

your fighting in defence of their property, and paying the expenses yourselves; or, if their estates must, ah, *must* be taxed, towards it, that the *best* of their lands shall be taxed no higher than the *worst* of yours."

Franklin was a genuine democrat, and as such his example is of value in these days when the nature of democracy seems in danger of being obscured. In commenting upon this phase of Franklin's philosophy these remarks of the editor of this little volume are peculiarly apposite:

"Flattered, feted and cajoled as few men have been he never lost his hold upon the realities of life, but always saw the man beneath the robe of office. His wigless head and simple garb amid the tawdry splendors of Versailles preached, in insistent tones, that republican simplicity which it has become the fashion in later days to make mock of."

J. D. M.

MORALITY AND THE PERFECT LIFE.*

This little book, by the late Henry James, was first published in New York in 1850 and is now republished by The New United Educational Association, Elkhart, Ind.

Henry James, not only in this, but in most of his works endeavored to impress upon his readers that the deplorable state of our civilization, including its vice and crime, is due not to any special inherent evil in the offender but to the unjust laws of society and to the tyranny of the institutions sustaining them. Our reverence for these institutions prevents the development of the individual and maintains a class distinction which results in the rending asunder rather than the uniting of mankind.

As long as these conditions remain there can be no unity, no brotherly love, nor true understanding of God.

God is not a being outside of and separate from our true selves but, wherever there is life, there is God.

This can not be realized, however, except in a state of society which by means of its just institutions not only brings about a realization of the unity of its members, but leaves each in absolute freedom to develop his individuality to its highest state of usefulness.

Individuality and unity are of equal importance. Individuality in purpose, unity of end and harmony of method.

The foundation of a true society "is the unity of human nature, a unity which exacts the utmost variety or distinction in the elements composing it. Exactly in the degree in which these various elements become freely asserted, will their unity be

manifested, will human society become perfected."

As a grand musical harmony to be complete requires its elemental notes to be various and distinct, so in human society if each member be similar in genius, in taste, in action to every other, we have at best a dismal monotony. But if each is distinctively himself or sharply individualized from every other, then we have a grand choral life, hymning the infinitely various graces of the Divine unity.

"Hence, before the race realizes its unity, the unity it has in God, it is bound to realize its variety, the variety it has in its own members."

"Society, because of her blind reverence for institutions which have become effete, teaches man to regard morality as God's prime end in creation, and to expect His favor accordingly or dread his frown, just as he obeys or disobeys his social obligations.

"Moral distinctions belong purely to our earthly genesis and history. They do not attach to us as the creatures of God. As the creature of society I am either good or evil. But as the creature of God, or in my vital or final selfhood, I am positively good—good by the direct and unstinted indwelling of the Godhead.

"Hence, we understand morality to be that plane of life in which man is subjected to nature and society, through which he passes not only to find himself and his relation to others, but to bring about an equilibrium between these relations."

In regard to our institutions the author says:

"The vigorous life which once gave them their repute has departed. They no longer bless the subject. To be a good husband, a good brother, a good neighbor, a good citizen, is no longer a guarantee against starvation. For one that society feeds,

"And clothes she sends ten thousand naked and empty away.' 'To save appearances she hastens indeed to trip up the heels of the burglar and immune the petty thief in prison. But she *organizes* the systematic pillage of the Stock Exchange and builds up the fortunes of her rich men upon the actual murder of her poor.'

"Taking her stand upon her existing institutions she deals out her vindictive anathema upon every one who practically refuses to be contained in them. She never suspects that the cause of the disobedience she encounters lies in these very institutions themselves, in their refusal to expand with the expansion of God's life in man."

"The ecclesiastical theory of Christianity would not have a friend or apologist if society vouchsafed to man that plenitude alike of natural subsistence and social respect which his birth in nature and society entitles him to.

"The practical conclusion of the whole matter is, that we should cease to hold the

*Morality and the Perfect Life, by the late Henry James, (father of the novelist) small 12mo, cloth, 86 pages. Price 50 cents. New Church Educational Association, Elkhart, Indiana. (See advertisement on back page.)

individual accountable for his moral delinquencies, and place the blame where it truly belongs, upon our defective social organization."

The mission of Henry James to the world is to point the sharp distinction between moral and spiritual life, and to break down our reverence for old institutions. That of Henry George is to show a practical method by which these institutions can be abolished and others more in harmony with Divine justice established.

M. CEBELIA HOLLISTER.

THREE ACRES AND LIBERTY.

The subject of intensive cultivation is one of perennial interest, and to say that Bolton Hall's new book, "Three Acres and Liberty," contains the latest and most reliable information on the subject is merely to state in other words that Mr. Hall is the author. Perhaps one should rather say, the editor, for quotation marks are liberally sprinkled throughout the volume and Mr. Hall seems quite willing that his authorities should tell their own story. As an editor, however, Mr. Hall displays the same ability that marks his authorship, the selections in every case being full of meat and right to the point. Government reports are ransacked and expert testimony presented on every phase of the subject from irrigation to honey bees and from fertilizers to pheasants. Nor are the reports invariably rosy. In the matter of poultry raising, for example, which is popularly supposed to be one of the most lucrative forms of small farming, "a good average man," as Mr. Hall describes him, writes in an extremely pessimistic vein, and while he, himself, is quite willing to admit his possible unfitness for the business as the cause, Mr. Hall, upon reflection, is inclined to exonerate him and charge his failure up to the conditions of the business, among which he mentions the "subsidized hens of the farmer" and "the pauper hens of Canada and Denmark." It must have been pauper hens *Punch* was thinking of when he perpetrated the following: "'Arry, wet sort of a 'ouse would do for a fowl 'ouse?" "Why, me dear boy, henny 'ouse." Yet, while not disposed to grant its paramount importance in the poultry business, Mr. Hall does not always treat the personal equation so lightly, as witness: "Some persons are just naturally so successful with plants that if they stuck an umbrella in the ground we should expect to see it blossom out into parasols." After reading this we cannot help fearing that all the astonishing statistics of celery and asparagus have been furnished by these inspired gardeners and that "good average men" like ourselves would

meet the same fate with our vegetables that our brother did with his poultry. Still, Mr. Hall assures us, that on three acres "An energetic man could clear one thousand dollars a year besides his living, unless some predatory railroad corporation could confiscate his profits before his products reached the market." A very large "unless" indeed! What does Mr. Hall think railroads are in business for if not to confiscate farmers' profits? Does he expect a merely "good average man" to get ahead of Mr. Harriman? The matter of transportation, however, is one to which Mr. Hall, while admitting its importance, devotes very little space. In fact, he considers it half settled already.

"Well begun is half done," says the proverb, and regarding transportation Mr. Hall remarks: "The first step, *now well under way*, is railway control by the Government." Such serene confidence in these troublous times is indeed comforting. This confidence, however, may well be partly assumed, for Mr. Hall clearly perceives that without some assurance of fair railway rates his prospective farmer's outlook is not encouraging. That view he expresses in the following emphatic though somewhat cryptic utterance: "Equal access to transportation is as essential as equal access to land, for transportation is indeed an attribute of land." This is surely a case of a sound and sensible conclusion deduced from a lame and impotent premise. Since when, pray, has transportation been an attribute of land? Single Taxers like Mr. Hall used to teach that immobility—the very antithesis of transportation—was an attribute of land, and for that reason land was a good object of taxation. "Land lies out of doors. It cannot be hidden and it cannot be carried away; therefore a tax on it cannot be evaded." Has Mr. Hall forgotten his Single Tax catechism?

But if transportation receives little attention, that other bugbear of the small farmer, the middleman, receives less. And truly when the prices paid by the consumer are compared with those received by the farmer, the middleman looms up as even a worse extortioner than the railroad. To be sure, as our socialist friends point out, the chief trouble here is perhaps with our wasteful system of distribution rather than with the individual merchant, but whatever the cause the small farmer, who is at the mercy of the average commission man, is very liable to spend most of his labor for naught. To complete the subject Mr. Hall should follow up this book, which is really a treatise on improved methods of production, with one on distribution, an equally important and even more urgent question. After all, though, the phase of the subject most interesting to readers of the REVIEW is the "land question," which the advertisements assure us "of course appears in the book." Here, if anywhere, we might

*Three Acres and Liberty, by Bolton Hall. Red cloth, 12 mo., 419 pp. Price \$1.75 net. The Macmillan Company, New York, N. Y.