

## INCIDENTAL SUGGESTIONS

### FAITH VERSUS DEEDS.

If I take the Lord as my shepherd I shall not want. He will make me to lie down in green pastures; he will lead me beside the still waters.

So spoke Mr. R. A. Long, multi-millionaire lumberman, extensive land monopolist and large owner of franchise privileges, before a crowd of fifteen hundred "down and outers" at the Helping Hand Institute in Kansas City on December 25.

Mr. Long's inspiring speech, if we take the Kansas City Star's word for it, apparently had a very profound effect upon his motley audience, bringing tears at one time, cheers at another—especially when he announced that work was soon to be resumed on several large buildings undergoing construction on his 1,600-acre farm near Lee's Summit.

Whatever views his hearers may have had, however, it is certain that, regardless of whether Mr. Long takes the Lord as his Shepherd, or whether he doesn't, he need "not want." The fact is, that so far as he is personally concerned, the less he takes the Lord as his shepherd, the less he shall want. Yes, that's exactly what we mean—the LESS he shall want.

This assertion, no doubt, will, to many seem very blasphemous. But it's true. Not only is Mr. Long an extensive owner of valuable land in and around the vicinity of Kansas City, but he is also a large sharer in the franchise grants of that city. As the city grows, of course, these lands and privileges enhance in value regardless of anything that Mr. Long may do.

Then again he is an immense holder of southern timber lands, which, without any effort or native ability on his part brings to him material blessings in such abundance that today his cup fairly "runneth over."

For one thing, he is the owner of more than 200,000 acres of the best yellow pine land in southwest Louisiana. This land, which less than a generation ago, was worth only \$1.25 an acre, is now worth anywhere from \$15 to \$100 an acre—according to whether the timber has been taken off or is still standing. And as with his large possessions elsewhere, the value of these lands has been created, not by himself any more than by any one else, but by the general increase in population and growth of the country as a whole.

We ought not, however, to bear any ill will toward the wealthy lumberman for this. If he is "reaping where he has never sown," it is through no fault of his. The blame rests solely upon society—the State—in not taking for its own use, in lieu of taxes upon improvements and personal property, that natural fund which is of its own creation, and to which therefore it is in all justice and morality rightly entitled.

But if Mr. Long takes the Lord as his shepherd, as he professes to do, he should not hesitate to support—should not oppose at any rate—any attempt on the part of individuals in society, to correct this great social blunder. Yet this is precisely what he

does do. He looks with positive disfavor upon the proposition to abolish all taxation upon labor and industry, and place the burden upon land in proportion to its value.

Considering the great social benefits that would result from such a fiscal reform—the enormous advantages that would accrue to both producers and consumers alike, and the large opportunities that would be opened to the multitude of workless workers everywhere, in gaining access to the fertile cut-over lands in Louisiana and other states—considering all this, it is difficult to understand why Mr. Long, who claims to have at heart the welfare of the man or woman who is down and out, takes such a view. Can it be that his opposition to the Single-tax springs from the fact that it would deprive him of further "unearned increment"?

We are loath to believe it, yet we cannot eradicate the suspicion that the great lumberman and philanthropist takes the Lord as his shepherd only so long as it doesn't interfere with his income.

EMIL O. JORGENSEN.



### A WAR THAT'S JUSTIFIED.

Paterson, N. J., December 30.

From times immemorial humanity was involved in wars. There was on one side a clan which fought for its existence, on the other an aggressive tribe that sought to expand itself on the acquisitions of the former. To fight nature to yield more, to fight nature to give him more for less effort seemed strange to the primitive man, and he rather exerted himself to fight man—to fight his own kind.

Those wars were not justified. The modern jingoist historian who is justifying those wars on the ground of economic necessity is in need, more than any other living being, of a justification for his crookedness. There was no economic necessity; there was plenty to be obtained, if man only wanted to work, but he did not. The war gave him a chance to do away with work. Through wars he obtained ransoms, and the people he conquered became his slaves. For this reason, if not for any other, it could not be justified.

The modern war, the wars of today, cannot be justified. Their cause is greed, selfishness their motto. Their actions inhuman, their pretense hypocrisy. They bring destruction, suffering, tears of mothers, tears of sisters, tears of fathers and tears of sweethearts. They have wrought poverty, distress and regret to nations that undertook them. None of these can be justified. If patriotism is put up in their defense, it must go with them, and go quickly!

There is one war which is justified, because social justice is its motto. It is the war waged by the working class against all forces of misery and oppression. I can see its final victory through my mind's eye and picture the freedom, industrial justice and liberty it will bring to humanity. Rejoicing in it I see little children and frail mothers from the workshops; prostitutes from the streets, prostitutes from the press and public platforms, who were forced to sell themselves through the agency of industrial oppressions. I can see them all in a circle rejoicing, laughing, smiling, praising the noble work accomplished by the Industrial Army, which are ac-