

with craven fear at the thought of an impending financial crisis that threatened to deprive him of his unearned wealth.

In the ballroom envy and hatred brought frowns to brows that should have been smooth, and angry gleams to eyes that should have been soft and love-lit. Sordid and defeated ambition brought pain to hearts that should have been filled with kindness to fellowmen, and slander and backbiting made the very air of the palace lurid with wicked thoughts.

The wandering soul paused and considered in dismay. Again it formed its thoughts: "I cannot seek an abiding place here. There is no peace within these walls. Needless anxiety and craven fear of material loss poisons the palatial atmosphere. Envy and hatred rule the hour. The things of earth that crumble to dust are worshipped here, and the things that perish not are wholly forgotten. I cannot rest here. I will go farther and seek that peace that passeth all understanding."

But the soul wandered far and wide over all the earth and found no peace. It compassed land and sea, and everywhere it found strife and confusion and hatred and envy among the children of men, because the treasures of earth that the moths consume and the rust corrupts are valued more than the treasures of Heaven.

In utter despair the soul wended its way back to the Father that sent it. The Father in His infinite wisdom comforted the wandering soul.

"Go back!" he said. "Go back to the little cottage near the great factory. Look once again at the man with the dinner pail. Gaze once more upon the woman lying upon the bed of pain. Observe the little girl in her ministrations to the afflicted, and take the lesson to thyself. There is no rest but that which follows service. There is no peace but that which follows suffering. You will then have learned in advance the lesson that many travel weary years to know. Go forth and live the life that I have given thee. There is no possible evasion of the law of service. Peace and happiness spring alone from the observance of that law. My people must learn it both individually and collectively before they can attain the Kingdom upon Earth that I their Father have promised them."

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## OUR ABUNDANT OPPORTUNITIES.

*(For the Review.)*

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BY JANE DEARBORN MILLS.

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In the May-June, 1908, number of the REVIEW, Mrs. Eliza Stowe Twitchell had a letter which I have wanted ever since, to comment on in your columns, but have until now been prevented from doing so. She gives a hint there of how to utilize, for Single Tax purposes, certain statements made by those not Single Taxers, and perhaps really opposed to us. Her suggestions seem

to me very wise. She says that President Roosevelt tells the people that this is a "campaign against privilege," and she adds, "Here is our opportunity. Let us repeat it over and over—that the power to tax is the power to enslave; that privilege is now seeking to enslave the people more and more, and their only road to freedom lies in enslaving privilege by taxation," and, "politicians are trying to obtain votes by talking about abuses of railroad rebates, and how to curb concentration of corporate power. Here is our opportunity, for only students of Henry George have clear ideas about the nature, growth and menace of privilege. Let us show that there are legal privileges like the tariff, and natural privileges like the land and franchise privilege, that the one must be abolished, while the others must be re-distributed back to the people."

Could a wiser suggestion possibly be made for the strengthening of Single Tax principles? Such opportunities for us abound in periodicals, in political speeches, in economic arguments of all kinds made by those who still shut their eyes to what to us is the Eternal Truth. No argument with which one can meet an antagonist is so strong as that which fully agrees with him:—"Yes," we will answer, "President Roosevelt is right—privilege is the monster evil we all, all of us who love justice, are to fight. Now, let us see what the best plan is for the campaign which Roosevelt has declared he will carry on against this unrighteous condition. His plan, is, So-and-so, and, So-and-so; but that will involve leaving such and such corruptions, and the evil cannot be fully remedied as long as they last. Why would not a better way of working be, So-and-so, and So-and-so?"

In the March-April, 1908, number of the REVIEW, Raymond Robins advocated the same method, in his address at the banquet of the Single Tax Conference, N. Y. City, Nov. 19th, 1908. He says, "In this human world, we have to work with folk who have ifs, and ands, and buts, and without stopping to get them converted to the full gospel, let us give them a chance to grow in grace from day to day;" and again, "I sometimes find Single Taxers who make this mistake:—They retire into their superior intellectual fortress saying, 'Cursed be these people who know not the law.' Not so, my friends. We can only do this work required of justice by and with the people." And every one agreed that Raymond Robins' address was both delightful and full of wisdom.

So here we have the suggestions of both the feminine and the masculine mind that to make use of what the opposition say, whenever we can, to point out how the thing which they join us in advocating might be done in our way with less bad results and more good ones, than in their way, is to make the wisest use of abundant opportunities coming to us every day, for showing the invincible power of what we believe to be Eternal Truth.

To be sure, our friends, the enemy, are not anxious to have us prove that they are advocating our principles. But the Book says that God maketh the wrath of man to praise Him, and if we can be wise enough to help Him use that wrath to advantage, perhaps that is what He meant when He allowed that passage to be written.