"PROGRESS AND POVERTY."

LETTER FROM HENRY GEORGE.

A REPLY TO CRITICISM.

EDS. RECORD-UNION: In availing myself of your invitation to reply to your review of my book*, I desire to disclaim anything like complaint; but on the contrary, to express my appreciation of the fair and generous spirit of that review, which in this, no less than in its ability, contrasts strongly with the very common method of disposing of a book of this kind, by attributing to its author opinions he has never expressed, or complacently declaring that he has forgotten what he has most sedulously kept in mind. But since you have so generously offered the opportunity, permit me, with this disclaimer, to frankly point out what I conceive to be some misapprehensions. If in doing so I shall seem to show any of that absence of diffidence which you deem one of the remarkable characteristics of my book, do not charge it to any want of respect or lack of proper modesty, but to the fact that when a man has so thought out and tested his opinions that they have, in his mind, the highest certainty, it would be but affectation for him to assume doubts he does not feel.

To begin, let me quote from your review. After paying my book some very high compliments and declaring it "a really splendid series of logical triumphs," you go on to warn the reader against a too ready acceptance of its "seemingly strong arguments," because—

> Previous writers on political economy have, with few exceptions, commenced unprejudiced and uncommitted. If they have seemed to get confused occasionally, if they have at times adopted inconsistent or mutually destructive hypotheses, it was because they were traversing a country without roads, over which every traveler must pick out his own path. But it is not so with Mr. George. In this case we must study the genesis of the book in order to obtain the data for just conclusions in regard to it. It is well known in this State, at least among literary men, that Mr. George has for several years entertained the belief that all taxes ought to be placed upon land. That he reached that belief long before he had given the subject anything like an exhaustive examination, we have no doubt he would himself admit. But in this fact we have the explanation of much that without it must seem perplexing. It teaches us that in all his economical studies Mr. George was seeking confirmation for a pre-conceived hypothesis, and it at once becomes evident that in doing this the desire to strengthen his argument has repeatedly warped his judgment, and at times even seriously affected the fidelity of his representations of conflicting opinions. As illustrations of what we mean we will adduce his statement of the law of wages as currently accepted, and his travesty—for it is nothing less—of the Malthusian doctrine. In the first of these instances we think he has, no doubt unconsciously, ascribed to a whole school views which it is extremely doubtful whether any of them held or hold, while in the second he has revived against Malthus those exploded charges and these extravagant imputations which the opponents of that celebrated writer assailed him with on the first appearance of his work, but which have long since been abandoned by all who have read the Essay on Population for themselves. * * * No doubt it will be said that the question whether Mr. George proceeded untrammeled by a previous theory or not, is immaterial, the real question being whether he has succeeded in proving his case. But this is not so. Any man can prove any case if he is permitted to arrange the facts to suit himself. The real question must therefore always be, not, has he proved his case, but, has he so fairly and fully marshaled the facts as to render his final demonstration a genuine one?

Before passing to the question of misrepresentation, let me say a word as to the genesis of my book, since you deem it of importance. That for nearly ten years I have entertained the belief that all taxes should be placed on land values, is true; that I reached this belief before I had read much political economy or had seen the relations of the proposition as fully and completely as I see them now, is also true; but that I reached it without having given the subject a sufficient,—I think I may safely say, an exhaustive,—examination is not true. Nothing, at least, could be further from the truth than that I formed the opinion first and then sought reasons for it afterwards. An opinion which runs counter to prevailing ideas and to strong prejudices,—which is viewed by the wealthy classes with dislike and by the working classes with suspicion, is not likely to be lightly adopted. I certainly neither picked it up second-hand nor got it by inspiration. I came to it by a long, laborious and most conscientious investigation. I came to it by the very same road over which I have essayed in this book to lead my readers, and what I say in the concluding chapter, "I have in this book followed the course of my own thought," is not a figure of speech, but a literal fact.

As to the difference between myself and previous economists, it is in reality just the reverse of what you state. It is they who have followed a beaten road, which has been made to wind and twist in order to avoid unpleasant conclusions; it is I who, discarding every consideration save that of discovering truth, have traversed a country which they shrunk from exploring. That this is so, the merest tyro in political economy can see. With slight deflections here and there, a long succession of eminent economists have followed in each others footsteps. Even the enunciation by Ricardo of the law of rent, and its acceptance by his successors, has not led to the perception by either him or them of its evident corrolaries. One after another they have followed each other in the same loose use of terms, the same juggle with words, which has made political economy so dry, so tedious, so full of obscurities and perplexities, and so futile in its attempts to point out any remedy for the grievous injustice which gives to the producers of wealth so little share in its enjoyment.

And the reason of this is, that all these writers *have* commenced prejudiced and committed. From Adam Smith, whose pension from the Duke of Buccleuch enabled him to write the "Wealth of Nations," down to the present day, all the leading economists have either belonged to, or have breathed the atmosphere of, the propertied classes, and they have all lived in old and well settled countries where there was little to lead them to question a theory, which, not only harmonizing with the interests of the powerful but the prejudices of the vulgar, has in its acceptance by one great man after another, gradually acquired an almost irresistible weight of authority.

For my part I am not lacking in respect for authority. Like everybody else, I am disposed to believe whatever I am told by those reputed wise and learned, and if I have been enabled to emancipate myself from ideas which have fettered far abler men, it is, doubtless, due to the fact that my study of social problems was in a country like this, where they have been presented with peculiar directness, and perhaps also to the fact that I was led to think a good deal before I had a chance to do much reading. The successive mental steps are probably of no interest to any one but myself. But that in investigating the problems which presented themselves to my mind, as they must have presented themselves to the mind of every thoughtful man who has watched the development of this State, I was at first disposed to accept unquestioningly authoritative teachings, may be seen from the fact that in an article on the Chinese Question published in the New York *Tribune* in 1869, I stated and argued from the accepted law of wages, in a manner which Mr. John Stuart Mill, who did me the honor to write to me on the subject, declared could not be improved. But I had even then commenced to think, and did think closely and earnestly, until after what was really an exhaustive mental examination, I arrived clearly and definitely at conclusions which I first stated in a pamphlet entitled "Our Land and Land System," published in 1871. It was then my intention to put the reasoning there briefly stated into more elaborate and scientific form. This book is the result of that intention; though the opportunity to write it did not occur for some years.

But let me leave this matter, of which I only speak because you attach importance to it, to pass to a question of fact—the fidelity of my representations of conflicting opinions. In this you do me an injustice which I am sure upon more mature consideration you will see and will correct. I can well understand how, when a hitherto unknown writer seems to successfully overthrow theories which have been indorsed by a long succession of the most eminent thinkers, there should be at first an almost irresistible tendency to suspect some one-sidedness in the statement, some trick in the logic, for it seems incredible that men of such power and reputation should have left themselves open to conviction of false reasoning and transparent fallacies. Nevertheless, the history of opinion is full of such instances. As Mr. Mill himself has said, "It often happens that the universal belief of one age of mankind, a belief from which no one was, nor without an extraordinary effort of genius and courage could at that time be free, becomes to a subsequent age so palpable an absurdity that the only difficulty then is to imagine how such a thing could ever have appeared credible." And it is, I think, the most flattering comment upon my book, that doctrines which I have controverted appear, under the analysis, so preposterous that it seems as if they never could have been really current.

But in nothing have I spent so much labor and bestowed so much care as in the effort to state fairly and in their strongest form the opinions which it was necessary for me to attack; and that I have really done so I think you will, upon further examination, fully concede. The question is purely one of fact.

First, as to my statement of the law of wages as currently accepted. That statement is: "That wages are fixed by the ratio between the number of laborers and the amount of capital devoted to the employment of labor."

Now I do not say that there are no dissentients from this doctrine, but that it is the current doctrine I think there can be no dispute. It is the doctrine of all the best known and most widely read economists—of Smith, of Malthus, of Ricardo, of McCulloch, of Mill, of Cairnes, of Fawcett, of Perry, and of a host of others who might be mentioned; it is the doctrine laid down in the text-books most commonly used in our schools and universities; it is the doctrine which permeates popular thought, and which you may notice cropping out in all sorts of forms in newspaper articles, in legislative debates, in sand lot speeches and corner grocery disputes, in the conversations of the street or of the railroad car.

And observe, I have stated this doctrine not in its most objectionable, but in its strongest form. The weight of authority is, doubtless, still in favor of what is technically known as the "wage fund theory"—of a predetermined amount of capital which at any given time can be neither increased nor diminished. This doctrine has of late years been disputed by Mr. W. A. Thornton and others. But the form of my statement includes, as I understand them, the views of both parties to this controversy. Nor have I joined issue even here, but on a principle wider still—whether wages are drawn from capital.

Second, as to my statement of the Malthusian doctrine, you can hardly fail to see, if you will re-read that part of my book, that I have *not* "revived against Malthus those exploded charges and those extravagant imputations which the opponents of that celebrated writer assailed him with on the first appearance of his work, but which have long since been abandoned by all who have read the 'Essay on Population' for themselves." On the contrary I have given Malthus' own doctrine, in Malthus' own words, by a quotation from the "Essay on Population." And then, not being desirous of winning any cheap victories, I go on to quote what Mill has to say on that score and state the Malthusian doctrine in its widest, strongest and least objectionable form. I then proceed to point out the additional support which it has received since the time of Malthus in the development of modern scientific thought, and the unquestionable victory which it has won over all opposition. And finally, when I come to make the issue, I do so, not by quoting the words of Malthus, which Mill says do not put the theory into its strongest form, but by quoting Mill himself, as follows:

> "A greater number of people cannot, in any given state of civilization, be collectively so well provided for as a smaller. The niggardliness of nature, not the injustice of society, is the cause of the penalty attached to over-population. An unjust distribution of wealth does not aggravate the evil, but, at most, causes it to be somewhat earlier felt. It is in vain to say, that all mouths which the increase of mankind calls into existence bring with them hands. The new mouths require as much food as the old ones, and the hands do not produce as much. If all instruments of production were held in joint property by the whole people, and the produce divided with perfect equality among them, and if in a society thus constituted, industry were as energetic and the produce as ample as at the present time, there would be enough to make all the existing population extremely comfortable; but when that population has doubled itself, as, with existing habits of the people, under such an encouragement, it undoubtedly would in little more than twenty years, what would then be their condition? Unless the arts of production were in the same time improved in an almost unexampled degree, the inferior soils which must be resorted to, and the more laborious and scantily remunerative cultivation which must be employed on the superior soils, to procure food for so much larger a population, would, by an insuperable necessity, render every individual in the community poorer than before. If the population continued to increase at the same rate, a time would soon arrive when no one would have more than mere necessaries, and, soon after, a time when no one would have a sufficiency of those, and the further increase of population would be arrested by death."

All this I deny. I assert that the very reverse of these propositions is true. I assert that in any given state of civilization a greater number of people can collectively be better provided for than a smaller. I assert that the injustice of society, not the niggardliness of nature, is the cause of the want and misery which the current theory attributes to over-population. I assert that the new mouths which an increasing population calls into existence require no more food than the old ones, while the hands they bring with them can in the natural order of things produce more. I assert that, other things being equal, the greater the population, the greater the comfort which an equitable distribution of wealth would give to each individual. I assert that in a state of equality the natural increase of population would constantly tend to make every individual richer instead of poorer. I thus distinctly join issue, and submit the question to the test of facts.

Surely, nothing could be fairer than this mode of stating and meeting the Malthusian doctrine.

I have spoken of these things because they touch a point of literary honor on which every writer should be sensitive. But, in reality, they in no wise touch the constructive reasonings of my book. The object of that book is not to point out the inconsistencies and absurdities of previous writers, nor to weigh or number opinions; but to seek the solution of a great problem. If I have called in question the theories of others, it is merely that they represent wide-spread ideas of which it was necessary to dispose in order to secure attention for the investigations which follow; and whether my statements of these theories are good or bad in no wise affects the theory which I have endeavored to establish. The facts from which my conclusions are drawn are not facts which can only be verified by a search through libraries, but facts of common consciousness, of which every reader, learned or unlearned, is the sufficient judge. The fact from which I have worked out the laws of distribution is simply the fact that men seek to gratify their desires with the least exertion, and the additional facts from which the demonstration of the effects of material progress proceeds are merely that the material of wealth must be drawn from land, that human desires increase with the capacity for gratifying them, and that a continuous increase in the value of a thing of limited quantity begets a confident expectation of future increase. As to whether these are facts or not, each reader can safely judge for himself, just as he can judge whether the reasoning from them is or is not valid.

And so, too, it seems to me, that the proposition that the tendency of material progress is to the depression of the lowest class and to an increasing inequality in the distribution of wealth, needs no further demonstration that I have given it by calling attention to well-known facts. The fact that as new societies approximate to the condition of older communities so does poverty deepen and the condition of the lowest class become harder and more hopeless; the fact that it is in the centers of population and wealth, where productive power is at its highest, that there is the most squalid misery; the fact that it is from the older to the newer countries—that is to say, from those further to those less advanced in the scale of material progress—that labor flows for higher wages and better opportunities. Surely you would not have me attempt to prove these facts? They are recognized in common thought and speech and action; by the rich as by the poor; by the conservative as by the radical; by the ignorant as by the educated. Macaulay recognized them when he warned us that democracy was yet on its trial; when he warned us that in the next century, if not in this, the day will come when in our States "a multitude of people, none of whom has had more than half a breakfast or expects to have half a dinner, will elect a Legislature;" and all political economists recognize them and endeavor to account for them by the elaborate theories which I have essayed to overthrow.

That the course of modern civilization has been towards the amelioration of the condition of the masses of mankind; that even during the present century the average of comfort, leisure and refinement has been greatly raised, I do not dispute—on the contrary, I expressly admit it. But I doubt if the condition of the lowest class has anywhere been improved; for when the lowest class is just on the verge of starvation I cannot see how it could ever have occupied a lower status. And I doubt, as John Stuart Mill doubted, whether there is any improvement in the condition of the working classes which can be credited to increased productive power. Yet, after all, the real question is not whether there has or has not been improvement, but whether the improvement is such as should have resulted from the political, intellectual and material progress that has gone on; not so much as to the measure of what has so far been accomplished, as to the direction of present tendencies. Certainly the enormous advances in labor-saving machinery and in all the processes of production in no wise seem to make it easier for the laborer to get a living; but seem rather to tend in the other direction; certainly wages (as a proportion if not as a quantity) are steadily growing less every day; certainly the inequality in the distribution of wealth is steadily becoming greater.

You say that a similar disparity exists between the physical endowments and capacities of men; and that such disparities between rich and poor have always been. How many pairs of men can you pick out among a thousand, one of whom will be twice as tall as the other? Did you ever see or hear of any man who was ten times as tall as any other? Yet you may already find men of equal stature, and equal mental and moral endowments, one of whom is fifty millions times as rich as the other. Such disparities of wealth as those we are coming to have never existed save in a culminating or declining civilization. They are not analogous to, nor do they spring from, the natural diversities between men. And for reasons which in my book I have endeavored to trace much more fully than I can here, they must inevitably evolve destructive forces.

The reason that I attach so much importance to the making of land common property in the way I propose is, that I believe, and think I have proved, that it would destroy, not the natural inequalities that must always exist so long as there are differences of ability and character among men, but the unnatural inequality which has its source, not in production, but in appropriation.

And I really think there is not so much at issue between us as you imagine. It seems to me that it is the form rather than the substance of my proposition that startles you, and that your assumption that it would destroy civilization is a leap to a conclusion in which you have for the moment lost sight of intervening considerations.

For what is it that I propose? Simply to abolish all taxation save upon land values. And what is this but the carrying out to their fullest extent of many of the ideas which you have so ably advocated in the RECORD-UNION?

You are conscious, for instance, of the enormous loss and waste, the industrial and political demoralization, which results from our protective tariff. Surely, then, you can see nothing dangerous in sweeping away the entire tariff, and giving industry the inestimable boon of absolute free trade.

You are conscious of the injury inflicted by foolish attempts to tax capital; you see that capital is not a public enemy, to be worried and taxed out of the country, but a co-operator to be invited. Surely, then, you can see nothing dangerous in sweeping away all taxes on capital, and letting every one bring here or create as much capital as he pleases, without charging him a cent for the privilege.

You are conscious also of the economic folly of taxing improvements. You see very clearly that the taxes which we levy upon the road-bed and rolling stock, material and improvements of a railroad, are discouragements to railroad building; you see very clearly, when it is proposed to put up a factory or other public improvement, the amount of taxes which will have to be annually paid on the improvement must be estimated in the deterrent side of the account. Surely, then, you will see the great advantages of releasing all improvements of whatever nature from taxation.

You have ably argued the impolicy of taxes designed to check accumulation. Now the plan I propose would abolish all taxes upon wealth (I am using the word of course in its definite, economic sense), and would leave every one free to make or to save as he pleased, without any annoyance from the tax-gatherer.

You are conscious of the corruption and demoralization which our present complicated system of taxation involves. Surely you will see the advantages on this score which will accrue from the substitution for all these taxes of a single tax, which combines the maximum of certainty with the minimum of cost.

What I propose, in short, is what, if you think of it, must harmonize with your views. It is simply to sweep away all the taxes and duties, dues and imposts, which now fall upon the investment of capital and the exertion of labor, checking and punishing enterprise and industry, and causing incalculable waste of productive forces; and in their stead to raise all that is required for public purposes by a single tax which cannot raise prices, check improvements or discourage industry, but on the contrary will powerfully operate to encourage production and improvement by throwing open land to those who will make the best use of it. Surely this would not destroy, but would increase the stimulus to exertion; it would not circumscribe, it would vastly extend the field of enterprise.

And my admission that there would ultimately come a slackening in the avidity with which riches are pursued, is not a denial of these effects; but is based upon an idea of their incalculable magnitude. The increase in production would be so enormous, the equity in distribution that would ensue would so fairly apportion wealth and so strongly react in the increase of productive power, that in civilized communities men would cease to fear poverty just as they have ceased to fear were wolves or grizzly bears. And thus, I admit, would disappear whatever incentive to exertion now comes from the fear of want on the one hand and the envious admiration of wealth on the other. We should come to look upon the man who slaves away his life in the endeavor to die rich as the fool he really is, and no one would trouble himself about leaving a fortune to his children any more than he now troubles himself about the supply of sunlight or fresh air.

But in arguing that it could not be spared do you not vastly overestimate the effect of this incentive to exertion, from the beneficial operations of which, moreover, very large deductions must be made for the waste it causes? And do you not greatly underestimate the strength of the other motives which I have pointed out, and which would be called into more vigorous action?

Idleness and thriftlessness and dissipation and ignorance are always the concomitants of poverty. It is not the enforced strain of muscle, but the voluntary activity of mind, which is the great spring of production, the great motor of progress. The most energetic and sustained work, the most effective and beneficial work, is not that which is done under the spur of necessity or at the call of greed. The great inventions and improvements and discoveries and constructions, like the great books, the great poems, the great pictures and sculptures, spring from an impulse which is innate in man and comes out in greater and greater strength the freer the development. Take the great railroad king, who, though he counts his millions, works harder than the lowest of his employes, in pushing forward new lines of road. Is he uninfluenced by the impulse to impress his thought on things, to put imagination in tangible form—the same impulse which leads a child to make a toy boat or urged the Pharaohs to raise the Pyramids? This impulse is most masterful and persistent—it is of the very nature of man to be doing something. Exempt him from work which he does not like and he will but turn to work which he does like—and he will work the harder, for his heart will be in his work. Destroy greed, and the desire for approbation and fame would still remain, taking higher shapes, and our cities would be beautified as were those of Greece and Asia by that Herodes Atticus of whom Gibbon speaks. Our Licks would still imagine great telescopes, but would want to look through them before they died.

However, I am going over ground which I have gone over far more elaborately in the book itself. But let me ask you this: Even if you see in the lessening of the incentive to exertion which would come from a greater production and more equal distribution of wealth an ultimate danger, does so remote a consideration justify the maintenance of such an absurd system as the present? For it is as absurd as it is unjust. While we want more railroads, why should we tax railroads? While so many of us want capital, is it not stupid to tax capital? If a fine building is an improvement to the city, why should we make the man who puts one up pay yearly for his enterprise? If we want the country settled, why should we let some dog in the manger exact a high price from the settler for land, and then, with our taxes, fine the settler for his improvements?

You admit that private property in land cannot be defended on the score of equity. On what score, then, can it be defended? Certainly not on the score of expediency. And if you defend it merely on the score that it exists, or on the ground that it is necessary to maintain a hell of poverty in order to spur men to exertion, then you must by a parity of reasoning defend a good many other things that I am sure you would not defend.

You say there is no instance in history of the success of a people who had not private ownership in land. I say that there is no instance in history of the success of a people that had; that private property in land has heretofore always reduced the masses to slavery and degradation, and by virtue of immutable laws of the universe, always must; and that the new forces which modern invention has brought into the world can but hasten the process.

You ask me whether I think my panacea would have the effect of purifying and elevating human nature, and whether the adoption of a code or a law ever did produce that result?

I answer, that while it seems to me that human nature is in essence always the same, its manifestations and developments are most powerfully influenced by social conditions. One set of social conditions will make of a boy a thief, a loafer, a curse to himself and his kind, while another will produce a strong, honest, virtuous and useful man. One set of institutions may reduce a people to abject crouching slaves, but little above the level of the brutes; another will make of them a race of independent, self-respecting, intelligent freemen. When did any code or law purify and elevate human life? Whenever it swept away complexities and restrictions. Whenever it asserted the fundamental law of justice and equality.

And if you think of it you will see that the reform I propose lines with all true reform—that by simply altering the conditions from which they spring, it strikes at social diseases that baffle our efforts so long as we approach them from the surface. Take, for instance, intemperance. To one who has never thought of it, nothing at first blush seems more ridiculous than that to put all taxation on land values would tend to reduce intemperance; but to whoever will think of it nothing is clearer. Intemperance largely comes from unwholesome social conditions—from exhausting, irregular and ill-paid work, and from the absence of home decencies and comforts, and of opportunities for the rational and healthy satisfaction of desires which are the spring of some of the most amiable of human qualities. Now, the reform I propose would clearly operate to destroy all these unwholesome social conditions. It would raise wages, open opportunities, elevate the standard of comfort, and by equalizing the distribution of population, prevent the unhealthy crowding of the poorer quarters of great cities, while also relieving the tiresome monotony of country life. Under these conditions the work of the temperance societies would become vastly easier, or rather there would be little need for their work.

I am confident that the more you think of this proposition the less objection you will see to it, and the greater its advantages will appear; for it is not a mere empirical panacea, but a conforming of social relations to laws as absolute as those of matter and motion. HENRY GEORGE.

San Francisco, March 13, 1880.

*Progress and Poverty. An Inquiry into the Cause of Industrial Depressions and of Increase of Want with Increase of Wealth. The Remedy. By Henry George. New York: D. Appleton & Co. Reviewed in RECORD-UNION of February 21st.

"WHO'S AFRAID?"

Courage, brothers! there is nothing
In the world brave men should fear;
If the heart be firm and steady,
If the arm be strong and ready,
Half our dangers disappear.
Only cowards faint and falter,
Only cravens shrink and palter,
Only dastards are dismayed.
Meet each trial, never fly it,
Face misfortune and defy it;
Courage, brothers!—who's afraid?

Courage, brothers! there is nothing
In the world true men appals;
Still be true to man and woman,
To the God of truth a true man,
True to self when duty calls.
He that's false in word or doing
Soul and body brings to ruin;
Lying's still a losing trade;
Do the truth and fear no evil;
Speak the truth and shame the devil;
Courage, brothers!—who's afraid?

Courage, brothers! there is nothing
Brave and true men should affright;
Life's a warfare high and holy
For the lofty and the lowly;
God and angels watch the fight;
In the roar, and rush, and rattle,
In the sweat and blood of battle,
Fight as men for fight arrayed,
Whether vanquished or victorious;
Good men's lives and deaths are glorious
Courage, brothers!—who's afraid?

—[J. F. Waller, in Cassell's Magazine.

AN ARRAPAHOE BUFFALO HUNT.

In approaching a buffalo range a dance ensues. The tribe assembles about an open space, in the middle of which are squatting many of the young men of the village, hideously painted and almost naked. A monotonous chant, accompanied by a regular beating upon "tom-toms" is begun. The shrill treble of the squaws mingles not discordantly with the guttural tones of the bucks; and to this wild refrain the central group begin a rude and savage dance, hopping upon one foot and then upon the other, and yelling horribly the while. Those who join in this grotesque sport thus enroll themselves as a sort of "citizen soldiery," the chief purpose of which is the prevention of any interference with the buffaloes until, by a concerted action of the village, a "big surround" and great slaughter can be effected. A buffalo hunt by Indians has been often described. The buffaloes are generally approached from such direction that, in the chase that ensues, they will run toward camp, and by this means facilitate the transportation of their own flesh. Hundreds are killed, and the meat, cut into thin slices, is hung upon poles outside the lodge to dry in the sun. Cured by this process it is said to be "jerked." Nothing pertaining to the animal is thrown away. The entrails, and especially the tripe, indifferently cleaned, are eaten raw, or thrown upon live coals, where they shrivel and broil into fragrant crispness. The skull is cracked, and the squaws insert their slender fingers into its crevices and greedily devour the bloody and uncooked brains. The days that succeed a successful hunt, after the hides are in process of tanning, are passed in general idleness. All hands have eaten their fill, and with an Indian a full stomach means a glad but slothful heart.—[Lieutenant H. R. Lemly.

The Leadville *Democrat* claims that pneumonia is regarded as an epidemic in that locality during March and April. It attacks people between 35 and 40 years of age. Lean and sickly people are exempt.

OUTDOOR AMUSEMENTS.

ITEMS OF INTEREST TO THE LOVERS OF FIELD SPORTS.

[In this department, as the head indicates, we propose to make record of current sporting events. Communications to the paper concerning such matters should be addressed to the "Outdoor Amusement Department"]

WHEN DO BEARS HAVE YOUNG?—A correspondent writing from Menominee, Mich., under date of January 21st, says: "A large black bear was killed a few miles north of here the 18th of this month. The bear was first seen the day before near the railroad, but no effort was made to kill it. Its appearance on the 18th brought out a few men, well armed, who had no trouble in killing her. They found her above the average size and quite fat. By looking around they soon found her den, and in it three small cubs. They must have been but a very few days old, as they were small and eyes not yet open. They were carefully handled and taken away to be brought up on a bottle. Is not this very early for bears to have young, and is it not very uncommon for the old bears to be out while the cubs are so young? I have seen bears in the latter part of the month of May so small that two could and did sleep comfortably in a common hat. Thus it appears there must be a great variation in the time of bringing forth their young." The subject of the breeding of bears is one about which comparatively little is known. We think that they usually bring forth in January, but believe it to be unusual to find the mother about when the young are so small. As bearing on this subject of the breeding of bears we quote the following note contributed to the *London Field* by Richard J. Rowley. He says: "In April, 1873, I was driving from Pueblo into New Mexico to see the Maxwell grant, purchased by Mr. Wadingham and some other Englishmen. I stopped all night at the Overland Hotel, in Trinidad, on the Purgatoire (called Picket Wire in Colorado), and found in the office, under the stove, wrapped in flannel, a young cinnamon bear, a week old, perfectly blind and fed on milk out of a baby's bottle. Some Indians had killed a female bear on the Raton mountain, and when opened found two young ones just ready for birth; one died, this was the other. I took the trouble afterwards to inquire what became of it, and learned it had been sold to Captain Schuyler, to take to Philadelphia. The cub had a good thick coat of black hair."—[Forest and Stream.

THE WILLOWS TOURNAMENT.—The necessary arrangements for the shoot by the Willows Gun Club are now about completed. The following gentleman have entered the contest: R. M. Smith, J. S. Earnest and John Sersanous, Princeton; John Crothers, Robert Pool, Orland; A. L. Thiel and C. B. Swain, Chico; N. B. Scott and B. F. Dockery, of Nelson Station; Dr. Frank Z. Smith, Dr. W. H. Belton and John Spurgeon, Colusa; Wm. Ash, Berlin; W. E. Gerber, Sacramento; H. Parker, Carson City; Crittenden Robinson, Frank Maskey and George Downey, San Francisco; George Meilor and W. C. Murdoch, Willows. There being a number of others who have made application to enter the contest, the Club have under consideration the advisability of making the limit forty instead of twenty and doubling the purses. They have already on hand 500 pigeons, and will by the time the tournament takes place have as many more, so that they may be able to accommodate such as desire to participate in pool shooting. The affair promises to be the grandest of the character ever given in northern California. A grand ball takes place on the night of the 14th, the last day of the shoot.

THE FISHERY EXHIBITION.—The International Fishery Exhibition, which opens on the 20th of next month, is assuming great proportions, and the part which the United States will play in it promises to be far beyond all previous conception formed of its possibilities, not only in the amount of material which will be displayed, but also in the methods employed in the investigations, and the minute and careful research which has been conducted in reference to our sea fisheries (which is really the object for which the Commission was created) by Professor Baird and his corps of trained assistants. Had these researches been as thoroughly made ten years ago the country would have been saved five and a half million dollars, the amount of the Halifax award, and there is no doubt of the fact that when the fisheries question comes up again the United States will be able to show just what our fisheries are worth.

A GREAT ATHLETE.—At the Oxford University sports, held on the 16th of February, Mr. Sherman is said to have done some great things. In the running broad jump he took second place with 18ft 5in, and in the weight-putting he was first at 33ft 1in. In the second heat of the 150-yard handicap he is credited with doing 146 yards in 14 3-5s. He started from scratch, and was beaten by four yards. This would make him as good as "even time" for the full distance. In the 120-yard hurdle race he owed five yards, and won in 20s. The first prize in the hammer-throwing competition also fell to his share. His throw was 96ft 6in. The 600-yard race was won by M. J. Jackson in 1m 2s. He was in receipt of 25 yards start. If this is true, it is a better performance by ten seconds than Stuart's and Elborough's record of 1m 15s. In the first heat of the strangers' 300-yard race W. L. Beverley, starting from the scratch, did 31 4-5s.

REMEDY FOR SCOURING.—I am about to offer a simple but most effective remedy, for the benefit of those who may never have heard of it before, in the case of puppies or old dogs scouring, or most any form of diarrhœa: Give once a day a piece of fresh cheese, about two inches square, and if a little patience is exercised this will invariably bring the stool to a healthy state and stop all scouring. I mention this as it is so simple, easy to administer and procure, and withal, as above stated, effective. Then there is a remedy for tender feet, both in the dog and man. Make a strong decoction of white-oak bark, and after it has boiled well, drain off the liquor and let it cool, then it is ready for application; bathe the feet freely in this and all tenderness will disappear.—[Greenhorn, in the Chicago Field.

FOR FLEAS ON DOGS.—A correspondent of the Chicago *Field* warmly urges the adoption of fish-berry wash for fleas on dogs. He says the wash is made by putting a pint of berries into a half gallon of whisky and allowing it to soak till it is strong. Wash the dog from eyes to tail. He adds that while fish-berries intoxicate fish, the dog will not be in danger, as he will not lick himself. If this remedy proves effective on trial by some of our California dog-fanciers, will they please notify this department of the RECORD-UNION? The berry is known in drug stores as Cocculus Indicus.

THE COMING DOG SHOW.—The Westminster Kennel Club announces its fourth annual dog show, to take place at Madison Square Garden on April 27th, 28th and 29th. Charles Lincoln will again be the Superintendent, and has opened an office at 141 Fulton street. The show will be the only one of any magnitude this year in the United States or Canada, and the principal breeders of the West and Canada have all signified their intention of bringing their finest animals.—[New York World.

A RARE BIRD.—Recently C. Pfister brought us a rara avis in the form of a white meadow lark, which was killed the Thursday previous by Calvin Coleman, son of L. Coleman. We had the bird stuffed by Ira G. Leek, whose skill as a taxidermist is well known, and the bird now occupies a prominent place in our office. Mr. Pfister says there were four of these birds in a flock, and he told the boys not to kill the others.—[Santa Rosa Democrat.

FISH CULTURE.—A. H. Powers, one of the Commissioners of New Hampshire, and Superintendent of the hatchery in the interest of the two States, reports as follows: "The 367,500 California salmon mentioned in my report one year ago were distributed in the month of January as follows: 25,000 were put in the Contoocook river, 28,000 in the Salmon Falls river, and the remainder in the Pemigewasset. At any time till the last of August these salmon (parrs) could be seen in large numbers anywhere in the river near the hatching-house, from three to five inches long, very lively, and apparently healthy.

YACHT CLUBS IN FRANCE.—The recent annual report of the Yacht Club de France shows on its books 148 vessels, with an aggregate tonnage of 8,433, or an average of 57 tons to each yacht. The amount of prize money offered by the Club to racing associations under its auspices was $3,400. This is certainly not a bad exhibit. There are now twenty-eight regular clubs in France, besides some forty regatta associations.

THE O'LEARY BELT.—The second race for the trophy, representing the Six-day Pedestrian Championship of America, will be contested at Madison Square Garden, New York City, commencing at 12:05 A. M., Monday, April 5th, and ending at 10:05 P. M., Saturday, April 10th. There is no entrance fee. The race is a $500 sweepstakes. Each contestant puts up $500, and the winner takes the whole amount, the belt, and his share of the gate-money.

SPORTSMAN'S CLUB ELECTION.—At the annual meeting of the Santa Rosa Sportsman's Club the following officers were elected to serve for the ensuing term: President, Frank H. Sweet; Vice-President, E. L. Whipple; Secretary, A. D. Laughlin; Treasurer, A. L. Justice; Executive Committee—John H. Burnett, Geo. L. Dixson and E. B. Smallwood.

ANTI-TRAP.—The Rhode Island Legislature has prohibited pigeon-shooting. The sportsmen of the State are divided in opinion as to its justice. Many hold that single-bird contests are now no tests of skill in marksmanship. This is hard to establish. "To many single-bird shooting," says *Forest and Stream*, "is hard enough."

PROTECTION TO GAME.—Nearly all the sporting clubs of the West are taking active measures to insure better protection of game, and a more rigid enforcement of the game laws of the various States. Some clubs propose to lease wooded lands and have gamekeepers, and do all that can be done to propagate rare species.

BASE BALL.—The Shasta Base Ball Club is anxious for a challenge to play a match game with any club in Tehama or Shasta counties. As the Riversides of Reading did not accept the challenge sent them by the Athletics of Red Bluff, the Shasta Club will probably have an opportunity to test their skill.

A BIG SHOOT.—Malcolm Price, and John and Joe Foster, of Cottonwood, went on a hunting expedition down Cottonwood creek recently, and succeeded in bagging seventy-two ducks. We believe this is the biggest one-day's shoot that has taken place in that neighborhood this season.

GOOD SHOOTING.—C. W. Tillotson killed 108 geese out on the plains the other day. This was extraordinary good shooting, considering that it was done in one day and every goose shot on the wing.—[Suisun Republican.

RIFLE PRACTICE.—During the spring and summer season the Sacramento Rifle Club will hold regular practice and contest matches at the Tivoli, on the first and third Sundays in each month.

RIFLES PICNIC.—The Vallejo Rifles picnic and shoot at Fairfax, Marin county, early in May. They go over by the steamer San Rafael.

PICNIC.—The Sacramento Hussars picnic and shoot at Richmond Grove April 18th.

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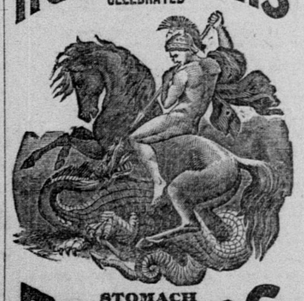

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