

—But what will be effective? What is the course marked out by nature? Surely until he makes clear responses here the professor is merely playing off glittering and very inapplicable generalities.

In the same glittering and indecisive way his article ends: "We need a fair field and no favor, for all would be competitors"—yet he has just told us that "All plans for keeping the old time competition alive are bulls against the comet—one and all."—"It will be hard to *find* it" (this fair field and no favor)—But he has already *found* it.—"In skillful appeals to the *natural force of potential competition*" (Economic argot for free *competition*?) But if we once get it *economic* life (human life?) will be free and democracy will be secure."

Thus, like nearly everything written by scholastic economists, commencing with platitude and contradiction, and ending with platitude and contradiction, Clark's "Century" article simply strengthens one's conviction that it is not an axiom of reform that God works with universities.—And now not confining our diagnosis to Professor Clark alone but including college "Economists" generally—though their hearts apparently are sound, there are few of them not affected with enlargement of head, accompanied by moral strabismus and absence of mind. And their teachings do but exemplify this warning of Socrates which though addressed to contemporary sophists is even more applicable to the sophists (school economists and moralists) of to-day—that "Men cannot teach what they do not know, cannot teach justice, or temperance, or virtue generally, without knowing what justice, or temperance, or virtue, is."



### RESPECTABLE AND PIOUS GAMBLERS.

Lest however, we seem to strain at gnats and swallow camels, let us concede the fact that very many of the fortunes of respectable and pious people are really the fruit of some kind of gambling. For example, the Astors are professional gamblers. Their specialty is real estate. They bet that the price of land on Manhattan Island is going up. They hold all they have and buy all they can. They are as sure to win as the Metropolis is to grow. And as the city grows, their rake-off will be an ever increasing sum. Moreover, the citizen of New York must play that Astor game. The law of the land compels him to. Unless he belongs to the 10 per cent who divide the Astors the ownership of that Island, he must play the game as a perpetual loser.

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duction and exchange. Arts that now have reached (to him) superhuman perfection without removing poverty or mitigating the tension of life. In New York City, Professor Clark has ever before his eyes, but never before his mind, land that just as its productive power has increased: just as exchanges can be made upon it with greater economy and in greater volume, gives to its owners—not as laborers—but merely as owners, a constantly increasing share of the produce; so that its selling value has risen to millions an acre. His mind will not note that surface trolleys, followed by overhead and underground trolleys, do not mitigate congestion but on the contrary—by a consequent growth of land values—intensify it; send buildings up thirty stories high; close open spaces and play-grounds; cramp everybody for room; struggling dealers and manufacturers as well as families squeezed one above another into tenements, flats, apartments. While the most unnatural conditions of idle wastefulness at one extreme, and laborious want at the other, seem to him no doubt like commendable dispensations of the Divine.

Among the social wonders of our times that shall astound our descendants will be the fact that twenty-five years after "Progress and Poverty" our great universities utterly failed to see, what is the clearest of truths, that "Rent" is naturally and justly *The Communal Fund*; and that when privately appropriated tends to sweep up a lion's share of the just earnings of both labor and of capital; continued to teach that private property in *land* and property in things produced by labor (that is property in *Wealth*) rest on the same moral basis. And that such dead men as now occupy our Politic-Economic and Sociologic chairs should have been held in esteem.