

of the kingdom of God and the brotherhood of all men in Christ Jesus.

There are other things to be done.

For example, there are economic, industrial, and political reforms that must be carried out. The present economic condition is manifestly unjust and intolerable; the wealth produced by the sweat of the brow and the sweat of the brain of the toilers is largely absorbed by a lot of social parasites, the idle holders of privilege. It is also the prey of the predatory activity of our robber barons of Wall street. These parasites and highwaymen skim off the rich cream of our common production and leave the rest of us, the real producers, nothing but the blue milk. And the consequence is all our involuntary poverty, with its unspeakable suffering and misery, and its damning effects on life and character.

Society itself is largely responsible for most of our crime and our sin. Here lies one deep-seated cause for our social unrest and discontent, and things will never be settled until they are settled right, and we must see to it that they are settled right.

The Christian church and the Christian man must stand stoutly for economic and industrial justice and equity, for a square deal, for a fair division of wealth, and, above all, for equality of opportunity for every son of man. It is an essential part of our religion to take interest, vital interest, and an active, efficient part in every righteous movement toward that end.

But just what ought the Christian church to do in these matters?

As Christians, whether as a church or as individual disciples of Christ, we are primarily concerned not with policies of social reform but with principles of social justice and righteousness; not with methods of economic or industrial procedure, but with the motives of brotherly love. Therefore the paramount social duty that confronts the Christian church and the Christian man is the enlargement of sympathies and the realization of fellowship among all men; the kindling of brotherly love and the spreading of it as by contagion throughout humanity.

We may go on multiplying our charities and beneficences until they are like the sand on the seashore—innumerable—and they will not heal one wound in the body politic; they will not bridge one of those chasms which so widely divide men from their fellowmen on every side; they will not reconcile one bitterness or enmity which now inflames our too common strife.

Mere charity and beneficence without brotherly love, especially patronizing and supercilious beneficence, always antagonize. These debase the conscience of the church as much as bribes do the conscience of legislatures.

If a man only give liberally the church does not often stop to ask, "How did you make the money

you spend so freely?" And if such charity and beneficence come from wealth gotten by dishonest means they infuriate the popular mind. Even at their best, they sap the manhood and destroy the self-respect of those upon whom they are bestowed.

And the world is mortal weary of charity, but it is hungry—starving—for downright, genuine brotherly love; the love that expresses itself first in common justice and fairness, and then in honest, heartfelt sympathy, mutual understanding, and fellowship. That is the only thing that can furnish the basis and inspiration for the solution of our modern social problems.

BOOKS

AN AID TO THOUGHT.

Second Notice.

Taxation of Land Values; As It Affects Land Owners and Others. By John Orr, M. A. Preface by Mary Fels. London: P. S. King & Son, Orchard House, Westminster. 1912.*

Mrs. Fels writes an introduction to Orr's "Taxation of Land Values" and concludes with this charming little metaphor: "A vine dresser today hoeing his vineyard on the banks of the Arno, throws out a stone that obstructs his work. Yet the vineyard has been cultivated since the days of Caesar, and one might think that all such stones had been removed long ago—not so, neither here nor in vineyards of any sort."

Mr. Orr makes a "White Paper" (as Queensland calls its government reports) the text for a much needed sermon to show that the taxation of land values has been of advantage to "architects, builders, estate agents, and men in similar professions." As Thorold Rogers says, "Every improvement in the condition of the soil, every highway, bridge or railroad raises rent." The landowner sleeps but thrives.

Until the most of the land value is taken in taxes land owners will be the richer for it financially: when the whole value is taken they will not want to be any richer than they are. In support of some such contention, the author cites the British system of assessing Indian agricultural lands twice a year. The book is worth study for its careful examination of this claim.

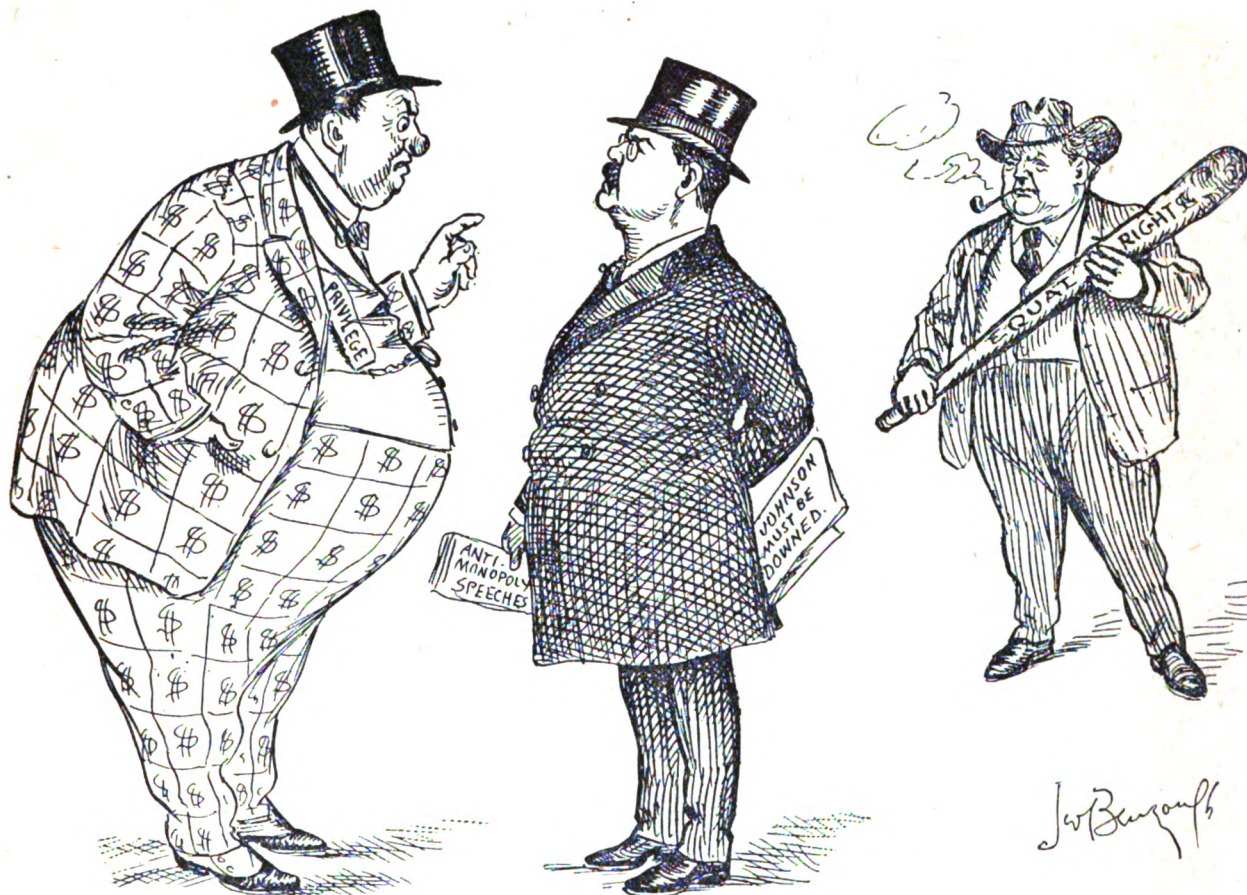
Mr. Orr gives a new twist to the rotten "ability to pay" theory by saying that this ability of each man should be measured by the community's earnings that he gets. "There is no more just and inexorable measure of men's ability than the value of land."

The booklet concludes with an argument that the true rental value of land includes all rates,

*See Public of October 4, page 953.

The Same Old Theodore.

Under the title of "All the Difference," this cartoon by J. W. Bengough who is now campaigning for land value taxation in Oregon, was published in The Public of November 2, 1907, at the time when Theodore Roosevelt was using his official influence as President of the United States to defeat Tom L. Johnson for re-election as Mayor of Cleveland.



Roosevelt: "But why should you hate and fear Johnson more than me? I'm fighting you, just as he is!"

Privilege: "Ah, but, confound him, he really means it, you see!"

taxes, and assessments, so that the question "Would the single tax be enough?" might be answered by saying that it would be the sum of all present taxes plus what the land-owner takes.

This is most important and should be further discussed and elaborated.

BOLTON HALL.

PERIODICALS

Judge McGee on the Singletax.

Levi McGee, with practiced hand, writes a brief explanation of the Singletax for the October number of "The Flaming Sword" (Rapid City, South Dakota). Such essays, simple, correct and non-controversial, are needed in the full bloom, no less than in the budding, or a great reform movement. Old reform-

ers do well to remember that to the youth every reform is young.

A. L. G.



The French Singletax Review.

The leading article in "La Revue de L'Impot Unique" for October deals with coöperation and quotes at length the arguments of Henry George to show how the present land system would make it impossible for coöperation to achieve the general improvement at which it aims. On October 4th the French Singletax League held a meeting in Paris which was addressed by Josiah C. Wedgwood, M. P., whose letter to the "Manchester Guardian" setting forth the objections to land nationalization, is reproduced in the current issue of the Review. An article on Albert Maximilien Toubreau (with an excellent portrait) adds a link to the history of the Singletax movement. Toubreau, a Belgian, born in 1836, was