

echoes they had heard. One man capped the climax by saying he had often camped in the Rocky Mountains at a spot where it was his custom every night before retiring to shout "time to get up" and—do you believe it—the echo wakes me the next morning." The echo of the administration's promise to revise the tariff will wake the American people in time for the next presidential election.

A Single Tax and five thousand taxes are mutually "antagonistic." To be logical, Single Taxers should advocate not tariff reform, but out-and-out free trade. The great man whose birthday we celebrate tonight believed not only that "the land belongs in usufruct to the living," but, as a corollary, believed in free trade also. In a letter to Robert Livingston, in 1783, he wrote: "I feel myself strongly inclined to believe that a State which leaves all her ports open to all the world upon equal terms will, by that means, have foreign commodities cheaper, sell its own productions dearer, and be on the whole most prosperous."

Next to Harriet Beecher Stowe's Uncle Tom's Cabin, it is said that Hinton Rowan Helper's "Impending Crisis" had most influence in the anti-slavery agitation. The author of this book, who has just died, showed that the white non-slaveholders in the South greatly out-numbered the slaveholders, and that the "peculiar institution" was impoverishing them. He argued that if these white non-slaveholders would unite against the slaveholders, slavery would soon be peaceably abolished. So we Single Taxers say, that when the landless, who outnumber the landlords a hundred to one, and are impoverished by the system, unite, the hopes of Thomas Jefferson and of Henry George will become realities.

THE ONLY WAY.

(For the Review.)

During the progress of a recent strike a certain merchant complained rather bitterly of the damage that had been inflicted upon his business. In his wrath he denounced all whom he considered in any

way responsible for his troubles, but in answer to questions he was unable to explain any practical method of preventing such occurrences. All he knew was that since the depression began customers who formerly called on him several times during the week now came but once. Those who had come once a week, now came infrequently or not at all. He could see that something was wrong plainly enough, but that was as much as he could comprehend.

This man was a type of a large class of thinkers, or more correctly, non-thinkers. It is barely possible that one or more members of this class may read this article. In the forlorn hope that they may possibly understand a logical argument, I will present for their consideration (if they know how to consider) how a man of this type ought to reason provided he had reasoning power. Supposing this man to have become miraculously endowed with brains, he would reason something like this: Here are people who want things of which I have a large supply, but they have nothing to give in exchange. The reason they have nothing is because they are doing no work. Now why are they doing no work? Not because they do not want to, for they do. Not because they are physically or mentally incapacitated, for they are not. The difficulty cannot be with labor. It must consequently be with some other necessary factor in the production of wealth—let us see what that can be.

Besides labor, land is a necessary factor in production. Capital also is useful, although not altogether indispensable. Now there is certainly no scarcity of capital and it would not matter much if there were.

Capital is a product of labor applied to land, so that a lack of it could be remedied in a very short time. But there is already more capital in existence than it seems can be profitably used, for the owners are vainly looking for chances to put it to some use. Neither is there any scarcity of land. There is plenty of that unused. Why don't these idle laborers go to work on these idle lands? Why don't the owners of the idle capital assist labor in producing wealth on these idle lands?

There can be only one reason: The land owners will not let them. Now why won't

they? Because by leaving the land unused, they avoid a lot of trouble and expense barring a trifling amount of taxes, and when population increases and public improvements are needed, its value will rise and enable them, without any effort of their own, to realize a profit. So why should they bother about improving it, especially when their doing so will mean an increase of taxes? Now if land is held out of use because it pays better than to use it, the remedy must be to so change things that it will pay better to use it than hold it out of use. How can this be done? Simply by abolishing all taxes on labor and its products, and raising all public revenue by a Single Tax on land values only. Under such a system, the man who would hold land out of use would be taxed as much as one who should hold equally valuable land that had been improved to the greatest possible extent.

There would then be no profit in holding land out of use, for as values increased, so would taxes, while the owner would be getting no revenue. The owner would thus be forced either to use it himself or let some one else do so. In either case, labor now idle, would be employed, and as the natural resources of this country could furnish enough wealth to support the whole world, there would be no need for anyone to be in involuntary idleness, and there would be neither industrial depressions, nor occasion for strikes. Now if we want to get rid of industrial depressions and labor troubles, we must work for the adoption of the Single Tax.

DANIEL KIEFER.

TORREY'S OPINION OF HENRY GEORGE.

There has just closed in Los Angeles, a series of great revival meetings presided over by Evangelist Torrey who is advertised in press, pulpit and on red letter bill boards many feet long, as "The World's Greatest Evangelist." Many hundreds of conversions are accredited to him and a large awakening in the churches here.

Meeting him on the street recently in company with Winifred Stevens, a local newspaper man, I said:

"Mr. Torrey, I have listened to you a number of times and wondered if you, with your broad learning"—he is a Yale man—"had ever given any attention to Henry George's Social Philosophy?"

He stopped short and turning on me with that Torreyesque positiveness that would indicate the final word had been said, answered: "Yes, Sir, I have. I have read nearly everything he has written, years ago. I have written and published a pamphlet on that subject. It was only the other day in one of my sermons, I mentioned that Henry George had destroyed the Malthusian theory. Henry George's position is absolutely unanswerable by any trained mind that understands him and his presentation. It is true that the application of his theories would be applying Christianity to social affairs, but centuries before Jesus lived and taught, these great truths were largely practised by Joseph, the great Hebrew statesman, and taught by Moses, the Law Giver."

Then continuing, he said: "There is probably no profession in the world in which a larger percentage of its numbers believe as I have stated, unless it be a certain class of lawyers who study law as a profession seeking absolute justice and equity between man and man."

Elsewhere he stated: "I preach Jesus and Him crucified, and then tell the regenerated soul to go out and live the life his Saviour taught. The application is plain. If a man is truly saved he cannot go out into the world and consciously and wilfully live in opposition to his Master's teachings without endangering his own soul."

EDMUND NORTON.

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BACK TO THE LAND.

(For the Review.)

A Single Taxer and a Socialist went to sea in a boat—or rather a naphtha launch. They fell into argument.

The Single Taxer contended that if the land which is monopolized and held idle were open to labor it would not be possible for the owners of machinery and tools to oppress labor, because labor could reproduce