

for pushing the campaign for the complete enfranchisement of all citizens. The political slave pens—and districts and wards are nothing less—which give us government by a majority of a plurality, must be replaced by general tickets with proportional representation. The primary should be done away with entirely, and nominations made by petition. And the ballot should be short. By electing fewer officials, using preferential voting, the voter will be able to exercise better judgment in choosing his representatives, the sense of responsibility will be greater, and his power more effective. This will not bring the millenium. It will not make stupid voters wise, nor bigoted citizens board-minded, but it will give the people what a majority of the people desire.

S. C.



### THE MODERN GOSPEL.

Agès ago a Jewish carpenter preached the Fatherhood of God, the equal Brotherhood of Men, to laborers and fishermen; said if we would but do Justice and practice right living we need no more worry about food and raiment than do bird or beast or flower, and taught His disciples to pray for the coming of the Kingdom of Heaven on earth. "The common people heard Him gladly," but Privilege shook with fear, and priests and rulers crucified Him between thieves. Yet His Gospel of Deliverance, spread by fugitives and slaves, roused and revolutionized the world. Then Privilege rallied, prostituted His preaching of Justice into a shield for injustice, and in His name consecrated inequality.

But yesterday another Jew, Joseph Fels, with heart of fire and tongue of flame, sought to teach Christianity to Christians, strove to rouse a sluggish world to realize that the wrongs which enslave women and rob even children, are rooted in land monopoly, and that the sole remedy is that which was indicated by Henry George. His dynamic energy was first felt here and in England; then stirred all Europe, and now Asia, Africa, and the isles have been roused. Now all the world mourns his death and in every city are those who realize they have lost a friend and brother in this Lion of the tribe of Judah who let light into dark places, shook vested wrongs on their thrones, and brought nearer the day Whittier foretold when will

"Earth own at last, untrod  
By sect or class or clan,  
The Fatherhood of God,  
The Brotherhood of Man."

WILL ATKINSON.

### WHY IS TAMMANY?

The lesson of the Sulzer incident is neither the wickedness of Tammany Hall nor the weakness of even illustrious men. It is, rather, the unrighteousness, the sociologic crime, of the unholy alliance between Big Business—as with more or less consistent significance we use the term—and the trade of office-getting.

The vice and the power of Tammany Hall have been so widely known and so long established that nothing can add to its disrepute or increase our appreciation of its vicious potency. The rising waves of civic morals and intelligence have lapped the ground of respectability from beneath it until nothing could further shrink the base upon which its apologists must stand. Nothing is needed, nor has there been these fifty years, to lessen the esteem in which it is held by right thinking men and women or to spread the knowledge of its infamy.

Many men of undoubted eminence, undoubted recitude and undoubted abilities, have endeavored to rectify and purify Tammany Hall from within, but the leaven is never sufficient for the loaf. It is beyond leavening. It is beyond curing for the reason that Tammany Hall itself is not the disease; it is only the manifestation of the disease. It is merely the obvious, festering sore.

Upon the other hand, history is replete with the instances of really great and good men who have gone wrong when in positions of public trust.

It is not the great and good men as individuals, as personalities, who will save society. To establish "Thy will on Earth as it is in Heaven," we must ever go back to the God in man. We must revert to the "Heaven" that "is within you." We must recognize, utilize and obey—not as individuals, but as men comprising society—the fundamental, natural laws laid down for social guidance, social order and social justice.

Just as the ordinary, or even less than ordinary, average man, mayhap overburdened with personal shortcomings, may see this great truth, so the personally great, illustrious and virtuous man in power may utterly fail to see it. But it is there, none the less.

Suppose that society's laws were fewer and simpler and the powers of legislators infinitely curtailed. Suppose that the simpler laws rested upon those basic, economic principles of justice which deny to any man the privilege of receiving more than he renders some acceptable form of service for. Suppose that men could not secure by legislative enactment or executive decree any of the special privileges, under special laws, by which