

plaster your wounds, and nurse your diseases, and fight your vices, and pretend you own the earth! You are a hollow, crack-brained, discrepant old rindment! Be off with you, dodo! I'm Society, myself!

But Society, though on its last legs, was bigger than the Baby, and put more dirt in its mouth, and the Baby died.

But there are more Babies.—Charlotte Perkins Stetson, in *The New Californian*.

AN ARGUMENT FOR THE TAXATION OF FRANCHISES AND PUBLIC BUILDINGS.

In the memorial of the St. Louis Single Tax league figures are revived to which I invite the attention of the house. Referring to the eleventh census, that for 1890, it is found that the value of the gross product per capita for the employes engaged in the mechanical and manufacturing industries was \$2,204, and the average annual wage per employe was \$445. This latter statement I verify by citing the reports of the department of labor, volume 3, March, 1896.

I now call the attention of the house to the fact that from the census of 1890, referring to the distribution of wealth, the owners of privileges which controlled the natural rights in the public utilities and general privileges of the earth have an income per capita each of \$445 per day. Here we have the problem of distribution. The first, who creates the wealth by his labor, takes \$445 a year upon which to support his family and maintain existence. The second, who assumes the right to barter away the natural rights of the citizen in the fruits of the earth, takes \$445 per day. We have more than 22,000,000 people toiling for a living, but none of these are privileged to extract from the general wealth or to live upon the labor of their fellows. Upon the assumption of 74,000,000 people—which is the school census—as the inhabitants of the United States, upon the established figures, adopting Dr. Spahr and the latter declarations of Judge Shearman, author of *Taxation of Personal Property*, it has been clearly demonstrated that the great wealth of the country is controlled completely by 6,000,000 people.

This leaves us approximately the fact that 66,000,000 of our people live from day to day by the labor of their hands or of their heads. I include in this latter calculation the people dependent upon those who do so work. Now, the question confronts the fair and just man as follows: Assuming

to each the full result of their genius, their toil, and their investments, suppose we decline to add to those the free gift of the natural fruits of the earth out of which the especial few are permitted to tax the many for their enjoyment. Supposing we take these natural fruits, these natural products planted by the maker, and so distribute them that all of mankind may be beneficiaries proportionately. Would not that at once add a proportionate wealth to all of these 66,000,000, rescuing them from the burden and hardship of a grinding existence, while as to the amassed fortunes of the especial 6,000,000 it leaves them the enjoyment of such a proportionate fortune as it is clear gives to them more than they could expend within the divine statute of limitation to their lives? This only prohibits them from the attempt at handing down to their special heirs as free gifts those real gifts which God gave to all of us in common as the heirs of Heaven and the joint heirs of Christ. Is not this doctrine humane? Is not the birth of that the highest justice of which we ever speak, to wit, equal and exact justice to man?—Hon. J. Hamilton Lewis, of Washington, in the House, June 9.

THE RESULT OF THE SCIENTIFIC SPIRIT IN EDUCATION.

An extract from an address on "The Scientific Spirit of Education," delivered at the semi-centennial celebration of Iowa college, at Grinnell, Ia., June 20, 1898, by Prof. Jesse Macy, and published in *The Kingdom*.

The new education proposed to establish righteous relations among men. And now at the end of a hundred years there is more widespread sense of injustice than ever before. Never was there such an amount of rational, intelligent discontent as now. There is an increased knowledge of the process of injustice. There is an increased moral sense of the rights of the injured. Great as is the revolution accomplished in the enthronement of science, a greater remains yet to be accomplished. For thousands of years it has been known that men could be scientific, or truth-loving, while dealing with states of mind or subjective phenomena, but this sectarian truth could not regenerate society. Now it is discovered for the first time that millions of people can be truth-loving and truth-telling while dealing with material phenomena.

We may reasonably conclude that this sectarian material science will not of itself renovate the political world. To some minds the term scien-

tific spirit expresses a cold-blooded, heartless, unsympathetic state of mind. So far as sectarian material science is concerned it might easily fall into the hands of its old enemy, dogmatic tyranny. It is only during the temporary stage while science is in the process of rapid advancement that it is destructive to dogmatic teaching. The body of ascertained science yields itself to tyranny as readily as to righteousness. Already those who a little while ago would stone the prophets of science are beginning to garnish their tombs. The tyrant will seek to make science sectarian. He will build a wall between science and politics. He will teach, and he will honestly believe that all that civilization holds dear would be destroyed if men should seriously apply the scientific method to politics. The perpetrators of industrial and political injustice are naturally sensitive about a proposition to remove from industry and politics all lying, all prejudice, all disposition to believe according to one's own interests and to substitute a disposition to believe only according to truth. Of one thing we may be sure. The triumph of science will not leave the political world as it was before. Science has multiplied many fold the brute force of man. If this force is not utilized for the liberation of the victims of injustice it will be utilized in strengthening their chains.

The triumph of science is a day of judgment for church and state. The Christian who stands in the place of the martyrs and saints who have looked for a righteous state has now an opportunity denied to all former generations. There are now millions of people trained to a habit of conscientious mental integrity while dealing with a large body of external phenomena. In view of this new vantage ground, the intelligent Christian who does not prevalently seek to carry this same spirit into all industrial and social life will become a self-condemned hypocrite. With the advent of science the intelligent Christian loses the power to maintain a position of moral integrity in merely subjective mental states of mind. Science has furnished the means for putting subjective Christianity to an objective test. After this day of judgment we have no farther use for the old-fashioned type of merely sectarian, subjective Christianity. It becomes nonexistent. In fact, there never was any Christianity which did not seek objective expression. And the man of material science who has learned to have all regard for the