

work is under way to purge the nation of this pestilence. He is short-sighted indeed who sees in this an evil which springs from mere human depravity unaffected by human need. White slavery, like black slavery, has an economic basis. Would such a thing exist under a social organization making it economically possible for all men to marry? Could such things be if all industries were run on a wage basis contemplating the support of a wife by every workman? Until universal marriage of those fit for it is an industrial possibility, will not white slavery in some form certainly exist? The full answer to the question with which we set out is the full answer to the labor question. White slavery is but the most nauseous form of industrial slavery.

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Charity Balls.

Chicago Tribune (Rep.), Dec. 17.—Charity with rings on its fingers and bells on its toes may be many things which are delightful, but it cannot be called scientific. It may be questioned if it be not a bit more self satisfied than is befitting in that great virtue which is admonished to be secretive—to keep the one hand from knowing what the other does.

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How to Extinguish the "Smart Set."

The (St. Louis) Mirror (ind.), Nov. 18.—If the people who make up the Smart Set got only what they earned, they could not earn enough to remain idle. They would have to work. They would not be the Smart Set. On what do the Smart Set subsist? Upon the revenues from bonds, stocks, real estate. All of these are land values. All of them are privileges. All of them go mostly untaxed. All of them go wholly untaxed of the value which inheres in them by virtue of the labor of others than those of the Smart Set. If out of every Smart Set fortune there were taken that part thereof which is the wrongfully appropriated value of the labors of all in different communities, the Smart Set would be extinct. Wealth would go to those who create it, and as only the workers create wealth the poor would get what they earn and would be no longer poor. By proper exercise of taxing power on just principles all the wealth now held by the Smart Set and unjustly held can be taken from it and applied to public needs, relieving of taxation all people who have no unearned wealth and assuring them of their unrestricted enjoyment of what they do earn. If everyone gets what he earns there will be no injustice. Some will earn more than others by better service, better abilities, etc. Let them have it; for it will never be so much as the non-earners take now by grafting off the earnings of the workers. There would be no millionaires if there were no privileges and all privileges derive, in one way or another, from one privilege in what belongs to all—the land. Destroy the land privilege and all others topple to destruction. All wealth comes from the land. Wipe out land monopoly and the land monopolist cannot blackmail Labor of a lion's share of wealth at the source of its production. If Privilege cannot blackmail Labor there will be no Smart Set. If the Smart Set had to work it would not be corrupt, or corrupting. It might be smart, but it would not be

exclusive; for if the new dispensation made the swells fall back into the ranks of the workers, it would also advance the better paid workers towards a greater enjoyment of leisure and consequently of intellectual and moral improvement. There would be none so rich as to rot in idleness and none so poor as to fester in squalor.

RELATED THINGS

CONTRIBUTIONS AND REPRINT

THE LORD OF LITTLE CHILDREN.

The Lord of Little Children to the sleeping mothers spake:

"Lo, the dreaming time is over, ye the hand of Life must take;"

And the dawn was in our faces as we startled up awake,

On Liberty's great day.

We have heard the babes that called us from the whirr of wheel and loom,

In a world of sun and meadows crying for a little room,

Ere their blood ran to the coffers, ere their labor made their tomb;

And we arise and go.

We have heard our sister weeping for the child that must not live,

For the hands that may not tend it, for the milk she may not give;

We have seen her kneel in anguish and the bitter blow receive,

And we arise and go.

Over law unblessed, unsanctioned by a mother's holy name,

Law that gives the child to bondage and the woman unto shame,

See the star of justice rising with a dread, consuming flame!

'Tis bringing in His day.

—Olive Tilford Dargan.

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SINGLE TAX IN TEN MINUTES.

A. Damaschke in Bodenreform. Translated for
The Public by B. Marcuse.

We had not seen each other for a long time. So much greater was our pleasure when unexpectedly we met at the railway station. We boarded the same train. He told me that he was on his way to a special trades exhibition, of which he was one of the directors. After we had taken our seats we began a brisk conversation.

"Now tell me—you have devoted your life to the Single Tax—what is it? Lately I read your article about improvements, about the limits of hypotheses and their reform; but to tell the truth, that which you always aim to promote, namely,

the principle of the Single Tax, was not made clear to me."

"Quite possible," I answered. "These are special subjects, the meaning of which in all their bearings could only be understood from a knowledge of that principle."

"Well, then, explain this principle to me."

"In the ten minutes in which we are going to travel together you ask me to explain to you an economic problem about which in Germany alone over 200 special books and pamphlets have been written?"

"You know that a business man has a natural aversion to purely theoretical discussion. A sound and sane proposition must be capable of a short and clear definition, and even ten minutes may be considered sufficient under certain conditions."

I replied that I would be ready to help him as well as I could; that he was quite right—ten minutes might be considered quite a good while. But first I would like to hear a little about his exhibition.

Of course he immediately grew eloquent; described vividly the new features of the exhibition building, and the advantages he expected to be derived in his special trade from this exhibition, which enabled the members to show the brilliant progress they had made.

At this point I interrupted him: "How do you manage to cover the cost of this undertaking?"

"Of course the principal thing is the space rent."

"Is it not very difficult to distribute the places in your exhibition building quite justly without consciously or unconsciously giving one exhibitor an advantage over another?"

"Oh, you theorist! When a business man takes hold of a thing he does it from a clear and plain point of view. The places are simply sold to the highest bidder. Whoever wants a desirable place in front, perhaps a corner in a good light, has to pay more for it than he would for a place in a less desirable location."

"Then you don't rent the places according to their size?"

"Oh, dear no—according to value! Would it not be foolish not to ask more for a good light front corner than for a space three times larger, away down in the back of the building?"

"Yes, but if somebody rents such a good place, and is not successful; does not do any business, or less than he expected?"

"That is his own affair. Whether the exhibitor exposes that which he has to offer, well or badly; whether it is to the taste of the public or not; whether his goods are desirable, or whether they are trash—that is all his own affair. We can only give him the same opportunity as to everybody else. Who demands much must pay much, but what each individual does with the oppor-

tunity so acquired, is a matter of his own intelligence, his own care, and his personal ability. Whatever he gains by these is his own profit, and the community has nothing whatever to do with it."

The train commenced to slacken speed.

"I must leave you at the next station," I told my friend.

"I was so glad to meet you, and had hoped to hear something from you about the principles of the Single Tax, and here I have myself been talking all the time about our exhibition, and about our conditions for renting spaces in it."

"I did not tell you anything about Single Tax, because you have done so yourself most beautifully. Imagine the land of a community distributed just exactly as the spaces in your exhibition, and you will understand the principle of the reform I am advocating. The burden is distributed according to the demand each individual makes upon the land of the community. No matter what you may call it—assessment, ground rent or land tax—it comes to the same thing. Whatever the individual may do with the land he uses, is his own affair. Diligence, ability and thrift will not be taxed. How did you express it? 'When a business man takes hold of a thing he does it from a clear and plain point of view.' Just so; apply this point of view to our communal and federal life, and you will be a Single Taxer. Just think it over. Good morning."

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THE PROTECTIONIST "COST-OF PRODUCTION" THEORY.

From an Article in the Chicago Record-Herald of August 25 by C. M. Koedt.

President Taft's theory is that the difference in the cost of production between foreign countries determines the advantage one has over the other. This is the same as saying that if it is cheaper to produce iron and textile wares in England than in the United States, then under free trade these goods would be produced in that country and exported to this, to the detriment of our labor and capital. This theory is entirely misleading. International trade in its final analysis consists in exchanging merchandise, the balance in value only being paid for, as in a bank clearing-house system.

Trade between nations is not determined by the cost of production in the different countries, but by the relative cost of production of different articles in the same country. Thus, if in England the cost of producing 100 spades is \$100, and in the United States \$120, while at the same time in England the cost of producing 100 yards of cloth is \$80 and in the United States \$130, then, according to the President's theory,