

idolatry to the mammon of unrighteousness, we shall be given to the chastisement of His judgment. I am ashamed of the age we live in.

#### THEN AND NOW.

For The Public.

A letter of Daniel Webster's written when he was secretary of state in 1841 to Thomas Ewing, then secretary of the treasury, in reference to the part to be taken by Federal officeholders in State and other elections, has been revived. Mr. Webster wrote in this old-fashioned strain:

The President is of opinion that it is a great abuse to bring the patronage of the general government into conflict with the freedom of elections, and that this abuse ought to be corrected wherever it may have been permitted to exist, and to be prevented for the future.

He therefore directs that information be given to all officers and agents in your department of the public service, that partisan interference in popular elections, whether of State officers or officers of this government, and for whomsoever, or against whomsoever it may be exercised, or the payment of any contribution or assessment on salaries, or official compensation for party or election purposes, will be regarded by him as a cause for removal.

We have passed that point of scrupulosity. Now, when there is a State or national election depending on the vote of a State, it is no uncommon thing to see cabinet officers leaving their duties to race up and down the country, make speeches of an extremely partisan character, and direct the distribution of moneys assessed upon and collected from clerks in the departments, so as to make it most effective in carrying the election. Webster would stand aghast were he to revisit the glimpses of the moon, and see how an administration is perpetuated.

#### A READER.

##### GLASGOW.

Frederick Upham Adams, in the Brooklyn Eagle, May 1, 1904.

It is a mystery to me how the Scot has had thrust on him a reputation for predominant traits of hard-headed conservatism. In any country where he is of the majority he is the most radical of human beings. Once he has figured to his own satisfaction that there is a material or financial advantage in introducing a new system, he bends every energy to the overthrow of conflicting institutions, no matter how old or venerated.

These "conservative and hard-headed Scotch" migrated to New Zealand. They proceeded to exterminate or convert the natives and long since have finished that task. They invented and installed an experimental system of gov-

ernment which has astounded the world by its audacity. They put into actual operation a combination of the socialism of Karl Marx and opposed to it the individualism of Henry George. Others quarreled over theories; they tested them on a gigantic scale.

While I am writing this paper, news comes from England that the House of Commons has passed to a third reading a bill which proposes to tax out of existence "the unearned increment on land." To those who are familiar with the "single-tax" theory to which Henry George devoted his life and talents this phrase has an ominous sound. Its enforcement would sound the death knell of land speculation and in all probability put an end to the landlordism on which is based the aristocracy of Great Britain. The House of Lords will probably defeat the bill, but it promises to become the weapon which will hammer to fragments the institution which is responsible for the permanence and sharp alignment of the two great classes, the rich and the poor of the United Kingdom.

And who was responsible for the agitation which has made it possible to force so revolutionary a measure through the ruling legislative body in Great Britain? The "conservative and hard-headed Scotch." For a generation the famous John F. Ferguson, of Glasgow, has been agitating for this and for other radical reforms. At its inception his crusade was laughed at, but Balle Ferguson paused not to listen to sneers. He was a man of wealth and of tireless energy. He wrote pamphlets on land reform and on temperance. He carried a Bible in one pocket, a copy of "Progress and Poverty" in the other. He called conventions, made speeches and converts, and recently had the satisfaction of attending a national convention with accredited delegates from the great cities of the Kingdom. The Scotch people are practically unanimous for this drastic reform, and in the bill now before Parliament the provisions for Scotland are far more radical, and are, in fact, retroactive.

This may be a new view of the Scottish character, but it is fortified by more proof than that just cried. It offers an explanation of the indisputable fact that Glasgow is the pioneer of municipal public ownership, not only in Great Britain, but in the modern civilized world.

Strange that the choicest title  
Come down from tribe and clan  
Is not the *bold*—or *strenuous*—,  
But just the *gentle*—man.  
—The Whim.

#### A SUCCESSFUL LIFE.

Life—is it unsatisfactory? Are the days monotonous and commonplace? Is there no real buoyancy and joy in living? Are we but drifting with the current, weary of the voyage, yet dreading the end? What, then, is the remedy? It is in a more abundant life. If life is a burden, it is because we have not enough of it. Life is a miserable thing only as it is narrow. The higher the aims, the broader the sympathies—the more abundant the life, the greater the joy of it.

Pity the lives that are imprisoned in small thoughts. The slave of appetite with his deepening wretchedness; the unhappy woman who sells her soul for finery; he who plays at the fatal game and will not see the impending ruin, nor hear the cries of his hungry children; worshippers of Mammon, made ugly and hateful by the struggle for wealth they cannot use; the aspirants for social supremacy, embittered by jealousy and compromised by a thousand hypocrisies; the people who nurse their injuries; who delight in retaliation; who feed on gossip; who brood over their poverty; who flaunt their wealth; the countless souls who spend their days working for what they do not need and bemoaning what they cannot help—what a multitude of miseries they make for themselves, and how vapid the taste, how bitter the dregs of such existence!

Then afe men wise to put an end to their lives? Can suicide save them? No, it is not less, but more life that they need. Let them feel humanity's sorrows, and forget their own. Let them look at the stars, and not at their neighbors' faults. Let them turn from the babble of the crowd to the music of the sea. Let them honor the soul within and the God above.

Let a man touch the hem of Truth's garments; let him hearken to the pathos of human history; let him waken to the wondrous visions; let him discover himself to be a part of all that is, into whose soul surges the struggle of the universe, whose interests are as high as heaven and as wide as the world.

What trial can ruffle the spirit of such a man? What sorrow can overwhelm him? What danger daunt him? He will smile in misfortune's face. He will forgive his enemies. The sordid finger of the world will not touch him. He will dwell in the secret place of the Most High, and abide in the shadow of the Almighty.

The successful man, the man who makes the best use of his opportuni-