

The address was received with marked attention and with every indication of hearty approval. Bankers, merchants, professional men expressed general satisfaction in the opportunity afforded by the address to "see ourselves as others see us," in hearing a polite statement of the "frozen truth."

President Wacker, of the Club, impressively assured the speaker, in the name of the Club, that his utterances would "bear fruit."

During an interlude in the programme the guest of the evening was asked with regard to the basis of the ancient social order among the Chinese. A prelude to the question asked was a statement that an American who had lived for a score or more years in China, as a Christian Missionary and a practicing physician, and who had translated the great work of Henry George and other similar works into the Chinese language, had referred to the teaching of Mencius as authority for a belief that the social order among the Chinese of the time of Abraham was based upon a system of land tenure equivalent to that developed in the Henry George philosophy, and which was substantially the same as that now in force in Kiao Chow, under German rule, and with which Sir Chentung professed to be entirely familiar.

His Excellency confirmed the statement as to the ancient practice, with a suggestion that the ancient social philosophy was based upon the distribution of land. He further said that the teachings of Confucius, as expounded by Mencius, were the basis of the present social order among the Chinese, and that the practical question of the distribution of land is a subject which must absorb more attention than is at present being given to it.

The confirmation by his Excellency of the statement made by Dr. W. E. Macklin, who is well known to all single taxers, leads to a reexamination of the pamphlet, printed in the Journal of the Chinese branch of the Royal Asiatic Society, Volume XXXIII, on the subject of "Mencius, and Some Other Reformers of China," by Dr. W. E. Macklin. In this little pamphlet, on page seven, is the following description of Mencius's land system:

Mencius makes the proper division of the land form a very important plank in his platform. He says: "A benevolent policy starts with a proper division of the fields. If the fields are not properly divided according to the character *tsing* (a well) the public wealth is unevenly distributed. A square *li* (a *li* is one-third of a mile) by two strokes across two strokes, is divided into nine equal squares. Eight families each received a square, 100 *mu* or 15 acres; and in company first cultivated the center square, whose crop paid the tax

or socage. Afterwards, the people cared for their own private squares. In the residence part of towns and villages, each citizen had five *mu* in which he planted his mulberry grove, and the women cultivated the silkworm, and at 50 years of age silk was worn. They had pigs and poultry. With this allotment, the people were well fed, contented and happy, like the ancient Romans before the growth of *Lati-fundia*. In the towns, from Chu Hi we learn that the division was also according to the character *tsing*. The center square was for the palace; the one in front of it for the temples and public buildings; the one behind for the market, and the three squares in each side for the residence of the people. In the market, a ground rent was charged, and there was no tax on goods. The Cheu Li says: "There was no taxing of houses, goods or persons." It was evidently a ground-rent tax commended by so many of our ablest political economists. King Wu, Mencius' hero, "had no starvelings in his dominion." As the result of this land policy, Mencius says: "The ancient sages so ruled that they made foodstuffs as cheap as fire and water," and I have not much doubt but that if Mencius' plan were adopted it would have this effect. If in a community every one is a worker, either with brain or hand, if there is absolute freedom of exchange, and there are no appropriators, the market can be considered a pool. No one takes out of the pool without putting in something of equal value. How can there be exhaustion? In such a state of society, we would as freely give out of our physical wealth as we now give out of our moral and intellectual wealth, and with as little fear of exhaustion. Mencius says: "By charging only a ground rent and no taxes on goods and houses, the merchants of the world would desire to do business in such a market." In this saying he anticipated the methods of some of our home cities that offer remission of taxes on goods, plant and buildings, for terms of years, to encourage business and manufacture.

When Dr. Macklin was in Chicago recently, he said that many of the men in conspicuous official positions in China were sincere believers in the philosophy of Henry George. Among these he mentioned Sir Chentung as one; and the confirmation of Dr. Macklin's statement by the eminent representative of the Chinese Empire, now in America, is an encouraging "sign of the times."

With Tolstoy in Russia and such men as Sir Chentung in China, there may be ground for the belief "that the removal of the sin of landed property is nearer than we think," and that it is to be effected first by those people whom we are accustomed to regard as most backward in the scale of human progress. There may be a measure of justice in this; that they are the most backward, may be because of the greater burden upon them under the "great iniquity."

WESTERN STARR.

In modern speculation  
Your language you must choose,  
If you win it is investing,  
But it's gambling if you lose.  
—Washington Star.

## BOOKS

### RELIGION AND POLITICS.

**Religion and Politics.** By Algernon Sidney Crapsey. New York: Thomas Whittaker 2 and 3 Bible House. Price \$1.25 net.

Algernon Sidney Crapsey has recently caused an uplifting of hands in holy horror in certain quarters, and no wonder. His book on Religion and Politics sounds much the same note that startled the pharisees of old and produced the crucifixion.

Dr. Crapsey places Jesus in an attitude of hostility to the state. In Jesus's estimation "man, not the state, was the thing divine." The state exists in great degree to protect property rights, "and for property rights Jesus had very little respect." He would not acknowledge the state when he appeared before Pilate, but stood mute. Considering him historically, his was "a reactionary movement against existing conditions." He was therefore a dangerous man. "So thought the men of his day, and they crucified him; so think the vast majority of men in our day, and they despise him."

The real contribution of Jesus to the moral wisdom of the world was passive resistance to evil. Not passive obedience, "not a cowardly surrender to unrighteousness, a fearful cringing to wickedness in high places;" but as a method of rebellion. "Jesus's method is to fight evil, not by active resistance, but by passive endurance; he was ready, not to kill, but if need were, to be killed."

In the development of this religion the office of bishop was at first a place of bodily danger; but with prosperity in the church it became instead a post of honor to which men aspired selfishly, and the religion of Christ grew into a religion of ambitions and hatred instead of love. Upon the union of the church with the imperial political power of Rome, "the church surrendered to the Emperor as truly as the Emperor submitted to the church." Though "the Empire became in a measure Christianized, the church became to an equal degree imperialized."

And the Reformation when it came was not a reformation. It did not restore the religion of Jesus. Luther fought the battle not of the people, but of the kings. "When we calmly consider the history of the Reformation we see that it was not the people at large who profited by that movement, but it was in the main the upper classes, the princes and the nobility, who reaped the benefit. The princes succeeded to the power of the Pope, and the nobility to the wealth of the clergy."

And so a union of church and state has come down to our own day and country; and since the Civil War both



THE CUNNING MEN.

**Taft**—Brvan and Johnson, two very dangerous men, my friend: they are devoting themselves to setting the poor against the rich!  
**Graft**—Worse than that, Brother! they are preventing the rich from exploiting the poor!

church and state have been dominated by a corrupt commercialism. The man of the purse has assumed leadership." We need a "moral and spiritual reformation, and we need it at once."

The kind of religion toward which Dr. Crapsey would have this reformation turn, is indicated when he says: "When the people of the United States decreed by Constitutional amendment that the government should never by law establish any religion, they did actually establish the only religion that could comprehend in its membership the whole common people; a religion having as its basis the principles of individual liberty and obedience to righteous law is really the religion of the golden rule."

Usually when complaints of established orders of religion come from within an establishment, they are concerned about creeds and forms and ceremonies. But Dr. Crapsey strikes a higher note. His complaint is concerned about the alliance of Christianity with the very institutions against which its Founder rebelled, and the substance of his cry is, Back to Jesus! "The Kingdom of God, which Jesus lived and died to establish, was to be all that the Roman empire was not—a kingdom of peace instead of war, a kingdom of righteousness instead of

injustice, of mercy instead of cruelty." But the churches of to-day, do they stand for peace, for justice, for mercy? Do they not stand rather essentially for those conditions for which the Roman empire stood? "We are at the beginning," says Dr. Crapsey—"we are at the beginning, not at the end, of the Christian era."

**BOOKS RECEIVED.**

—The Divine Philosophy. By G. J. Fercken, A. M., Ph. D. Philadelphia and

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