

**House.**

A joint resolution was passed on Saturday, the 11th, which authorized extra pay for hours in excess of eight per day, to laborers in naval yards. On Monday, the 13th, consideration of the sundry civil bill was resumed. It was continued on the 14th, 15th and 16th, when it passed. Before the vote upon this bill Mr. Hepburn moved in the house to amend by inserting a provision for the construction of the Nicaragua canal, which was ruled out of order. The naval appropriation bill was considered on the 17th and 18th, and on Monday, the 20th, under suspension of the rules, the senate bill for the purpose of reimbursing states for expenses in raising volunteers was passed with an amendment. Also under suspension of the rules the bill appropriating \$20,000,000 for the purchase of the Philippines under the Paris treaty was passed.

**MISCELLANY**

**WASHINGTON'S NAME.**

Lines written for the annual banquet of the Virginia Association at Washington, D. C., Feb. 22nd, 1899.

Washington's day!—and our memories dwell

On the pictured book of the past;  
The fearless Congress; the Liberty Bell;  
The wager of battle at last;  
The blue and buff in a thin, thin line,  
As it fronted the tyrant George;  
The struggle from Boston to Brandywine;  
The winter at Valley Forge;  
The Yorktown siege—and the deathless fame  
That settled forever on Washington's name!

Washington's name! Time only endears  
That name to our patriot pride;  
He draws our hearts through a hundred years

As the moon draws upward the tide!  
And we thank our God for the plan  
Of a providence, strange and great,  
That brought together the time and the man

In a swinging pivot of fate  
That turned and turned till Liberty came  
And the whole world thrilled with Washington's name!

He knew no section, he served no class,  
No patron, no secret control;  
And felt-shod plunder could find no pass  
To the tall Virginian's soul!  
True to his trust, in deed and in word,  
He spurned the bribe of a crown—  
For freedom he lifted his vallant sword,  
For freedom he laid it down,  
For freedom he ruled—till freedom became  
An answering echo of Washington's name!

The years have sped! We stand at the gate  
Of a century new and strange.  
We know we are reaching a crisis of fate  
In the drift of a ceaseless change;  
But we dare not, must not, will not fix  
A bound to the hopes we bear;  
We reach the fountains of seventy-six  
And drink a new courage there!  
The years have sped—but our cause is the same,

And we challenge the future in Washington's name!

HOWARD S. TAYLOR.

**THE END OF PROGRESS.**

The consummate fruit of civilization and Christianity and the culmination and end of human progress is to approximate justice. An immutable law of the intellectual advancement, and the moral development of mankind, is that we must nearer and nearer come to the right interpretation and dispensation of justice.

Therefore the advocates of a just cause may with sublime faith predict its ultimate triumphs. The consciousness of being right; and the unfaltering belief that their words and works will have certainly achieved benefactions for posterity, anticipate all the happiness and satisfactions of the praise of posterity.

The intellectual exultations of right-doing are a feast to the soul—an invisible and everlasting luxury. The denunciations of the mob cannot lessen this supreme felicity. The plaudits of the multitude cannot enhance it.

The coward may live and enjoy to-day. But the brave and the wise live for to-morrow and for the betterment of those who shall then exist. Justice for all humanity in all the world is the aim and end of progress. When justice shall have encircled the globe, Heaven will have begun upon earth and man will have reached his highest possible evolution.—The Conservative.

**JOBS IN SOUTHERN CALIFORNIA.**

A few days ago a couple of strong, hearty young men stopped at our house and staid all night. One of them was the son of an old army comrade of mine

—a man who had shared the varying fortunes of war with me in '64 and '65.

Now these young men were both able and willing to work. They both live in Los Angeles, and possess unusual acuteness for detecting a "job," if one should be out looking for them.

But they assured us that, so far from the "job" being out looking for them, they had been for days and weeks looking for the job, and utterly failing to find even the shadow thereof,—and not only they, but scores of others, good honest workmen, who walk the streets all day, ready and willing to do anything to earn bread for themselves and families.

I can mention a couple of instances that happened within the last few weeks.

A neighbor of mine told me of a certain man, the head of a family, who offered to work for ten cents a day and his board. And there were no takers!

In another instance, a man living in Santa Monica went to Los Angeles to work, cleaning away a lot of rubbish where an oil tank had been burned. He worked faithfully for a week, when the "job" left him, and went away, presumably to "hunt" some one else.

When the "horny-handed son of toil" figured up his assets at the close of the week, the account stood about like this:

H. S. T.	
By 6 days' labor.....	\$4.80
To 6 days' board.....	4.50
Balance .....	\$0.30

On the whole a very fair showing for a week's work in these piping times of prosperity.—Extract from letter dated Santa Monica, Cal., Jan. 21.

**A PENITENT NATION.**

For The Public.

Our nation a month ago had before it a great opportunity and a great temptation—an opportunity for moral leadership by showing an example of magnanimity and self-control, in acknowledging in the hour of victory the right of the Filipinos to self-government, and offering our assistance in helping them to achieve it by protecting them from foreign interference while they were establishing their government, and then after a reasonable time withdrawing;—a temptation to sacrifice the very soul of our nation, the principle of the right of self-government, for false prestige, bloody philanthropy, and supposed commercial advantage.

It has yielded to the temptation, and sacrificed the opportunity, so that we are to-day a fallen nation, waging murderous and unjust war against a people fighting for those rights which until now it has been our boast that we cherished and protected. Many are asking

themselves: How shall the black and shameful chapter of our history, which we are now writing, be blotted out? How shall our flag, polluted by being made the standard of piracy and rapine, be cleansed? Is there any atonement for national sin?

These questions can have but one answer, the atonement for national sin is through repentance, confession, reparation and amendment. Our moral leadership, so wilfully abandoned, can be regained by our standing before the world as a penitent nation. Let us confess our fault to those whom we have wronged (the Filipinos); make such reparation as is possible by offering our aid in helping them to establish a government of their own, absolutely free from any foreign domination; and then, taking to heart the bitter lesson learned, resolve never again to be false to the principles of liberty and self-government.

J. T. RIPLEY.

#### A DREAM OF EMPIRE.

I dream of an Empire vast, sublimer than  
Rome of old,  
A giant to make the past seem petty and  
poor and cold.  
I see in the lengthening years the nation's  
shadow grow  
O'spreading the hemispheres, as Freedom's  
sun sinks low.  
The pulse of pride is thrilled at the thought  
of the things to be,  
And Caesar's soul is filled with a vision of  
Destiny.  
The fetters are broken made for us by the  
Fathers gone,  
And Jefferson's ghost is laid with the spec-  
tre of Washington.  
Now welcome the Empire grand cemented  
in blood and might!  
At last shall our country stand, emanci-  
pate from Right!  
Farewell, the sun, now setting, that rose  
on the nation's birth;  
His pitiful race is run—our heritage is the  
earth.

I dream of an Empire vast, divided by rob-  
bers twain;  
Yet oft I awake aghast with a sting of  
shame and pain,  
For, what if a Judge there be of nations as  
well as men,  
And a real eternity with laws beyond our  
ken?  
And what if He fall to see in the scales His  
fingers hold  
An ounce of supremacy for Color or Caste  
or Gold?  
'Tis sweeter to dream or drink, as the joy-  
ous feast goes on;  
For, should we awake and think, we might  
think of Babylon.  
—James Jeffrey Roche, in *The Criterion*.

#### THE COOPERATIVE KITCHEN.

Now that so large a number of advanced and farseeing men and women are awakening to the scope of domestic science and studying combinations of food material with reference to hygiene, they will not long continue to

relegate such important interests to a body of ignorant office-holders. For the abundantly rich the problem presents but few difficulties. Wealthy families will always be able to secure a satisfactory resident cook who has been trained in the best European or American schools, but for families of moderate means it looks as if the cooperative kitchen would be the ultimate way out of the difficulty. At present there is a waste of fuel, of cooks, of kitchens in household economics, and in order to make a cook worth her keep and her wages she is often obliged to act as laundress. Thoroughly skilled labor in all departments of living is becoming more and more specialized. A cooperative kitchen would have to be convenient to a number of houses; perhaps later an architect will build houses around a block and a kitchen for the use of all in a central courtyard. Such a kitchen could well be conducted by a representative of the refined and educated class who would understand "moral cooking," and would also have a cultivated taste for edibles and seasoning. She or he, as might be, would want to do away with the hot ranges of the past and their clumsy adjuncts and to substitute gas stoves, spirit lamps and electricity. An improvement in the personnel of cooks and their environments, a demonstration of the worthiness of the profession, would present it in a different light to all wage-earners, and the American sovereign would no longer affix a stamp of odium to cooking as a business, and further adaptations and changes would take place which cannot be foreseen from this distance. The trend of the times toward having less food prepared in home kitchens is plainly visible in the quantity of bread, meats, and salads, pies, cakes and desserts purchased not only from bakers, caterers and confectioners, but from industrial exchanges in which private housekeepers of the most honorable grade have made an entering wedge as cooks for the public market.—F. A. Doughty, in *January Chautauquan*, as condensed for *Public Opinion*.

#### WHO PAYS THE TAXES?

The intimation is being quietly made that the wage-workers and laboring classes of the city have not quite the right to vote on the question of bonding the county for \$100,000 to buy a new court house site possessed by those who are property owners and direct tax payers. The assumption on which this intimation rests, that the man whose

name does not appear on the assessment rolls does not pay taxes, is entirely erroneous. On the contrary, the fact is that the average man whose name does not appear on the assessment rolls pays more in proportion to his means than those whose names do so appear.

Business is so organized that the property owner, unless he uses his own property, is able to transfer the tax levied upon him to the person to whom he sells. Speaking generally, the renter, not the landlord, pays the tax on the house he occupies and the customer, when he buys an article at the store, pays all the charges that have accumulated against that article, including taxes. The wage-worker generally purchases for consumption, and as such consumer the accumulated weight of the public burden falls upon him. It would be possible to have a tax system in which this condition did not prevail—for example, an income tax is not capable of being transferred—but under the system we now have taxation rests upon consumption, and in proportion as a man buys shelter or necessities of life, he contributes to the city, county, state and national governments. Moreover, inasmuch as the average wage-worker comes more nearly to expending his entire income than does the well-to-do or rich person, the wage-worker proportionately is more burdened by public taxes.

It would be well if all classes, especially the wage-workers themselves, more clearly perceived this simple and primary fact of taxation incidence. It would save us from many a foolish public act. As it is now many wage-workers really think it to their interest to have large public expenditures by moneys raised through tax levies. Forgetting that sooner or later the tax will come around to them as consumers to pay, they permit themselves to be deceived into thinking that the tax will rest only upon the citizens whose names appear on the assessment rolls. At a low estimate, nine-tenths of the tax which it is proposed to levy for the purchase of a new courthouse site will in the end be paid by those who have never been visited by an assessor.—*The Des Moines (Iowa) Leader*.

#### HAVE YOU PRESERVED YOUR RESPONSIBILITY?

An extract from a sermon on "An Inhuman Civilization," delivered by the Rev. Wm. T. Brown in Plymouth Congregational church, Rochester, N. Y., Jan. 22, 1899, as reported in *The Rochester Herald*.

I suppose most of us think that when in this republic we dispensed with a King altogether, we freed ourselves of the social danger which is involved in