

of that earth comes, directly or indirectly, the bread, the clothing, the shelter and everything else that we need, but we have put them out of our hands and out of the reach of our brothers.

Truly, we ought to thank God for the danger and disease that the tramp brings, for it is only such things that will wake up men like you and me to think.

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## THE REMEDY FOR THE ILLS OF MISGOVERNMENT.

From an Address Delivered Before the Peoria Sunday Lyceum, February 28, by Robert Cumming.

Themistocles, an Athenian statesman of between 300 and 400 years before the birth of Christ, said: "I cannot play upon a stringed instrument; but I can tell how of a little village to make a great and glorious city."

Even I can tell you how to do that, and far more than that, I can tell you how to solve the riddle which the Sphinx of Fate puts to our civilization, and which not to answer is to be destroyed.

I can tell you how to end forever these constantly recurring seasons of industrial depressions; how to remedy industrial wrongs so that "hard times" will come again no more.

I can tell you how to make opportunity to labor as free as air, so that labor will receive its full earnings, and capital its just reward. I can tell you how to secure for all men equal rights in the bounty of their Creator.

I can tell you how to obtain revenue without taxation for all the needs of government—natural public revenue so wisely planned that the very appropriation of it for all the public needs, local, State and national, secures for every child born equal birthright in all the natural provision made for all mankind.

I can tell you how to bring order out of chaos, harmony out of discord, and how to remedy not only some of the ills, but all of the ills of misgovernment, so that in the language of Isaiah: "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." "They shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat."

I can tell you how to do all these things, how to make the world—

"Blossom as a rose from pole to pole."

I can tell you how to do all this without socialism or paternalism, and without "shock or jar to the existing order of things."

I can tell you how to secure the very best results attainable on this earth in the way of good government. I can explain to you all these things in a few words.

Nobody knows more than everybody. All governments up to and including our own, have been and still are administered on the assumption that some of the people know more than all of the people. Misgovernment and all the ills of misgovernment are due to the violation of the self-evident truth enunciated in the Declaration of Independence that all just powers of government are derived from the consent of the governed. This is the most valuable statement contained in that great document. It is the statement that, more than all the other truths therein set forth, makes the Declaration of Independence immortal. It is a statement of truth for all time, as vital and inspiring to the cause of human liberty in one land as in another. The making of that inspiring declaration—that all governments derive their just powers from the consent of the governed—is as far as we have yet gone in the building of the Republic.

The movement now taking place all over the land for "government by commission," with the initiative, the referendum and recall, is the most important of all events that have taken place in this country since the Declaration of Independence. In fact, it is the taking up of the work that begun—the establishing of the Republic in all its fullness. It means what we have never yet had on this earth as a nation—government of, by and for the people. When each village, city, county and State is free to manage its own affairs in its own way, then and not till then will we have government by consent of the governed.

With each local governing body in control of its own law-making power, by means of the initiative, the referendum and recall, the people will be in position to grapple successfully with all the problems of government.

Some community will then find out the best way of doing one thing, some other community will discover the best way of doing some other thing, and each will follow the other in the solving of every social problem.

With every local governing body thus free to manage its own exclusively local affairs without let or hindrance from any outside power, the combined intelligence of the whole people will thus be brought to bear on the solution of all the problems of government. This is the way, and the only way, to remedy the ills of misgovernment. If the combined intelligence of the whole people would be unequal to the task of solving all the problems of government, it will be impossible to solve them and wrong and oppression will continue to the end of time. For all of the people know more than part of the people, even though that part be the "ruling classes."

I do not believe that God has made any mistake in making man as He has made him. Neither do I believe that He has placed on man the

responsibilities incident to human progress, without having endowed him with ample ability to cope with these responsibilities. Therefore I say that with the right of local self government secured, and the republic of Jefferson and Lincoln once established, the people will prove equal to the task of solving aright all the problems of government, thereby remedying all the ills of misgovernment.

Surely not the least of the ills of misgovernment is the disinheriting of the masses. This is the greatest of all social wrongs. The remedy for this wrong is the abolition of the burdens of taxation made necessary by the private appropriation of ground rent, called the "unearned increment," which is the natural public revenue.

Supposing that each local governing body were free to manage its own local affairs as it saw fit, and that Peoria were to exempt from taxation for local purposes all manufacturing plants, machinery, buildings, and all other forms of wealth, and make up the deficit by appropriating for public use that much of the "unearned increment" in the form of a tax on the site value of land only—what then would happen? Peoria would get the trade far and near. No city in the State would be able to compete with Peoria merchants and manufacturers. The vacant lot industry in Peoria would be a thing of the past. No one could afford to hold out land out of use. The building trades would be kept busy. Wages would rise. Rent would fall. Prices would be lowered, the cost of living reduced. Other cities would at once find it to their interest to follow Peoria's example. A reform so simple, and beneficial and so self-evidently just would soon find wide acceptance by State and nation. The time would be at hand when the "unearned increment" would be diverted into every public treasury, relieving the people of all tax burdens, opening and equalizing the natural opportunities to all men, while supplying the natural public revenue in abundance for all the needs of government.

In like manner all other problems of government would be solved.

With all men thus free to produce wealth in every form, and free to exchange it with one another, how could stagnation of trade or industrial depression be possible? How could "hard times" come again?

The Sphinx of Fate the riddle puts today,  
To solve or perish, as a nation may.  
And this the riddle, o'er all earth's extent:  
To whom belongs the "unearned increment"?

But before any measure of reform worth while can be attained in city, State or nation, we must first secure control of the law-making power and of our public officials, by means of the initiative, the referendum and recall.

*Freedom is not yet here, but she's coming.*

## MARRIAGE AS A PRESENT-DAY PROBLEM.

An Address Delivered Before the New York Association of the New Church, February 22, 1909,  
by Alice Thacher Post.

Marriage is a factor, a most impingent factor, in the life that we know. To determine its relationship to life, to probe fears regarding it, and estimate its promises, we must first obtain some general view of the life of which it is a vital part.

This world in which we find ourselves, you and I—the only world we have ever known—let us ask ourselves some simple questions about it, just as we asked when we were children; only now we can give more widely inclusive answers, covering vaster relationships and lovelier values, than we could give as children, for we have known the world longer, and we believe that we have learned a few of the laws under which it fulfills its appointed purpose.

We have learned that this teeming, lively world, with all its charm and interest, its burdens and shames and joys, is not a world of finalities. It is rather a world of beginnings, as far as our consciousness is concerned. We find ourselves here, in a beauty that pictures and images spiritual things, with impulses pressing and throbbing through us, impelling to life and labor and love.

We asked as children, What is it all for? Those present here would probably agree upon the answer—that as we live and labor and love, great choices are constantly presented to us: How shall we regard the importance of the preservation and welfare of other lives, as compared with our own preservation and welfare? Shall our labor be performed for the support and enrichment of ourselves and our own families, or as a beneficent function for the common social good? Shall we love ourselves rather than others, or find our very life in the love of others? This world in which we are now speaking together is the theater of activity in which these choices are offered us, and in which, therefore, character tendencies are formed, to be developed—who shall say how far?—on the spiritual plane of last things. For the love of others, with the love of God, is the whole of spiritual life. The lack of these loves is all the hell there is.

The living people of the world—Society—are making their choices,—choices between the selfish or one-man and family good, and the unselfish or social good. Let us make no mistake at this point. Society as a whole can make no choice; the individuals make the choices. Neither at any given time will all or a greater part of the individuals composing Society in this world, have made their choices. The children and young people will always have their choices to make; the middle-aged people will be making them; only the