

And why?

The rulers take counsel together,
Against Jehovah and his Anointed.

Although there surely is a statesmanship which
sees that

Righteousness exalteth a nation;
But sin is a reproach to any people,

it is found, in the wide wastes of world history,
as seldom as is the cooling spring that in a great
desert here and there dots with verdure the parch-
ings sands.

Yet, Jehovah has "set" his "king," and ever
that day draws nearer when

The meek shall inherit the land,
And shall delight themselves in the abundance of
peace;
and

The kingdom of the world is become
The kingdom of our Lord and of his Christ.
Even now, do we not see the light of the morning
sky that precedes the glorious dawning!

ASHER GEO. BEECHER.



AN APPEAL TO BRETHREN.

Portions of a speech made to the Topeka Socialists,
at their room, and by their invitation, by G.

Hughes, upon Sunday, Jan. 21st. Its pur-
pose being to explain the efforts now
being made by the Fels Fund of
America.

This is the day of rest. For centuries it has been
the custom to worship the Creator upon this day.
It is a custom which has great effect upon human
movements; this cannot be denied. The effects
have varied according to the fundamental views of
those who have in the past gathered together in
His name. Just how fundamental their efforts
have been has determined the progress which any
congregation has obtained, the lasting effect which
any congregation has produced.

I am going to read to you a part of a prayer
which seems to me to be really religious, really
binding. It seems to me to really bind men to-
gether and up to their Creator, and that is the true
meaning of the word "religion." Some of you
will recognize it, if not all. I got it from your
weekly paper called "Topeka Labor."

O Lord, we beseech thee to arouse the enthusiasm
and energy of our good ministers and direct their
intelligence so that they may understand the cause
that undermines and destroys the virtues and morals
of your children; cause them to see, O Lord, that
when the blood is diseased, the blood must be
treated instead of the eruption that may appear on
the skin. Further direct our spiritual advisers to
study thy laws of nature as well as the laws of
Jews, so that they may become better qualified to
cope with the problems of the world as they present
themselves.

Yes, my brothers and sisters, this is a really

binding prayer. This prayer should appeal to
every thinking mind which regards the teachings
of Christ as principles which must be the basis of
every human law and custom. From the first
moment that your party existed, how clear the
opening of this prayer has been to Socialists—the
opening of this prayer, the complete understand-
ing that to really abolish sexual lust, drunken ex-
cess, murder, stealing, lying and all that we call
sin, one must go deeper than the surface to find
and to fight with and destroy these sins. Back of
these things which we call sins, and which if we
are right minded, we desire to sweep off of God's
storehouse, off of the earth, is the underlying
cause. It is not imperfection in the work of the
Creator which causes these unnatural actions
which wreck so much life. The cause is that our
human laws and conditions are so very contrary to
the natural laws which the Creator designed to
rule, and to make harmonious the growth of His
creation.

"Further direct our spiritual advisers to study
thy laws of nature." This sentence rings through
my heart. It is an appeal than which there is
none more needed, none more full of healing for
our human sores and eruptions. The remedy lies
just there—to make the natural laws of God to be
the laws which rule our modern civilization. It is
joy to me to speak to you here tonight, here in
your own house. It is good to open up one's heart
to men and women as determined as you are to
cure this social chaos. It makes one joyous indeed
to address men and women who are as well ad-
vised as you are on the distance which civilization
today is from the design of the Creator of this
wonderful earth. Of this earth, this real miracle,
which has within it the substance which will sat-
isfy the needs of all life to the full—of *all* life no
matter how the quantity of life increases. This
store-house, which when labor is applied to it,
yields abundance heaped up and running over to
satisfy every human desire.

And men are walking the streets of every city in
the world begging to be allowed to labor. And
men who never idled, who have labored an average
of ten hours or more every day, cannot do more
than barely eat. And women whose faces show
that they are patterned after the divine image,
are selling themselves. Men are drowning their
sorrow in drunkenness; gratifying their sense of
injustice by murdering; selling their manhood to
what they know is false.

All these things are happening upon this per-
fect store-house, and why is it?

The chief reason is that by our human laws and
customs this store-house is not free for the use of
labor.

God made the earth before he made man, before
he made life even. Before the Hebrew language,
before any language, before the advent of any

prophet, before Christ even, this earth so perfect for the satisfaction of all living desires, was here.

With this perfect store-house, the earth, there were also the laws to control it; to make creation evolve; to insure that the earth should meet the demands of the ever-increasing life upon it.

One of these laws is the law of labor: that to open this store-house, to obtain from this store-house what is needed to satisfy desires, to labor is the key.

This is the law which governed the first human life, along with the law of gravity. This is the law which you, my friends, are endeavoring unturningly to make the law which shall control the civilization of today. This law is the one which it is my burning desire also to see control human society.

That this law of labor may become the law which controls human society today, it needs must be that we must find a means to free for the use of labor, this store-house, the earth. The things which satisfy human needs of every kind cannot be produced by any other means than by the application of labor to land. Our human laws have for generations allowed individuals to own the store-house. Our conditions of today have made it so that there is no more certain way of enjoying without laboring, than by holding parts of this earth, this store-house, out of use; by holding land so that labor cannot use it, or so that labor cannot use it for its most profitable results.

To free this earth, this store-house, for the equal use of every human being is the *first* step that must be taken to do away with those un-God-like conditions called unemployment, white-slavery, and the host of things which we call sin. This is to my mind the most important step for us to take at this time, if we really desire to destroy the sins which are the outward signs merely of the fundamental disease.

And how can this perfect store-house the earth be freed for the equal use of all human beings? This earth, this store-house designed and made by the Creator, this store-house to which the birth of every baby adds a value for using, this store-house to which every discovery of a new force within it which will make the return of labor more abundant, adds a value for using—how shall we free this earth for the equal use of all labor? That is for me the very first question which must be answered, and answered rightly. It is a question, this of freeing the store-house the earth, which you will agree with me is of the first importance; this is a social injustice than which there is no greater, than which there is not one more virulent.

Now I am here to set before you briefly a remedy for this injustice—that individuals should grow rich by holding out of use, or half used, land, without using which, labor can achieve nothing.

To me it is indisputable that the remedy is to take for society by the method directly at hand, taxation, the values which are added to land by the increase of population and the growing improvements in producing wealth (things which satisfy human desires) which labor is discovering and bringing into universal use—to take this value which attaches to all land, and use it for social purposes; and to free from taxes, tariffs and any imposts whatsoever, the things which are produced by labor from land.

Here in Kansas we live under the most absurd law for collecting revenue that there is. There is not one of you here who does not know that the result of the general property tax is that laborers pay nine-tenths of the tax total. There is not one of you that does not know that to tax labor products is to increase the price the consumer has to pay for things produced by labor, wealth. It lessens jobs, it lessens the amount of wealth consumed, it absolutely demoralizes distribution. Meanwhile the steel trust owns land with coal and iron ore beneath it, and holds it out of use. By this means this trust has more laborers desirous to work for it than it has need of. By this means this trust can sell steel rails—everyone here helps pay for them—for a price 33 per cent higher than is necessary to pay everybody wages, good wages for their kind of labor.

My friends, it is my pleasure in this effort that I need not give you any more examples; you are posted on the power of escaping labor given by the ownership of land values. Under the single tax, for which I stand, the steel trust could not hold that coal and iron-ore land out of use; it would not pay to do so. It would be taxed as what it is—mining opportunities. Today it is taxed as pasture land, or as waste land, because the plutocratic trust does not mine it. I am thinking that if the land had to be mined, the trust would be advertising for laborers of every kind. Either that or it would abandon this land, and laborers would organize, as they have successfully done in England, and mine that land themselves, paying to government, and not to any individual, the ground rental—the singletax.

Now a man who describes himself as a grand robber—his name is Joseph Fels—through watching the efforts and lives of sundry men, among them the English Socialist leaders—came to this conclusion: That he was awfully sick of doing nothing but trying to steal legally—these are his own words. He did not care to buy automobiles, or to buy houses like palaces. How on earth was he going to have some fun out of this “swag”? My brothers, I wish I could put it as humorously as he puts it himself; what I have said is an effort to do this, and it is not overdrawn either.

Well, Fels decided that he would spend what he calls his swag, in trying to free God's earth for the equal use of all laborers. He is business, is

Fels, so he determined to try to do this in every civilized country. And, say, the help that Fels's swag, coupled with Fels's business ability, has been to the cause of justice, it would be hard to figure out. His plan is this: For every dollar that Singletaxers or anyone will give to hasten the trial of this method of raising public revenues, he, Fels, gives another dollar. By this means a sum of \$50,000 was raised to fight landlordism in England. And it has done something, too. It has brought it about that the site, the ground which is England, will presently be valued. There has been efforts made to value the site of England by many parliaments; they failed, until the land value men, aided by the Socialist members and the Liberals, passed the now celebrated 1909 budget. Things are mighty bad in England now, so I am advised by the aristocratic press. Maybe they are, but Englishmen are understanding things which they *never* will forget. They know the cleverest way there is for the few to enslave the many who labor. And the Fels Fund, as it is called, was a big factor in bringing this about.

Now the Fels Fund of America is on the same job. Every dollar I can send myself or get others to send, becomes two dollars when it reaches the treasurer of the Fels Fund Commission, which determines where to use it for freeing land. They are getting quite close to Kansas in their efforts. Besides helping to get several counties in Oregon to exempt all labor values from taxation, they are using the Fund to educate the voters of Missouri, so that the Initiative petition to make Local Option or Home Rule in taxation the law under which public revenue shall be collected in Missouri, shall become law at the November election this year.

I am asking you to help the Fund in this work. I am asking you to help the Fund get some of the counties in the State of Oregon to adopt the singletax. Oregon has Local Option or Home Rule in taxation, so they can do this. I am asking you to help the Fels Fund to fight the Interests and to educate the voters so that a majority of them will vote that Home Rule in taxation shall become the way that Missouri raises the funds needed to carry on public business.

I am not asking you for large sums. I know that you have none of you got any graft but a ten-hour day, about. I know that to be a Socialist is to give money in organized and constant fashion for the purpose of increasing and putting in use truth and justice. I am asking that you help us as you can; and that you bear in mind that a nickel becomes a dime, a dime twenty cents, a quarter fifty cents, as soon as it reaches the treasurer of the Fels Fund Commission. I need not tell you that the want of money in Oregon and in Missouri is great, and that success in this project depends largely upon our getting it. You know these things.

My brothers and sisters, I thank you heartily for the opportunity you have so kindly given me. I love this fight to free the land for the use of labor. And as I go around seeking contributions from folk who ask me if I am not fussy, and say there is nothing much wrong with things anyhow, it will be a pleasure to remember that once I spoke to folks all of whom knew that things were and are wrong, and spend their time and effort and money trying, with growing power, to right them.



THE MOTHER.

Elizabeth Gibson Cheyne in "The Way of the Lord."

There are two mothers in the country where I live—

Another mother, and myself;
I am the mother of the rich children,
And the other mother is the mother of the poor children.

I am not jealous of the other mother—

Because my children have everything,

And hers have nothing.

I am not cruel to her;

I allow her to come and work for me,

As a nurse, a sewing woman and a charwoman,

And I pay her as much a day as my own breakfast costs me,

For that should feed and clothe herself and her children handsomely;

I give her my children's clothes,

And sometimes I give her their rejected food,

If their particular pet animals do not need it;

I speak civilly to the other mother, because I am covertly thankful

I am not she,

And because I am afraid that if I spoke otherwise She might strike me or my children.

And demand hers and their share of everything, Or steal it when we are not looking.

I think that when people are poor it is their own fault,

And that it is because they are lazy or drunken or both.

It is a shame that I have to pay for the poor children's education,

As it takes all I can afford to send my own children

To the public school and the university.

It is a greater shame that I have to pay for their school dinners and their medical inspection,

As it takes all I can afford to feed my own children on epicures' food,

And send them to the best eye specialists and physicians.

I take all that is given to me and my children.

But I am afraid of pauperizing the poor mother and her children.

I think that she ought also to save up for her old age pension.