

to tax land to the amount of economic rent is to steal from the land owner. The rent of the land on Manhattan Island is at least one hundred millions of dollars annually which arises solely and entirely from the presence of two millions of people living and doing business on it. Remove the people and the value would revert to twenty four dollars for which the Indians sold it to the Dutch. In Heavens name, what can be more just than to take the millions of value that are the direct product of the community as such to meet the city's expenses, to say nothing of removing the awful burden now bearing with crushing weight on the shoulders of production. It does not follow that because I believe in the common right of every man to his native soil that at heart I am a thief or in intellect a fool. Sir, you will find that in your position as defender of the landed aristocracy of the world you are opposed by such names as Lord Coleridge of England, the trained jurist Herbert Spencer, the philosopher, John Stuart Mill, a paragon of knowledge, Thomas Aquinas, the "Founder of Moral philosophy," and Blackstone, who says that governments have no power to convey on paper a just title to a single acre of land. All these, and many more of acknowledged authority in matters of law and justice, and truth, as well as by the followers of Henry George. What they want is justice not charity or mercy or special privilege, but justice, the central idea of our Christianity, and furthermore I beg you to believe that in the rapid course of events this whole matter will soon force itself on you and demand your attention, and although the so called upper circles of society may be willing enough for you to descant indefinitely on any phase of Christianity that possesses no practical application they will object strongly to our public considering subjects of economic reform. Yet you will be by public demand forced to declare your self. You will not be allowed to ignore it. May your lips speak only for righteousness.

I close this letter by quoting your own true and beautiful words, beautiful because true: "*With politics, that is so far as that has to do with the strifes of parties or rivalries of candidates the church has no concern, but with ethics, political ethics, the moral aspect of the life of the State, the church must speak both frankly and fearlessly. When she evades or neglects this high office of public prophecy, when she gives her strength to theological subtlety or ecclesiastical rivalry or clerical millinery, and stands silent in the presence of corruption and indifferent to the progress of reform her own bells will toll the death knell of her influence, her sermons will be the funeral discourses of her power and her music will be the processional to the grave of her lost honor. But when she proclaims to all people without fear or favor the necessity of a thorough going conscience and the*

divine law of righteousness in every sphere of human life, the reverence of men will crown her walls with praise."

WM. C. MINER

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THE SINGLE TAX A BASIC REFORM.

My appreciation of the great value of Single Tax as an economic reform, is constantly growing. Various other measures advocated by many good people seem to be palliative only, and not (as is the Single Tax) remedial; and often such as relieve present distress, but do not affect the cause of the trouble, or produce a permanent cure.

The importance of the land problem first came to me through the reading of Henry George's essay on Moses. The denial to the Jews of individual ownership in land longer than the time between each Jubilee year—a provision which prevented land monopoly and consequent poverty, was made clear and became an interesting and important fact. After that reading, came Progress and Poverty, the discussions with the Duke of Argyle, the wonderful Letter to the Pope, the Perplexed Philosopher, Social Questions and other writings. The suggestion that, although I had yet found no unsoundness in Mr. George's argument, perhaps the elegance of his diction, which I soon began to admire, and his rhetoric, might be mistaken for logic and for truth, was met by the recollection that most, if not all, the great writings of the past were clothed in elegant simplicity, in fine settings of language which made more charming the jewels of thought therein contained. Such were Cæsar's Commentaries, the four Gospels with the discourses and parables of Jesus, the Magna Charta of England, the Declaration of Independence, Lincoln's Second Inaugural and his Gettysburg speech, and General Grant's Memoirs. After this reading came lectures on Single Tax by Louis F. Post, John Z. White, Raymond Robins, Prof. H. B. Loomis, Senator Bucklin of Colorado, and others.

The great interest in Single Tax manifested in Great Britain and Germany, and the marvelous, almost miraculous, work done by it in New Zealand, where only a partial application of the Georgian principle has been made, all combined to establish me as a firm believer in the doctrine; and now cause me to compare it with other reforms. This comparison, as already stated, always shows the superiority of Single Tax.

We see charitable associations growing up in our great cities, all of which, in their application to individual cases, are doing much good; but we also see that the evils which called these societies into existence are increasing, rather than diminishing. Some of this increase actually grows out of the defects inherent in the unnaturalness of these organizations. We are learning

that what mankind wants is not Charity but JUSTICE. If justice were done in the world there would be but little need of charity. The Single Tax will produce this justice for which mankind hungers.

Christian people have too often exhorted the poor in this world's goods to be content with their unrequited toil; and look for solace and comfort only in the realm beyond the grave. Such persons forget the import of the words of the founder of their religion who taught them to pray that God's will might be done on EARTH as well as in heaven. Single Taxers, knowing that their reform will bring justice on the earth, are sure that their work in this cause is in harmony with the divine will.

Temperance people, seeing the terrible effects of liquor-drinking, are expending much unneeded energy in fighting those evils in the wrong way. That intemperance often produces poverty no one will deny; but it has been found that 75 per cent. of all our intemperance comes from poverty. Therefore, the way to best fight intemperance is to do away with poverty; and the best way to abolish poverty is to establish the Single Tax.

Many people see in education a panacea for all our ills. Besides the training of the mind of the person educated, and the acquisition by him of a knowledge of some of the divine manifestations, education in these days largely consists in giving its possessor a short cut in the manipulations, to his own advantage, of the resources and powers of nature. This process, unless it reaches all classes, will inevitably produce serious divisions in the social body. Technical and industrial schools, endowed colleges and private universities, whose benefits are rarely within the reach of the very poor, will have a tendency to form an aristocracy of education which may become eventually as pernicious as the aristocracy of birth or of wealth. We should view, with much concern and not with unalloyed pleasure, the recent great gifts to colleges, seminaries and libraries by Rockefeller and Andrew Carnegie. And in calling these gifts in question it is not necessary to impugn in any manner the motives of the donors, or to scrutinize the methods or sources through which the wealth came. The Single Taxer who believes that all men should have equal access to the land, will also believe that all should have equal opportunities for education. Readers of the REVIEW will appreciate the significance of the struggle which is now going on in Chicago to make our public schools thoroughly democratic; so that the poor man's child shall not fail of securing in the character of his teachers and in the facilities offered him, every possible opportunity for education. JAMES P. CADMAN, A. M.

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CARNEGIE, NOT GOD, GIVES THE LAKES.

Andrew Carnegie recently gave a lake to Princeton—Exchange.

The citizens of Luzerne County, Pa., are up in arms over the absurdly low assessments of the coal companies lands that have been in vogue for so many years. For a long time it has been a matter of surprise to the people that many of these townships rich in mineral resources have been unable to support decent schools. It has been the habit of the companies to elect their own assessors, and these pliant gentlemen have usually accepted the companies own statements of the value of their properties without question. Now this practice must meet the opposition of a more or less aroused community of tax payers.

The Chicago *Chronicle* in an editorial on "The Penalty of Human Herding" points out that the battle against the great white plague is really a battle against human herding. It shows that climate is really an unimportant factor, and that air and light are the real essentials. It may seem an extravagant statement that the Single Tax will abolish consumption, but as it will certainly abolish human herding, it will go a long way toward eliminating tuberculosis.

A DENVER PROFESSOR ON NEW ZEALAND INSTITUTIONS.

Dr. Le Rossignol, a Denver University professor, who has made a visit to New Zealand, in an address delivered in that city a short time ago, gave the result of his observations. It appears that the good doctor is not an advocate of the Single Tax, but an opponent of the system. He seems, however, not to have allowed his predilections to color his report of what he saw. The Denver *Tribune* says of his address that "Single Taxers would have gained more consolation from Dr. Le Rossignol this time than they are wont to do from his position." He showed that large land holdings had been made more difficult, and that improvements had been encouraged by the system. This testimony, because it comes from a fair-minded opponent, has an added value.

ALWAYS MOVING.

In the course of a recent family conversation in the presence of the children the subject of ground rents had risen. One of the little girls immediately began to ask questions and her father in as simple words as might be made a few explanations.

"And," said he, "in 999 years from now this house and garden will all belong to Lord—."

"Oh, father," cried the child, anxiously, "and shall we have to move?"—*Manchester Guardian*.