

and even his great-grandfather who had made an engrossed copy of all the commandments, violated it on occasion. The question for the American conscience is not whether our nation has in its history always been true to the principle of self-government, but whether the principle itself is right.

At the 250th anniversary of the execution of King Charles I., celebrated on the 30th by divine right leagues in England, a floral shield from Americans was conspicuous among the tributes. This American tribute to royalty bore the following peculiarly American legend: "America Remembers Her Martyred King." It is not long since such a performance would have been shocking to American sentiment; but our "rulers" have so far receded from our political ideals within the past nine months that it would not be unreasonable to suspect that this tribute emanated from the precincts of the white house itself.

The editor of *Cubano Libre* may be "incapable of self-government," but he has a knowledge of industrial conditions in this country that the average American voter does not possess. "We do not want anyone to invest capital in Cuba except the natives," says this Cuban savage. "America is proof of what monopolists can do in ruining a country." When the American workman learns enough to echo the words of this Cuban journalist we shall see the passing of the "trust."

In criticizing the work of Mrs. Eddy, the founder of the Christian Science philosophy, a St. Louis professor—Prof. J. M. Dixon, of Washington University—whose article appeared in a recent number of *The Independent*, says of her:

The writer has evidently never passed through the education—so thoroughly wholesome, so vitally requisite, and yet, to sentimental minds, so hard and unpleasant—which makes an author examine, criticize, and define his terms before using them.

It is fortunate for the university professors of "economics," that they are

not expected to pass through this "thoroughly wholesome" and "vitally requisite" education. Yet it would do them good.

The disciples of Henry George in Boston have adopted a unique method of propagating the doctrines of their apostle. They proceed upon the theory that the most efficient work can be accomplished by converting leaders of opinion, leaving to them the task of converting their followers. Pursuant to this theory, the Massachusetts Single Tax League, the president of which is William Lloyd Garrison, a son of the old abolitionist, gives three or four banquets in the course of each year, to which representative men in special fields of thought and work are invited. The latest of these banquets took place on the 17th of last month, when some 200 people attended. The guests were representatives of the various charitable and philanthropic organizations of the state. Father Huntington, the Episcopal priest and a son of the distinguished Bishop Huntington, of Central New York, delivered the address. At the conclusion of the address, short speeches on both sides of the subject were made, and questions asked and answered. Father Huntington's leading point was that the single tax contemplates the adjustment of social conditions to divine law. Among the men who have expounded George's doctrines for the Massachusetts Single Tax league on these occasions, besides Father Huntington, are ex-Congressman Tom L. Johnson, of Ohio, Thomas G. Shearman, of New York, the Rev. S. S. Craig, of Toronto, and the Rev. Charles D. Williams, dean of Trinity Cathedral, Cleveland.

A recent sale of real estate in Boston calls attention to the remarkable fact that the annual rental of the building and its total tax valuation are almost identical in amount. The building is assessed at \$30,000; its annual rental is \$29,000. What kind of building can it be that rents for as much per year as it is worth alto-

gether? This riddle is solved when we learn that the comparatively valueless building in question rests upon a site worth about \$430,000—the price at which the property, inclusive of the building, has just been sold being \$452,000. The property is known as 443 Washington street. Its area, 1,955 square feet, could be multiplied by 20 without equalling an acre of farming land. This land, therefore, not counting its improvements, sells for about \$11,000,000 an acre—the value of over 5,000 improved average Illinois farms.

Unless Gov. Roosevelt interferes, a woman will soon be legally killed by electricity in New York. It is doubtful if he will interfere; it is certain that he ought not to. If the death penalty is a proper one, there should be no distinction of sex. If not a proper one, its infliction upon a woman may awaken a dormant public sentiment against it. At any rate it is not one of the functions of an executive to determine whether a penalty is proper or not. It is his function to execute the law as he finds it.

Delegates from farmers' organizations in Illinois are arranging to organize a farmers' party. A declaration of principles has been adopted which explains the motives and purposes of the new party. After declaring that all men are created equal, and asserting that "the rule of minority classes is contrary to the spirit of our institutions and destructive to our rights," this declaration announces that the only free and just government "is that in which the law making bodies are composed of direct representatives from such industries or occupations as have a majority of the votes in the congressional and legislative districts." Inasmuch, therefore, as agriculture is the chief industry of the United States, the new party proposes to unite the farmers of the country for the purpose of sending representatives of their industrial class to congress and the legislatures. The obvious objection to such a party is that it proposes to thrust one class out