

would make involuntary poverty impossible. She and her venerated mother read together "Progress and Poverty"—which they interpreted as another "Sermon on the Mount"—and they saw and led the way.

She once wrote, for *The Star*, a poem in laudation of Henry George. When Mr. George saw it, he sent a message, deprecating the fact that praise should be given him for duty done. He said: "When I am gone, if it can be said of me, 'he kept the faith, he fought the fight,' then write me a requiem song of gladness and of hope." He "kept the faith"; he "fought the fight"; the song was written.

She, too, "kept the faith" and "fought the fight." . . .

California can boast of many sweet singers, but Mrs. Milne was the sweetest singer of them all. We say this now—for she cannot hear; and yet, somehow, we wish she could.

Mrs. Milne was a native of Tyrone, Ireland, but came to the United States with her parents when she was but three years old.

She was Librarian of the Free Public Library of San Luis Obispo for ten years, which position she resigned lately because of the illness which she knew would soon be followed by death.

In accepting her resignation, the Library Trustees paid her high and deserved tribute which she appreciated to the last.

Rev. George Willett, President of the Board, in voicing the genuine sorrow of himself and associates, added these touching words: "The enclosed resolutions do not express half that we feel. Your resignation was accepted with sincerest regret. We think of you with very tender regard." . . .

Mrs. Milne stood on the mountain top. She did "good by stealth and blushed to call it fame."

She did not see the fruition of her hopes; but she saw the light breaking, and knew that it would soon be day.

Let there be no monument of marble, or of stone, or of bronze, to her memory. She cared not for ephemeral glory! She lived for the "luxury of doing good." The republication of her great book, "For To-Day"—which was destroyed in the cataclysm of 1906—would be the best way to not only honor her, but to fulfill the mission for which her life was sacrificed.

* * *

TAKING LIFE OR LAND.

From *The Citizen*, Ottawa, Canada, of Jan. 29, 1910

We have sufficiently evolved from a state of barbarism to esteem life at its proper value. The old days when one man might slay another with impunity have long since gone. Nothing is more sacred than a human life, notwithstanding the belief of Dr. Porter and his ilk. Whatever may be

our opinions on other lines, it is quite certain that with but few exceptions all of us believe that a man's most sacred right is his right to life.

We have wisely enacted laws against murder. It is an offense not to be justified by any process of reasoning. A man's station does not shield him from the penalty of law. A murderer is one upon whom human society frowns, exacting the supremest penalty as the result of his crime.

But it is seriously open to question as to whether we have taken wisest measures to safeguard the lives of whose value we are assured. We have evidently forgotten that there are many modes of murder. A man may be slain either by an assassin's dagger or by a legal deed or decree. He may be robbed of life by being robbed of those things that are absolutely essential to the continuance of existence. The murderer masks under many guises, and wise shall we be when we are able to discern the real fact under a seemingly harmless form.

It is now accepted by all who have given the matter any real study that land is the basis of life. It takes only a moment's consideration to realize the fact that everything we use comes from the soil. The land is the most ancient ancestor of life and the modern source of its continuance.

Hence it is evident that to separate life from the land, barring in any way a man's access to the soil from which come the necessaries of life, is in reality to strike a blow at very life itself. Any mercenary enterprise whereby land is monopolized or used purely for private profit, is to be recognized as murderous in its real character, and, in a true sense of the word, to take land is to take life. To confine life to the city, denying it the right to utilize the soil, is to strike a blow at the very root of human existence.

In Canada, at the present time, we are dealing with the land problem. New areas are being opened to the public and also to the financial exploitation of the individual. There will never be a time in the history of Canada when greater influence will be made upon its future than in our treatment of this particular matter at this special time.

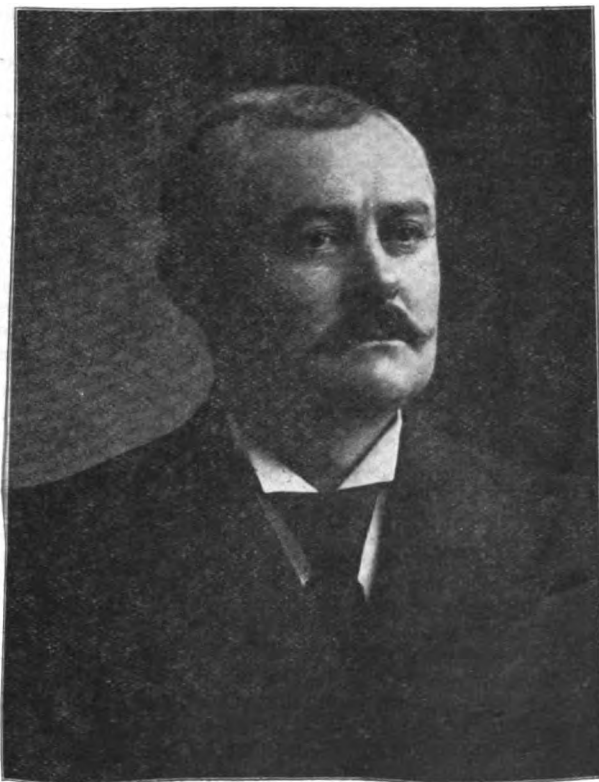
Let it be written large on Parliament hill, where every legislator may see it clearly and remember it always, that land is as sacred as life. It cannot be handled carelessly without possibilities of infinite harm. It cannot be given into the hands of private exploiters without giving to these men the right to rob their fellows of life itself. It deals with the primary sources of supply; with the storehouse of nature from which shall come the necessities of life in future years. It is quite as important as safeguarding human life from the dagger-thrusts of the murderer, or the villain's plot to secure profit at the sacrifice of the life of others.

In the United States today it is being realized that for any beef trust, or other food combination, to come between the soil and the consumer is perilous to the life of the Republic. As never before, Americans are realizing the real relation of life to the land and the absolute necessity of having free access to it. To have a trust standing between the land and life, compelling a man to pay for existence on arbitrary terms, is foolish and fatal. The result of the movement against the beef trust will at least reveal more clearly the necessity of keeping life and land in close union.

Unless we are wiser than they to the south have been, we shall sometime have to face similar conditions. The time to take action against such a peril is now, in the young days of this nation. Let us therefore see that the way is kept clear, that man has free access to the soil, and that all mercenary obstacles between nature's storehouse and human life are removed. If Canada will only realize the necessity of this action and will safeguard its life by making sacred its land, it will present an object lesson to the other nations of the world that will be of tremendous value. Let this be our present task.

+ + +

JOHN MACMILLAN.



Distinguished among the men who have brought Vancouver, B. C., to the point (pp. 243, 252,

434, 470) of abolishing all taxes on real estate improvements, leaving the land in proportion to its value to bear the burden of municipal taxation, is John Macmillan. Of Scotch descent, he is of Canadian birth, and in early life for sixteen years he earned his living by the hardest kind of manual work. He was elected to the City Council of Victoria, B. C., in 1895, reelected in 1896, and after settling in Vancouver upon his return from a tour of Queensland, New South Wales and New Zealand, he was three times elected to the Vancouver City Council—in 1906, 1908 and 1909. He had succeeded, while in the Victoria Council in 1906, in reducing the tax valuations of improvements to 25 per cent, the land being valued at 100 per cent, but upon his defeat for reelection the old system of valuing improvements at 50 per cent was revived. Upon entering the Vancouver Council he joined Aldermen Macpherson, Morton and Williams in a successful effort to reduce the valuation of improvements from 50 per cent to 25 per cent, and this rate remained in force until the present year. Meanwhile he and his coadjutors had succeeded in securing a revaluation of the land of Vancouver. This made it possible to abolish all taxation on improvements, which was done last March. Mr. Macmillan has long been a disciple of Henry George.

BOOKS

MUNICIPAL MORALITY LAWS.

On the Enforcement of Law in Cities. A Reply to a Letter from Representatives of The Federation of Churches. By Brand Whitlock, Mayor of Toledo.

Although this is a public document, and no price is charged for printed copies, the demand for it is likely to be so great as to make it reasonable, we should suppose, that persons sending to its author for copies should accompany their requests with modest contributions to the necessary expense fund for printing.

A book in character, it is an open letter in form, and a 27-page pamphlet in shape. It is the first instance, so far as we know, of a thorough-going essay from an all-round competent source on the subject of morality laws and their enforcement in cities. Although Toledo is the immediate object of the essay, it fits perfectly to every other city.

The occasion for this publication was, as indicated in the title, a formal presentation to Mayor Whitlock by representatives of the Federation of Churches in Toledo, of a statement of their views regarding the importance and methods of enforcing morality laws in their city. Mayor Whitlock reserved his reply for purposes of careful consideration, and this valuable little book is the result.

The sincerity of the men who waited upon the