

speaking? Is he speaking to a mere handful of people upon a Galilean hillside? No, he looks away beyond them, and speaks to all men of all climes and in all ages. He wants to know why mankind cannot trust God to make provision for their needs.

But you say, "The analogy between lilies and men is not perfect. The lily grows in one spot from which it cannot move, while man can roam at will over the habitable globe." And again you say, "The lily toils not, neither does it spin, but man has to work for his living." This is very true. The analogy is not perfect, but we must not overlook the fact that both the lily and the man draw their sustenance from the same source—namely: the earth. The only difference is that one draws it directly and the other indirectly.

Now, if God has provided sustenance in the earth both for lilies and men—one to absorb it directly through its roots, and the other to draw it indirectly through his labor—why is it that there goes on all the time among men such a mad scramble for the things that sustain life? Why is it that some men, having already sufficient for all their days, are struggling every day for more? Why is it that little children—two million of them—who ought to be in school, are working long hours in cotton mill, mine and factory? Why is it that able bodied men, who are willing to work and draw forth their sustenance from the earth, are not allowed to do so?

If you had been in New York City during the past four weeks you might have seen a hundred able bodied men lined up before one of the great hospitals. What were they doing there? They were waiting to sell a quart of their blood for \$25. The hospital had advertised for a man who would part with this amount of blood at this price, to be infused into the body of a sick patient. What made these men so willing to be bled? Would any of you sell a quart of your blood for \$25? It was a pressure of hunger that drove them to it. Because the soil, from which both lilies and men must draw their sustenance, instead of being the common property of all as God intended, is monopolized by a comparatively few people. Private ownership of the earth is the answer to the question of Jesus as to why men do not trust God to provide for them as he does for the lily.

And so long as we violate nature's law by which sustenance would be equitably apportioned to all mankind, so long will we continue to struggle and lie and rob and cheat in order to get the wherewithal to live. This is the lesson that Jesus teaches us through the lily. Read the Scripture again. Let it sink in. Consider the lilies of the field.



Nothing is at last sacred but the integrity of our own mind.—Emerson.

BOOKS

THE CHURCH'S SOCIAL FUNCTION.

The Revolutionary Function of the Modern Church.

By John Haynes Holmes (Minister of the Church of the Messiah, New York). G. P. Putnam's Sons: New York and London. Price, \$1.50.

Of all the books that have ever been written on the subject of the modern church in its relation to the social question—and their number is large—I believe this to be at the same time the most circumspect, the most radical and the most lucid. The author seems to be familiar with all that has been said on this subject. (Among scores of authorities quoted I will only mention: Theodore Parker, Herbert Spencer, Henry George, Washington Gladden, Edward A. Ross, Simon N. Patten, Jane Addams, Lincoln Steffens, Walter Rauschenbusch, Ben Lindsey and Woodrow Wilson.)

In the brief space allowed me I don't know how better to indicate the scope and value of the book than by giving (1) the chapter headings, and (2) an outline of the "argument."

The chapter headings are: The Religious Unrest, The Work of the Church in the Past, What Is an Individual? The Social Question, The Social Question in Religion, The Church and The Social Question, Obstacles in the Way of the Socialized Church, The New Church, Objections. Conclusion.

And here is the burden of these chapters:

The mission of the church is to save or perfect the individual. But the individual is not an isolated personality. He is a part of a social organism, and his sins and abnormalities of all kinds—disease, poverty, ignorance, etc.—are for the most part caused by society. If, therefore, the church wants to save the individual and give him a chance for normal development, it must *in the first place* turn its attention to society and save it—by the abolishment of special privilege and the establishment of social justice. *There is no other way.* And this social reformation, Mr. Holmes holds, the church should undertake as an organization. As an organization it directs and supports missionary movements in far-away uncivilized and heathen societies, and this is well. Now let it also, as an organization, direct and support movements at home for a greatly needed salvation of what we are pleased to call civilized and Christian society. And let it do so speedily, and let it do so with all its might.

One word more.

I have read many an arraignment of the modern Christian church, but never one at once so severe, so just and so loving as the one found on

the pages of this book. May its powerful call to repentance be heard over all Christendom.

AUGUST DELLGREN.

PERIODICALS

The Spanish Singletaxer.

Among the articles in the Spanish Singletaxer for July is a translation from Henry George on "The Impossibility of the Landlord's Shifting the Land Value Tax on to the Tenant." Under the title of "El Latifundio" Mr. Baldomero Argente attacks the palliative reforms proposed by the Agricultural Congress which emphasize the importance of wealth production, practically ignoring distribution. Mr. A. Wangemann, of Chicago, under the caption of "The Land Is Sufficient," gives an interesting experience of how he explained the Singletax to a banker. Mr. Ramiro de Maeztu gets editorial chastisement for an unjust attack on Henry George, Singletax and Free Trade, which appeared in The Madrid Herald on May 28. There is considerable news of the progressive movement throughout the world.

C. L. LOGAN.



The French Singletax Review.

With the July issue, "La Revue de L'Impot Unique" begins its second volume in altered form, with a page double its former size. Typographically it continues to maintain an attractive appearance in harmony with its limpid thought and logical argument. Now that its ideas have begun to take root in France the discussion is broadened in order to show how closely land reform is allied to all great national problems, economic or political. The number opens with a reprint of the masterly speech on Free Trade delivered by Henry George in Paris in 1889. The land question and taxation he declared to be but the externals of social reform, the star to which we would fain hitch our wagon being universal freedom, equality and brotherhood. But we cannot advance until we have destroyed the barriers which despotism has erected between the groups of the great human family. The experience of England has shown that to destroy Protection is not to establish Free Trade. The starving laborer is not free to barter for wages. The advantage of cheap commodities is reaped by the nation but absorbed by the minority who control the distribution of wealth. The millions which labor yields to soldiers, capitalists and landlords are represented by imports and exports which it were an abuse of language to call free trade. The laws of supply and demand, competition and the division of labor, are thwarted by the landed despotism. By destroying Protection England has not achieved Free Trade, but she has driven the enemy back and is storming the citadel of Privilege while France and the United States have yet to carry the outer trenches. The Review takes up the discussion of the strikes which mark industrial crises, a blind force wasting itself in a vain struggle. How long will Capital and Labor continue the mutually destructive conflict, oblivious of the common foe? In a thoughtful article dealing with the relation of the individual and property to the state the question

arises as to what part of the total land values should be included in the single tax. The theory that the whole amount should be taken for public uses is contested on the ground that government would become corrupt and despotic if entrusted with funds in excess of its actual needs. "What sensible man would confide to a political body—always corruptible!—more money than it needs?" Admitting the force of this argument, we need not agree with a second one based on the assumption that the mass of voters is ignorant and therefore corrupt, and that a government representing them will pander to a swinish proletariat. We may prefer to believe in the integrity of human nature. Though it may be warped by ignorance and oppression, it responds quickly to any act of justice, and it is well to remember that intelligence offers but an imperfect test of character. The highly cultivated mind, no less than the ignorant, grows awry under the pressure of Privilege and springs upright in the free atmosphere of equality based on natural law. A continuation of the general discussion as to the practical application of the Single Tax doctrine is promised in succeeding numbers. We are shown, in a paragraph dealing with Morocco, at what fearful cost to both conqueror and vanquished these colonial enterprises are carried out, involving as they do the sordid waste of warfare with its heritage of debts and taxes. At the end of the Review are appended an excellent collection of aphorisms in the following vein:

"Man can no more construct natural laws than he can create himself.—Quesnay.

"Among all the nations based on European civilization an increasing number of individuals has no right to the native soil except that of tramping on the public roads.—Letourneau.

"Let the great landlords beware; if they come to the conclusion that they have no need of the people, the people may well decide in their turn that they do not need the landlords.—Sismondi.

F. W. GARRISON.



The little maid gazed thoughtfully at her father. "Papa," she said, "do you know what I'm going to give you for your birthday?"

"No, dear," he answered. "Tell me."

"A nice new china shaving-mug, with gold flowers all around," said the little maid.

"But, my dear," explained her mother, "papa has a nice one, just like that, already."

"No, he hasn't," the little daughter answered, thoughtfully, "'cos—'cos—I've just dropped it!"—Newark Star.



Reginald De Koven told at a musicale in Chicago a pretty story in praise of modesty.

"A group of tourists," he said, "visited Beethoven's house in Bonn. One of the tourists, a girl of twenty or so, sat down at Beethoven's piano and played the 'Moonlight Sonata', none too well. Beethoven's own work, in his own room, on his own piano!

"When the girl had finished she rose and said to the old caretaker:

"I suppose lots of famous musicians have been here and played on this instrument?"

"Well, miss," the caretaker answered gravely. Paderewski was here last year and his friends urged