

taught by the Lord when he was on earth nearly two thousand years ago; but it is only now that mankind is coming to realize them to any great extent. They are now coming to the consciousness and perception of the world as new. And as the mind of the organic social man comes to realize the value of these great economic principles of heaven, they will be adopted as the laws of men upon earth. So the Lord's kingdom will come, and his will be done on earth as it is done in heaven.

If we pray the Lord's prayer sincerely, and study the divine law diligently, desiring to know what is right that we may do it, there is no room to doubt as to results. The Lord will see that through our efforts an orderly condition of things is brought about. He will give us to provide as a matter of duty toward society that the forcible appropriation of the resources of the people and of the products of their toil, are not secured to selfishness and greed, but that a just proportion shall go to all as they work for it.

Notwithstanding the great strides which civilization has taken in advance during the past century, our civil and social machinery is still terribly out of order. But there can be no doubt of the power of divine truth as now coming down from God out of heaven to renew it and set it right. This can only be done, however, through man's effort. As the truth comes into the enlightened understanding it must be applied to the conditions of human life for their betterment. Men are agitating and working for these improvements now as never before.

Let us all pray and work for them in ourselves as individuals. As our personal lives are made new, we shall come into the better state to help along the conditions we would like to see in the world around us. Then we shall cooperate with the Lord in the formation of the new heavens and the new earth, the former things having passed away.

#### JOBS AND MEN.

Men are too many, or jobs too few. That is the obtrusive fact in the labor question. It is the one fact which, however superficially, accounts to all minds for a condition in which so many men hunt in vain for work. To state it is merely to state in another form the problem of the unemployed. Because men are too many or jobs too few, there are at all times unemployed men. When that is so, the

wages of employed men are perpetually threatened and perpetually tend downward. Lack of employment, therefore, is at the root of the labor question.

If it were possible to bring about a condition in which there was no lack of employment, in which jobs were hunting for men instead of men hunting for jobs, the labor problem would be solved. It would solve itself. There would then be such a universal and insatiable demand for men to work that no one would work for less than he earned. Or, if any were willing to work for less than they earned they would be in such exceptional demand that their wages would rise to the earning point in spite of themselves.

This condition would be brought about by the single tax. If the single tax were in operation, men would no longer hunt for jobs; jobs would hunt for men.

The reason is plain. Only one thing is required to stop men hunting for jobs and set jobs a-hunting for men. That thing is the land. I speak now not only of individual workingmen, but of that complex industrial mass in all branches and grades, which is properly called "labor;" and I speak not merely of land in the sense of fertile soil, but of land in all its characteristics as the natural and social environment of man. Let labor have free access to this, and labor will provide itself with everything else. Deny this to labor, and though you provide it with everything else it will be helpless. If labor had all the money and all the machinery in the world it would be impotent without land; but if it had all the land in the world, all the money and all the machinery would be subject to its control as a matter of course. When labor has the freedom of the land it can plant and reap; it can dig and build; it can make machinery and use it; it can dictate its own money system; and the more work it does the more work it will be asked to do, and the higher, consequently, will wages rise.

This freedom of the land would be secured to labor by the single tax. That tax, though in form and name, and in substance, too, a method—the best, because the natural and just method—of raising public revenues, is also a radical industrial reform. By lifting taxes from labor and labor products, and putting them upon land in proportion, not to its area, but to its value, the single tax would take every year for common use approximately the actual and possible ground rent of all the land in the community. Land

not worth a high ground rent would not pay a high tax; but, be the ground rent high or low, it would be exacted, whether the land were in use or not. Obviously, then, no valuable land could be kept out of use. To keep it so would not pay. Unless put to use it would be eaten up every year or two by taxes. Landowners would have to use their land. But they could not do that without calling in labor to help them. Unaided they would find it impossible to use the land well enough to make their taxes good. So they would be compelled to hire workingmen; or, if workingmen wouldn't be hired, to take them into partnership. In one way, if not in another, the land that landlords now hold vacant would be utilized to its fullest capability. That would make jobs, and it would keep on making them time without end, faster than men would appear to do them.

Consider a moment. There are scores of thousands of acres of coal land of great value, which is now unworked. If its possible royalty were taken in taxes every year its owners would have to allow it to be worked. There are millions of acres of town and city lots of enormous value, which are bare of buildings, though the people who want buildings are like the sands of the sea shore for number. If the possible ground rents of these lots were exacted of the owners in taxes every year, the owners would have to allow them to be built upon. So, also, there are millions of acres of farming land, owned by railroads and syndicates, land of splendid fertility and tempting value, which is now lying fallow while farmhands beg for work and city workingmen struggle for bread. If the possible ground rent of that land were demanded every year in taxes, the owners would have to work it or abandon it to men who would. Think of the jobs which the consequent demands for workers would make!

The supply of workers would then augment demand for work, until no conceivable increase of population, nor any possible improvement in labor-saving machinery, could lessen it. It would find its only check in exorbitant wages—in wages, that is to say, which were in excess of the earnings for which they were demanded.

These are some indications of how the single tax would alter the most notable industrial condition of our time, that of men hunting for jobs, to a condition which would be characterized by the phenomenon of jobs hunting for men. By thus raising

wages to the full earnings of the worker, this simple land reform would make workingmen secure in civilized comfort, and guaranteeing to labor absolute independence, would abolish all that is hateful in the present relationship of employer and employed.—Louis F. Post, in Labor Day Review.

#### IN THE DAYS OF OUR GREAT-GRANDFATHERS.

Sanitation was unknown. Streets were undrained, wells digged in the reeking soil, springs were horribly defiled, root cellars were under all the houses. Every fifth person on the street was horribly disfigured with smallpox. In the open country the death rate of 1790 was higher than in the worst tenement districts of New York in 1890. In 1790 the death rate in the towns was higher than the death rate to-day in the yellow fever districts of the south. Ninety years ago the lottery was the favorite form of benevolence. Schools, colleges and churches were built thereby. In the year 1800, in Providence, an Episcopal church held a lottery, of which the grand prize was \$8,000. In 1795 the legislature of Rhode Island granted a lottery for "the advancement of religion and the building of a church." The library of Harvard college was built by the sale of lottery tickets, and good orthodox Princeton college adopted the same method of advancing its interests. Even the English government went into the lottery business. At one time the authorities of London were selling lottery tickets for 20 different objects.

Drunkenness also was well-nigh universal. Births, marriages, funerals, the dedication of public buildings and churches—all were consecrated with liquor. Every business transaction was concluded with a drink. For the hostess not to offer wine to her lady callers was an offense against good breeding. Dr. Chambers, of Philadelphia, tells us that in 1825 he went to a funeral of a prominent member of his church, and that he and the sexton were the only persons who were not in danger of falling into the grave through drunkenness. On the next Sunday he told his people that he would never again officiate at a funeral of a church member where liquor was freely distributed.—Dr. Hillis, of Chicago, as reported in The Advance.

The greatest good that we are to find through municipal ownership will be found in the improved quality of our citizenship. Whenever the feeling is once awakened that this is our city, this is our country, then a man

becomes in the best sense of the word a citizen who loves his country. This feeling will be wonderfully enhanced as the city goes forward in the work of municipal ownership. The people will learn that they can serve themselves better without profit than a private corporation can serve them with profit as an incentive for their effort. In the parks and public playgrounds in Glasgow I saw neat porcelain signs with this inscription: "Citizens, Protect Your Property," and when my eyes first fell upon that inscription I confess to such a feeling of delight as I never before experienced through merely looking at a dumb sign board.—Mayor Jones, of Toledo, before the League of American Municipalities.

#### A LETTER FROM HUNGARY.

For The Public.

Mrs. Dario Papa says in an article in The North American Review (see The Public of Aug. 20.) that the Italians are justly ashamed of being the only nation afflicted with the "pellagra" (hunger-sickness). Not only Italy, but also Hungary has this mournful distinction. The causes are the same as in Italy. Though the harvest has not been as bad as was expected, according to official confession over 10,000 workers found no employment; in other words, that number of men, in most cases with families, are absolutely without food for the coming winter, for there is no work to be had in the country in winter.

Dr. S. H. Schreiber has prepared an article on the "pellagra," in which, after describing the symptoms of the malady, he states that it was formerly unknown in Hungary, and that it is only this year that it has been conclusively proved to be the same "pellagra dyscratica" that appears every year in Italy. So widespread and so sudden was the appearance of the disease that the government was obliged to appoint a commission to investigate the causes of it. They are but too clear. The report states that there are great numbers of families where a half kgr. (about a pound) of maize bread is the daily food of each person. Another even more menacing peril of Hungary is a possible protective tariff.

As the revenue agreement with Austria seems in consequence of the obstructions in the Reichsrath (imperial parliament) very problematical, the government called a conference to dis-

cuss the best modes of collecting tariffs. There was not in this conference a single freetrader; the landowners wanted agrarian, the manufacturers industrial protection. They hope that protection will create new home industries, and will raise the price of wheat, which American competition has lowered. The statement of a prominent Hungarian politician seems to me to be typical of the position of the so-called freetraders at this juncture. "We can't be freetraders when all the world is protectionist." At this rate we are likely to shortly be burdened with a Hungarian Dingley bill.

In connection with the Tariff Conference I must mention a certain professor of political economy who was a member of the Conference and an ardent defender of protection. Only about six months ago when the tariff question was not yet before us, I spoke with him on the subject of free-trade. "Of course," said he, "I am a freetrader too." But we were then by ourselves. Since he has played his part in the Conference I am constrained to believe that Mr. George was right in all that he said about professors of political economy.

I will add that Hungary is a real Eldorado for monopolists. All "home producers" are in every way greatly aided by the government. Sugar and spirit get high premiums, and not a single paper would dare to make a campaign against it. It must seem very unprofitable to our papers to be a little sincere.

ROBERT BRAUN.

Budapest, Hungary, Sept. 6, 1898.

#### THE SHERBORN REFORMATORY FOR WOMEN.

Some remarkable statements were made at a meeting in the United Charities building by Mrs. Johnson, the manager of the women's prison at Sherborn, Mass. It would seem hardly credible that separate reformatories for women are a very modern innovation, were it not that it is still the almost universal practice throughout the country to confine prisoners of both sexes in the same building, and frequently with very imperfect separation. The experiment appears to have been highly successful in Massachusetts. The manager of the institution studies each case as it comes to her, as a physician studies cases of disease, and instead of an unvarying