

Extract from A. M. Hutchinson's Novel "When Winter Comes"

ON a Sunday of his honeymoon in London he had conceived with Mabel the idea of a bus ride through the streets—"anywhere, the first bus that comes." The first bus that came took them through South London, dodged between main roads and took them through miles of mean and sordid dwelling houses. At open windows high up sat solitary women, at others solitary, shirtsleeved men; behind closed windows were the faces of children. All staring—women and men and children, impassively prisoned, impassively staring. Each house door presented, one above the other, five or six iron bell-knobs, some hanging out and downwards, as if their necks were broken. On the pavements hardly a soul. Just street upon street of these awful houses with their imprisoned occupants and the doors with their string of crazy bells.

An appalling and abysmal depression settled upon Sabre. He imagined himself pulling the dislocated neck of one of those bells and stepping into what festered behind those sinister doors: the dark and malodorous stairways, the dark and malodorous rooms, their prisoned occupants opening their prisons and staring at him—those women, those men, those children. He imagined himself in one of those rooms, saw it, felt it, smelt it. He imagined himself cutting his throat in one of those rooms.

At tea in their hotel on their return Mabel chattered animatedly on all they had seen. "I'm awfully glad we went. I think it's a very good thing to know for oneself just how that side of life lives. Those awful people at the windows!"—and she laughed. He noticed for the first time what a sudden laugh she had, rather loud.

Sabre agreed. "Yes, I think it's a good thing to have an idea of their lives. I can't say I'm glad I went, though. You've no idea how awfully depressed that kind of thing makes me feel."

She laughed again. "Depressed! However can it? How funny you must be!"

Then she said, "Yes, I'm glad I've seen for myself. You know, when those sort of people come into your service—the airs they give themselves and the way they demand the best of everything—and then when you see the kind of homes they come from—!"

"Yes, it makes you think, doesn't it?"

"It *does*."

But what it made Sabre think was entirely different from what it made Mabel think.

CLEVELAND statistics for 1920 will show 1,800 new houses and 8,000 new marriages.

THE REVIEW should go to the editorial desk of every labor paper in the country. Who will begin with a contribution to this purpose?

Is the Single Tax Justified by God's Word

I SHALL take my reference from the Sermon on the Mount. The first thought that I wish to establish in the mind of the reader is the fact that Jesus was addressing his disciples—twelve men whom He had selected to promulgate his principles and doctrines on the earth, men who had left all to follow Him, and had accepted Him and his doctrines in so far as they were capable of understanding them. Hence, when He said to them, "Seek ye first the kingdom of God and his righteousness," He did not mean conversion or regeneration. But the purpose of the Sermon on the Mount was to instruct them concerning the great doctrines of God's eternal truth and justice. If you will read the 5th, 6th and 7th chapters of Matthew, you will find Him rebuking his disciples for being over anxious about the things that they were to eat, drink or wear. He referred them to the sparrow, the lilies of the field, to teach them that God's bounty was altogether sufficient for the support of all of his creatures, and added, "Which of you by taking thought can add one cubit to his stature?" As much as to say, you cannot secure these things by worrying about them. "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." I am quite sure that the things promised here are the temporal things, and Jesus was instructing his disciples as to how they might be secured. What He meant by the seeking of God's kingdom and his righteousness was a striving for God's eternal truth and justice to be established on the earth.

I will, likely, cross swords with some of our preachers, when I say, that in order to have God's truth and justice established on the earth, we will have to drag it into politics, filthy as our politics are, and fight for it in the halls of Congress and at the ballot box. For it is being taught from our pulpits that you can't legislate goodness into a man or a nation; that the differences between labor and capital cannot be settled through a readjustment of our industrial system. But it is well to remember that we are living under a system of organic law (or civil law). We cannot hope to have God's truth and justice respected when it conflicts with our code of civil law. Hence we must revise our laws, constantly keeping them in harmony with divine justice.

But, you say, I thought that our laws were founded on the Bible. Yes, they are supposed to be, but really they are not. It would be permissible and legal under our system of civil law for one man to own every foot of land in the United States and compel every other man to pay him tribute for the use of the earth. Do you think that would square with the biblical idea of justice? To be candid about it, we have been letting the devil's crowd shape our industrial destiny long enough. It is time for God's servants to wake up to their responsibility along these lines, if we ever hope to correct the evils that are threatening the destruction of industrial peace in this