

ital as alive? It enables them to defraud the city, which is entitled to 55 per cent of *net* profits. It enables them to oppress employes by exhibiting lower bookkeeping profits than they really make and thereupon to plead inability to pay better wages. City accountants who approve this kind of bookkeeping, unless the ordinances expressly require it, would serve the public more appropriately in jail than in the City Hall.



### Women in Politics.

Men who oppose equal suffrage on the ground that woman's place is at home rather than at the ballot box, take the position, perhaps unwittingly, that ballot-box questions bear no relation to home questions. Women who oppose equal suffrage on the same ground take the position, perhaps without thinking, that home questions are in no way related to ballot-box questions. That was not the view of the thinking women of California. In a 60-word circular letter to the women of that State, the California Women's League for Home Rule in Taxation expressed the truth about the home very clearly, saying: "Vote for the Home Rule in Taxation amendment, the 8th on the ballot. It enables any county, city, town or district to adopt any system of taxation. Every authority recognizes that our existing system is unjust and unrighteous. The homes bear the burden of taxation, and through this measure will get such relief as the people by their votes adopt." What committee of men issued a better campaign circular this year? It is not an appeal to the emotions or to prejudice. It is an appeal to thoughtful voters and to those mistaken voters who would "protect the home from the polluting influence of the ballot."



### Carrie Neal Erickson of Seattle.

Among the leading men of the Pacific coast, Oliver T. Erickson, of the City Council of Seattle, whose name is worthily familiar to Singletaxers everywhere, is one who can suffer no such sorrow as the death of his wife without the sympathy of all who know him personally and of thousands whom he has never seen. Mrs. Erickson was tirelessly active and intelligently interested in all that concerned their common life, from home and fireside to the forum and the polls. They were married in Massachusetts twenty-three years ago. After living eleven years in Minneapolis, they made their home in Seattle, where Mrs. Erickson died on Thanksgiving day. To her life Mr. Erickson pays this modest tribute in a letter to a friend:

"Through all the years we have lived together she has been an ardent Singletaxer. The faithful in this movement from far and near were welcome guests in her home. Besides Henry George and his wife, many of the old time Singletaxers have broken bread at her table. About a year ago, visiting in British Columbia, she enjoyed the satisfaction of being in a land where the cause for which she had labored was taking root. A lover of good and beautiful things, the best of books were her companions and flowers an endless source of joy; and though the sunshine she spread in her home has vanished, it can only have sunk below our horizon to glow in other realms."



### THE REASON BEHIND REVOLUTIONS.

There is that in human nature which waits and endures. It has come down along the toil-roads of ten thousand years—it is wonderful Patience, and immense Obedience to Those Who Rule. These long abide by the Social Order, even while that which is, trembles on the edges of death. Wise men, trying to better things, depend upon this reservoir of Conservatism, which perhaps gives them time in which to work out some truly great result. Evil and selfish men yet more depend upon it to enable them to put new burdens on the millions.

Everywhere and in all ages this great fact warns, appalls and still gives hope—the vast but not limitless endurance of our brothers and our sisters. Because of this, narrow-minded statesmen make war—for soldiers will answer the call, and nations will give their mouthfuls of bread to meet new taxes. But some day the man on whom the weight falls will stop, will question, will make an end; not in passion, but because he has appealed to that which really rules the world of men—the Sense of Justice of the Average Man—and has received a decision against war.



The lesson of history is that all human endurance, all human conventions and close-knit systems, may at last wear down to the bone, and then suddenly collapse. One need not remark, "There was the French Revolution." Sometime, if the strong wisdom of those who study these things be not heeded, there may come a breaking up of all the old boundaries on such a scale as to make the Reign of Terror seem but an idle masque in an Italian garden.

The reason behind every revolution is ever the

same: Too great a strain has been somewhere put upon human nature; obedience to the established order becomes impossible. Then chaos comes again; demons ride on the whirlwinds; image-breakers wreck the cathedrals; emirs on horseback burn Alexandrine libraries; the sands of the deserts cover gardens and vineyards; Vesuvius pours forth its lava on sleeping cities.

Safeguard against these disasters there is none, except the constant labor of those reformers whose watchwords are Education and Evolution, who fight to relieve the strain before it reaches the breaking point, who especially toil to so re-create and reinspire Law and Order that a loyal and joyous obedience is justified. In the last analysis this means the slow creation of higher and yet higher ideals of government, in which all take part, and to which all are willingly obedient.

Thus we arrive at a point of view where the Idealist and Reformer is in fact the only true Conservative, for he is transforming the ancient, out-worn order into the new order, without violent revolution. Also, as it appears, the person who opposes all change is the one who sows the wind and reaps the sirocco. He it is who fosters and brings to pass every revolution.



But, one asks, what is the reason behind every great change in human affairs? By what standard are the mighty forces of life measured? Ah! but that is an easy question to one who lives among men. The ultimate Court of Appeal dwells unseen, eternal, sleeplessly ready to give reply in the Hour of Fate. It is the Sense of Justice which abides within the Average Man's heart, and passes judgment in the end upon individuals and systems. It is that which when a man is dead fixes his place forever in the minds of his neighbors. It is that which sometimes says to human endurance: "It is enough—stand aside so that the old order may pass away." It is the "Reason behind Revolution"; but it is infinitely more, that which prevents revolution.

CHARLES HOWARD SHINN.



## FEDERATED CHURCHES.

Gatherings of religious people within recent years have been dominated more and more by the social-problem interest. A startling illustration in many respects is the inter-denominational Church Council held in Chicago during the week after December 3rd. The various Protestant bodies, held apart hitherto by differences in doctrine and

polity, are now for the first time coming together on the basis of a common interest.

The significant thing is, that the ground of their common interest is the social problem.

The rank and file of church people belong to the non-privileged economic classes; and it is the inarticulate pressure of the rank and file, reinforced by the growing indifference of the "working classes," that stands below the vast religious revolution which is going forward in our times. This revolution, considered as a "church" fact, is not significant by reason of the adoption of any fixed program of social reform. Such a thing would be practically impossible. The central emphasis of the new movement is upon the church as the sanctuary of an idealism which embraces the rights and welfare of the downmost man. Its fundamental meaning is the reassertion of democracy, in its broadest sense, as one of the ruling forces in religion.

The student of current history must therefore interpret the Council just closed, not in view of its specific "actions," but in the light of the awakening idealism and social passion which it represents. And inasmuch as we are living in a period of transition from one age to another, we should not be at all surprised to find that many divergent interests were expressed in the different gatherings and sessions of this Council.

All attitudes of mind were on exhibit, from advanced insurgency to reactionary standpatism.

Standpatism was exemplified by a politician who announced that preachers ought to have nothing to say about politics, and who held the church up to view as a hospital where sick souls are made well by a mysterious medicine administered by doctors who know more about the other world than they do about the one in which we live. This address, by the Vice-President-elect of the United States, was perhaps the most incongruous feature of the Council. But it serves as a kind of background showing the distance from which the church of today has moved.

Strongly in contrast with Mr. Marshall's attitude was the wholesome insurgency which found its most conspicuous representative in the Rev. Walter Rauschenbusch of the Rochester Theological Seminary and the Rev. Thomas C. Hall of Union.

LOUIS WALLIS.



## THREE CENT FARES IN CLEVELAND.

In its issue of September last, the Public Service Magazine, published at Chicago and devoted