

all his misfortunes would indicate that he was a man of good morality and entitled to help, not punishment. As there is no other prospect before him but to go out moneyless in search of work when his present sentence expires, he will probably be again arrested and re-committed, and this may continue interminably. And thus we have a case of imprisonment for life for no other offense than that of being poor."

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The Police "Sweat Box."

Denunciations of the unlawful and infamous "sweat box" of the police (p. 794) have seemed so much like an outcry in the wilderness, with judges as mum upon the subject as clams, that we are always glad to get a word from the bench which harks back to the law. One such word we have been able to record, that of Police Justice Nash (p. 794) of New York City; and we are able now to record another—Judge Calhoun, the presiding justice of the Supreme Court of Mississippi. We quote from a newspaper, but Judge Calhoun's words are there credited to the 80th volume of the Mississippi reports at page 592—the case of Mississippi against Ammon.

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It seems that in this case the chief of police had testified that the accused had made to him a "free and voluntary" statement. This "voluntary" statement had been obtained by the "sweat box" methods now in common use in one form and another. Occasionally the officer who was "sweating" the prisoner would interrogate him about the crime charged against him. After several days of obstinate denial the "free and voluntary" confession was made. "The officer said," according to Judge Calhoun, that "he did not threaten his prisoner, and did not coerce him," that "everything was 'free and voluntary.'" He did tell him, however, "that it would be best for him to do what was right," and "that it would be better for him to tell the truth." These facts being before the highest court of the State, the conviction secured in the trial at which that confession had been used was reversed; and in writing the opinion for the whole court, Judge Calhoun said:

This sweat box seems to be a permanent institution, invented and used to gently persuade all accused persons to voluntarily tell the truth. Whenever they do tell the truth, that is, confess guilt of the crime, they are let out of the sweat box. Speaking of this apartment, and the habit as to prisoners generally, this officer says: "We put them in there (the sweat box) when they don't tell me what I think they ought to." This is refreshing. The confession was not competent to be received as evi-

dence. (6 Am. & Eng. Enc. Law, p. 531 note 3; Id. p. 550 note 7; Hamilton v. State, 77 Miss. 675; 27, So. 606; Somon v. State, 37 Miss. 288.) Defendant, unless demented, understood that the statement wanted was confession, and that this only meant release from this "black hole of Calcutta." Such proceedings as this record discloses cannot be too strongly denounced. They violate every principle of law, reason, humanity and personal right. They obstruct instead of advance the proper ascertainment of truth. It is far from the duty of an officer to extort confession by punishment. On the contrary, he should warn his prisoner that every statement he may choose to make may be used against him on his trial.

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A Landmark in Land Value Taxation.

Lawson Purdy, president of the tax department of New York City under Mayor McClellan, has contributed a work of great value and altogether unique, to the mechanism of taxation and the data of land reform. Supported by all the commissioners over whom he presides, he has published an official collection of land value maps of the entire city of Greater New York. These maps, covering in detail the sixty assessment districts of the whole city, show approximately the value in 1909 per front foot (on the basis of a depth of 100 feet) on every street. In the case of large tracts in the rural sections of the city the value given is by the acre. We can think of nothing as more likely to further the abolition of land monopoly in cities. What New York has done, other cities will have to do. As a result, we shall soon have a census of city land values, and with each revision be able to see the increase of values. Suppose we had maps like this dating back only twenty or thirty years. The figures would paralyze every effort to retain such values as private property. Some of these New York values, even without comparison with future values, are amazing. Take Wall street, for instance, near Nassau. Here the land is valued at \$22,500 a front foot, which means \$225 per square foot, and that is not far from \$10,000,000 per acre. Observe that this includes no improvements, but is the value of the bare land.

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In connection with that unique and valuable set of land value maps, there is published the regular report of Mr. Purdy's department, which makes a comparison of the valuation from 1906 to 1909, both inclusive. In 1906, the land values alone aggregated \$3,367,233,746, and they have constantly advanced until in 1909 they aggregate \$3,885,727,207—an increase in three years of \$518,493,461. This is pretty significant of the direction in which the value of public growth

goes. That entire increase, due solely to social progress, is private property! This three years' increase alone in the land values of New York is equal to more than \$100 for every man, woman and child of the population.

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AN IDEAL CHICAGO, AND THE COST OF IT.

I. Preliminary Observations.

In the sweltering summer time three months ago, the Commercial Club of Chicago put out plans and specifications for an ideal city, and the Chicago papers were full of the subject.

The plans exhibited a beautiful conception—beautiful even in the narrow sense of mere art-culture, but beautiful also in that larger sense of an exquisitely attractive adaptation of means to ends for great communal uses. Any one of discernment will say so after looking at the plans themselves, which are still on public exhibition at the Art Institute.

But the weather was too hot at the time to say much or to think much of this project after the first journalistic outburst; and not a great deal was said of it after that, nor perhaps much thinking done about it—not even by the Mayor, who, at his own request, was authorized by the City Council in July to appoint a commission of aldermen and private citizens to take the matter in charge.

In the cooler weather of autumn, however, one's thoughts may turn with freshness and steadiness to the merits and possibilities of so magnificent an undertaking.

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It is not a local matter merely.

The complete reconstruction of the second city of the Republic on lines of great common utility and transcendent beauty, is in itself a subject for national enthusiasm.

Simply as a spectacle it should be of universal interest, and it is to be more than a spectacle.

The utility of it, the beauty of it, the subtle art that unites the two, its constructively revolutionary character, the adaptability of the plans to other municipal sites, the financial problems it raises, the civic spirit it puts to the test of sincerity—these and kindred considerations give to the Commercial Club's movement for an Ideal Chicago, elements of human interest which cannot be confined within any one city's municipal boundary lines. It must appeal with peculiar intensity of interest to the best thought of every community in the land.

There is, it is true, something sinister in the trademark.

For civic purposes the Commercial Club of Chicago is not a name to conjure with. The highest ideal of too many of its influential members is of the "cent-per-cent" order. Of course this makes its patronage a strong recommendation to the "cent-per-cent" class, to whom the fattening of investments is the chief end of mortal existence; and to them its endorsement of the Ideal Chicago has carried an agreeable fragrance of real-estate profits. But wherever else the prestige of the Commercial Club penetrates, this agreeable fragrance turns to an offensive odor. The working masses of Chicago—and we by no means limit this description to persons eligible to labor union membership—have little use for the Commercial Club or any of its recommendations.

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Yet it would hardly be fair or wise to judge that club in this matter by its "cent-per-cent" membership. Even if a sordid group does happen to be the more influential, a large part of the membership is not of this class. Among the members who are promoting the movement for an Ideal Chicago, are many men of genuine civic spirit.

Even if that were not so, the project should be considered upon its merits, regardless of its label; and such is the consideration we purpose giving it in a series of articles to follow this one.

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THE UNECONOMY OF CERTAIN GREAT BENEFACTIONS.

It may be that the world is growing better, as Mr. Andrew Carnegie says, and that in the practical application of the thought of brotherhood, or trusteeship,* by the very rich the struggle of the masses for existence will be turned into something of a festival; but history and philosophy seem to show that the line of human society's best interests runs counter to charity and beneficence—and ease.

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From the world's beginning man has contended, in a slowly-decreasing measure, against nature.

Her harsh laws have encompassed him, and there has been none to show mercy; but that which

*In Cooper Union, New York, at a meeting (1903) of the People's Institute, Mr. Carnegie said in the course of an address: "Whenever the rich act as trustees and provide out of their surplus wealth for the genuine permanent good of the poor, then will be solved—and not till then—the question of wealth and poverty."