

cost of street improvements to be assessed against abutting property.

—Municipal journals are published by the following cities: Atlantic City, Boston, Burlington, Cedar Rapids (Ia.), Centralia, Chehalis, Chicago, Decatur (Ill.), Guthrie (Okla.), Hoquiam, Jackson (Miss.), Colorado Springs, Memphis, Missoula, New York City, North Yakima, Ogden, Oklahoma City, Omaha, San Francisco, Sioux City, Spokane (health leaf), Tacoma, Walla Walla.

PRESS OPINIONS

Needs Deliverance from His Friends.

Wilson Gardner in Cincinnati Post, June 27.—Of course, anybody who knows Col. Roosevelt knew he would stand by his friend, George W. Perkins. Standing by his bad friends is T. R.'s long suit. He has been doing that for years. All the worst political consequences he has ever suffered have come from standing by his unwisely selected friends—or friends who have selected him. There, for instance, was the Hon. Leslie M. Shaw, whom T. R. selected as Secretary of the Treasury, resurrecting him from a political graveyard in Iowa. Shaw went out of office writing a book to discredit the man who put him into his Cabinet. But, of course, T. R. never did anything but stand by his friend Shaw. He stood by Mellen, who was trying to work him on the New Haven, as he subsequently admitted under oath in the recent investigation. He stood by Harriman, who, like other kings of high finance, tried to work a political pull for his selfish financial ends. He stood by Root, who later managed the rigged convention in Chicago. He stood by Taft and made him President. He stood by Paul Morton, whom he selected to assist in wiping out railroad rebates, though Morton was discovered to have been the greatest of all rebate takers. He stood by Gary and the Morgan crowd after they had loaded the responsibility on Roosevelt for the merger of the Tennessee Coal & Iron with the rest of the steel trust properties. He stood by Lodge—his friend "Cabot"—who had lived four years under the political sheltering wing of the Taft administration, but who was willing to have T. R. come up and campaign for him after his return from Africa. Of course he would stand by George Perkins. He would stand by him if it were demonstrated by all the theorems in the books of logic that Perkins alone was responsible for the oppressive labor system as it exists in the steel trust and all other trusts in existence. Perkins has been his friend, and T. R. stands by his friends—particularly his rotten friends.



Value of Forest Conservation.

Milwaukee Journal, June 30.—Forestry is a practical science. It is a profitable undertaking. For instance, a public forest near Zurich, Switzerland, . . . has for years yielded a net annual profit of \$12 per acre. State forests in Germany give net profits as high as \$11 per acre every year.

Wisconsin has been paying an average of less than \$3.50 an acre for the lands which have been

acquired for forestry purposes. Upon this land, now that it is protected against fire, pine trees in countless numbers are growing naturally, but to insure the utmost use pine seedlings are being planted. It will, of course, take years for the seedlings of today to become trees of marketable size, but there will be a steadily increasing income from this source. State forestry is an investment whose profits, to judge from the experience of other countries, are certain to exceed greatly the cost of the land and any loss on account of taxes, and in addition, it will furnish raw material for the State's wood-using industries, which already import more than half of the lumber that they require.



Democracy and Art.

Dr. Frank Crane in New York Globe, June 8.—We are in the mewling and creeping infancy of art. Almost all of our art products are ludicrous, because we have no conception of the value of beauty to life. As a people we do not want beautiful things. What we want is to get more things to eat, to wear, and to display. So our cities are ugly, our houses are depressing, our furniture is vulgar, and our clothes are wholly without taste. This age is probably the ugliest in history. The reason of this is that art is under the baneful patronage of wealth. The so-called art treasures of New York, Chicago or Boston are in museums, or in the houses of the rich. These cities are themselves hideous, without artistic unity. There can be no real art until the people want it, until the whole community feels the hunger for the beautiful. A democracy that wants to be rich can never be artistic. A democracy that has such a system of wealth distribution that its common profits go to a few successful persons, to whom beauty means luxury, will remain forever ugly. We shall have real art only when the homes of the poor are built with as much taste as those of the rich; when the business street of a town is planned with a view to picturesqueness and charm even as a millionaire's suburban residence; when we want to work under conditions of beauty, as well as to house our families in charming environment; when we will not tolerate a South Clark street in Chicago nor an East Side human rabbit warren in New York; when each city shall have a unified plan and allow the erection of no building that is not harmonious; when we realize that beautiful things cannot be owned, but are in the nature of the case public; when we realize that ugly office buildings, streets and houses make ugly souls; when we resolve that every inch of the city shall be beautiful; when cheap houses, furniture and pictures are made as beautiful in their way as the expensive, and money ceases to mean beauty; when art becomes democratic for all, when the people learn good taste, when the multitudes shall demand beauty, and when public opinion shall ridicule and banish ugliness everywhere; when we shall cease stuffing museums with art objects, and shall apply the money to making our whole environment beautiful; and when art is no more to be the fad of the few, and the people really care. So long as art is a time-server of plutocracy it must remain sterile and vulgar. The new Renaissance will come when art is set free from

subserviency, and begins to build the city, decorate the streets, adorn the public buildings, and beautify the homes of the people.



"Law and Order" Versus Justice.

Everyman (Los Angeles), April-May.—Unless a powerful wave of public opinion reaches San Antonio and subdues the ferocity of its property-mad citizens, at least Cline and Rangel, and perhaps half a dozen others, will be hanged on Texas gibbets. . . . They are being tried for "conspiracy to murder" on a pretext so flimsy that even a San Diego mob of business-men-vigilantes would blush to stand for it. . . . This is their "crime": Last September they set out to cross the line and join their brothers in Mexico fighting to regain their homes from American exploiters. Having violated no federal or Texas statute they could not "legally" be estopped, but secretly they were dogged by the sheriff's men (?), who suddenly opened fire on them from ambush, killing one of them, Silvestre Lomas, by a bullet in the back of the head—and all this without notice, with no demand for surrender in "the name of the law" and without "authority" of legal process. The Rangel and Cline party showed fight, turned on the "officers of the law!"—crime of all crimes!! Could they have done otherwise without insult to the women who bore them? And they captured two of the "officers of the law"—Eugene Buck, sheriff of Dimmit county, and his deputy, Candelario Ortiz. The others fled. Being men, instead of "officers of the law," they didn't handcuff their prisoners, or tie them, but placed them under guard and proceeded toward the Mexican border. Ortiz loitered behind, until seeing a possible chance to escape he tried to seize the gun of his guard, Jose Guerra. A tussle ensued in which Ortiz was slain. Crime No. 2, an "officer of the law" killed. The march toward Mexico was continued until the following day when more "officers of the law" appeared to demand the surrender of Sheriff Buck. As he was neither useful nor ornamental to the rebel sympathizers they gladly released him upon the signing of a written agreement by Jesse J. Campbell, spokesman of the "law and order" party, that in return for the sheriff the party would be allowed to proceed to Mexico without further molestation of the "law." What the law cares for honor, decency, or its written promise was shown that night when a large party of "law and order" men crept upon the sleeping travelers and wakened them with a volley of lead. One of the "law and order" bullets mortally wounded Juan Rincon, Jr., and two other "law and order" bullets seriously wounded Jose Cisneros and Leonard Vasquez. The rest of the party were taken prisoners. Rincon lay on the sand gasping in death throes and begging water. "Law and Order" mocked him and marched off with its prisoners. Into the town of Carrizo Springs they were taken with chains on their hands and feet and bound to one another by heavy chains round their necks. Here "law and order" tried to lynch them, but the "officers of the law" managed to save them for a slower torture. Four have been "tried" and sentenced to long terms in prison, and the program of "the law" is that at

least Rangel and Cline, the leaders, shall be "tried" and hanged. Thus, we see, dear children, what a noble thing is law and order and how the law and the courts and their hired thugs should always be revered and meekly obeyed.



Sounds Like Singletax.

Appeal to Reason, June 20.—Under the system of private ownership of land in America more than half the people rent either the farm or the city property they use. Ownership therefore does not conduce to use, strange as that may sound. The reason is found in the fact that less than a fourth of the land of America is used, while less than half the people have a chance to use what is used, except on the basis of paying tribute to others for the privilege. In a majority of cases the farmer is holding out from use as much land as he is actually using. The ownership of land therefore does not give incentive for the use of it. Suppose, on the other hand, that the Socialist idea of land-holding prevailed. The land that was held by the whole people would all be used for the benefit of the whole people. The land that was privately held would all be used, for the reason that it would not pay a man to pay taxes on land he did not use and could never realize on either as an investment or in renting. That land which was abandoned because of its not paying to hold it idle would at once be available for use by others, either in private or public capacity. The result would be that then any man could have access to the land without having first to pay for it, and without having to rent it and pay tribute to another, before he was enabled to do so. Now that the frontier is closed, the only possible way of making land available for all is through the Socialist plan.



Modern Civilization.

Mildred Bain in The Conservator (Philadelphia), May.—The state is a cold-blooded murderer. It helps to create the criminal. It looks on indifferent while tenements and poverty and prostitution and industrial slavery turn out their millions of moral and physical deficients. But when one of these maimed creatures breaks a law its indifference vanishes like magic. It arrests him and throws him into jail. It has absolutely no mercy. It even believes him guilty before he is tried. It puts on a black cap and whines: "May God have mercy on your soul." God's shoulders are broad. Let him take the responsibility. . . . The state pretends it wants more children born. It pensions its mothers. It entreats its citizens not to allow the birth rate to fall. All the while it allows children to be stunted and dwarfed and killed in factories. It is righteously indignant with the unfortunate girl who brings a baby into the world without its legal say so. It undertakes to tell nature which kind of babies are all right and which kind are all wrong. It even goes so far as to hold the mother for murder when, terrified of its wrath, she has been forced to make way with her child. . . . Yes, "may God have mercy on our souls." For we don't know what it is to have mercy on each other's.