

would at one fell swoop be banished from the earth."

This has an exact parallel in the proposition of the father who took his son to enter Sunday school and thus directed the teacher, "If he don't get his lesson you just tell me. I'll lick it into him!"

How that boy must have loved the Bible, "licked into him" by his zealous father! And how those lesser States will love the bonds of "peace" in which they writhe in the iron grasp of the Great Powers!

But let us not ourselves make war upon Mr. Carnegie while we are testifying to the need of a peace interior to the external form of it. Therefore, let us realize how he came to make such a singular proposition. He probably gave way to that extremely human tendency to be carried off one's balance by enthusiasm for some longed-for condition, forgetting that the mere external has absolutely no power for good without the presence of corresponding underlying causes.

Such enforced peace would result in the bondage and consequent inevitable oppression of the weak nations by the strong. War, in freedom, horrible as it is, is a mild hell compared with bondage made peaceable by force. Every person or people has a Divine Right to self defense, and no abuse of that right can make slavery a virtue. The word "peace" is desecrated by giving it as a name to such a condition. The picture rises involuntarily in one's mind of the horrors of the situation of a little nation, oppressed by the united powers, unconsciously often, because those powers will be absorbed in arranging their own affairs to their best possible advantage, and the little nation will not be able to lift a hand in self defense. Have we not seen enough of such oppression to warn us against its systematic perpetuation throughout the earth?

Much more to the point are the words of the British workingman, Pete Curran, to the Congress: "War is caused by greed of territory." Every Single Taxer knows the truth of that, and it gives us a new impetus for work. Much more has been written and said of national and individual benefits of the Single Tax than of the international. Now the time is ripe to press that aspect of it, and it will further the knowledge of the lesser ones. Arbitration is in the air. Ten treaties in ten months have been made. More are about to be concluded. This kind of peace may come much sooner than we have anticipated. It will be a step onward, but it will soon result in enormous injustice unless it can go further. International peace, with special privileges to the few, will soon cease to appear even as peace and will become a new form of slavery. Internationally, the world must establish itself on the rights of all men to use of the earth, before international peace can be anything

but a new name for larger special privileges. Now is the time for Single Taxers to spread abroad this truth.

JANE DEARBORN MILLS,  
Newtonville, Mass.

## THE RIVER.

(For the Review.)

One day a young man came to my banks and gazed at me for many hours. From the clear waters I reflected the high banks of both my shores. My strength was flowing in shining profusion over the pebbly bars like the red blood through his veins. Many years ago I cut a channel through the high ridge so that I might be harnessed by a dam from shore to shore to do the work that I knew to be my destiny. Would this young man recognize my strength? The savages were disappearing. Their birch bark canoes lay tangled in the drifts. I was glad, for I knew that they would never open the gates of destiny for me. I saw no hope in their stolid faces, but this young man was of a new race. The discipline of centuries of civilization was in his face. I called to him in a hundred voices, and at last I saw the gleam of recognition in his face. He humbly asked: "May I build a dam here?" "Just as well as not," I replied. "Construct your dam and wheel and I will never tire. I will grind corn for all your people."

I gloried in my work. The task was never hard for me, I could have turned a dozen wheels as easily. I thundered over the dam night and day to attract others. The young man builded a beautiful home and I was glad, for I believed that others would now follow his example, but in vain I beat the flood into foaming breakers over the dam to attract them. Many times I saw them look wistfully at the falling waters and at the home of the mill owner only to see them turn away with disappointment written on their faces.

The mill owner was no longer humble, and the human light in his eyes gave way to sinister gloating. He destroyed the boats that the boys launched on the stream, and sometimes I saw him drive them away. I grew angry. He put strange signs along the river bank, and great strong men would turn away when they saw them, and boys would hide when he came near. I saw him enclose vast tracts of land with his fences. What necromancy did he employ? Why did his fellow men fear him? I could not understand. Sometimes I saw strong bearded men near him. Men who were his masters in will, intellect and strength. Surely they would break the strange power he held over the new race, but his strident voice always drove them to defeat. Sometimes it was only a battle of eyes, but always he won.

A great city grew near my banks, but he

seemed mightier than the city, for one day many of its citizens came with him and measured my banks and the height of the dam. I believed that my destiny was to be fulfilled, but they went away with the same expression that I had noted on the faces of the others. I did not know what work they planned for me to do, but when I saw a great engine pumping the foul water from a muddy creek to the inhabitants of the city, I knew that a new slavery had come. Everywhere men had sold their inheritance for a mess of pottage, and must now beg for the right to live, and be scourged to their tasks by the whips of hunger and cold in the hands of their taskmasters.

N. O. VYNE,  
Emporia, Kans.

### HOW I BECAME A SINGLE TAXER.

(For the Review.)

I often look back with interest on the extraordinary change that has come over my manner of looking on questions economic, social and religious. Brought up as I was to regard with profound reverence the extortions of the squire of the parish as the sacred "rights" of property, trained as I was in the schools to regard the present system of government and our present status of civilization as well nigh the acme of perfection, it required no small amount of study and thought to lead me to do as Saint Paul did, to abandon these "childish" things and to grow into a comprehension and acceptance of better and truer ideals.

After fifteen years spent in the teaching profession, including a year at the Teachers' Normal School and four years at college, I entered the employment of a financial institution. The business was principally the lending of money and taking mortgages in security. This led me to a study of economics. The text books on the mechanism of exchange, on banking and currency, gave me an introduction to the marvels of the mechanism of human society, a mechanism whose wonderful adjustments and relationships are as beautiful as anything in the whole of the adjustments of this physical universe.

At one time I was preparing an address for the teachers of this city on the subject, "The Education of the Citizen." Of course I was searching out such books and magazines as would afford me any assistance. In a copy of the Popular Science Monthly I found an article by a California writer named Henry George. The reading of this affected me profoundly. The dignity and refinement of the style, the masterly grasp of the subject, the logical sequence of the paragraphs, all impressed me in such a way as to make me anxious to read anything that this Henry George might write. Thus was I prepared to read Progress and Pov-

erty as soon as it appeared. It may be of interest to state that the first copy of that work which I had the opportunity to see, was loaned me by a gentleman who afterwards became one of our largest land speculators, while I developed into an ardent Single Taxer.

Some time after this I was requested to give an address on the subject of Economics to the Chautauqua Circle in the Metropolitan Church of this city. In the preparation of this address I met with an unexpected difficulty. Without any questioning I had adopted the definition of wealth given by most of the writers on this subject, namely: wealth consists of those things which possess exchange value. Thus wealth and value were often treated as identical, increasing and diminishing concurrently. But the moment I commenced to analyze exchange value I found myself for the time being non-plussed. With part of the definition there was no difficulty, but with the other part there was apparently a flat contradiction. Exchange value must have at least two conditions, utility and limitation. Bread has utility and at the same time it is limited in quantity, so that labor must be expended to keep up the supply, therefore, it forms part of what we call wealth. From the moment that the farmer begins to stir up the soil till the loaf is turned out of the oven, each step of the process is an addition to the utility and, therefore, an increase in wealth. All that was clear enough. Here we had three things concurrent, increase in utility, addition to the stock of food and increase in value. But this was giving heed only to one condition of exchange value, namely, the utility. As there are two conditions, we may increase the value by commencing with any one condition and then adding the other. In the case of the bread we had commenced with the limitation and had added the utility. Suppose now we commence with the utility and then increase the limitation. Air possesses utility. We cannot add thereto; but we may imagine that the limitation increases till we have to employ labor to supply the deficiency. At first there was no value, for a sufficiency could be obtained simply by opening the mouth and breathing. But into a diving bell it must be pumped, and now it has a value, and as the bell goes deeper and requires more pumping so the value advances.

Is this increase of value an increase of wealth? Not by any means, just the contrary. As food becomes more valuable during a siege with the increased scarcity, this increase of value, instead of indicating greater wealth, is the sign of greater poverty.

In the first case when labor added utility, the increased value indicated greater wealth. In the other case when the value increased because of greater scarcity, the increased