

reeking under-world of the theater of to-day.

#### MAYOR JOHNSON'S WAY.

##### CAMPAIGNING WITH A CAMERA.

A feature of the Democratic campaign in this city this year is Peter Witt's picture talk. It is declared by the Democrats to be better than ever. Witt is always the last speaker and the scene in last night's tent is typical of practically every meeting.

It is nearing 9:45. Mayor Johnson is speaking. He makes mention of the fact that in a few minutes the lights will be lowered, the tent darkened, and Peter Witt will give his illustrated talk. A few more moments of talk and the time is at hand. The lights are out; the tent is in darkness, and all that can be seen is a stream of light from the stereopticon in the center of the tent to the screen at the back of the platform.

Peter Witt mounts the platform, and out of the darkness comes a voice, and he tells his audience that before putting upon the screen the many pictures illustrating the work of the present administration he will give them a few lessons in the subject of taxation.

He refers to the board of review—a board, he says, that instead of spending its time correcting the thousands of inequalities of the appraisals made on land and buildings, while away its time in trying to place upon the tax duplicate personal property. He then shows that in the entire state of Ohio on the tax duplicate there is one watch to 56 people, and its value is \$14, and that according to the same tax duplicate we have more pianos than watches, for the records show one to every 38 people. The operator then puts in two or three slides showing the most valuable property in Cleveland and giving the figure at which it is appraised, also its real value. Then comes the first series of pictures.

It is the farm colony at Warrensville on the Kinsman road. A picture is displayed showing 50 acres of the farm under cultivation and the men working. Then comes the forest; men blazing their way through it, building a road that leads to the quarries on the farm where there is sufficient stone to provide for all the buildings that the city may need for years to come. The men at work in the quarry are workhouse prisoners. Three hundred had been out there during the past summer; only four have

escaped, and the only thing that prevented the balance from running away was an old rail fence. And then the farmhouse showing 15 or 20 men who had lost in the race for life, instead of whiling away the idle hours at the City infirmary put on the farm where in a few years all the inmates of the infirmary will be. Fifteen in a cottage. Each cottage with its plot of ground, where all can apply their labor to the soil and in a large measure make their own livelihood.

Next come the pictures of the garbage plant, and public improvements are then shown. The street cleaning department comes next. The pictures show the condition of the streets six and seven years ago when the people, after paying their good money in taxes, organized private squads that with shovels and hoes raked the mud on the pavement into little mounds and then stuck little flags into them, and the picture of a horse and hose and three men paid for by the merchants downtown, washing Superior street.

Then follow the pictures showing the modern machinery employed by the city with its direct labor plan, and closing with a magnificent picture of Superior street showing its cleanliness.

From street cleaning Witt jumps to the workhouse where the audience sees a picture of 130 men in the schoolroom, many of them receiving their first rudiments of education. Not a face looked at the camera when the picture was taken and Witt concludes by saying "although those men are in the workhouse, the fact that they turned their backs on the camera shows conclusively that self-respect has not left them; all that they want is a chance which the present administration has given them. The pencil has taken the place of the club; dungeons have given way to schoolrooms."

From pictures he reverts to lessons and he gives a story in illustrated form of the Miami & Erie canal, and concludes this part of his programme by comparing the eminent financiers who manipulated that deal to the "Queen of Finance," who is now spending her time in the Cuyahoga county jail.

The health department next receives his attention, and on the screen appears the tuberculosis hospital at the infirmary grounds, where 100 consumptives are being treated daily, showing how they live and the veranda where they receive fresh air instead of medicine. And then comes a beautiful picture of 60 nurses who take care of the city's unfortunates at the city hospital.

The comfort station in the public

square is next flashed on the screen. Witt then takes his audience through the parks and shows the many things accomplished by the administration—from 51 baseball diamonds and 20 playgrounds to the Orange street bathhouse.

Next appears the bad saloon and the way the present administration handles that problem. A policeman is shown at the door. This is followed by another picture, showing the same saloon five days after. The place is deserted, the windows are filled with advertising matter. Then comes a picture of the different kinds of slot machines that were in the city. This is followed by a picture of gamblers' row, and Witt says:

"Go into any saloon in this row and you will find the gambler now has a lot of time on his hands; and if you find one of them that will vote for Tom Johnson I will agree to shoot a white black-bird."

One more picture and the concert after the show is over. "The best mayor of the best governed city," comes a voice from the darkness, and then appears the portrait of Mayor Johnson.—Cleveland Plain Dealer of Nov. 2, 1905.

#### THE CHINESE MINISTER SPEAKS IN CHICAGO.

For The Public.

The Merchants' Club of Chicago tendered a reception and banquet to Sir Chentung Liang-Cheng, the Chinese representative at Washington, on the evening of November 11, at the Auditorium, in Chicago.

His Excellency, Sir Chentung, delivered a note-worthy address on that occasion on the subject of the Commercial Relations between the United States and China. Notwithstanding the direct, yet dignified statesmanship of this address, it was not more note-worthy than was its reception by the highly representative company before which it was delivered.

The representative of Chinese opinion made a most scholarly, and at the same time a plain declaration that there could be no extension or enlargement of such commercial relations as now exist between the two peoples, until the people of the United States should be able to restore Chinese confidence in American administration of our treaties with China and our exclusion laws; until laws that were passed to exclude coolies and laborers only, are applied to coolies and laborers only; until treaties are applied as expressed.

The address was a most effective demand for fair play and a square deal as a basis for any such extension of the commercial relations between the two peoples.

The address was received with marked attention and with every indication of hearty approval. Bankers, merchants, professional men expressed general satisfaction in the opportunity afforded by the address to "see ourselves as others see us," in hearing a polite statement of the "frozen truth."

President Wacker, of the Club, impressively assured the speaker, in the name of the Club, that his utterances would "bear fruit."

During an interlude in the programme the guest of the evening was asked with regard to the basis of the ancient social order among the Chinese. A prelude to the question asked was a statement that an American who had lived for a score or more years in China, as a Christian Missionary and a practicing physician, and who had translated the great work of Henry George and other similar works into the Chinese language, had referred to the teaching of Mencius as authority for a belief that the social order among the Chinese of the time of Abraham was based upon a system of land tenure equivalent to that developed in the Henry George philosophy, and which was substantially the same as that now in force in Kiao Chow, under German rule, and with which Sir Chentung professed to be entirely familiar.

His Excellency confirmed the statement as to the ancient practice, with a suggestion that the ancient social philosophy was based upon the distribution of land. He further said that the teachings of Confucius, as expounded by Mencius, were the basis of the present social order among the Chinese, and that the practical question of the distribution of land is a subject which must absorb more attention than is at present being given to it.

The confirmation by his Excellency of the statement made by Dr. W. E. Macklin, who is well known to all single taxers, leads to a reexamination of the pamphlet, printed in the Journal of the Chinese branch of the Royal Asiatic Society, Volume XXXIII, on the subject of "Mencius, and Some Other Reformers of China," by Dr. W. E. Macklin. In this little pamphlet, on page seven, is the following description of Mencius's land system:

Mencius makes the proper division of the land form a very important plank in his platform. He says: "A benevolent policy starts with a proper division of the fields. If the fields are not properly divided according to the character *tsing* (a well) the public wealth is unevenly distributed. A square *li* (a *li* is one-third of a mile) by two strokes across two strokes, is divided into nine equal squares. Eight families each received a square, 100 *mu* or 15 acres; and in company first cultivated the center square, whose crop paid the tax

or socage. Afterwards, the people cared for their own private squares. In the residence part of towns and villages, each citizen had five *mu* in which he planted his mulberry grove, and the women cultivated the silkworm, and at 50 years of age silk was worn. They had pigs and poultry. With this allotment, the people were well fed, contented and happy, like the ancient Romans before the growth of *Lati-fundia*. In the towns, from Chu Hi we learn that the division was also according to the character *tsing*. The center square was for the palace; the one in front of it for the temples and public buildings; the one behind for the market, and the three squares in each side for the residence of the people. In the market, a ground rent was charged, and there was no tax on goods. The Cheu Li says: "There was no taxing of houses, goods or persons." It was evidently a ground-rent tax commended by so many of our ablest political economists. King Wu, Mencius' hero, "had no starvelings in his dominion." As the result of this land policy, Mencius says: "The ancient sages so ruled that they made foodstuffs as cheap as fire and water," and I have not much doubt but that if Mencius' plan were adopted it would have this effect. If in a community every one is a worker, either with brain or hand, if there is absolute freedom of exchange, and there are no appropriators, the market can be considered a pool. No one takes out of the pool without putting in something of equal value. How can there be exhaustion? In such a state of society, we would as freely give out of our physical wealth as we now give out of our moral and intellectual wealth, and with as little fear of exhaustion. Mencius says: "By charging only a ground rent and no taxes on goods and houses, the merchants of the world would desire to do business in such a market." In this saying he anticipated the methods of some of our home cities that offer remission of taxes on goods, plant and buildings, for terms of years, to encourage business and manufacture.

When Dr. Macklin was in Chicago recently, he said that many of the men in conspicuous official positions in China were sincere believers in the philosophy of Henry George. Among these he mentioned Sir Chentung as one; and the confirmation of Dr. Macklin's statement by the eminent representative of the Chinese Empire, now in America, is an encouraging "sign of the times."

With Tolstoy in Russia and such men as Sir Chentung in China, there may be ground for the belief "that the removal of the sin of landed property is nearer than we think," and that it is to be effected first by those people whom we are accustomed to regard as most backward in the scale of human progress. There may be a measure of justice in this; that they are the most backward, may be because of the greater burden upon them under the "great iniquity."

WESTERN STARR.

In modern speculation  
Your language you must choose,  
If you win it is investing,  
But it's gambling if you lose.  
—Washington Star.

## BOOKS

### RELIGION AND POLITICS.

**Religion and Politics.** By Algernon Sidney Crapsey. New York: Thomas Whittaker 2 and 3 Bible House. Price \$1.25 net.

Algernon Sidney Crapsey has recently caused an uplifting of hands in holy horror in certain quarters, and no wonder. His book on Religion and Politics sounds much the same note that startled the pharisees of old and produced the crucifixion.

Dr. Crapsey places Jesus in an attitude of hostility to the state. In Jesus's estimation "man, not the state, was the thing divine." The state exists in great degree to protect property rights, "and for property rights Jesus had very little respect." He would not acknowledge the state when he appeared before Pilate, but stood mute. Considering him historically, his was "a reactionary movement against existing conditions." He was therefore a dangerous man. "So thought the men of his day, and they crucified him; so think the vast majority of men in our day, and they despise him."

The real contribution of Jesus to the moral wisdom of the world was passive resistance to evil. Not passive obedience, "not a cowardly surrender to unrighteousness, a fearful cringing to wickedness in high places;" but as a method of rebellion. "Jesus's method is to fight evil, not by active resistance, but by passive endurance; he was ready, not to kill, but if need were, to be killed."

In the development of this religion the office of bishop was at first a place of bodily danger; but with prosperity in the church it became instead a post of honor to which men aspired selfishly, and the religion of Christ grew into a religion of ambitions and hatred instead of love. Upon the union of the church with the imperial political power of Rome, "the church surrendered to the Emperor as truly as the Emperor submitted to the church." Though "the Empire became in a measure Christianized, the church became to an equal degree imperialized."

And the Reformation when it came was not a reformation. It did not restore the religion of Jesus. Luther fought the battle not of the people, but of the kings. "When we calmly consider the history of the Reformation we see that it was not the people at large who profited by that movement, but it was in the main the upper classes, the princes and the nobility, who reaped the benefit. The princes succeeded to the power of the Pope, and the nobility to the wealth of the clergy."

And so a union of church and state has come down to our own day and country; and since the Civil War both