

obedience to a perfectly natural instinct. They would "have life and have it more abundantly."

"Cribbed, cabined and confined" in their narrow little lives they seek to break their bonds. The great world of romance, of light and beauty, the world which they have heard of but vaguely, opens to their view in little glimpses at the moving picture shows and vaudeville houses. They strain at the bonds that hold them to their pitiful surroundings and sordid lives, these insufficiently nourished little souls!

And the men who "study" them, pursuing their "studies" like anatomists, arranging and classifying these boys into "problems," are blind to all this. They either do not or will not see. Preposterous and purblind, they go their way, surveying their "specimens" under a microscope as if they were problems in chemistry.

But they are not wholly blind. They admit in a single paragraph which, after we are almost through reading, looks up at us in a bashful, unobtrusive way, that in the case of 75 fathers of these boys from whom facts regarding their income could be gleaned, "such income was at least 25 per cent. too small to insure the maintainance of decent home conditions." Such is the language. Then why go further? The "study" is complete. Yet in spite of this isolated flash of illumination, the momentary sputtering of a candle in the cimmerian gloom, what do our readers suppose is the remedy offered?

It is to municipalize the junk business. Does it not recall the heaving mountain and the little mouse?

The Growing Single Tax Sentiment Calls for the New Party

SOME of our readers are not aware, perhaps, of the extent to which Labor parties and Labor organizations have endorsed the Single Tax. It is true that most of these platform declarations leave a good deal to be desired; they represent for the most part compromises between the out-and-out advocates of pure Single Tax principles, and the men who desire merely to limit land monopoly.

The declarations, however, are significant of the growing sentiment in our direction. We quote:

"There should be provided a progressive increase in taxes upon land values of such a nature as to render it unprofitable to hold land without putting it to use, to afford a transition to greater economic equality.

AMERICAN FEDERATION OF LABOR.

"We maintain that the existence of idle land and idle labor, where the means of subsistence are inadequate to supply the proper needs of society, constitutes travesty on intelligence and common sense, and, in order that such a strange paradox shall no longer exist in a civilized community, we insist that it is the duty of our government, national, State and local, to take immediate steps to democratize the land by taxing for public purposes the speculative value of land."

OHIO STATE FEDERATION OF LABOR.

"Payment of the current expenses of government by a system of taxation of land values which will stimulate rather than retard production.—One of Labor's "Fourteen Points," adopted by the LABOR CONFERENCE at Chicago, Ill.

"To provide sufficient revenue we favor the use of revenue derived from a system of taxation on land values which will stimulate rather than retard production."

AMERICAN LABOR PARTY OF GREATER NEW YORK.

These planks are the straws showing the way the wind is blowing. But they are buried in heaps of rubbish. They are "sops to Cerebus." But they reveal a body of Single Tax sentiment to which it is desirable or expedient to make concession. They confirm the conviction that we must now make our own appeal in terms which admit of no compromise. The day of the Single Tax Party is here. The men and women of the Convention of June 28 have blazed the right trail at last. The event is epochal.

Ignorance or Moral Obliquity?

"No religious books of the past prophets speak of the economic question, while this problem has been thoroughly solved in the teachings of Baha'o'llah." (Tract No. 9, page 10, distributed at the Bahai Congress, New York.)

Only ignorance of the teachings of the Jewish prophets or reliance upon the ignorance of the audience can account for such an amazing statement as the above quoted. The Old Testament, to mention no other religious books, is saturated through and through with the conception of a divine justice satisfied only when made manifest in every human relation—including those we call economic.

Turning from this unworthy Bahai retrospect, let us refresh our sense of justice with a few lines from the remarkable tribute paid by an American seer to the profound economic insight and wisdom of the Hebrew, Moses:

"Trace to its root," said Henry George, in his lecture upon Moses, "the cause that is thus producing want in the midst of plenty, ignorance in the midst of intelligence, aristocracy in democracy, weakness in strength—that is giving to our civilization a one-sided and unstable development—and you will find it something which this Hebrew statesman three thousand years ago perceived and guarded against. Moses saw that the real cause of the enslavement of the masses of Egypt was what has everywhere produced enslavement—the possession by a class of the land upon which and from which the whole people must live. He saw that to permit in the land the same unqualified ownership that by natural right attaches to the things produced by labor, would be inevitably to separate the people into the very rich and the very poor, inevitably to enslave labor—to make the few the masters of the many, no matter what the political forms; to bring vice and degradation, no matter what the religion.

"And with the foresight of the philosophic statesman who legislates not for the need of a day, but for all the future, he sought, in ways suited to his times and conditions, to

guard against this error. Everywhere in the Mosaic institutions is the land treated as the gift of the Creator to his common creatures, which no one has the right to monopolize. Everywhere is it, not your estate, or your property, not the land which you bought, or the land which you conquered, but "the land which the Lord thy God giveth thee"—"the land which the Lord lendeth thee." And by practical legislation, by regulations to which he gave the highest sanctions, he tried to guard against the wrong that converted ancient civilizations into despotisms—the wrong that in after centuries ate out the heart of Rome—that produced the imbruting serfdom of Poland and the gaunt misery of Ireland, that wrong that is already filling American cities with idle men, and our virgin States with tramps. He not only provided for the fair division of the land among the people, and for making it fallow and common every seventh year, but by the institution of the jubilee he provided for a re-distribution of the land every fifty years, and made monopoly impossible.

"I do not say that these institutions were, for their ultimate purpose, the very best that might even then have been devised, for Moses had to work, as all great constructive statesmen have to work, with the tools that came to his hand, and upon materials as he found them. Still less do I mean to say that forms suitable for that time and people are suitable for every time and people. I ask not the veneration of the form, but recognition of the spirit."

An acid test for Bahaism and all other religions is their clear vision and courage before the basic issues of justice that Moses, fearlessly and under high inspiration, spent his genius and life's energy to solve.

What has the Bahai prophet to offer us for our very real and pressing economic and social problems? Has he anything beyond general, time-worn counsels of piety and charity? Let us see:

"A Financier with colossal wealth should not exist whilst near him is a poor man in dire necessity. When we see poverty allowed to reach a condition of starvation it is a sure sign that somewhere we shall find tyranny. Men must bestir themselves in this matter, and no longer delay in altering conditions which bring the misery of grinding poverty to a very large number of the people. The rich must give of their abundance, they must soften their hearts and cultivate a compassionate intelligence, taking thought for those sad ones who are suffering from lack of the very necessities of life.

"There must be special laws, dealing with these extremes of Riches and of Want. The members of the Government should consider the Laws of God when they are framing plans for the ruling of the people. The general rights of mankind must be guarded and preserved.

"The Government of the Countries should conform to the Divine Law which gives equal justice to all. This is the only way in which the deplorable superfluity of great wealth and miserable, demoralizing, degrading poverty can be abolished. Not until this is done will the Law of God be obeyed."—"Talks by Abdul Baha," page 142-3.

The above is a fair sample of Bahaism's "solution" of the economic problem. It is about as satisfactory as would be a general recommendation of gravitation and other natural laws for an architect desirous of designing a building to meet appropriately and adequately certain definite industrial or other needs. This advice to the architect is as much Architecture as the Bahaist platitudes above quoted are Economics. It is an evasion of the challenge made by the world's economic disorder and misery to thoughtful and large hearted men.

Decrease the City's Liability —Pay More Taxes

FOR putting up a sprinkler system with a 75,000 gallon tank, increasing the protection against fire and decreasing the liability of the city, the Snead Iron Works had to pay a penalty of three and one-quarter per cent. of the cost of the improvement in taxes.

The *Newark Evening News* reports the testimony before the State Tax Commission of Mr. Angus McDonald, president of the Snead Company, who expressed himself to the effect that the burden of taxation should be shifted by easy gradations to the land.

At this hearing practically every taxpayer advocated the same thing, and the *News* says that it was a hearing that must have made the shade of Henry George, perhaps hovering within earshot of the City Hall, where the hearing was held, "chuckle with satisfaction."

Fairhope Attains Its Twenty-Fifth Year

THE twenty-fifth anniversary of the founding of Fairhope, the Single Tax colony on the shores of Mobile Bay, Alabama, will be celebrated Nov. 4, 5, and 6, by a General Conference of Single Taxers. Fairhope at this time of the year is at its best, and anticipations of an enjoyable time are in prospect for those who can make the trip and join in the celebration. We wish the Conference all possible success.

The Ultimate Beneficiary

WE shall all save much money beginning tomorrow, what with no drinks to buy and the resumption of 2-cent postage. May we remind the landlords that now is a good time to increase rentals?

"F. P. A.," in *N. Y. Tribune*, June 30.

Land Values, that splendid organ of the movement in Great Britain, celebrates the 26th year of its publication by changing its name to *Land and Liberty*. An inspiring message from John Paul, who has so long and faithfully guided the policy of this foremost journal of the movement, is the feature of its editorial pages. Not for one instant has this great paper allowed itself to be attracted by issues tending to divert the rank and file of the movement from the great work in hand.