

sion," as the session of Congress in December following the election has come to be known.



#### Government by the Minority.

La Follette's (Pro. Rep.) Feb. 3.—Here is one man's view of self-government. Addressing the New York lawyers, this man said with great earnestness: "We don't believe that all people are fitted for popular government. Some of us don't dare say so, but I do; and the question whether a people is fitted for popular self-government depends upon the restraint that the minority can place upon the majority to see that justice is done." That is explicit, is it not? The minority must restrain the majority; that is, the minority must rule the majority. We are all familiar with this. When this minority is made up of the nobles in purple and fine linen, we call it an aristocracy. When it is composed of the rich and powerful, we call it a plutocracy. And when judges, selected from the aristocratic and plutocratic minority, reflect in their decisions the economic views of the minority class from which they come, then we have what has come to be called a judicial oligarchy. In each case a minority restrains and rules the majority. Who is the man that thus champions a ruling minority? It is the President of the United States.



#### A Word to the—Well, to the Seattle "P.-I."

The Toronto (Ont.) Star (Ind.), Jan. 27.—The jokers of the press, says the Ottawa Citizen, are making no end of fun of Montreal's tax on bath tubs. Yet, funny as this bathtub tax is, it is not half so funny as are many of the people who laugh at it. For this tax, though it looks like a freak, is the legitimate outcome of the very system which many of these humorists support. Our whole system of taxation is on the bath tub basis. We tax not only the bath tub, but the floor, the walls, and the roof of the house in which the bath tub stands. There used to be a tax on windows. This enlightened generation smiles at the manifest lack of wisdom. What, discourage the means of admitting light and air? Encourage darkness, dirt and disease? The state should rather pay a premium to those who put in windows. Put in as many as you can, and keep them open. But we have no right to laugh at our ancestors. We tax not only the windows and the bath tubs, but every brick, board and nail in the house, every appliance for comfort, warmth, air, and cleanliness. We discourage the building of houses. We encourage the man who leaves a lot vacant, an eyesore to the neighborhood, growing thistles and burdocks. Let him build a house and surround it with a nice lawn, and down comes the assessor with a demand for more taxes. . . . We cannot afford to laugh at the tax on bath tubs.



#### The Singletax in California.

Los Angeles Tribune, Dec. 17.—When a large, representative organization like the City Club listens for the second time in a year, and with deep respect and interest, to the expounding of the Singletax theory, it may be said that the once despised political

economy of Henry George is making headway on this side of the line, as it has in Canada. Time was when a Singletaxer was merely looked on as a harmless crank. He could generally floor other disputants in debate, but the final answer to him was that George's plan might be unanswerable but was "utopian." Of such dreamers are some of the world's great movements born. The presence of Charles Frederick Adams of New York before the City Club on Saturday shows that the utopian now appeals as practical to some hard-headed men. Of itself this meeting would not have been very significant. But it was a part of a series of events whose meaning will not be overlooked by any student of affairs. At the recent meeting of the assessors of California counties in San Francisco, the Singletax was discussed with deep interest, and Assessor Dodge of the Bay city was openly in favor of "taxing land values only, exempting improvements." At the recent convention of the League of California Municipalities at Santa Barbara, Mayor J. Stitt Wilson of Berkeley advocated "an assessment regulated by the unearned increment of site values." His address was followed by a unanimous resolution favoring home rule in taxation, so that any community could adopt the Singletax or whatever else seemed best. . . . Seven Canadian cities are now under the modified single tax, and there can be no doubt that the seed is germinating all down the Pacific coast.



#### The Singletax in Canada.

The (Ottawa, Ont.) Citizen (Conservative daily), Jan. 20.—Not satisfied with a system under which the concentration of municipal taxes upon land values is left to the option of the municipalities themselves, the legislature of Alberta proposes to make this reform mandatory throughout the Province, the new system to come into effect seven years from this time. This is mainly the result of the trial of the Singletax in Edmonton, the capital and chief city of Alberta. . . . When Alberta, after successful local experiment decides to take the further step of establishing the Singletax for the whole Province, it is not easy to understand why Ontario should be condemned to a continuance of the present outworn system. It is well enough, perhaps, to let these go-ahead people of the west lead us in the race for improved municipal government, but surely it is not reasonable to allow them to distance us altogether.



The Christian Science Monitor (religious), Jan. 24.—Edmonton has been experimenting along Singletax lines for some time past, and apparently to its entire satisfaction. Like Victoria, Vancouver and other western Canadian cities, however, the system has been somewhat handicapped by the Provincial laws. The Singletaxers have had to make some sacrifices in many instances in order to prove the worth of the principle they advocate. But in Alberta now there is a strong movement toward bringing the legislature around to the point of making the Singletax system general rather than local. The success achieved by the municipality of Edmonton has had much to do with this. The fixing of taxes, the concentration of taxation on land alone has worked out

so well that thousands of new converts have been won over to the Henry George theory recently.

## RELATED THINGS

### CONTRIBUTIONS AND REPRINT

#### THE UNINVITED GUEST.

For The Public.

("Washington, D. C., Feb. 2.—[Special.]—The \$30,000 dinner and reception given by Mr. and Mrs. Edward McLean in the old Thomas F. Walsh mansion, in Massachusetts avenue tonight was one of the most elaborate social functions Washington has seen in many seasons. With the palatial rooms of the house decorated with 4000 lilies brought from England at a cost of \$8000, with two stars from the Metropolitan Opera company to furnish entertainment, and with Mrs. McLean wearing, for the first time, the famous \$180,000 Hope diamond, the guests were astonished at the lavishness. Mr. McLean is the son of John R. McLean, the newspaper proprietor and financier, who is many times a millionaire. Mr. McLean's wife is the daughter of the late Thomas F. Walsh, multimillionaire mine owner. . . . Mrs. McLean wore a gown of white satin with overdress of silver net, gracefully draped, and a broad border of white roses about the satin skirt. Her only jewels were two diamonds of world wide fame, the precious Hope stone being arranged tastefully in her hair, just over her forehead, and a still larger one suspended from a platinum chain about her neck."—The Chicago Tribune, Feb. 3, 1912.)



I fancied, while the feast was at its height,  
To sudden silence fell the laugh and jest;—  
The feasters saw before them, robed in light,  
The Son of Man—an uninvited guest.  
He moved among them to a vacant place,  
Slowly and thoughtfully, with downcast head;  
Then gazing full upon them for a space  
In mournful wonderment, He spake and said:

"Are ye My followers, who renounce Me thus,  
Who flaunt this loud denial of My word,—  
Who sumptuously fare, while Lazarus  
Pleads at your gate for succor, all unheard?  
Above your feasting hear ye not the cry  
Of those, My children, who are sick for bread?  
Me do ye starve, and Me do ye deny,  
While yet the least of these is left unfed.

"Fair are your lilies from across the seas,  
Purchased to lend their beauty for a night;  
But there are lilies precious more than these,  
Nearer at hand, and fairer in My sight,—  
Frail human lilies of young maidenhood,  
Trampled beneath the careless feet of men,  
Which with your squandered treasure, if ye would,  
Ye could lift up and make to bloom again.

"Sweet is the costly music at your feast;  
But sweeter in My ear would be the song  
That all might sing, from greatest to the least,  
If man would end the sway of Greed and Wrong:  
The song of happy labor through the land,—  
Labor that travails now to earn what ye  
And others like ye spend with heedless hand  
To feed your pride, your ravenous vanity.

"Bright is the jewel fastened in your hair,  
And radiant is the jewel on your breast;  
But gems of greater price, more strangely rare,  
Not to be purchased, would become ye best:  
The jewels that I set upon the brow  
Of those who from My mandates never turn,—  
The pearls of Justice and of Truth, which now  
Ye spurn and mock, as Me ye mock and spurn."

WALDO R. BROWNE.



#### THE DAWN OF OPTIMISM.

For The Public.

As a very small boy, I distinctly remember that stories of discovery and invention made a deep impression on my childish mind; and I shall never forget going one day to my mother and saying:

"Oh, dear, I wish I had been born before everything was discovered and invented. Now, there is nothing left for me to do."

Brooding over it, and wondering why it should be so, my boyish soul felt deeply the tragedy of being born into an uneventful age. Picture then my joy when, in the course of my later studies, it slowly dawned upon me that the age in which I lived was, after all, an age of unparalleled activity. I saw the much vaunted discoveries and inventions of by-gone days in their true proportions. They no longer pre-empted the whole world,—present and future, as well as past; but freed from romance, the successive steps in human achievement, from the use of fire to the harnessing of electricity, ranged themselves in the form of a foundation upon which the structure of civilization is building. The discoveries and inventions of the past need not, and would not prevent me from achieving in the present—nay, they might make a resting-place, if I could but find it, for my feet; they might hold up my hands; and place within my grasp the keen tools with which I should do my work.

The school boy, passing from an attitude of contemplation and wonder before the things of the past, into an attitude of active recognition of the necessities of the present, experiences the evolutionary development of the race. The savage, Sir Henry Maine tells us, lives in a state of abject fear, bound hand and foot by the sayings and doings of his ancestors and blinded by the terrors of nature. The Lightning flashes, and the untutored mind, trembling, bows before the wrath of a jealous God; the Harvest fails, and the savage humbly submits to the vengeance of an incensed deity; Pestilence destroys the people, and the primitive man sees, in this catastrophe, a punishment inflicted on him for his failure to propitiate an exacting spirit—in these and a thousand other ways uncivilized peoples accept the phenomena in which Nature displays her power, as the expressed will of an omnipotent being. One course alone is open to them—they must bow down before the unknown,