

lead to confusion in the choice of candidates, nor should they be too small to admit of the representation of every considerable minority. No state elects too many congressmen to be included in one district. Some states might be divided into three, four or even five districts for the election of members of the legislature.

In the November election the congressional vote of Iowa was: Republican, 304,302; democratic, 212,649; prohibition, 6,151; social-labor, 1,876; making a total vote of 524,978 cast. A stranger looking at that vote would naturally suppose the democrats elected two-thirds as many congressmen as the republicans, but instead of that the republicans elected them all.

Under the Swiss system this total vote of 524,978 would be divided by 11, the number of congressmen to be chosen, which would give as the quota 47,725, the number of votes necessary to elect one congressman. Dividing the republican vote, 304,302, by the quota, 47,725, it is found they have six full quotas and a remainder of 17,952. The 212,649 democratic votes divided by the quota give four full quotas and the remainder of 21,749. Neither the prohibitionists nor the social-laborites polled enough votes to fill a quota. As there is still one congressman to be assigned, he is given to the democrats, because that party has the largest unfilled quota, which makes the congressional delegation six republicans and five democrats, instead of the present 11 republicans.

In a few of the Iowa districts the democrats have a fighting chance of electing a congressman, but in most of them there is never any hope. The democrats merely go through the form of nominating a candidate, while the real election takes place in the republican convention. The reverse of all this is true of so-called democratic states. All of it is unnecessary. With the state voting as a unit, each voter would know his vote bore directly upon the final result; he would know his party would secure representation in proportion to the number of votes it polled. The apathy of hopelessness and the arrogance of over-confidence would alike disappear.

Not only would each party or group of independent voters have the representation to which it was entitled, but the voters could choose among the candidates on their respective tickets. This would prevent conventions nominating unworthy candidates, and setting aside the real leaders of the

people, for even if the politicians of the leading parties agreed to nominate unworthy men, the people could assert themselves by presenting on an independent ticket the men whom the conventions ignored. This power is the hands of the people would be the most effective restraint upon "machine" conventions.

Proportional representation is especially applicable to the election of city aldermen, county commissioners, and members of the state legislatures. It has ceased to be a novelty. Switzerland has used it for ten years. Belgium adopted it last year, and Tasmania has adopted it for the election of representatives to the Australian federation.

Not only has the United States outstripped the world in material achievements, but she has in two generations acquired the conservatism of ages.

STOUGHTON COOLEY,
Secretary American Proportional Representation League, Maywood, Ill.

A MESSAGE TO THE WORKERS.

For The Public.

Bryan said that a single taxpayer could always be recognized by the fact that he believed in his principles and had faith in himself. Faith—that is the word. Faith in humanity is the first gospel of freedom. Faith in one's self is the mainspring of all great actions. In this world each one is a factor for good or evil. However great or insignificant a man may be, however high or low his station, he wields a certain influence. And it is only when the individual realizes the power he wields that he can form any proper conception of his duties. A man who thinks himself of no force whatever is not apt to weigh his words as well, to consider his thoughts as carefully, or to be so circumspect in the formation of his opinions as the one who feels and knows that his life counts for something.

One who was in many respects a good man once said to me: "I know the world is full of crime and sorrow; I know that my government is not a just one, and that the condition of mankind should be and could be vastly better than it is—but what can I do? I am only one, and men will not listen to me; therefore I will attend my own affairs, provide for myself and family, and let the world wag as it will." A comfortable sentiment, truly; but where would civilization be to-day if all men had believed it? No, my friend, it is not true that you have no power over men; it is by no means true that your voice counts for nothing. Do not believe yourself so worthless a crea-

ture. God made you a man; therefore a freeman. Can you look into the face of the Omnipotent and say: "Behold, O Father, the misery and injustice of the world, which I have not sought to change because I could not!"—Would you tell Him that? You know you would not. Then cease telling it to yourself. Quit living a lie. You are responsible, yes, primarily so, for all of the wrongs that exist around you, unless you have exerted yourself to the utmost to bring about just and righteous conditions.

The system that produces millionaires and beggars is wrong—but the wrong is institutional. It is not the fault of any particular beggar, nor of any special millionaire. It is the fault of those political institutions under which such unhappy conditions are possible. Now, who is to blame for these institutions? Those who suffer them to remain. Would you abolish injustice? If so, speak out. Lift up your voice against it and fight it with all the powers you may possess. Let the world know which side you are on. Whatever course others may take, this is the only one that will relieve you of responsibility for existing social and political wrongs.

Justice requires you to speak. Tyranny demands nothing but silence. She asks that you sit still and close your eyes—nothing more. She says unto oppressed humanity: "Peace—be still," and her all's-well echoes along the cordons of buttressed wrong around the globe. Idleness, inertness, political apathy and inactivity will do more for tyranny than all the powers of eloquence or physical force. But those who love Justice must work. To those who have heard her call, the message is clear. There is no middle course; no turning aside, nor falling back. Our duty is plain. It is not for us to ask: "What shall the harvest be?" Many of us will not live to see the harvest. But what of that? We know what it will be, if we but sow the seed. It is idle to speculate upon the time when our work shall have been accomplished, or the probable results of each individual effort. Put your whole force into each blow, and strike for Justice! Let posterity calculate the result.

He who underestimates the force of individual effort, who thinks that power always resides in the inert force of numbers, has certainly read history to little advantage. The loudest trumpet does not blow the sweetest tone. The largest armies have not won the greatest victories. The most modest beginnings have produced the most stu-

pendous results. Two or three earnest and sincere men, plodding patiently along, have more than once set this old world topsy-turvy. When Arnold Winkler gathered to his breast the bunch of Austrian spears, he did not live to see the effects of his heroic deed—he saw but his duty; but he broke the power of Austria. To many of us it is given to embrace the cluster of spears, but not to see the empire tremble. Yet we know of a certainty that no righteous effort was ever put forth in vain. History tells us that. No good word or deed was ever lost. Self-sacrifice contains the germ of victory.

When the Persian millions advanced upon Thermopylae, Leonidas gave permission to all of his men to retire, except the Spartans—it was not permissible for them to retreat in the face of any foe. They did their duty as they understood it. The story of how they fell electrified all Greece. An armed host of thousands could not have done so much for liberty as the simple story of their fall, and the legend on their tomb: "Go, stranger, and tell the Spartans that we obeyed the laws, and lie here," has inspired as many daring deeds as anything in all history. The pride of Persia lies buried in the dust of centuries, countless generations have gone down to nameless and forgotten graves, and mighty nations have "passed, like the anthem of a breeze, away," but that grand and beautiful story of duty and devotion still survives, and will sing the song of freedom through unnumbered ages.

But even though our good deeds should be lost to others, they are not lost to ourselves. We are good in so far as we do good. We are all sowers, in one sense or another. Each one is to-day sowing the seeds of that harvest which must be gathered in Eternity. The path of duty is the avenue of God. And, after all, there is that within the soul of man which prompts him to believe that when the sounds of human strife are hushed, and earthly tasks are finished; when life's bloom is withered and the last day's work is ended, there will be a lasting comfort in the thought of duty done. Let us, then, in the words of Lincoln, "have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it."

SPEED MOSBY.

Jefferson City, Mo.

Miss Trute—The cold wave has civilized my Chinese lilies.

Mr. Mishun—Civilized them?

Miss Trute—Yes; thinned them out.

G. T. E.

WORK OF THE ONTARIO ASSESSMENT COMMISSION.

For The Public.

What may be considered an event of especial interest to tax reformers chiefly of the Henry George school of thought has been the proceedings of the assessment commission appointed by the government of Ontario, just brought to a close in the city of Toronto.

The members constituting the commission were: Judge MacLennan, Toronto (chairman); Judge McMahon, Toronto; D. R. Wilkie, banker, Toronto; Kenneth W. McKay, editor Municipal World, St. Thomas; T. H. McPherson, ex-M. P., Hamilton; M. J. Butler, Napanee; and A. Pratt, assessment commission, Ottawa.

The subjects of inquiry upon which evidence was taken—any person being permitted to give evidence—embraced the following:

(1) Assessment of lands and the improvements thereon.

(2) Most equitable method of assessing stock in trade and the property of merchants and mercantile corporations.

(3) Most equitable mode of assessing companies operating municipal franchises.

(4) Exemptions from taxation.

(5) Assessment of personal property, including income.

(6) Powers and duties of municipal officers in making assessments and in collection of taxes, including the sale of goods or lands for arrears.

(7) Local improvements and any other subject relating to municipal taxation.

A feature very noticeable at almost every sitting of the commission—noticeable to commissions, press, taxing authorities present, and others—was the predominance of single tax men, and those who, not appearing as single taxers, assisted largely in furthering the single tax.

What appeared to be most striking throughout the proceedings was the clear and forcible argument against the plan of taxing everybody in sight, as compared to the hazy, lack-of-principle plan favoring taxation of everything.

Another feature none the less noticeable—and which reflects credit upon the Canadian adherents of the Henry George school of thinkers—was the respectful, and, it should be added, inquisitive, attitude of the commission whenever any single tax man arose to speak. Here was a clear instance of talking to and not "talking at," consequently the speaker frequently was interrogated, not, as is sometimes the case, cynically, but inquisitively, with curiosity to obtain information.

All of the commissioners asked

questions, and pertinent were many of them, but the chairman seemed the most desirous of gathering all information possible. During the process of interrogation—whenever it happened—it was a most enjoyable treat to listen to the chairman, or one of his associates, putting a question which an appearing witness could not answer, which was often the case. It always created a hearty laugh. As an instance, Mr. McKelken, Q. C., a "tax-everything-in-sight man," while speaking upon exemptions proposed in the case of churches that the land alone be taxed, was asked by the commissioner: "Why should the building be exempt, and not the land?" at which Mr. McKelken hemmed and hawed and then sat down.

Immediately following a single taxpayer arose to speak, prefacing his remarks by saying: "The answer to the question put to Mr. McKelken, and which that gentleman could not answer, was this: The value of the building was produced by the labor of its owners, and should not be taxed. But the value of the land is created by the community; therefore it should be taxed."

On another occasion Mr. McKelken, Q. C., was again at a loss for an answer when asked by the chairman: "What benefit does a man derive from municipal expenditures who occupies an office in a building which already is taxed? In the rent paid for an office the occupant pays his share of the taxes imposed."

So often did the witness referred to argue that the owner of personal property should be taxed to the fullest extent because of the benefits he derived from police and fire protection, that more than once it was necessary for a single taxer present to make reply to the contrary. The shot that put an end to Mr. McKelken's theory was when that gentleman asked A. E. Kemp, M. P., a manufacturer, if he did not receive the benefits of police and fire protection, to which Mr. Kemp replied that he provided his own protective service, and therefore did not require that aid from the community.

Another witness, a single taxer, who was arguing for the taxation of church and similar educational lands, was asked by the chairman why such lands should be taxed, when there was no pecuniary gain to its holders. The single taxer replied: "The same argument could justly be advanced by the owner of a vacant lot; yet the community levies a tax on it because its value depends upon the expenditure of public monies."