

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 rindiment! 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

truth in a wide range of experience will become a more brutal creature than he would otherwise be if he does not prevalingly seek to carry the truth into all human relations.

#### THE PHILIPPINES PROBLEM.

Extracts from a special dispatch from Washington to the New York Evening Post, under date of July 2.

Little has yet been heard here of the settlement of the anticipated Philippine problem, by turning the government over to the natives and guaranteeing their independence, and yet many persons think that the proper course for the United States to take. This is generally the plan advocated by democratic congressmen of a philosophic turn of mind. Freedom and self-government for the greatest number of the peoples of the world, they declare, are the true ideals of democracy, and certainly the rankest imperialist should not dismiss this plan from consideration without giving the arguments in its behalf a careful hearing.

Among the intelligent advocates of this idea is Representative John Sharp Williams, of Mississippi, who is one of the most highly educated men in congress.

"What would you do with the Philippine islands?" I asked Mr. Williams.

"Why not leave to the natives of the islands the poor boon of self-government and independence? The country is theirs; they had our full sympathy in their contest against Spanish tyranny. Why should we at the last moment deprive them of the most sacred right of mankind, the right to govern themselves? Aguinaldo and his followers have demonstrated that they are very far from being savages, as reputed. They have shown a capacity for organization, concentration, disciplined movements, and self-control which, while it may not come up to the full standard of the English-speaking races, shows them at least superior to the Spaniards who have hitherto held control of the islands."

"Might they not misgovern themselves?"

"So might we, so might the people of France, of old Spain, of Honduras, of Venezuela, or of San Domingo. In fact, so do many of these peoples all the time. God has not made His agents upon earth to encircle it with armies and navies for the purpose of preventing peoples from misgoverning themselves. From the Spaniard's point of view our whole theory is a misgovernment—a government independent of the church, a 'constitution without

God in it.' From our standpoint the Spaniard's objection is the objection of a mediæval and feudal fool, and yet I doubt not his objection to our 'godlessness' seems as rational to him as the theory is dear to me of a 'separation of the church and state.'"

"Might not these islands lapse into a state of anarchy?"

"How do we know they will? No man can learn to walk unless you let him try to walk; no people can learn to use and not abuse self-government unless you let them try self-government. But suppose they should 'lapse into anarchy' or into what we might deem anarchy? When did God or nature give us a globe-trotting commission as 'anarchy forestallers?' Shall we not be busy enough if we ward off the possibility of anarchy coming in our own national vineyard? Why could we not at the end of this war recognize a government established by Aguinaldo and his companions in arms as the rightful government of the Philippine islands, or, at any rate, of the main island upon which the city of Manila is situated? And why would it not be perfectly easy to enter into a treaty with that government, to which not only we might be parties, but England and Japan and Germany and Russia, mutually covenanting for the independence of the islands, and receiving in return therefor, not for ourselves alone, but for the whole civilized world, the boon of free ports and of approximately, if not completely, free and untaxed entry of goods?"

#### THE NEW CAPITAL OF CHINA.

The place selected for the new capital is not the one of which Europeans have thought, viz., Nankin, which is the center of Chinese as opposed to Tartar feeling, but Singan, in the province of Shensi, the ancient capital, which was also selected during the Japanese war. Singan is a great fortified city, with old palaces in it, capable of easy defense, and is exposed to influences rather Mongolian than Chinese. It is 700 miles from Peking, 900 miles from the more southern coasts, is protected on the south and east by a chain of hills, and on the north and west by the Hoangho, and is backed by the wildest portion of the great Mongolian steppe, which can be traversed only by Tartar caravans, and by them with exceeding difficulty. Singan is hundreds of miles from the Russian frontier. It affords, therefore, the safest of retreats for the court, which once seated there will be to a great extent exempted from pressure, whether coming from the coast or

from Russia; while as regards the general government of China, Singan is at least as central as Peking. The new capital will allow the court to retreat in an emergency either into Tibet or Mongolia, whither it could hardly be followed, and its situation may make it possible to raise an army of hardier men than those now called soldiers, men who will actually fight, and whom if they are well armed, fairly drilled, and supported by the desert cavalry, it may be a task of some difficulty to subdue. The Chinese emperors had such a force at their disposal once, and rotten as everything in China has become, it is by no means certain that if the court were only relieved of the incessant pressure put upon Peking by its accessibility to any sea-borne or rail-borne force, they could not gather a force for their defense which would have some reality. With 50,000 infantry, 20,000 cavalry and a force of light and mobile artillery at the disposal of Singan, it would be a serious enterprise for any power to push invasion up to the gates of the new sacred city, the mere cost of such a movement being too great for any power except England and America, and great even for them unless the object were of the first importance.

The abandonment of Peking will then be injurious to European influence on China? That depends. It may be taken as certain that this will be the object of the court in making so great a change, and in certain respects that object will in all probability be realized. The menacing importance of Port Arthur, of Wei-hai-wei, of Kiao-chow and of the Japanese ports will be decidedly diminished. Neither St. Petersburg, London, Berlin nor Tokio will be able to squeeze the central power with as much ease as at present, for to reach Singan they must move armies over nearly 1,000 miles through a hostile country, which, even if it refused to fight, might render the collection of supplies intolerably costly. It is possible even, if the emperors build fortifications and use the spade wisely, that reaching Singan may be made impracticable, and that the court, feeling safe, may venture once more obstinately to refuse all European demands, just as well as unjust. If the dynasty suddenly produced a man competent to govern, or if a new and better set of mandarins grew up round the throne, this would be the result, and the fall of China might be postponed for a century; but events may also go in a very different way. The safety in which the descendants of Timour lived at Delhi