

Mother Nature is not privately monopolized by a few for the purpose of exploiting the many and *all* her children have access to her breast, then *all* men can have *all* their wages and *all* their interest, untouched by levies of any sort and *there will be neither any war spirit nor anything to go to war about.*

From Editorial on the death of his son by L. D. BECKWITH, of the Stockton (Calif.) *Forum.*

Land Monopoly Must Go

THE immediate future is dark, but back of these black clouds there is a silver lining. Modern society is dying of its shams and lies; for, much though it suffers at the hands of Militarism, its deadliest enemy is "sleek, fierce fraud, with hidden knife behind." Under the whip of stern events, however, that shameful era is drawing to a close; and on us it is surely incumbent to hasten by every faculty at our command the far too slow transition. Our heads are not in clouds. For us nebulous schemes through which we cannot see our way to daylight have no attraction. We are simple folk who have got hold of the unshakable truth that those who own the land, with all its inexhaustible resources, own those who have to live on it, and that land monopoly has to be abolished if slavery is to go.

—W. C. O. in *Commonweal*, London, England.

Monopoly Directing Education

THE recent resignation of Clarence Cooke Little as president of the University of Michigan, marks another victory for conservative and monopolistic interests in seeking to control the educational interests of our country. President Little has been challenging the national influences promotive of a narrow and prejudicial life. He has been seeking to apply higher knowledge to the solution of practical questions of politics and government.

It is hard to remain a college president if you are not enthusiastic in your admiration for the gifts and virtues of SUCCESSFUL BUSINESS MEN enjoying the PROFITS OF MONOPOLY.

—CHESTER C. PLATT in Batavia (N. Y.) *Times.*

THE earth in its natural, uncultivated state was, and ever would have continued to be, the common property of the human race. In that state every man would have been born to property. He would have been a joint proprietor with the rest in the property of the soil, and in all its natural productions, vegetable and animal.

Cultivation is one of the greatest natural improvements ever made by human invention . . . But the landed monopoly that began with it has produced the greatest evil. In advocating the case of the persons thus dispossessed, it is a right, and not a charity that I am pleading for.

—THOMAS PAJNE. *of way, and so on.* (B)

Jobless Men and Idle Land

IDLE land and jobless men, the latter living off the earnings of those toiling, are everyday factors just now. How several Popes dealt with the problem of idle men, uncultivated land, and with selfish monopolists have a moral for the students of present-day conditions.

Naudet, in "Premiers Principes de Sociologie Catholique," writes:—"The Canon Law, as the great historian Janssen tells us, regarded property as a fief granted by God. This doctrine, founded on Scripture, involves the evident consequence that the owner of property is responsible before God for the use to which he puts his property. He must not use it after his mere caprice; and the Popes, as guardians of the law of justice, have more than once asserted this principle against owners who had disregarded it. Thus we find Clement IV., in the thirteenth century, giving permission to any stranger.—

To break up the third of an estate which the owner persistently refused to till.

Sixtus IV., in the fifteenth century, decrees that power is given in future and always to all and each to till and sow in the territory of Rome and the patrimony of St. Peter. In Tuscany, as well as on the littoral of Campania, at the usual and proper times, one-third of the uncultivated lands to be chosen at will, whoever the landlord should be. . . . It was held sufficient to have asked the landlord for leave to enter on the lands, even though this leave had been refused."

Naudet cites Clement VII., Pius VI., and Pius VII., as having confirmed and renewed this insistence on the social duties of property.

J. O'D. DERRICK in *Irish Weekly.*

TAXATION is not a difficult proposition if we consider it as a payment by the citizen to the city for what it has done for him.

JAMES R. BROWN.

All Ye Are Brethren

"I HAVE been talking with your little brother the garbage man," said Louis, as he brought back the empty pail from the garden gate. "I gave him a flower."

"What kind of flower?" I asked, curious, for just then there were few flowers in the garden.

"One from the tree at the gate," he replied—an althea, not much of a flower for a gift. So I continued my questioning: "Did he like it?"

"He seemed to," said Louis simply. "He put it in his coat."

From time to time I heard of the presentation of other flowers, and of why the little "brother" had been away—sent to a hospital because of injuries received from a domineering member of the other race who disputed his right