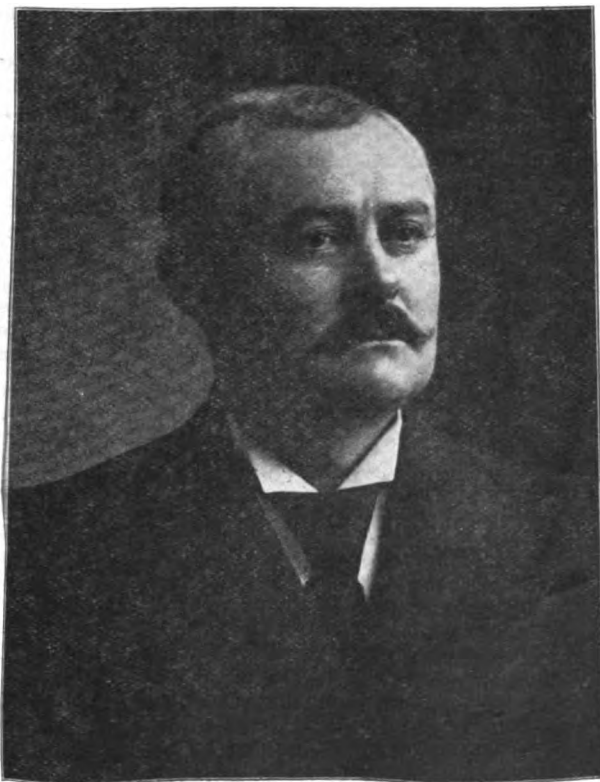


In the United States today it is being realized that for any beef trust, or other food combination, to come between the soil and the consumer is perilous to the life of the Republic. As never before, Americans are realizing the real relation of life to the land and the absolute necessity of having free 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.

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**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.

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## BOOKS

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### 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

Mayor is cordially acknowledged and their assistance invoked in behalf of the author's method of making Toledo clean. He describes his method as in the line of "the movement toward democracy, toward that condition in which the ideals of America, and indeed the ideals of lovers of humanity in all ages, shall be realized."

Vice and crime are spoken of as being deplored by all, but "you propose to abolish them by the use of force," says Mayor Whitlock, whereas "in my philosophy they can never be abolished until we ascertain the causes of them and then remove those causes." And the cause as he sees it is "involuntary poverty and its direct and indirect effects." Therefore, he declares that "our duty is to make involuntary poverty impossible;" and that "to do this we must do away with monopoly and with privilege."

Referring specifically to laws against prostitution, Mayor Whitlock asserts that they are "as well enforced in Toledo as in any large city," but that "of course this does not cure the evil." As to "street walking," for instance, he believes that under his orders Toledo is free from it. But he adds:

Do you know that when I said that this had been done by my orders I did not experience any sense of personal elation or satisfaction? . . . Having been driven from the streets, where are these women to go? Are they to be driven out of town? That would be only to transfer the problem to some other locality. They cannot be driven into the river, or put to death, at least any faster than society already drives them into the river or to death. Who will take them? At whose door will they knock for shelter? At whose establishment shall they apply for employment? What are they to do? I'll tell you; they can go either to the river or to the brothel.

In either case has the situation been improved? If they select the brothel, their own moral condition certainly has not been advanced, and I doubt much if the general tone of society has been raised. About the only advantage gained is that the calm breasts of the good men who walk the streets are to be no longer agitated, and a visible temptation has been removed from the young. . . . But the condition of these women is to me so abject, so pitiable and so sad that I have no relish in such work.

Somehow the sins of others, the mistakes and the failures of others, cannot excite in me that moral indignation which exists in the breasts of some, nor can it in me be artificially provided by an affectation of that impersonal precision, which as it is supposed, should replace in an official all human feeling. . . .

As the saying is and as the general belief seems to be—each with reference to himself at any rate—they "have to live." How are they to live in our civilization unless they can get money? And how are they to get money unless they can get a job? And what job is open to them other than the one they have? . . .

Until the dawning of a better day in which there shall be equal opportunity for men and women, equal opportunity to find employment and to earn money and to keep what they make, just so long will this class of poor creatures exist in our communities.

Referring then to another aspect of the same problem, this Mayor who has been hounded by the "unco-guid" whenever the beneficiaries of privilege in Toledo have desired "to divert attention from themselves and their large immoralities"—this Mayor who feels for his fellow mortals and thinks of their perplexities as well as his own, asks his virtuous visitors to consider "just where the money goes" which women of ill repute "make at such dreadful sacrifice of body and of soul," and to reflect that—

there are gentlemen who are respected and count themselves among the good and eminent of the town, who own the property where these poor creatures dwell. . . .

We have had in this town quite recently an example of the very practical manner in which economic changes may affect what are called moral conditions. The board of assessors of real property the other day raised the valuation of realty in that portion of the city called the tenderloin; that is, the board wisely assessed it according to its earning power. We all know the sinister implications of the phrase "earning power" in this relation; we all know what it connotes; we all know its vast implications. And no action taken by the police or by the criminal courts could have the influence for good that this blow struck at the root will have; this very practical method of rendering vice unprofitable, not to its immediate practitioners, for they suffer now from it, but to the ultimate recipients of its profits, those higher up in society, to whom all this vice ministers and whom it supports.

I do not wish, however to be understood as blaming particularly those who rent places for this purpose. I should be disposed to blame them more, if I blamed them at all, for their public protestation than for their participation in the business, for they, too, are but the impotent victims of our social system; they can be released from its difficulties, from its pains and from its insidious influences for evil only when all men are released from it. This social system, with privileges for the few and proscription for the many, creates these conditions and these types, and we cannot get rid of either, no matter what we do, so long as we continue to produce them.

Gambling is another of the vices which Mayor Whitlock discusses in this essay. The forms of gambling to which his visitors objected, he says are now suppressed in Toledo, as he believes, but those forms, he adds, are—

but one expression and it is in a sense, bad though it be, a minor expression, a somewhat feeble note of that larger spirit of speculation which animates so many in society. This spirit leads a certain few to imagine that government is made for them and their personal interest and that it should give them the privilege to exploit the labor of the many, to take from them what they produce. It expresses itself in speculative operations in stocks and bonds and in grain and produce, just as it expresses itself in the gambling that goes on in clubs, in private homes, at the whist table, at the poker table and on the stock exchange. All of these forms of gambling are as abhorrent to me as they are to you, and I am

trying as best I can to do away with them all by seeing to it that the law shall cease giving privileges to the few in the way of franchises for street railways, gas companies, electric light companies, exorbitant tariffs, exemptions and the like. These processes represent gambling on an immense and sinister scale, and are far more dangerous than any other kind.

To Sunday laws also a careful and extended consideration is given—one that is intensely interesting whether as literature, history, or law, for it is an excellent example of all.

Nor is there anywhere in all this little book any evidence of a resentful spirit. Mayor Whitlock might be excused some indulgence of that kind with reference to the pharisaical attitude which business-bolstered churches in Toledo have held toward him and his predecessor, "Golden Rule" Jones; but he speaks true when in closing his essay he says:

I have written in all kindness and in all sincerity. I respect your views and I sympathize with your aims, for I know that you have no desire other than to make a city and a world better for men to dwell in. I have tried to make it clear that I desire this no less than you, and according to the light that has been given me, I have tried to discharge my duties, so that this good purpose may be advanced.

The appeal the author then makes rings out clear and strong. It is a true lesson in religion and in politics, and one which it were well if it could be taken to heart not only in the Federation of Churches in Toledo but wherever else men profess religion or practice politics or business:

Religion teaches that all men are the children of one common all-loving Father, and are therefore brothers. Our nation has proclaimed to humanity in its fundamental law that all men are equal. And, as I have looked out upon the world, and witnessed the spectacle of misery, heard the long sad litany of human woe, I have seemed to see that it was all because we had lost faith in these precepts; that we were living lives, administering government, and all that, in a manner that traversed the claim of human brotherhood and denied flatly the proposition of human equality. Looking more deeply, I have seen that our governments have abandoned the principle that all men are endowed with equal rights, and have adopted the theory that some are entitled to more rights than others, and that accordingly a few are to be selected and favored by privileges, and that all others are to be proscribed and compelled to toil and to give the proceeds of their toil to the few privileged ones.

As a result of all this, there have been idleness and viciousness and crime in the privileged, and those who have been proscribed and denied equal rights have been driven to poverty, and hunger, and despair; and thence have come, naturally, logically, inevitably, vice and crime in them and their children.

This condition is a blasphemous denial of religion; it is treason against our theory of government. And it has seemed to me that there was no other thing for me to do than to try, by the use of

such poor powers and such small talents as I may possess, to aid and advance that cause which seeks to do away with privilege in the land, and to bring about equality and brotherhood. This is the oldest, as it is ever the newest, cause in the world.

Those who have enlisted in it, even the most obscure of them, have found that it demands sacrifice, and yet those sacrifices or any sacrifices are immeasurably outweighed by the consolations that come with the mere effort to serve humanity. They find, indeed, a greater solace and a greater satisfaction than any of which they had ever dreamed. Life has a new meaning, existence a nobler aim, for in this old cause men come into better and more beautiful relations with their fellow men, especially with those who are suffering and sinning in darkness and misery, and they can look forward with hope to that day when conditions will permit all men to live equal and brotherly and beautiful lives.

In this cause, the one for which all the sacrifices of the past have been made, the one in which all the long line of prophets and martyrs and poets have enlisted, the one in which the hope of the future rests, men learn a new philosophy.

In that philosophy, all crime, all evil, all sin, are as abhorrent on Monday, or on any other day of the week, as on Sunday. They are abhorrent by whomsoever committed, whether rich or poor, high or low. Drunkenness, be it in a squalid or in a luxurious environment, is abhorrent to it. The prostitution of a man who sells his talents as a lawyer, or preacher, or editor, or cartoonist, or speaker, to a cause in which privately he says he does not believe is found to be not only as bad as, but even worse than, that form which drives a girl into the street. Gambling remains gambling whether in a low den or a drawing room, a swell club or a stock exchange, whether on a large or small scale, whether it be for pennies or for street car franchises. In that philosophy, it is as great an offense to steal a railroad as it is to steal a ride, as great a crime to appropriate a coal mine as it is to pick up coal along the tracks. In that philosophy public property is as sacred as private property.

And those committed to that philosophy are trying to put an end to these things, not by denouncing others who do them, but by trying to live lives that have no place for them, and by doing their utmost in every relation of life to stop them, and by doing away with the thing which very clearly is the cause of them, that is Privilege.

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## BOOKS RECEIVED

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—The American Anti-Vivisection Society. Twenty-seventh Annual Report, 1909. Published at 36 S. 18th St., Philadelphia, Pa., 1910.

—A Preliminary Report on the Mineral Resources of Georgia. Bulletin No. 23, Geological Survey of Georgia. By S. W. McCallie, State Geologist. Printed by Chas. P. Byrd, Atlanta, Ga., 1910.

—Twentieth Biennial Report of the Illinois Board of State Commissioners of Public Charities. Being a Statistical Record of the Public Charity Service for July 1, 1906 to June 30, 1908, with Recommendations.