

production and the demand for labor, and make unnecessary all strikes and lockouts.

No one could afford to pay as high a tax on a vacant lot as is paid on an improved one and the owner would build on it or abandon it to some one who would build. Houses would be more plentiful and rents in consequence lower. The congested tenement houses, the hotbeds of crime and disease, would be relieved. Thus as a moral and sanitary measure, the Single Tax is worth consideration by the student of social conditions.

The only cost of land anywhere would be the economic rent paid by the occupier, and no one could complain of that, for he would get the benefit of its location, and the tax or rent he would pay would be paid to himself in a sense, for he would get the good of it in paved streets, lighting, water, sewerage, fire and police protection. The police expense would be reduced, for crime, the result of poverty and the fear of poverty, would be diminished.

The economic effect of the Single Tax is so far reaching that it cannot be adequately summed up in a brief statement like this one, but one fact corroborating may be cited in the theory that the very wealthy get their wealth through special privileges, the greatest of these being the privileged monopoly of land values, which the Single Tax would destroy.

Marshal Field died with an estimated estate of \$100,000,000. He bought cheap lots in Chicago just after the fire and held on to them till the population of two million people added each \$4 per acre to some of his land. His store covers $3\frac{1}{4}$ acres of land now worth \$26,000,000 exclusive of the building. The annual rent of the land on which his store stands in the heart of the city, at 5 per cent on its value, would be \$1,300,000, which may be saved and added to the capital, while some of his competitors must *pay* out the same proportionate amounts, giving him that much advantage over them. It was not legitimate trading or operation of capital that made him so rich, but the monopoly of land. Had it not been for this monopoly, he would not have died worth these millions. The same is true of nine tenths of all great fortunes.

Study the Single Tax, and learn all about this great moral movement with a fiscal name.

SLUM STUDIES,

By JUDSON GRESELL.

A city slum is a product of an imperfect civilization. Wherever there is a large city there will be found a congested population and a city slum.

Detroit has her slum as well as New York, London, Chicago, Paris, Berlin, Boston and other commercial centers of the world. These slums present a somber background to the wealth and luxury of our holders of special privileges, our divine-right rulers, our manipulators of stock in railroad corporations,

our crafty and cunning exploiters who from one cause or another are enabled to reap where they have not sown.

The word "slum" is a contraction of the word "asylum." The Century dictionary defines a slum as a "dirty back street of a city, especially such a street as is inhabited by a squalid and criminal population; a low and dangerous neighborhood." This fits sufficiently for present purposes, though I do not think slum districts are particularly criminal localities.

Toward its slums the misery and degradation of a city gravitate. There will be found the poorest class, the least ambitious class, the most ignorant class. A slum keeps as close as possible to the center of activity and population. Sometimes there are several slum centers in one city, just as there will often be several commercial centers. It is so in London, where I visited the slums of Whitechapel and Westminster. It is so in Chicago, in one of the slum districts of which city I lived for several months. It is so in New York city, with its celebrated and notorious Five Points, now rejuvenated and improved, through which 40 years ago and over I passed daily in going to and returning from work. It is so with Amsterdam, Manchester, Birmingham, Glasgow and Paris, all of whose slums I recently visited, sometimes with and sometimes without a guide. It is so also in Detroit.

Slum conditions resolve themselves into old and unwholesome houses; bad plumbing or no plumbing; filthy alleys and passageways; dirt; houses crowded close together and occupying all the lot space, resulting in dark and ill-ventilated rooms; absence of bathing accommodations; difficulty in procuring water; unsanitary vaults, and overcrowding. These result in impaired vitality, shiftlessness, drunkenness, a purchasable electorate, premature senility, vice, absence of civic pride, indifference to family life, and a high rate of mortality, especially of children under 5 years of age.

Poverty united with unwholesome surroundings always make a high death rate, and where there are crowded, ill-ventilated, dark and filthy rooms there will be found a nervous depression that insists on the use of stimulants, and which leads to intemperance.

There is always with us much misery as the result of ignorant misconduct. So long as this misconduct continues, the misery must continue, for it is the necessary penalty man must pay for his wrong-doing. Supporting the good-for-nothing through charity organizations is simply breeding distress and injuring society. This is the penalty exacted of society for its unscientific handling of social problems.

Greatly dissimilar in outward appearance, all slums have the same moral and economic characteristics. Whitechapel road, the center of London's slum district, is a broad and well kept avenue, lined with substantial brick two, three and four-story buildings. A car line runs through the centre of the street, and numerous omnibuses also make good use of this highway. The side streets and courts are also cleanly looking, but the overcrowding is almost beyond belief, just as is the overcrowding in Detroit's slum and ghetto districts. I saw more drunken women than drunken men in Whitechapel. They were

either elderly women or young girls. Billingsgate fish market, not so very far from Whitechapel, also produced its full quota of drunken women for my entertainment. In Edinburgh the drunkenness I witnessed one Saturday afternoon in a poor, if not a slum, district was so general as to almost make soberness the exception.

Amsterdam's slum district has tall buildings facing narrow streets, with foul-smelling canals in close juxtaposition. Birmingham, Manchester and Glasgow's slum centers consist of tiny buildings, usually only two stories high, facing inclosed courts, in which the front doors and the water closets are often side by side. In outward appearance the Westminster slum district, almost within a stone's throw of Westminster Abbey and King Edward's palace, is clean and comfortable, but it only needs a glance within some of the dwellings to show them almost entirely devoid of furniture, ill-lighted and without adequate sanitary arrangements. They are seventeenth and eighteenth century habitations surrounded by stately edifices, and sometimes model tenements.

The Westminster Roman Catholic cathedral, a great brick structure just completed, towers over the slum district of the borough of Westminster, and St. Paul's cathedral is both within sight and easy walking distance of the Whitechapel slum area.

Chicago's great slum district, where can be found 70,000 people to the square mile—equal to placing nearly three million people on Detroit's area—is a mixture of frame cottages, model tenement houses, old brick buildings, and great double-deck tenements occupying every inch space of the lots, where a good percentage of the rooms are ventilated by shafts, and without sunlight, and where there is usually but one closet on each floor, to accommodate half a dozen families.

"Housing conditions in Chicago are growing steadily worse," said Robert Hunter, then living in Hull House, in 1901; and Jacob Riis, well known for his efforts to ameliorate the condition of the poor, says that a commission looked in vain through the slums of the old world for something to equal in evil effect Chicago's tenement houses. There 48 per cent. of people have each about two yards square of space, while at least 800 cubic feet of space is desirable. The Illinois board of health requires 200 cubic feet of space to each sojourner in lodging houses. In these Chicago tenements the space varies from 46 to 245 cubic feet.

In the '60s I was living just off of East Broadway, New York city, and working on Center street, next to the Tombs, where at that time legal murder was common in the form of hanging. One morning I was late in getting to work, and I tried to take a short cut through the Five Points district. It was my first view of a city slum.

One picture is particularly vivid after all these years. It is that of a young woman, half clad, standing on the steps of a low groggery. She had a pitcher in her hand, and as drinking women were something new to me, fresh from the country, it seemed to me particularly degrading. A man leaning against the doorway looked sullenly at me, as if resenting my intrusion into the locality.

The streets were illpaved and dirty, and the air reeked with foul smells.

On the stoop of a house having a basement area was a woman with a baby in her arms, and while the infant was taking nourishment the mother searched its head for parasites, which, when caught, she cracked between her teeth and dropped into the area below. There were plenty of other people passing to and fro, but the woman with the pail, the man, the mother and the child I shall never forget.

Some years later, while in New Haven, Conn., I started one evening to look for the house in which Benedict Arnold had once lived. Here again I came across a slum district—decaying houses, crowded tenements, a congested population, and bad odors. It was the Five Points over again, but on a smaller scale.

Chicago's great slum is most certainly the limit of what can be found in a supposedly civilized community. It covers about 60 blocks, and is within walking distance of the area given over to wholesale and retail mercantile establishments, palatial hotels, and sky-scraping office buildings. And on the margin of this slum district are numerous great factories whose proprietors desire to be within easy reach of the cheapest labor market in the country, if not in the world.

Here in cellars and garrets, in dark and damp rooms, in dilapidated structures on the rear end of narrow lots facing foul alleys, into airless and sunless tenements covering all the lots on which they are built, creep many wretches who have seen better days and who once lived amid happier surroundings.

But there is also another view of the slums of Chicago. For, here, too, can be found those who are escaping from religious, political and industrial oppression in their native lands, and who hope, in the new world, to enjoy a freedom of conscience and economic opportunities denied them in the old.

Many a time I watched group after group of swarthy Italians and bearded Russians troop past me, all hoping for better environments than those from which they were fleeing. A few of the arrivals came in express wagons mixed up with their baggage, and of about the same color—a monotone indicative of long absence from water and soap—but this was an aristocratic way of making an entrance into the slums. Most of the arrivals carried their clothing and a few household utensils in a bundle or two. The eyes of the children were always ablaze with wonder and excitement. The women, too, were curious as to their surroundings, but the men were for the most part stolid examples of what their respective countries produced in the way of brute strength united with a low order of intelligence due to centuries of ancestral oppression.

All slum districts are overrun with children. This is not because of abhorrence of "race-suicide." It is simply the result of the absence of any feeling of individual responsibility for children. And this absence of any feeling of individual responsibility arises from the forlorn physical and mental condition of slum inhabitants. Misery breeds misery, physically, mentally and morally. Those who have any concern over the conditions under which we live hesitate to bring children into the world to be subject to the temptations

and experiences they have endured. Better bring three children to maturity than to be the parents of a dozen—the most of whom die in infancy—without the means to give them those educational and social advantages to which they are entitled.

A city slum always reminds me of the scriptural verse, "The rich and the poor meet together, the Lord is the maker of them all." There are always some people in the slums who are becoming superior to their surroundings. Especially is this true of the foreign population in this country. Starting on the lowest rung of the social ladder, many a Pole and Italian, immediately he finds steady employment at what is to him princely wages—for his wants being few, he is content to toil for a very small share of what his labor produces—begins to search for a home with greater social advantages. If he cannot find it in the slums he looks outside of that area, and when it is found there is a vacancy in a slum tenement.

On the other hand, these slums are the refuge of some who have once been higher in the social scale. But through drink, sickness, misfortune, lack of moral stamina, or some other misfortune they have gone down, down, until, still clinging to life—though it would seem as if life had not left in it one redeeming feature—they hide themselves away from all former associates and drop out of their own social world. The poor have gone up, the rich have gone down. They meet, and pass each other, in the slums.

Detroit, Mich. has a slum and a ghetto district, but the latter might as well also be designated as a slum, for it has the peculiarities. The slum is East of Woodward and South of Jefferson avenue, comprising portions of Woodbridge, Franklin, Atwater and the streets running to the river, or as near to the river as the factories and privately owned docks will permit. In the main the houses consist of frame structures, with open vaults. The water supply comes from penstocks, each one often used by several families. The drains during the winter are usually frozen, so that the slops are thrown out in the yards to freeze at night, to fester during warm days, to spread disease in the spring before the annual cleaning-up takes place.

Here will be found neither empty houses nor model tenements. Each shack is crowded to the limit, and the managers of the Franklin street settlement say that the number wanting to live in this area far exceeds the accommodations, miserable as they are. While this has been considered a factory district, for which reason land owners have declined or neglected to improve their holdings, with the expectation of eventually being able to sell them for factory sites, the fact is that very few factories are being built there. The transportation facilities are not good enough. While only a dozen factories have been built there the past three years, something over a hundred and fifty were built in the northern and western parts of the city.

Some houses in this area are in a good state of preservation, and not crowded with a forlorn humanity. A few are owned by their occupants; others belong to the landlords who take pride in their property, and make no attempt to increase incomes at the expense of the health of their tenants.

These naturally resent being classed with landlords of another stripe, and so the word "slum" grates on their nerves. Yet, after all, the district is a slum district, and the attention of society needs to be directed to such localities.

Miss Margaret Stansbury of the Franklin street settlement, where 600 persons a week are the recipients in one way or another of the benefits conferred by this institution, has endeavored to interest property owners in the erection of model tenements in this section, but thus far without success. Those who have rentable property are content to let things go as they are, without risk. Those who have vacant land hope to sell at a good advance on cost to those who are willing to build: so between the two classes of holders nothing is being done to improve the locality.

A cottage bought for \$800 rents to two families for \$14 a month—a good return on the investments. Most of the cottages rent for from \$8 to \$12 a month—generally to two families, and perhaps half a dozen "boarders". The ownership of these houses is widely scattered, the owners living in more habitable parts of the city. Altogether the owners of Detroit's slums are not losing money in the way they are using their improved property, and if the city should pay the proper attention to this section of Detroit that its importance deserves, it could be made as healthy a place in which to live as any part of the Brush farm, the North Woodward avenue district, or even "Piety Hill."

The ghetto district of Detroit lies north of Gratiot avenue and East of Beaubien street, in the vicinity of the orthodox Jewish synagogues and the Jewish market. Orthodox Jews will not ride to church on their Sabbath, hence the necessity of living near it. The women must be close to their market as they buy in small quantities from day to day, and sometimes from meal to meal. The persecution of Jews in Russia has abnormally increased the immigration of this class, and as the ghetto district has very few vacant lots, and practically no improvements in the way of model tenements, the congestion is frightful.

The outward appearance of the ghetto district is not bad at all. Most of the buildings have a comfortable appearance, but, in the language of Rabbi Leo Franklin, they "reek with the filth and the germs of moral and physical disease which the huddling of great numbers of persons together inevitably produce."

Detroit has about 15 persons to the acre. Our ghetto district shelters a population of at least 100 persons to the acre. The same congestion throughout the city's entire area of 40 square miles would give us a population of between 2,500,000 and 3,000,000.

The rabbi is alive to these lamentable conditions and he has talked and written on the subject. "The greed of landlords in the crowded district is simply beyond conception," he says, "A careful comparison of the land values with the incomes derived from some of the most crowded houses in the Italian quarters and in the ghetto districts shows an annual net profit for the landlords that often exceeds 18 per cent., and in some cases runs as high as 30 per cent." Jacob Riis in his "Battle with the Slums" calls this "profit without conscience."

To make this usurious profit the landlords charge the tenants so much per head in a sliding scale downwards, according to the number living in the house. The effect of this is to incite to overcrowding in order to reduce the average amount of rent paid by each individual. There is said to be one house on Larned street east, originally built for a family of from seven to ten persons, and occupied by Italians, which furnishes sleeping quarters during the 24 hours for upwards of 60 persons.

Not a great while ago an officer of the Jewish charities found in Detroit "a family of eight adults and children of both sexes occupying one room, in which they ate and drank, cooked their meals, slept, bathed, sewed and in fact carried on the business of life." And for these accommodations the landlord charged this family \$8 a month. "And this," says Rabbi Franklin, "is only a typical illustration of housing conditions that are more the rule than the exception in the congested districts of our east side. A little more fortunate perhaps, are three large families who occupy jointly a five room cottage for themselves and their men boarders."

The effect on society generally of this overcrowding is a matter of history. "If from infancy you allow human beings to live like brutes," says an English report on the health of British towns, "you can degrade them down to the level of brutes, leaving them scarcely more intellect, and no feelings or affections to human hearts."

"You cannot let men live like pigs when you need their votes as freemen. It is not safe," says Jacob Riis in his "Battle with the Slums." "You cannot rob a child of its childhood, of its home, of its play, its freedom from toil and care, and expect to appeal to the growing voters' manhood." Mr. Riis' remedies for slum conditions are, however, mere palliatives—salves and plasters for the economic ills of society.

The Franklin Street Settlement association, the poor commission and the United Jewish Charities are doing what they can, in Detroit, to ameliorate the condition of those who live in the slums and in the ghetto district. There are also more or less charitable societies that help out, but the three mentioned are the principal sources of help for slum unfortunates. Whatever the poor commission does is according to certain rules, and without regard to future effects. If anything, this kind of help, necessary as it is to prevent actual starvation, in the end dulls the pride of the recipients, and is apt to propagate a pauper class that depends for its existence on funds provided from the public treasury. So much coal, so much food, so much medicine—these are doled out continuously, until the recipients begin to regard them legitimate sources from which to pay family expenses, to fail to demand which would be wicked.

The Jewish Charities are seeking to help those of the Jewish persuasion to help themselves. On High, near Hastings street, is a substantial brick building entirely given over to charitable deeds, including kindergarten, manual training and sewing classes, and the providing of work for those who are not themselves able to find employment. The society has many hard workers,

who are faithfully doing all that is possible to relieve the distress that comes from sickness, from the death of the bread-winners, and from misfortune.

Social settlements aim to apply quick remedies for bad social conditions. Being located in the very midst of the dirt and disease incident to a congested population, the managers are doing everything that their means, always restricted, will warrant, in producing better conditions. Hull House, Chicago, presided over by Jane Addams, is undoubtedly the best-known social settlement in the world, and a brief description of what this society is doing will show what all social settlements, including the Franklin settlement of this city, are trying to accomplish.

Hull House is located on the outskirts of the ghetto district, but well within the slum. From a very modest beginning those connected with Hull House have persisted in their well-doing, until to-day they have a number of fine buildings, with living and working rooms and educational sections for the benefit of those who can be induced to cross the portals. To this Mecca come between 2,000 and 3,000 each week to obtain information or inspiration, until Hull House has become the pattern for many other social settlements throughout the country.

Jane Addams is the central figure in Hull House work. She is sometimes referred to as "Chicago's first citizen," for few persons of note, or at least worthy of note, pass through Chicago without calling upon her. A practical dreamer, if dreamers are ever practical, radical in thought, and having the courage of her convictions, she naturally identifies herself with radical and progressive elements, and counsels those whom she addresses to rely upon their own actions for the accomplishment of reforms, rather than upon that of some unseen power. So Hull House is not just a prayer meeting and for that reason the institution is occasionally described as "godless."

Of course such an institution with such a head naturally attracts socialists and trade union agitators, but it attracts the thoughtful from other grades of society as well, so that between all these elements, and in the clash of opinions, the right way to correct social and economic wrongs is likely to be discovered. Under its roof is a manual training school, where handicrafts are carried on and the products placed upon the market. Its lectures and classes are well attended, and while it is a mistake to suppose that mature slum residents visit Hull House in any considerable numbers, it is a fact that a very large number of children are reached and benefited.

The Franklin Street settlement, of this city, like Chicago's Hull House, helps the unfortunate, the sick, the ignorant, the inefficient and the morally unbalanced to bear life's burdens, but it does little or nothing to improve economic conditions except in training children to aspire to a better social life than that enjoyed by their parents or contained in their surroundings. One might as well expect a cup of clear water to purify a pail of slops, or a stone thrown into a millpond to change the configuration of the shore line. To be sure the slops are not quite so offensive after receiving the cup of water, and the stone in the millpond did produce ripples for a moment. But the world wags on and little of permanent worth comes from social settlement work.

At 101 Superior street is located the East Side social settlement, doing the same line of work as the Franklin street settlement.

To me social settlement work seems to be much energy and good intentions misdirected. And yet the necessity for providing palliatives is so great, in order that disease and death be stayed, or at least not allowed to obtrude themselves too conspicuously upon us, and so diminish the unction with which we remark that "in Detroit life is worth living," that I should hesitate to advise that settlements be dropped. But the point I wish to make is, that this kind of work does not go to the root of the social disease that makes slums as much a part of the city as the palatial residences of Jefferson and Woodward avenues, and the great office buildings on Griswald street.

Even the so-called "model tenement" is no cure for slum conditions. Model tenements may be built in some one district in such numbers that that particular district will no longer be a slum, but the effect is simply to scatter slum conditions, instead of curing them. Wherever there is a dilapidated building that in outward appearance does not give too great offense to public opinion, and that has a landlord who is content to make his per cent. in the easiest way, there slum conditions will arise, and in time there will be a new slum, equally as efficient as the old one in tainting a neighborhood, lowering its moral tone and spreading disease.

London, the most congested city in Europe, and with slum districts as vile as can be found on the other side of the Atlantic, has many model tenements, some of them owned by the municipality. Landlords have been bought out, old structures torn down, and sanitary buildings erected. Only a little way from the White-chappel district I found municipal tenements surrounding a little park, with a band stand from which free music was dispensed evenings. Some of the Westminster slums have also been cleaned out, magnificent-looking municipal tenements replacing the old buildings. In one of these one afternoon, I rubbed elbows with royalty in the person of a daughter of King Edward. Like myself, she was on a tour of inspection. On the other side of the Thames, in Battersea, a workingman's district, the local authorities have bought up whole streets and built rows on rows of two-story terraces, divided into little rooms, but not forgetting to put bathtubs into the floors of the kitchens. In Freiburg, Germany, I was shown the municipal tenements used by the street railway employes, also a municipal activity. The Liverpool and Glasgow municipal tenements are fine examples of modern architecture.

London has spent great sums in buying out and improving the slums. Up to 1902 the London county council had expended upward of \$20,000,000 in 12 years for 2,591 tenements containing 6,314 rooms, and 358 cottages with 1,051 rooms and one common lodging house. These accommodate 17,500 people, the rent varying from a dollar a week for one room to two dollars a week for four rooms, and on the average each room furnishes shelter for two persons.

The last London county council's annual report available shows that these municipal dwellings returned in 1902 a profit to the municipality of some

\$6,000, after deducting generous percentages for depreciation, taxes, repairs and cost of supervision. Yet how little does this affect the general conditions of a community containing from 5,000,000 to 7,000,000 souls, the most of whom are badly housed.

The German municipalities are extensively engaged in providing municipal dwellings for their employes. Public utilities there being more municipalized than here, it has been considered best to provide comfortable dwellings for the cities' employes, at a reasonable rent and under sanitary conditions. Yet, Berlin, according to John Burns, the labor member in Great Britain's cabinet, is more crowded than London, the number of persons per building being almost doubled.

In few of these instances of improved dwellings do the former slum inhabitants occupy them. Another class has come in, able to pay the increased rent, and in at least one instance I found that a London tenement built for British workmen was entirely occupied by foreigners. The improving of each area had simply driven the slum residents to retreats as miserable, if not more miserable, than the ones they were leaving. "It is the Common experience that a very small proportion of the tenants dishoused, return to the area where the new houses, which must be more costly than the old ones, are erected," says the secretary of the Citizens' association, of Manchester, England. "Those dishoused crowd into neighboring houses and then make unwholesome conditions there."

Detroit needs building regulations, as a matter of general health, prohibiting a tenement occupying the entire area of a lot. The great "double-deckers" of Chicago are still strange to Detroit, but the time is rapidly approaching when in the ghetto district these dark-roomed and ill-ventilated buildings will be built, unless the amount of cubic feet of air allowed to each occupant is carefully and authoritatively specified. There should not be allowed unventilated rooms, and the facilities for getting rid of wastes and having plenty of pure water should be ample. Not only must such buildings be fire-proof, but they must be built of such material that they can easily be cleaned, just as the steerage accommodations of passenger vessels between this and foreign countries are cleaned.

Given a population strangers to cleanly habits, generally from no faults of their own, and it stands to reason that even if housed in palaces the people would at first go dirty. Some of the children on the east side of Detroit have their clothes sewed on them in the fall, and they are never removed until Spring. Patch is placed over patch; one garment covers another when the under one becomes too ragged. One need not expect cleanliness under such conditions. Of course they smell to heaven and taint the atmosphere of our too-highly-heated schoolrooms, making other pupils and the teachers ill, but it is possible, by improving the surroundings of these children, to reduce the chances of disease to a minimum and to lessen the average death rate of the city.

In these congested districts the death rate of children is frightful. The majority, I am told, die before they reach the age of 5 years. Were it not for

their greater vitality than the average children, the death rate would be still higher.

Most of those who live in the slums are not responsible for the conditions under which they exist. They are not responsible for their ignorance. They are only in a small way responsible for the evil effects that arise from drunkenness. Having been brought up to believe that there is real nourishment in alcoholic drinks, and feeling the revivifying effects of beer and whisky in their own persons without being able to trace to the same cause the depressions that follow, they naturally drink to be happy and strong, and to make them forget the misery in living. Men and women drink because they are ignorant and miserable; only remotely are they miserable and ignorant because they drink. "Bad housing drives men to the saloon and stimulates the curse of drunkenness," says Rabbi Franklin.

Neither Detroit's slum districts nor its ghetto have adequate bathing facilities. In the whole region under discussion bathrooms are almost entirely unknown, and even if the houses contained them the room would be needed for other purposes. Down along the docks slum children are at times able to evade the vigilance of the police and take a plunge in the Detroit river, but only the most venturesome and lawless have this privilege. Municipal bath houses are needed in all these districts, as a matter of good health, and Mrs. Clara Arthur deserves the thanks of all good citizens for her efforts to interest the aldermen and estimators to provide funds for this purpose.

There is a remedy for slum conditions. The good God, in his infinite wisdom, has provided cures for all the ills that afflict humanity, if only we have the wisdom to grasp them. Bath houses are good, for to be even outwardly clean will have its restraining effect on inward wickedness. Public playgrounds for children, keeping them off the streets and their exurbance within bounds, are to be commended. Limiting the number of people that can be crowded into a given area is a matter of good health and tends to conserve the wealth-producing energies of the people. Teaching children the effect of alcohol on the physical system is a necessity if the drink habit is ever to be eliminated. Sanitary plumbing is a disease annihilator. And even when the social conditions of the classes are greatly improved, there will still be work for those enthusiasts who are now expending their energies in the activities connected with social settlements.

But none of these things are able to abolish the slums. Nor, were they all combined, would they effect a cure. No one knows this better than Jane Addams herself, who, while advocating these reforms, advocates radical legislation. Robert Hunter, at one time closely connected with Hull House, and later head of a New York social settlement, seems also to recognize this fact, for in his book on "Tenement Conditions in Chicago," he tells how Liverpool once vigorously attacked the evils of its slum district. In obedience to a strong public sentiment the unsanitary buildings were destroyed, and "the wretched tenants were compelled to leave their old overcrowded houses to still further over-crowd the neighboring ones. Basements, cellars, attics,

sheds and all available forms of shelter were put to use, but the evils meant to be remedied were increased tenfold, as the increased death rate fully proved."

Back of the slum stands a privilege—the privilege of keeping land out of use, or of not putting it to its best use, without compensation to the public which has made the land valuable. "The land question lies at the foot of the housing difficulty," says a report on "Housing Conditions in Manchester and Salford." Tax the land in a slum area to its full value, and it would immediately be improved or abandoned by the present owners. The tax would destroy privilege. If it were abandoned, someone would be glad to use the land by paying into the public treasury the annual land value tax. Half of the City of Detroit is to-day vacant—kept out of use by the speculative values holders demand for it. Tax it as it should be taxed, and almost as by magic congested areas would become normal. For land then being cheap, and speculation in land being absent, capital would naturally flow into buildings, reducing rents, employing labor, restoring to the people the values they have created, and stimulating enterprise and industry.

With this simple improvement in our tax system cities would grow compactly, from its center, but they would not become congested. It would reduce by a third city expenses, and thus release taxes for better uses than the money collected is now put to. No one would be compelled to take long car rides past much vacant land in order to get to and from business, and, with land cheap, it would no longer be necessary to put ten or a dozen dwellings on a single acre.

The simplicity of this remedy for slum conditions condemns it with many. It does not seem reasonable. It lacks that intricate ingenuity supposed to be necessary for such a stupendous undertaking. "How could it change human nature?" is a common observation.

Environment and heredity are the controlling forces in making people what they are. When the criminal classes of England were colonized in Australia they became law-abiding, industrious and prosperous citizens. The same result followed the sending to Virginia of the wayward sons of English aristocrats. Not all of those who were sent to Australia or Virginia became good citizens. But the boundless resources of the new continents led the most of them to habits of industry and sobriety, and in time heredity was given a new and better direction.

The boundless resources of this country have by no means been exhausted. Michigan alone has an area of over 36,000,000 acres, two-thirds of it arable, and less than one-half of this under cultivation. The land has simply been fenced in and is being held at a monopoly price. Tax it into use, and immediately the same conditions will arise right in our midst as arose when the criminal and shiftless and immoral classes of England were landed in Australia.

To tax land values to the limit of the values created by the community collectively will practically be the same as doubling the area of the city. That will depress the price of land and increase the opportunities for its use. Then Miss Stansbury, of the Franklin social settlement, will no longer need to plead

with the land owners of that vicinity to improve their holdings. They will be only too glad for any hints that will enable them to build what is needed—mainly detached buildings of moderate cost, with sanitary plumbing and modern conveniences.

The abolition of the slum is a great economic and ethical question. It has to do with the physical regeneration of the people and their moral up-building. The underfed are always a menace to society, and when is added to underfeeding a congestion that outrages the moral instincts and finally deadens if not obliterates all feelings of modesty, the conditions are present that are a menace to civilization itself.

Our present tax system distributes burdens inequitably and unjustly. It fines the industrious and enterprising, and allows others to appropriate to their private use values they never created, and which are due to increase of population. And in so far as it makes profitable the keeping of land out of use, it helps to create slums.

Progress is a necessity. It is the law of life. Our present social status, which has come from the depths, must ascend to higher planes. There is power and force in moral feeling. Ethics—that is, right thinking and right acting—will press to the front as civilization advances, and the art of getting rich will be considered of less moment than the desire to be just in our material dealings with our fellow-creatures.

We are continually in the throes of a new birth. Past failures to correct social mal-adjustments help to clear the way for the true remedy. We are stumbling forward. "That daily curbing of the lower nature and culture of the higher," as Herbert Spencer puts it, "which out of cannibals and devil worshipers has evolved philanthropists, lovers of peace and haters of superstition," may be expected to eventually evolve men as much superior to ourselves as we are superior to our prehistoric ancestors.

In time the slums will be conquered. Humanity demands this, and through an aroused public conscience it will finally succeed in this laudable purpose, even though it be found necessary to withhold from a few the privilege of appropriating community values for private purposes.

When a community becomes wise enough to tax into the public treasury its land values, relieve from taxation all forms of wealth, and guard the use of the land through the necessary sanitary regulations for the preventing of epidemics and the spread of disease from ignorant overcrowding, slums and slum conditions will disappear.

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