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## RELATED THINGS

### CONTRIBUTIONS AND REPRINT

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#### ON DA VINCI'S HEAD OF THE CHRIST.

For The Public.

O bruised and bleeding brow of Mankind's Christ!  
 O silent lip, O sealed and sightless eye!  
 I marvel not thy matchless love sufficed  
 A Godless, loveless rabble-world to buy!  
 Thou hast been story, poem, parable and dream;  
 Thou hast been love and law and song and beauteous  
 Faith;  
 Thou hast been epic verse and lilt of mountain  
 stream—  
 Thou hast giv'n Life its grandeur, and disarmed  
 grim Death;  
 Thou hast been argument and answer for all men;  
 Thou hast been court and judgment—just and pure  
 and strong—  
 Thou hast been fire and frenzy to sword, tongue and  
 pen  
 In every struggle where Right warred with Wrong!  
BERT HUFFMAN.

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#### WHY WE MAY NOT REST.

Charles Erskine Scott Wood in the Pacific Monthly.

I sigh: "Oh, that I had wings like a dove, for then would I fly away and be at rest. Lo! then would I wander far off and remain in the wilderness!"

But what business have I, or has any man, to rest in the peace and beauty of the wilderness, when millions with as good a right as I to life and the joy of a full-fed existence in the sunshine are submerged beneath an all-whelming toil from which their haggard faces never lift?

It is not right. No man shall ever convince me it is right. I can prove it is wrong.

In my limited sphere I am the apostle of "No Charity," "No Paternalism," "A Free Opportunity" and the "Survival of the Fittest." But when men tell me that every one in this land has equal opportunity and the plutocratic class is the survival of the fittest, I deny it. I am only sorry such honest men, as I know them to be, honestly believe it.

There is the rub, they do honestly believe it. What! The child of the anthracite coal fields or the slums of New York, of equal opportunity with the farmer's lad of the open West? The gilded flies of Newport buzzing against the summer sun, the survival of the fittest? No! Nor their fathers.

There never has existed in the world and does not today, the field of equal economic opportunity; men are still governed by the property class. The laws make the special privileges and the special-

privilege class make the laws. It is a vicious circle.

Every multimillionaire in America has reaped from some special privilege field, created by law, as truly as ever did king or noble. They do have the wit to seize upon the opportunity of special privilege.

There is the survival of those fittest for the exploitation of the masses, and for keeping firm hold on the predatory laws. But this is not equal opportunity to all, nor survival of the humanly and humanely fittest.

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#### CHRIST'S SOCIAL TEACHINGS PRACTICABLE.

Brief of a Sermon Preached in the First Congregational Church of Muscatine, Ia., March 5, 1911, by the Pastor, the Rev. Arthur S. Henderson.

Christ had a splendid social ideal, an ideal of a social order of social justice, peace and genuine brotherliness. He called it The Kingdom of Heaven. His teachings are largely directed to showing men how to live together well in order to realize that ideal. His teachings are practicable for every one who will look at things from his viewpoint and catch his spirit. There is a disposition even in the church to count the social teachings of Christ as too high for practical application and action under all the conditions of life in which a modern man is compelled to act.

But Jesus did not discriminate or make exceptions in the application of his teachings. He did not say that the Golden Rule was only for individual action and not for public life. He never said that when a Christian was called upon to act as a trustee for an insurance company, or a telegraph company, or an express company, or any other kind of company, he was in that capacity not expected to act in accordance with the principles and precepts of the Sermon on the Mount. He never said that a man must be faithful to his wife and a good father to his children and clean in his private life, but that if it were necessary to buy votes in order to gain a seat in the senate it was allowable by the exigencies of politics. He made absolutely no provision under which a man may be less honest, less brotherly, less righteous, less fair dealing in extraordinary conditions than under those which ordinarily obtain. He made no provision for fighting fire with fire, or for paying the devil in his own coin.

Christ summarized the law in two sentences, the second of which is, "Thou shalt love thy neighbor as thyself." The man who loves his neighbor as himself may have no affection or liking for his neighbor. He is not commanded to have. He is commanded to have the will and

purpose to do for his neighbor what he would do for himself. He must give his neighbor justice and a square deal as he claims them for himself. He will demand justice of himself for his neighbor and he will demand it of other men for his neighbor.

Christ depended on this basic principle of love to one's neighbor as to one's self to preserve social justice and to bring about in the world a true fraternity. Fraternity regards the rights and needs of all, and leaves no man to pursue his own way or conduct his own business or do his own work without regard to the welfare of each and all. What justice may not even demand as a right, fraternity may impose as a brotherly obligation. Christ leaves absolutely no place in the relations of men for the application of any economic, social, or political practices that are unfraternal.

These teachings of Christ are practicable for those who have caught his view point, his ideals, and his spirit. They are practicable, not for cloistered saints for whom they were never intended, but for men and women set in the trying conditions of domestic, social, economic and political life. For his disciples they are imperative. By doing them and leading others to do them the kingdom of heaven will come in the realization of the social ideal of Christ. The Kingdom of Heaven will have farms with crops growing on them, factories with goods in them, railroads for transportation, employers and working men, newspapers and political institutions even as now, but the precepts of the Sermon on the Mount and the Golden Rule will be practiced in all the relations and duties of life. It can be done. Some time it will be done. By some in every relation and condition of our broken and disordered social life it is even now being done.

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### THE EASTERN POLITICAL CON- SCIENCE.

From an Article in the *San Francisco Star* of February 11, 1911, by W. G. Eggleston of Oregon.

When I migrated from Philadelphia to Chicago in 1885, men were discussing the Australian Ballot; political bosses were examining it with great suspicion. The Direct Primary law was an unlaidd egg; the Initiative, Referendum and Recall were unknown in America; the Commission form of city government was unheard of; direct election of United States Senators was in the dream form; and the idea of raising all public revenues by a Single Tax on land values had taken root only in the minds of a few harmless or harmful "cranks," depending on the point of view.

When I went from Illinois to Montana in 1896, most of the northern States had what is called the Australian Ballot law; the Recall and the Com-

mission form of city government were still unknown, but the Populist party had twice demanded the Initiative and Referendum in its national platform, though not in the form now being adopted in so many States. It was in 1896, under the direction of Governor Altgeld, that the Democratic party of Illinois put into its platform a plank for county home rule in taxation, and it was in January, 1897, that Governor Robert B. Smith, of Montana, recommended to the legislature the application of the Single Tax to all lands belonging to the State and at the same time recommended the submission of an Initiative and Referendum amendment.

Fifteen years ago it would have been hard to get a corporal's guard of votes for the Initiative and Referendum in any State east of the Mississippi river; now it would be very difficult to defeat an Initiative and Referendum amendment in any of those States except Mississippi; and the sentiment for Direct Legislation is a true index to the mind of the people. The public conscience of the East has been awakened; it is the new conscience that demands representation as a remedy for misrepresentation, and popular government instead of delegated government. It demands all the democratic tools of government by which the people may manage their own affairs, regardless of political bosses.

All through the East the people are interested in Oregon; not because fine fruit is grown in this State, not because of Oregon's forests and soil, but because politically it is the most progressive of all the States. That is, the people of Oregon have and are using for their own benefit more political power than is possessed by the people of any other State. The people of the East are interested in everything that is done in Oregon, because they want for themselves the democratic tools of government that Oregon voters have. They listen attentively and ask questions about the working of the Initiative and Referendum, the Recall, the Direct Primary law, the Corrupt Practices Act and the extension of the Direct Primary nominating system to Presidential nominations; they contrast our method of electing United States Senators with the auction-block system still in vogue in the old States.

One would hardly suspect this from reading eastern metropolitan papers; but go to the editorial offices of the really great magazines. Go to Everybody's, the American, Pearson's, Hampton's, Collier's, the Outlook, the Independent, the Saturday Evening Post—where you can get a more accurate record of the pulse of the people than you can in the office of any daily paper in any large city of the East.

One proof of the successful invasion of the old East by new ideas of government is the fact that some of the New Governors of Eastern States have just recommended the Initiative and Referendum