

for the publication in full of Tolstoy's letter upon "A Great Iniquity." He shows conclusively the wrong and suffering which are caused by the monopoly of land. His term, "land slavery," is none too strong.

In denouncing the numerous substitutes devised for the relief of poverty, in lieu of the enactment of just land laws, the writer is peculiarly effective. His illustrations of this folly are wonderfully clear and apt. Whether autocratic Russia is to lead in land emancipation, remains to be seen.

In saying that Henry George is being forgotten in America, I think him mistaken. True, so much notoriety is not given to the single tax as was the case immediately before and after George's death; but quietly and constantly his doctrine is permeating the public mind and conscience.

Tolstoy's condemnation of political activity as trivial, is well deserved, in so far as it is directed to such matters as he enumerates. But it must not be forgotten that land monopoly is a creature of law, and can only be abolished by legislation. In this country our legislatures will not even consider the question of just taxation. It follows, therefore, that the most direct route to free land is by increasing the power of the people to legislate.

To-day the State of Oregon is best situated to adopt the single tax. There, eight per cent. of the voters, having power to initiate amendments to the State Constitution, may put that question to the people with a fair chance of its approval. In every State the shortest road to this, or any other great reform, is through a constitutional amendment granting the popular initiative for future amendments.

LUCIUS F. C. GARVIN.

Lonsdale, R. I.

#### AND YET THEY WONDER THAT WE WONDER.

From our English friend, the Manchester Guardian, under date of July 31.

Since the famous case in which an American coroner—who was paid by the piece—insisted upon holding an inquest on a mummy, there has been nothing so absurd as the conduct of the Luton police described in the current number of "Nature" by Mr. Worthington G. Smith.

Two or three weeks ago a couple of human skeletons were exhumed near the prehistoric British camp at Leagrave, Luton. They were both lying as primitive man buried his dead, "with his knees tucked up to his nose." Along with them were

found some bronze ornaments of unmistakably ancient workmanship.

Mr. Smith, as a competent archaeologist, naturally thought that these skeletons would be treated as an interesting historical find. Instead of that, the local police insisted that an inquest should be held on them. The Coroner, when summoned, appears to have seen the absurdity of this proposal. He was content to suggest that the bones should be buried in the Luton churchyard.

Mr. Smith protested in the name of archaeology against this hasty disposal of relics which might have thrown light on the physical characteristics of the early Briton; but the police were inexorable, and last week the skeletons were duly interred in nice new coffins, with a hearse and all the usual trappings of the modern British funeral. Mr. Smith adds that the Vicar went so far as to read the burial service over these relics of sun-worshipping Pagans, but one is unwilling to believe that such a travesty of that solemn rite was possible.

The whole story would be incredible if it were not so well attested. Science has sometimes been accused of wanting reverence for "the dust and awful treasures of the dead," but this union of the spiritual and the secular arm has certainly outdone her in exposing our harmless ancestors to ridicule.

#### "RICH MAN WEDS HAIR DRESSER."

It is only an ordinary news story. A man wedded a woman. They started for Europe on a journey. It is their own money they are spending.

But columns of space are given the event in the newspapers. A startling headline greets the reader—"Rich Man Weds Hair Dresser."

The man is described as a millionaire, a steel trust magnate, and banker. The bride is described as a "masseuse," whatever that means, and "a hair dresser." Both had been married before.

But why such a hubbub about the case? The man is old enough to know his own mind and to be able to choose wisely or otherwise. The bride has had experience which places her on a fair equality with him. Their marriage differs from thousands of others in few respects.

There is a suggestion in the way the story is featured that there is something wrong, almost criminal, in the fact that a rich man, a banker, a

trust magnate, should wed one who has engaged in honest labor for herself and has shown ability to take care of her own. But do we wish young Americans to be taught that there are social classes, that these social classes divide on the size of the bank account, and that it is a terrible thing to cross the line which divides?

The wedding of Millionaire Potter deserves no more mention than the wedding of Hack Driver Johnson, aside from the assumption on the part of those who "make the news" that civilized people abhor a marital alliance which reaches over that invisible and purely fictitious social line between the rich man and the poor woman.

We decry against customs which are common in Europe tending to create classes and set the people against each other, and sometimes boast of our democratic simplicity and of "every one as good as every other one," but submit patiently to having ground into our lives principles which give the lie to all our preaching.—The National Daily Review of Aug. 11, 1905.

#### THE SCHOOL OF SUNSHINE.

Extract from address by Professor J. H. Dillard before a branch of the Sunshine Society.

Perhaps because I am a teacher, I think of the Sunshine society as one of the educational institutions of our day—maybe for practical purposes one of the greatest. The object of education is to set us forward on the way to right living—that is, to living a life that shall be true to our best self and helpful to others, a life that shall be effective and happy both for ourselves and for others.

I don't know of any school that offers in its curriculum any course more likely to bring us to this point than the Sunshine curriculum. Suppose you were to ask any wise parent these questions:

"Which would you rather your child should have learned, algebra or the disposition to look on the bright side of things?"

"Which would you rather the child should have learned, physics or the disposition to think kindly of people?"

"Which would you rather the child should have learned, Latin or the disposition to find the good in one another?"

"Which would you rather the child should have learned, to speak French or to speak happy, cheerful, helpful words wherever and whenever need-

ed?"—and are they not needed every day, everywhere?

If the parent be wise, he will surely see that nothing will be worth more to the child all his life than the disposition to look on the bright side, to think kindly, to seek the good and to speak cheerfully. In actual practice does anything help more to put one forward in the way of life than such a disposition? And the disposition can be learned. And this is the fine work of the Sunshine university.

You may know algebra and keep grumpy; you may know physics and harbor evil thoughts of your neighbors; you may know Latin and still go hunting for faults in each other; you may speak French and still say spiteful things, but you cannot do these things if you have caught the spirit of the school of Sunshine.

#### MUSICAL LINDSBORG.

According to Frederick Innes, the band master, Lindsborg, Kan., is entitled to rank as "the most musical town in the United States." Having declared this to be a fact, Mr. Innes says: "In the effete East I would be mobbed for making such a statement, but it's the truth. Lindsborg, numbering 2,000 souls, plastered over a monotonous prairie landscape, with wheat fields all around it; Lindsborg, a typical, long-whiskered Kansas town, is the only music center worthy of the name that this country boasts. It's soaked in music. It's music mad. Surprised? I never was more surprised in my life. If you were to find a man-eating tiger waiting on table in a grill room, you could not be more surprised than I was when we struck Lindsborg, Kan."

Mr. Innes says that when his company arrived at Lindsborg the entire population was in waiting at the depot, and adds: "The baggage man at the depot was whistling the 'Messiah.' The bus man was humming a bit from one of the Wagner waltzes. The bell-boys at the hotel were singing the 'Parsifal' motif over and over again. I couldn't make it out at all. The hotel was not to my liking, but it was the only one. The first thing I did was to go to a national bank to cash a check. I got into conversation with the cashier and complained of the hotel. 'I wish you would stay at my house,' the cashier said. 'You will be more comfortable there, and my wife and I would enjoy having you with us. We are both musical. My wife is a harpist, and I play the first

cornet in the Lindsborg orchestra.' I accepted the invitation gladly and from my host and hostess I learned all about Lindsborg. There is a college there—Bethany college, they call it—which has a large music department. Everybody in the town has graduated from the college at one time or another and all have taken the course in music. They have a chorus in Lindsborg of 698 voices. Not bad for a 2,000 town, eh? Yes, and they have a big orchestra, too. Every year they give a big music festival. They generally sing the 'Messiah.' This year they decided to go in for a bigger festival than usual; that's why they sent for us. That night's programme was a musical revelation to me. I have trained many choruses, bigger ones than the Lindsborg, but never in my life had I heard such singing. They sang all four parts with a good quartet. A third of the town was on the stage, the rest were in the audience, with a liberal sprinkling of farmers. I never heard such thunderous, spontaneous and sincere applause."—The Commoner.

#### SINGLE TAX PROGRESS IN GERMANY.

From the Passaic (N. J.) Daily Herald of Aug. 4. See The Public of Sept. 3, 1904, p. 346.

Considerable progress is being made in Germany toward the ideal of the land tax. Land value taxation is growing in favor throughout the empire, and 140 communities have resorted to taxing land according to its value for local purposes.

The German communities are better off in this respect than American communities. Whenever a German town makes up its mind to raise its local revenues by means of a tax on land values it has no constitution to amend or to evade. It can simply adopt that idea and go ahead.

Breslau, a city of 250,000 population, was among the very first to adopt the plan, and the results have been salutary in discouraging the vacant lot industry and in promoting all other industries. Formerly Breslau got a revenue from all its vacant building lots of \$2,160. Under the new system its vacant lots pay a tax of \$63,200. The burden on homes has been correspondingly relieved.

Frankfort-on-the-Main, like our own Cleveland and Chicago, has a radical mayor, and progress there has been rapid and thorough. Dantzig, after a bitter fight, was won in June by the land value taxers; and other cities are

expected to follow in due course as the agitation continues.

Dortmund has been under the new system for over six years. The Dortmund House and Ground Owners' society and house owners in general declare in favor of the new system, and say they would not think of going back to the old. "The ground value tax," writes a member of the society mentioned, "hits mostly the speculators in building sites." And this is what it is designed to do. This is its merit. It kills speculation in land, and tends to free opportunity for the employment of labor and capital in improvements.

The Prussian minister of the interior states in response to an inquiry, that "no Prussian community has been reported at this office as having gone back to the former plan." This shows that in at least 140 progressive German towns the land value tax has brought such results as to satisfy the people concerned of its superiority over the old system.

It appears to be only in the United States that the hands of the people are tied. Everywhere else, in Germany, in Scotland, in New Zealand, in Natal, in Australia, the people are free to make experiments in taxation if they choose. They can try out a new idea, and then abandon it if it fail to prove its value under test. But in this country, where a constitution does not bar the way, a court stands ready to head off any proposed experiments. But even in the United States the sentiment in favor of taxing land value only for local revenue is growing, and in due time the bars will have to yield.

#### THE WORLD-PEACE AND OUR OWN PEACE.

A portion of the speech of Bolton Hall at the Shaker Peace Convention, held at Mt. Lebanon, N. Y., Aug. 31, 1905.

There are two kinds of peace, the peace which is external and the peace which is internal; the world-peace and our own peace.

The world's peace can come only when the world is ready for it; when the spirit of love has so entered into men's minds that they are incapable of war, incapable of unkindness.

But this does not mean that you and I are to settle down and wait for the coming of that time. If we do this we shall lose our own peace now, and "it will not be our millennium when it comes."

We must consider the causes that keep men apart, and we must try to throw