

this total was far surpassed by one of the "Vacant Lotters," who had never grown peas before in his life, on soil from which he had removed some tons of bricks, stones, and rubbish before it was fit for seed of any kind. He had an excellent crop of telegraph peas, large pods well filled, and the total, estimated by the acre, would have exceeded 450 bushels, worth £64 for the same area and at the rate he sold them—which might have been easily exceeded—and he could have sold ten times as many. Other varieties on adjoining plots were almost equally good; and when it is remembered that this represented a return for about 10 weeks in the summer months, it is a striking instance what the land will produce under spade cultivation.

The amounts realized are such that a professional market grower with all expenses of rent, rates and labor to pay, could clear a living profit. How much more beneficial they must be to men who are relieved of these charges entirely—for their time would have been otherwise lost—can be readily understood.

There is the further advantage that the men's independence is preserved; they are encouraged to work for the best results because they reap the full benefits. Moreover they are learning something of the power of the land as a producer of useful and valuable crops under the best treatment.

THE SERVANT IN THE HOUSE, SINGLE TAX AND SEGREGATION,

SOME RAMBLING REMARKS MAINLY FOR WOMEN.

(For the Review)

By GRACE ISABEL COLBRON.

Our brothers for justice, the Socialists, have stolen a march on us. They have taken spiritual possession of the one really important drama our stage has seen for some time—seen as a popular success, that is—and have proclaimed it to be the mouthpiece of their doctrines. Their newspapers have arranged for special tickets for their clientele; clubs and societies have filled the galleries; and the spiritual greatness of socialism was proclaimed as the reason for the spiritual beauties of this great play.

Now as a matter of fact, there was nothing in *The Servant in The House*, that we Single Taxers might not have claimed with equal right. The play preached the doctrine of a church founded on brotherly love, of a religion of justice, and inculcated hatred of worldliness, of selfishness, of greed masquerading in the name of goodness. These are doctrines that lie at the bottom of every true religion of reform, of every endeavor for a nobler spirituality in material things. The preaching of these doctrines in the play was so strong

and powerful that every sincere soul felt uplifted and strengthened in the fight for higher things. And our friends the Socialists scored a strong point in appropriating the credit for all this to themselves.

Now the question is, why didn't we not do it? Why didn't we Single Taxers as a body grasp this opportunity to preach the essential spirituality of the doctrines in which we believe? Some of us—quite a number of us, did, but as individuals. As a body we lost the point and the Socialists scored.

And this is because of something that prevents us from making use of many opportunities that offer. That misunderstood Spirit of Segregation which is the cause of much disagreement among ourselves. There are many of us, who will have nothing to do with that which does not bear the party label. The worst sinners in this respect are the women, and it is to them as a woman to women having a common bond of faith that I would speak here. So many of them might be such a power for good were it not for this ghost of a name, which keeps them back from a logical realization of what Single Tax really means. (There are men who are equally at fault, but the great majority know where to take hold of questions of the movement, and turn them to our advantage better than do the women.)

There is a healthy sort of segregation which every Single Taxer can utilize to advantage. Particularly we women. When other women come to us and want us to agitate for anything from child-labor legislation down to soup-kitchens and anti-cigarette laws, we ought to show them the fallacy of all such palliative measures, and the usefulness of a fundamental understanding of economic principles. We should refuse to be swept away by any emotional wave of momentary superficial reform and stand firm on the comprehension of what is basic. A convinced Single Taxer should find it very difficult to be a little bit of everything else, including some beliefs that clash with the chief premises of our faith. That is wholesome segregation. But there is a vast opportunity for action growing out of a doctrine so basic, so fundamental as the doctrine in which we believe. Its logical comprehension and complete acceptance afford a firm outlook from which to view everything else in life that is important. And it should enable us to grasp every opportunity, to turn every important question of the day to account by ever emphasizing the reasons of it in the light of our belief. Not to do so, is unwholesome segregation.

What is the Single Tax? Is it something that is merely a handle to a name, an ornament to be put under glass in the mantelpiece, when obtained? It is nothing so concrete, so definite and misleading as some of its adherents would seem to think. Is it not rather a great, noble philosophy of life, and applying of true religious principles to the necessary facts of everyday life? A religion flexible in its application as all true religions must be, but clear and definite as to the basic thought.

The name was a chance inspiration, giving a necessary handle to the thought, but not intended as a mould to stifle usefulness.

If we believe in the great principle of justice and freedom, if we understand

the teachings of Henry George as to the best first steps—remember he went no further, laid down no iron-clad creed—the best first steps to take by which to make the attaining of justice and freedom possible, then we must get out and take sides in every important question of the day.

Get into politics. Politics is the struggle for a good government—if it isn't yet, we ought to make it so. Get out and fight for every public movement that shows an enlightening of public opinion. Don't be carried away by the emotional current of it, and shout aimlessly with the mob. That is as bad as standing back until something comes along that is tagged "Single Tax." Get into the fight, but point out the truth; for the believer in pure justice there can be no wavering, no uncertainty. Let us therefore not be so glib with the name Single Tax, but understand what it *means*, let us try to grasp the idea of justice and Freedom. Then we will understand what things are necessary, and what are not. Then we will not waste our time on the unessential, and we will always be ready when the essential calls.

We women are too prone anyway to waste time on unessentials, the education we get is not planned to give us a sense of proportion. But that is what Single Tax should teach us, that is what we should learn from the fundamental doctrine of justice. Let us always remember that the name of our cause stands only for an attempt to achieve that which is its cause and reason for existence; justice and freedom.

Then we won't waste the opportunity to inculcate our doctrine by means of something that teaches the same principles but does not bear our tag. Let us put the "tag" on it, and annex it to ourselves. Don't let us get off in a corner and talk Single Tax. Let us get out into the world and show the Single Tax side of everything that is really important. Thus do we keep our doctrine and our minds flexible. And beware of segregation. It is dangerous unless properly applied, and then only in the mildest doses.

THE TAXES WOULD CARRY THE CITY.

If we do not take the increase in land-values to run our city we must take your wages to do it. If I buy a lot for five hundred dollars and hold it idle for a year, it becomes worth eight hundred dollars; if you want it you must earn for me three hundred dollars more than I paid for it; if you won't buy, and come back in a year, it is worth one thousand dollars. You must earn two hundred dollars more for me before you can own it. And so it goes, the worker toils for the land speculator. Do you expect prosperity through a system of taxation that rewards men for keeping land idle and that fines men for building homes and giving work to their fellow-men? Do you expect God to send righteousness on earth when we reward the man who keeps the earth crucified in idleness, and fine him for resurrecting it by use? Moral:—Tax land-values to run the city—not homes.—*The Fra Magazine*.