

motives. I mean to make the distinction between an appeal to selfishness, to "intelligent self-interest," to economic expediency, on the one hand, and an appeal to the mutual obligations of common brotherhood on the other.



I am fully cognizant that my conclusion is, with many people, an error too well established to admit of argument; but the larger opportunities for observation in the recent campaign in Seattle have only deepened in me the feeling of futility in appealing to those who, as a great philosopher observed, have set their hearts exclusively upon the pursuit of worldly welfare and are always in a hurry, for they have but a limited time in which to reach, to grasp and to enjoy it. Moreover, to be valid, my proposition requires a definition of religion that will be as broad as the answer to the question in which Jesus Christ asked whether profession or action was the basis of worship: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

The strength that the Seattle campaign brought in support of the views here presented came not out of the defeat of a fiscal proposal, but out of a victory for a moral proposition—a victory none the less because it lacked some votes of being able to enact a law. How much of a victory it was can best be comprehended by learning how deep is the fear of approaching righteousness in the hearts of those modern Pharisees and Sadducees to whom we are, literally enough, publicans and harlots.

Among Singletaxers there are many who have been so thoroughly repulsed by the formalism of modern church life that the idealism of Henry George is, for the present, the only intelligible translation of the exhortation to have but one God and to love one's neighbor. Curiously enough, Roman Catholics are next to the Christian Scientists, according to my experience, in the readiness and fervor with which they adopt the tenets of the Singletax; while my own denomination, the Presbyterian, comes somewhere near the end of the list of sects. And of professions, ministers of the gospel are not by any means the most susceptible to the lure of the sinless tax, quite surpassing in impregnability the lawyers and the doctors; while among that great mass of people who are not cunning enough to dissemble their beliefs, who do as they believe and who adopt the Singletax only because it is right, there is the way of successful approach—an approach that can only be made, under whatever title, by an appeal based on the fundamentals of religious principle.



It seems to be pretty well agreed by observers that the present unrest, inevitable as it may appear from a materialistic viewpoint, is but the manifestation of an effort on the part of the race to realize in practice those ideals that are all embraced in the one term religion; it is a seeking after righteousness, a righteousness the letter of which is familiar to all, and the fulfillment of which (as applied to the social organism) Singletaxers understand. How better can it be offered to the seekers after truth than on the basis and in the terms of that brotherly love

which, present or absent, is the measure of civilization's glory or debasement?

Vancouver presents what seems to me to be an important lesson to our band of instructors in civic righteousness. Hailed far and wide as the "Singletax city," most of its people have no conception of what the hue and cry is about, except that it makes good free advertising; what is more, they boast of and are glad in—which means that they worship—the large increase in the people-value of land that has come with the exemption of buildings from taxation. They who worship are far from desiring the destruction or alienation of their god, and in the ultimate reckonings it will probably be found that Seattle is nearer lasting accomplishment on Singletax lines than Vancouver is.



Among the workers in Seattle a majority will disagree with the idea here presented, including many whose motives, under whatever name they may be known, are in the last analysis both religious and Christian, needing no spur save the common weal, no faith but that the evil of collective life will cease when we adopt the boundless good that is placed here for us by eternal Love and that moved Henry George as no other power could have moved him.

THORWALD SIEGFRIED.



## THE CHURCHES ARE WAKING UP.

Chicago, Ill.

It has been customary among social reformers to arraign the churches, and especially those who profess to be followers of the Prophet of Nazareth, for neglect of duty as guardians of morality and religion. And such arraignment has, I believe, on the whole, been well deserved. Individual righteousness between man and man has been more or less strenuously urged, but social righteousness has, for some reason or other, almost wholly been lost sight of.

However, the churches are waking up. Here is an instance:

At the General Conference of Unitarian churches, held at Washington, October, 1911, a platform was unanimously adopted, which reads, in part, as follows:

The General Conference of Unitarian and other Christian churches stands and believes that the individual churches must stand and work:

For equal rights and complete justice for all men of all races, in all stations of life.

For the control of the natural resources of the earth in the interests of all the people.

For the abolition of poverty.

For the most equitable division of the products of industry that can ultimately be devised.

For such safeguarding and extension of the institutions of democratic government as will permit and insure the maintenance of the rights of all against encroachments from the special interests of the few.

And the same sentiment was echoed at the annual meeting of the Western Unitarian Conference, held in this city in May, in the following unanimously adopted resolution:

Whereas, A potential world democracy is leavening

the whole lump of human civilization which promises to lift all humanity in a real brotherhood and make the earth more like the kingdom of heaven; therefore, be it Resolved, That the Western Unitarian Conference expresses its sincere sympathy with every peaceful movement aiming to emancipate the individual, man or woman, from every form of ecclesiastical, political, or industrial tyranny. Particularly do we sympathize with the wage earner in his struggle for economic justice and with all humanitarians in their efforts for equal suffrage, for the abolition of involuntary poverty, and also for the ending the evils of child labor.

AUGUST DELLGREN.



### A VALUABLE ADDENDUM.

Prescott, Arizona, July 15.

I should like to express my hearty agreement with the policy of "The Public" referred to in your "Confidential Editorial" to Singletaxers in The Public of July 12 on page 63 and to suggest the following addendum: No Singletaxer will thoroughly understand why he is not a party Socialist until he has a full understanding of Socialism as advocated by them; and when he does understand this, he will find many battlefields in his community in which there is an advantage in mutual help. This is also true as to other organizations. In such a course there is no surrender of principle on the part of the Singletaxer, but a practical and tactical advantage.

N. A. VYNE.

## NEWS NARRATIVE

The figures in brackets at the ends of paragraphs refer to volumes and pages of The Public for earlier information on the same subject.

Week ending Tuesday, July 30, 1912.

### Mr. Roosevelt's Party.

At the Progressive Republican convention for New Jersey on the 23d at Asbury Park, it was decided to nominate a complete State ticket, as well as Roosevelt electors. The platform, which commits its supporters to "support no candidate for public office who is not an avowed supporter of the candidacy of Mr. Roosevelt for President of the United States," puts forth the following articles of faith:

Nomination of party candidate for President and Vice-President by direct primaries; election of President and Vice-President by popular vote; direct election of United States Senators; simpler and easier methods whereby the people may amend the Constitution of this State and of the United States; the initiative, referendum and recall; the submission to the people of an amendment to the State Constitution, giving women the same right to vote as men; a national progressive income and inheritance tax; Government ownership and operation of express, telegraph and telephone service; protective tariff limited to the difference in cost of production here

and abroad and a downward revision of the present tariff; solution of the trust problem by strict governmental regulation and control through a commission, and by the abolition of all special privileges; revision of the patent laws, so that patents shall encourage American inventions, but shall no longer be a shelter for monopoly, and to that end we demand that all future patents shall be open to public use on payment of a royalty to the patentee fixed by the Government; laws providing for the government ownership and operation of railroads and all other public utilities in Alaska, and for the leasing of all Alaska coal, mineral and timber lands, with a provision that nonuse shall work a forfeiture of the lease; opposition to the Aldrich financial scheme and demand for unrestricted competition in banking; a law authorizing the Interstate Commerce Commission to fix railroad freight and passenger rates and regulate interstate commerce.

[See current volume, page 702.]



The Progressive Republican convention of Vermont at Burlington on the 23d, voting down by 57 to 11 a motion to abstain from nominating a State ticket, nominated one entire. The Rev. Francis Metzger is at the head of it as candidate for Governor.



In Illinois the State convention of the Progressive Republicans is set for the 3d at Chicago. It is announced that all who participate must first sign a pledge to support the candidates of the convention and stand upon its platform. This is done to prevent a capture of the convention by friends of Governor Deneen, who aim to secure support for his re-election from both the regulars and the Progressives. [See current volume, page 703.]



Progressive Republicans of Iowa held their State convention at Des Moines on the 24th. They adopted a platform, named a delegation to the national convention at Chicago on the 5th, and provided for the complete organization of the State. The platform declares for Roosevelt, urges Presidential primaries, the popular election of United States Senators, the Initiative and Referendum, physical valuation of railroad properties, and a protective tariff "suited to the fostering of labor in domestic manufactures, agriculture and other industries." [See current volume, page 682.]



At Provo on the 27th, the State convention of Utah Progressives expressed in resolutions their sorrow at leaving the Republican party, because its face was "now turned toward the setting sun," and decided to create a complete organization with tickets for every office from Governor to constable.