

OUR FOREIGN POLICY.

The President (advancing to the footlights from the center of a chorus of Cabinet Ministers and Senators):

"When we told them we'd make them a nation
And free them in time,
That we looked upon forced annexation
As aggression and crime,
When we lured them by every assurance
To fight by our side,
And flattered their pluck and endurance,
The fact is—"

Chorus (smiling):
"Why, the fact is, we lied!"

The President:
"Now we're one of the great Lying Powers.
In the days of our youth,
When struggle and weakness were ours,
Then we dabbled in truth.
But when we grew big like the others,
And, strong in our pride,
Gave our word to our weak island-brothers,
The fact is—"

Chorus (chuckling):
"Why, the fact is, we lied!"

The President:
"We have joined the great circle of robbers.
It was long, long ago
That we criticised grabbers and jobbers
And were honest and slow.
Now we're laughing from Maine down to Texas
At the idiots who cried:
'But you promised us not to annex us!'
For the fact is—"

Chorus (laughing):
"The fact is, we lied!"

The President:
"Thus the Tsar swore to Riga and Finland
With a lie for an oath,
And then from the coast, away inland
He trampled on both.
Thus the nobles who govern Great Britain
Told lies on the Nile,
And canceled the pledge they had written
In falsehood and guile.
"And we, are we less than the British
Whose word is so glib?
He must be uncommonly skittish
Who shies at a fib!
Shall we yield to the masterful Russian
As he perjures his name?
It is hardly a thing for discussion—
We must play the same game.

"Thank the Lord, we are not sentimental!
It is dollars and trade
That governs the soul governmental—
That's the way we are made.
If we praise up the old declaration
On the Fourth of July,
And man's equal rights by creation,
The fact is—"

All Together (winking):
"Why, the fact is, we lie!"
—Ernest Crosby, in *Life*, of New York.

Aeronaut (calling over car to a friend in the crowd)—What shall I bring you back for a present?
Friend—Oh, bring me back a skye terrier.—Moonshine.

To treat land, with the present privileges attached to the possession of it, as an article of sale, to be passed from hand to hand in the market like other commodities, is an arrangement not likely to be permanent either in Ireland or elsewhere.—J. A. Froude, in *Nineteenth Century* for September, 1880.

"Yes, it's a good machine," the customer said, "but I have to employ a man that does nothing else but keep it in repair."

"Well, sir," replied the inventor, belligerently, "if it furnishes steady employment to one more man than other machines do isn't it just so much better than they are?"—*Chicago Tribune*.

Mr. McKinley's Favorite Joke.—The Poet—What a beautiful world this would be if there were no such thing as money in it.

The Artist—Is there?—*Chicago Tribune*.

I admit that there are things in which a man can have absolute property, and which without qualification or restriction he can buy or sell or bequeath at his pleasure. But I deny that the soil is among these things.—Gerrit Smith, Speech in the United States Congress, February 21, 1854.

Miss Matinee—Did you know that Webster's Dictionary is to be dramatized next winter?

Miss Critique—What an unusual treat. Of course it may prove a bit wordy, but, at least, it will contain plot, action and originality!—*Life*.

BOOK NOTICES.

Students of taxation have reason to be grateful to the New York Tax Reform association (111 Broadway, New York) for its timely publication of Enoch Ensley's famous letter on the tax question. Mr. Ensley was a large landowner of Tennessee, who, on the 1st of September, 1871, wrote this letter from Memphis to the governor of the state. It is a plea for the abolition of taxes on personal property, and to that end for the adoption of what is now known as local option in taxation. Mr. Ensley followed the lawyers' rule for the classification of property. He divided it into the movable and the immovable. If he had divided it, instead, into the natural and the artificial, he would doubtless have come to the same conclusion that Henry George and Thomas G. Shearman did, namely, that all artificial property should be exempt from taxation—landed improvements as well as personalty. As it was, he stopped short with a proposal to exempt only personal property. Yet the deeper thought must have been in Mr. Ensley's mind. For his "golden rule of taxation" is—

Never Tax Anything
That Would Be of Value to Your State,
That Could or Would Run Away, or
That Could or Would Come to You—
—and assuredly fixed improvements may

come to a place as easily as personal property, and may be as effectually discouraged from coming by taxing them. Mr. Ensley's letter, written 30 years ago, is essentially, though not quite in form, an argument for what is now known as the single tax.

It is a remarkable fact in the history of taxation—one not without parallels in other departments of thought—that Enoch Ensley's theory of taxation had been anticipated, evidently without his knowledge, in a distant city hardly a month before, by one who delved deeper, cut cleaner and has consequently become far more famous and wielded a much wider influence. In San Francisco, on the 27th of July, 1871, Henry George published a pamphlet entitled "Our Land and Land Policy," now republished by Doubleday and McClure Co., New York, in a collection of George's miscellaneous writings and speeches, which his son, Henry George, Jr., has edited. As the editor remarks, this pamphlet bears to "Progress and Poverty" the relation of acorn to oak. The larger and later book is indeed only an amplification and perfecting of the pamphlet. George's single tax theory in the pamphlet, though not so fully elaborated as in the book, is as distinctly and definitely formulated. This is especially interesting in view of the fact that a recent American writer on New Zealand, Mr. Lloyd, quotes New Zealand officials as protesting that the land value tax of that country is not Henry George's single tax, because it was adopted in New Zealand in 1877, while George's book did not appear until 1879. Since George's original promulgation of the single tax theory now appears to date back at least to July 27, 1871, that reason for denying the identity with it of the New Zealand tax does not hold good, whatever the fact as to identity may be. But "Our Land and Land Policy" has more than a curious historical interest. It is probably the best critical history of the American land policy ever published, and one which is still a useful as well as an interesting part of the literature of our public domain. The volume of George's works in which this pamphlet is republished includes also several valuable essays. Notable among them is an address on the study of political economy, given at the University of California in 1877; and a speech at Cooper Union, New York, in 1894, on the use of the standing army to suppress the railroad strike at Chicago. The other subjects are "The American Republic," "The Crime of Poverty," "Land and Taxation," a conversation with David Dudley Field, "Thou Shalt Not Steal," "To Workingmen," "Thy Kingdom Come," "Justice the Object—Taxation the Means," and "Causes of the Business Depression."

Frances M. Milne, of San Luis Obispo, Cal., has added another to the collection of

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