

fending theirs against the invading armies of King George. In 1830 the spirit of liberty flamed forth from the ruins of the little state, but only to invite the return of the avenging armies. Polish patriots were banished to Siberia. The little children of Warsaw were snatched from the arms of parents and carried away to military institutions in the heart of Russia, that they might be taught to forget their home and their religion. Then it was that the French minister announced to the chamber of deputies: "Order reigns in Warsaw."

In 1863 Russia celebrated the suppression of the last uprising by hanging a thousand patriots, by deporting to Siberia 300,000, and by imposing upon the remaining population a fine of \$20 for each word that they dared to speak in their mother tongue. The waves of the Atlantic have washed the wrecks of this Polish state upon our shores. This is the social retribution which Europe rains upon America.

With pity for the victims of this oppression, with hatred for the false ideals which led Europe and may lead us astray, let us work to make the conditions of life so just that the scars of old Europe may be speedily effaced here, that those who come to us may not have to live in slums and send their children to factories, that there may be more opportunity for the growth of morality and intelligence.

ABATEMENT OF THE SMOKE NUISANCE IN CLEVELAND.

During the months of March and April of this year observations were made on nearly all the chimneys by the smoke inspector's department on the east side of the river for the period of eight hours, there being 100 readings taken from each chimney, the smoke being graded by an experienced observer.

During the past month readings have been taken in the same way from quite a number of the above-mentioned chimneys. Comparison of these averages for September, with those made six months previously, shows some gratifying improvements.

There is a group of factories on the Pennsylvania tracks, near Cedar avenue, which shows a marked improvement. The averages are as follows:

Chandler & Price, March, 20 per cent.; September, 12 per cent.; General Incandescent Lamp Co., March, 16 per cent.; September, 4 per cent. Warner & Swasey, March, 18 per cent.; September, 3 per cent. I. N. Topliff, March, 22 per cent.; September, 8 per cent. Taylor-Boggis foundry, No. 2, March, 6 per

cent.; September, 3 per cent. Standard Tool Co., March, 5 per cent.; September 2 per cent. Grant Machine Co., now the Cleveland Cap Screw Co., March, 9 per cent.; September 1 per cent.

The Eighth ward near the foot of Alabama street, has been a very smoky locality. Improvement here is also very marked the change being principally due to the work done by the master mechanic of the L. S. & M. S. R. R.

L. S. & M. S. R. R. carpenter shop, March, 24 per cent.; September, 6 per cent. Locomotive shop, March, 28 per cent.; September, 11 per cent. Car shop, March, 41 per cent.; September, 11 per cent. Car shop No. 2, March, 32 per cent.; September, 6 per cent.

On St. Clair street, in this same section of the city, a great change for the better is noticed. Several firms in the Ninth ward on the lake shore have given this matter attention and effected a gratifying change.

These changes are due in some cases to the installation of improved furnaces or stokers, and in others to putting in order the equipment already in place, while in a few instances the improvement is due solely to more careful methods of firing.—Cleveland Plain Dealer of Oct. 5.

AN OPEN LETTER TO THE KING OF ENGLAND.

Published in the New Age of London, for October 10.

Sire—More than a hundred years ago your great-grandfather, George III., was at war with the American colonies. The wisest men of the time condemned the war. They had striven to the utmost of their might to prevent it, and while the war was running its disastrous, its fatal course, they used every effort to stay it and to bring about an honorable peace. All warnings, all efforts were in vain. Your illustrious predecessor had been grievously deceived. At the beginning of the revolt his incompetent ministers had assured him that four regiments would suffice to crush the colonies; the next year an army of 10,000 men would infallibly complete the task; the year following this saw 70,000 men engaged. In vain; all Britain could do was to hold "just so much of the country as she could occupy, or command with the mouths of her cannon." The struggle grew more and more savage: it continued amid the execrations of the civilized world, which shuddered at the barbarities inflicted on a people of our own race—barbarities growing more barbarous as the prospect of reducing a handful of brave people to submis-

sion grew less and less. It was openly charged that when conquest had evidently been impossible, the destruction of the people was sought. Farms were burnt, tribes of savage Indians were let loose on the Americans. "It looked," said a great statesman, "as if there were an intention not to conquer the Americans, for that seemed impossible, but to exterminate them; for while there was a guinea in Britain, or a man to go for a soldier there seemed to be a resolution to carry on the war, even until Britons and Americans should mutually fall by each others' swords." Men asked in despair whether this great country, the home of freedom, was to "establish desolation on system, and, to gratify an impotent resentment, deal fruitless destruction on the wives and children of an enemy we could not conquer."

Ministers were told: "If you would make peace with America upon equal and fair terms, foreign powers, instead of despising us for our folly, and lying in wait to take advantage of the wasting of our strength, would stand in awe of the powers of this country when conducted upon the principles of wisdom and justice." But "unconditional submission" was the first and last word of the king's advisers; every failure was followed by fresh assurances of conquest and subjugation. The nation was told that the enemy was destitute of munitions of war; his forces were reduced to 5,000 starved and half-naked men. More than half—the ministers said four-fifths—of the colonists stood by the mother country; traitors, bought over by the British, abounded. Never did a contest seem more unequal. But the colonists were made of stern stuff; to them liberty was so precious a possession that they thought little of life without it. They had entered on the war without seeking to break the bonds uniting them to Britain; their demand for independence was forced on them.

The most solemn warnings to the king availed nothing. "How," said Fox, "will it sear the eyeballs of the prince to see the decline of the empire date from his accession and its fall completed within his single reign! His private virtues will in the lapse of time be forgotten; the character of the man will be lost in the character of the monarch, and he will be handed down to the latest posterity as the loser of his empire."

The end, long foreseen by the wisest men of the empire, came at last; Amer-

of most glaring social inequality, political institutions theoretically equal, is to stand a pyramid upon its apex.

Whoever then considers the problems, social and political, that confront us must see that their solution lies upon the problem of the distribution of wealth. Says Mr. Shearman:

The adoption of a scientific and intelligent system of taxation would bring about a just distribution of wealth, give a lasting stimulus to industries and production, would greatly increase the profits of capital, would give a security to property, now unknown, would encourage manufacture, commerce and agriculture and incidentally solve many social problems, which, under present conditions, seem almost insoluble.

That system of taxation advocated so strongly by this intelligent and scientific thinker is commonly known as the single tax. It was first expounded 150 years ago by a distinguished French doctor, but lost sight of in the great turmoil of civil strife in France soon after. It has now been revived and is exerting an influence not only upon the poor, who recognize in it their deliverance from helpless poverty, but also upon the rich, who by their strenuous opposition to it show they acknowledge its power.

Single tax, reduced to its simplest form, is: To tax nothing produced by the effort and industry of man, to tax everything not made by man, and to collect this tax on the basis of what one man would be willing to pay for the privilege another man enjoys of using that not made by man. It is based upon the theory that every man, woman and child born into this world has a birthright to the use of the land and its production, and every one deprived of this natural right is defrauded and in a state of involuntary slavery.

The single tax implies not the invention of a new tax, for it is present to-day, though covered by a multitude of taxes, but the entire repealing of all taxes except one—that one being the one on ground rent or the value of land. Of course, this would do away with taxes on personal property, buildings and improvements, tariff, excise duties, poll taxes, in short, with every tax except the existing one levied on land values.

Everyone knows that the collection of the tax on ground rents to-day is entirely free from the corrupting incidents of other taxes. One result of a single tax would be an efficient collection of taxes. There would be no need of assessor's oaths, or prying into private affairs.

The burden would no longer be

shifted from the man without a conscience to the man with a conscience, from those who can escape it to those who cannot. Not a question would be asked. The communal value of the land would be self-evident, and, if it were not, to underrate it would be to the disadvantage of the owner.

A great majority of the present taxes, however, are indirect, and here the comparatively poor bear the greater share of burdens. For necessarily the poor must eat and be clothed, as must also the rich, although of course of these things the millionaire's family has a greater variety and more valuable kind. But however the rich may desire it otherwise, there is a limit to what they can eat and wear, and the ratio between the amount expended by the rich man and the poor man for these necessities is infinitely less than that existing between their means. Although the effort has often been made no country in the world has even been able to obtain one-tenth of its income from indirect taxes out of articles consumed only by the rich.

It may be asserted that the single tax would fall heavily upon farming districts, where property is mostly land; but the contrary is the fact. The farmer is preeminently a producer, not a land owner.

As the single tax is upon land values, it is great where land values are great, and small where land values are small. The value of the land depends upon the growth and improvement of the community. It is this that makes a square foot in the heart of a large city worth more than a hundred acres of most farming land.

The fact that now for every tree a farmer plants, for every well he digs, for every fence he builds, he must pay for over and over again, in taxes, is what is driving him from the country to the crowded cities.

But as land under the single tax would be taxed according to its potential value, and not according to the use made of it, so that the tax on a vacant lot in a large city would be as great as that on an adjoining lot on which a ten-story building stands, and as a speculator holding unused a tract of land in the country would pay as much as a farmer owning a neighboring farm on which are fine buildings and extensive improvements, and from which he is receiving a good income, the country would experience an immense gain by thus killing land speculation and encouraging the use of natural opportunities.

For instance, not two blocks from here is an improved lot valued at \$300,000. With the generally accepted fact that assessment is made on three-fifths the value of property at a rate of 37 mills, the tax will be \$6,660. The tax on the part which would be touched by single tax would at the same rate be \$1,110, or the tax on the bare land, just as is now true of the vacant lot opposite. Of course, with single tax the rate would necessarily be increased, but the same increase would fall upon the similar lot opposite, now merely a hole in the ground. This six-story building with its beautiful marble floors and stairway is an ornament to our town, by its erection employment was given to laboring men, rents lowered, immeasurable good done to the community in general; and we in our ignorance fine this public benefactor, thus putting an embargo on improvements and a premium on disuse of property.

Says Mr. Wright:

So long as there exists a "corner in land" the storehouse of all wealth, so long must labor and capital alike suffer from inadequate returns and from an artificial scarcity of opportunities. If the unused land had to pay a tax, it would be made to produce it. Thus the deadly struggle among wealth producers would be changed into a competition among land owners to obtain capital and labor in order to utilize the now unused sites:

Continuing, he says:

The evil of to-day is not scarcity of capital nor of men willing to work for fair returns, but it lies in the system of taxation by which landowners are not only enabled to pocket public values and thus deprive wealth producers of their just earnings, but by which they are allowed to act the dog-in-the-manger and completely control the production of wealth by the rest of the world

Taxation of land values and that alone will destroy this scourge of modern civilization.

All nations recognizing that something is radically wrong with existing social conditions of the masses are interesting themselves in the solution of that problem as evinced in the single tax. But to first apply the remedy rests upon the people of the United States, upon the people whose only legitimate government rests upon the principles of the natural rights of man asserted in the declaration of independence, upon the people who when they came to see that there were some in the land not enjoying those inalienable rights of life, liberty and the pursuit of happiness, abolished negro slavery. We have not abolished slavery, but have retained it in its most insidious form.

plane of mineral phenomena, so the child, the natural man, the race must first learn obedience to the civil statutes, to the commandments on tables of stone, to the social prohibitions of the "thou shalt not's" of nature and the voice of God in human experience.

All the inherent force in anarchy as a diseased social factor comes from the truth, partial and obscured though it be, which is sincerely cherished by the idealists who are dreaming of a nobler state of human society. It is absurd to suppose that there is any real power menacing our institutions in organized or unorganized devotees of crime. Evil in itself has no power against the good; its power comes only from the perversion of truth. When we see the truth that is perverted the evil is disarmed. As long as men yearn for a kingdom of heaven on earth, and other men are willing to sacrifice their lives from a mistaken principle of devotion to the good of the race, mere civil force will prove unavailing as against anarchy. Criminals taken in the act of violating or of abetting the violating of law must be dealt with as the statutes require, but the cure for the disease of anarchy is no matter for the police or even for the legislator. The cure lies in the popular knowledge of economical and social truth, and in the alertness of the people to appreciate and realize the principles, which are perverted and misapplied by those who are disaffected with the shortcomings of our present institutions.

There is another aspect of this whole subject. We are in the habit of looking at the anarchist as a horrible creature off in the distance, with whom we can have no part or lot. But the vicious and criminal classes are a part of our race, and are the embodiments of certain elements common to us all. The criminal simply holds up a mirror to society, revealing a native quality which is inherent in every man unless he has been trained out of it by moral and spiritual instruction and culture. For what is the essence of anarchy? It is the spirit of lawlessness. Our American idea of government, and our social institutions, could not produce the assassinating anarchist as a legitimate fruit; but we do not need to go to the products of European governments or to men with un-American names to find anarchists just as real at heart and in influence as the silly enthusiast who is at this moment the object of our national opprobrium.

The true end of all law is to further God's aim in behalf of human advancement. The law-abiding man is essentially the one who seeks the voice of truth in the law and obeys it because it is right. He curbs his own passions, represses his own evils, guides his positive conduct and shapes his life in obedience to law. In so far as in principle or in fact he purposely defies or disobeys the law, he has the anarchical spirit.

We have anarchists in our halls of legislation, who seek to make and unmake laws for their own selfish ends, utterly regardless of the common good, and in defiance of the higher laws of conscience and religion. We have anarchists on the bench and at the bar, who interpret and pervert the statutes in the interest of class prejudice and corporate influence, in defiance of equity and the good of all the people. The commercial world is full of anarchists, who, by every trick of trade and sharp practice, are violating the laws enacted to protect the consuming classes.

The greatest corporations of the land have sometimes been the greatest law-breakers, and by consequence the greatest abettors and breeders of anarchy. We cannot get away from the simple truth that the foes that do us real harm are they of our own household. Just as no individual can be morally hurt except through the evils inherent in his own character, so no nation can be damaged in any vital sense save through diseases that are rooted and sustained within its organic members.

It is folly to suppose that all the anarchy of Europe could hurt our country if we were internally a sound and law-abiding people.

The assassination of the official head of the American people in the infernal interest of lawlessness was the outward and visible sign of that inward and spiritual anarchy which is gnawing the national vitals with a godless lust for wealth and an insane fever for supremacy. We show our patriotism best not by execrating the distraught tool of mad schemers, but by resolving from this day to expunge the spirit of anarchy from our own hearts and methods, by practicing a conscientious obedience to the laws of our beloved land.

Moreover, patriotism here requires that every American assume his share in the responsibility of the government of the people for their own good. Under our institutions all the citizens should see to it that just laws are en-

acted and that they are universally and impartially administered.

WHY NOT?

An essay read at the commencement exercises of the high school at Spokane, Wash., June 6, by Miss Mary Davis Bell, of the graduating class.

To-day we are a united people. The hands of the north and south that a few years ago so bitterly warred against each other, are clasped in eternal friendship, and together we rejoice that a great evil was removed from our shores when African slavery was abolished. As one people we glory in the fact that in every land the stars and stripes stand for freedom and equality and justice.

But this fortunate state of affairs did not come about by the efforts of the so-called practical man, who feared to change existing conditions, however bad, lest worse should follow; but through the agency of the dreamer, who was able to look ahead across the intermediate scenes of distress and confusion to the goal beyond. Even that far-sighted man Emerson, said, in 1858, that slavery could not cease to exist in the United States before three generations. It all happened in five years.

Is it not possible that we to-day are laboring under the same misapprehension in thinking that it will be an impossible task to remove the cause of the present social troubles? Lest this possibility become a fact we can afford occasionally to lay aside preconceived opinions and take for a few minutes a point of view which may be unusual.

What is the social problem of to-day? It is why, with the marvelous development of practical science, the revolution of industry which it has effected, the application of steam and electricity in an enormous scale to machinery, the extension of railroads, telegraphs and other means of rapid communication, why with all these things comes, on the one hand, poverty with its misery, ruin and starvation, natural results of ignorance, despondency and despair, while on the other hand, scarcely less pitiable, stand riches attended by its cares, idleness and waste.

The problem of our time, says one, is:

It is a grand thing to be a sovereign, but how is it that the sovereign often starves? How is it that those who are held to be the source of power often cannot, even by hard work, provide themselves with the necessities of life?

Says Mr. George:

Whither is our progress in such circumstances leading us? For to base on a state