

they? Because by leaving the land unused, they avoid a lot of trouble and expense barring a trifling amount of taxes, and when population increases and public improvements are needed, its value will rise and enable them, without any effort of their own, to realize a profit. So why should they bother about improving it, especially when their doing so will mean an increase of taxes? Now if land is held out of use because it pays better than to use it, the remedy must be to so change things that it will pay better to use it than hold it out of use. How can this be done? Simply by abolishing all taxes on labor and its products, and raising all public revenue by a Single Tax on land values only. Under such a system, the man who would hold land out of use would be taxed as much as one who should hold equally valuable land that had been improved to the greatest possible extent.

There would then be no profit in holding land out of use, for as values increased, so would taxes, while the owner would be getting no revenue. The owner would thus be forced either to use it himself or let some one else do so. In either case, labor now idle, would be employed, and as the natural resources of this country could furnish enough wealth to support the whole world, there would be no need for anyone to be in involuntary idleness, and there would be neither industrial depressions, nor occasion for strikes. Now if we want to get rid of industrial depressions and labor troubles, we must work for the adoption of the Single Tax.

DANIEL KIEFER.

TORREY'S OPINION OF HENRY GEORGE.

There has just closed in Los Angeles, a series of great revival meetings presided over by Evangelist Torrey who is advertised in press, pulpit and on red letter bill boards many feet long, as "The World's Greatest Evangelist." Many hundreds of conversions are accredited to him and a large awakening in the churches here.

Meeting him on the street recently in company with Winifred Stevens, a local newspaper man, I said:

"Mr. Torrey, I have listened to you a number of times and wondered if you, with your broad learning"—he is a Yale man—"had ever given any attention to Henry George's Social Philosophy?"

He stopped short and turning on me with that Torreyesque positiveness that would indicate the final word had been said, answered: "Yes, Sir, I have. I have read nearly everything he has written, years ago. I have written and published a pamphlet on that subject. It was only the other day in one of my sermons, I mentioned that Henry George had destroyed the Malthusian theory. Henry George's position is absolutely unanswerable by any trained mind that understands him and his presentation. It is true that the application of his theories would be applying Christianity to social affairs, but centuries before Jesus lived and taught, these great truths were largely practised by Joseph, the great Hebrew statesman, and taught by Moses, the Law Giver."

Then continuing, he said: "There is probably no profession in the world in which a larger percentage of its numbers believe as I have stated, unless it be a certain class of lawyers who study law as a profession seeking absolute justice and equity between man and man."

Elsewhere he stated: "I preach Jesus and Him crucified, and then tell the regenerated soul to go out and live the life his Saviour taught. The application is plain. If a man is truly saved he cannot go out into the world and consciously and wilfully live in opposition to his Master's teachings without endangering his own soul."

EDMUND NORTON.

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BACK TO THE LAND.

(For the Review.)

A Single Taxer and a Socialist went to sea in a boat—or rather a naphtha launch. They fell into argument.

The Single Taxer contended that if the land which is monopolized and held idle were open to labor it would not be possible for the owners of machinery and tools to oppress labor, because labor could reproduce