

the nature of an "octroi," or tax on food as it enters the gates of a city. For the "consumos," according to Mr. Albendin, have been substituted seven other taxes, among them taxes on spirits, theaters, dwellings (as reported last week), and most important of all, a tax on fifty per cent of the selling value of undeveloped building land.

—The first annual conference of the Men's and Religious Forward movement at Silver Bay, Lake George, last week, was attended by 450 delegates from 36 States and 75 of the largest cities of the United States and Canada. At the head of the movement is J. G. Cannon, president of the New York Clearing House. The principal speaker on the 25th was Raymond Robins. Other speakers were Dr. Lansing of the reform bureau at Washington, the Rev. Charles Stelzle of Brooklyn, and Dr. H. F. Lafalmat, leader of the Layman's Missionary movement. A notable fact reported in regard to the conference is that this is the first time that every Protestant religion has been represented at a single gathering of the kind.

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## PRESS OPINIONS

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### Judson Harmon.

The (St. Louis) Mirror (Wm. Marion Reedy), July 27.—A reader asks me what kind of a Democrat is Judson Harmon, of Ohio. He's the kind of a Democrat who never was on the same side of any democratic question upon which Tom L. Johnson was to be found. You can build up a political character-photograph of Harmon from that.

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### Coronation Contrasts.

(New York) Mother Earth, July.—At the coronation banquet the guests ate out of gold plates valued at \$15,000,000. At the same time the pariahs of London were ransacking the swill barrels to still their gnawing hunger; at the very moment thousands of British subjects were walking the streets, destitute, in tatters. While the wealth and glory of England was being toasted at tables laden with rich viands and costly wines in priceless plate and cut glass, thousands of little children fought in the dirty alleys of the coronation city over a piece of rotten fruit rind. All zones and climes contributed dainty dishes and rare luxuries to the Lucullus gluttony of the coronation, but the number of cases of starvation in London will not be diminished in this year of grace. It usually goes above the hundred mark.

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### A Northern Light.

The (Seattle) Pioneer Magazine, July.—The railroad makes rich mines accessible, but for whose benefit? There are many who believe the real solution of the Alaska coal question is to be found along the lines of the Singletax system of taxation, which has been so successful in Vancouver, B. C.; that is, stop interposing objections whether well founded or frivolous to patenting coal lands; but prevent the possibility of monopoly by taxing all coal lands at their actual value, whether used or idle. What Alas-

ka and the whole Coast needs is the development of the coal lands. Few will be benefited if patents are granted and the patentees allowed to keep the mines closed. But if a substantial tax is imposed on land values alone and all improvements and personal property exempted from taxation, the coal will be mined and monopoly made impossible.

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### Direct Legislation in Massachusetts.

The Boston Common (ind.), July 1.—While disappointing, the defeat of Direct Legislation this year should not discourage its friends. The people have it in their power to elect representatives who will comply with their will; and it is their business to see to it that what they want shall be accorded to them. With direct nominations it will be possible to raise this issue definitely in every district, debate it before the voters and commit each candidate. There has been no such State-wide campaign, and in its absence dodging was to have been and is to be expected. A militant campaign throughout Massachusetts for popular rule would be wholesome. Let us, therefore, have a stirring referendum on whether the people or the privileged classes are to have control of the people's affairs.

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### Negroes and Crime.

The Newark (N. J.) Crown, July.—The reader sees after the name of a lawbreaker the word "Negro," or "colored." He sees this word day after day, and almost always associated with crime. He never sees the word "white" in this relation. And thus little by little, without his being aware of it, the impression is made on his mind that the Negro is a great criminal. . . . A crime by a Negro is put to the account of the Negro race; but a crime by a white man is not put to the account of any race. It is credited simply to individuals, criminal individuals. The Negro murderer is a brutal Negro; but the white murderer is simply a brutal Murderer, a term that reflects on no race or color. The white murderer is merged with the criminal class, whereas the Negro murderer is identified, not with the nondescript criminal class, but with the Negro race. . . . Any other class could be discredited in the same way. Suppose that it was the Italian lawbreaker whose nationality alone was designated in the newspapers. The Italian thug, the Italian kidnapper, the Italian assassin, the Italian thief, the Italian forger, the Italian street car rowdy, let them all be designated as "Italian" every time their names occur, and the like mental relation will follow, and the like injustice will be done our Italian population, unless every other nationality were to be designated in like connection. All or none would be the fair rule. . . . Take it in another field. Suppose that the newspapers thought it important to indicate the division of crime between Protestants and Catholics (never mind the Jews just now). And suppose that because the Catholics are so much fewer the papers should do as they do with the Negro, that is, indicate the word Catholic, but leave the word Protestant to be inferred. Would any papers dare do this? And why not? Because the Catholics would not stand it; and they would be right. They would see at once that a gross injustice

was done them by the exclusive association of crime with "Catholics," because little by little the public would come to think of that relation as at once natural and unique. . . . Now that is the way the newspaper practice works to the disadvantage of the Negro.

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## RELATED THINGS

### CONTRIBUTIONS AND REPRINT

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### LAZARUS.

From the London Spectator.

"Remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things."

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Still he lingers, where wealth and fashion  
Meet together to dine or play,  
Lingers, a matter of vague compassion,  
Out in the darkness across the way;  
Out beyond the warmth and the glitter,  
And the light where luxury's laughter rings,  
Lazarus waits, where the wind is bitter,  
Receiving his evil things.

Still you find him, when, breathless, burning  
Summer flames upon square and street,  
When the fortunate ones of the earth are turning  
Their thoughts to meadows and meadowsweet;  
For far away from the wide green valley,  
And the bramble patch where the whitethroat  
sings,  
Lazarus sweats in his crowded alley,  
Receiving his evil things.

And all the time from a thousand rostrums  
Wise men preach upon him and his woes,  
Each with his bundle of noisy nostrums  
Torn to tatters 'twixt ayes and noes;  
Sage and Socialist, gush and glamour,  
Yet little relief their wisdom brings,  
For there's nothing for him out of all the clamor,  
Nothing but evil things.

Royal commissions, creeds, convictions,  
Learnedly argue and write and speak,  
But the happy issue of his afflictions,  
Lazarus waits for it week by week.  
Still he seeks it today, tomorrow,  
In purposeless pavement wanderings,  
Or dreams it, a huddled heap of sorrow,  
Receiving his evil things.

And some will tell you of evolution  
With social science thereto; and some  
Look forth to the parable's retribution,  
When the lot is changed in the life to come,  
To the trumpet sound and the great awaking,  
To One with healing upon His wings  
In the house of the many mansions, making  
An end of the evil things.

In the name of Knowledge the race grows healthier,  
In the name of Freedom the world grows great,  
And men are wiser, and men are wealthier,  
But—Lazarus lies at the rich man's gate;

Lies as he lay through human history,  
Through fame of heroes and pomp of kings,  
At the rich man's gate, an abiding mystery,  
Receiving his evil things.

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### A Reply.

For The Public.

In Loving Memory of Leonce Coudert Fuller, Ever  
a Fearless Champion of the "Under Dog" and  
the Oppressed, These Lines are Inscribed by  
His Lifelong Friend, Charles Frederick  
Adams, July 12, 1911.

Others may clamor, each with his "nostrum"  
(Not all agreeing on what to do!):  
Has this last "preacher" to mount his "rostrum,"  
By sneers accomplished the end in view?  
"By fruits" he judged them: what fruits has he?  
"Relief" they brought not, of course he brings?  
Now surely! Lazarus will no more be  
"Receiving his evil things!"

Brilliant discovery! Ignored prescriptions—  
Advice not followed—have failed to heal!  
Sharp-eyed "Spectator"! full rich subscriptions  
Should aid thy work for the common weal:  
But—oh, wise Oracle! pursue thy teaching—  
Let it not end with mere rhythmic "flings":  
Help us to adopt, from out all the "preaching,"  
The cure for the evil things!

If not your "Socialist's" mayhap your "Sage's"—  
The Western Prophet's—programme might work:  
With "Rent" for all, and fair-bargained Wages,  
Desert might prosper, where, now,—the Shirk!  
Show poor robbed Lazarus the true solution:  
"Make Dives cease from his pilferings!"  
That would accomplish the Revolution,  
Giving, to each,—Just things!

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## THE PARABLE OF THE WEED PATCH.

From a Sermon Delivered by the Rev. Everett Dean  
Martin, in the First Unitarian Church  
of Des Moines.

Once, on the southern slope of a hillside where the first warm rays of the returning sun awoke the life of spring, there was an old fashioned garden. Here all the flowers of springtime were at home. Hyacinths were never more fragrant, and the violets and narcissus, lilacs, lilies of the valley, and roses, each in their proper time and place, added their fragrance and their beauty to that garden and seemed to become the lovelier in the sweetness of all the rest.

Then in the long, quiet summer days the marigold and the phlox might be seen; poppies danced in the sunshine, and hollyhocks grew tall by the garden wall. Here many quaint, old fashioned species were remembered and preserved, for an old Gardener might be seen bending tenderly over each one. All day he toiled patiently until the