

tralia granted full state suffrage to women, both married and single.

In 1901 New York gave tax-paying women in all towns and villages of the State the right to vote on questions of local taxation. Norway gave them municipal suffrage, and the Kansas legislature voted down almost unanimously and "amid a ripple of amusement" a proposal to repeal municipal suffrage.

In 1902 full national suffrage was granted to all the women of federated Australia, and full state suffrage to the women of New South Wales.

In 1903 bond suffrage was granted to the women of Kansas, and Tasmania gave women full state suffrage.

In 1905 Queensland gave women full state suffrage.

In 1906 Finland gave full national suffrage to women, and made them eligible to all offices from members of Parliament down.

In 1907 Norway gave full parliamentary suffrage to the 300,000 women who already had municipal suffrage, Sweden made women eligible to municipal offices, Denmark gave women the right to vote for members of boards of public charities, and to serve on such boards, and England, with only fifteen dissenting votes out of the 670 members of the House of Commons, made women eligible as mayors, aldermen and county and town councillors. The new State of Oklahoma continued school suffrage for women.

In 1908 Michigan gave all women who pay taxes the right to vote upon questions of local taxation and the granting of franchises; Denmark gave women who are taxpayers or the wives of taxpayers a vote for all offices except members of Parliament, and Victoria gave full state suffrage to all women.

Years ago, when equal suffrage was much more unpopular than it is now, somebody asked Bishop Gilbert Haven if it were true that he had been speaking at a suffrage meeting.

"Yes," answered the bishop; "I don't want to fall in at the rear of this reform; I mean to march with the procession!"

There can be no doubt as to which way the procession is moving.

—Alice Stone Blackwell.

NATURAL TAXATION.

From an Article by E. W. Grabill, of South Dakota University, in Plain Talk, Vermillion, South Dakota, January 14.

The single tax is based on the law of equal freedom, upon individual rights and a denial of all privilege, most of all privilege and advantage in the use of the earth without compensation to society. It implies the absolute right of a man to all that he earns, subject not even to taxation by government. For governmental and social

needs have a source of revenue which is natural, which is not subversive of individual property, but which arises out of the very protection of individual production—the price of privilege, in the use of the earth.

For the price of land (unimproved) is nothing but the measure of the advantage which its possession confers in production (including manufacture, commerce and all means of satisfying wants). And the price of land where population is sparse is (unless influenced by the future) nothing, because possession confers no advantage. In such a state of population, too, there is little need for governmental revenues. But as population grows denser, as land in its midst becomes capable of satisfying more and greater needs, its price correspondingly rises. So at the same time arise needs for public funds. These needs and the price of land grow together. They are both caused by the same thing, advance in population and civilization. The price of land is the measure of the privilege of possessing it. Society has the means of satisfying governmental and social needs by charging the possessor of land the value of the privilege, as measured by the price.

In so doing, society infringes upon the rightful property of no man, but takes what itself produces—and what, through present society, past social progress, past discoveries and past thought have added to a man's productive power. For every invention, every new machine, every economic improvement, makes land in the centers of population capable of greater production, therefore, the advantage of using it, and its consequent price, worth more. If society takes this self-created value, it prevents some individual taking it who did not create it, but who, under the present system, is allowed to take the earnings of society, by means of land ownership. In other words, we now pay the single tax, and can no more keep from doing so than we can escape the law of gravitation. But we now pay it in addition to other taxes, and into private pockets instead of into a public fund. Indeed, we pay a much greater sum at present, as land rental, or interest on land purchase price, than we would as the single tax. For wherever land is increasing in value, the expectation of that increase causes land to be held at a speculative price far in advance of what it is worth for present use. This is now the case all over America. Capital and labor, therefore, which are the humanly produced factors in production as land is the natural factor, must pay now for the use of land a much heavier price than if there were no expectation of profit from future advance in value. This constitutes a heavy burden on manufacture, trade, and all production. During good times the rise in the price of land outstrips its worth for present use so rapidly that land users cannot meet the obligation

incurred in the purchase or leasing of land. Their consequent failures set in motion a procession of resultant failures which eventually bring about financial panics and what we know as bad times. This is most evident in the case of large public service corporations and the banks which handle their stocks, bonds and other paper. A large part of the value upon which such stocks and bonds are based consists of the worth of the franchises which they hold. These franchises are nothing in the last analysis but land values (rights of way, etc.). Speculation in the stocks and bonds is really speculation in the franchises, or land values. What we call "water" is allowance for franchise value. When there is too much water, the real operators of the enterprise (not the originators, who may have sold out) cannot pay operating expenses and interest on the "water." Receiverships or failures result, with their effect on the banks backing the enterprise, and the reaction of this on their clearing houses and general business.

The single tax (and its concomitant principles as to franchises and other natural monopolies) put into effect, would free labor and capital from the excessive burden caused by land speculation and consequent unnatural price of land. It would thus very much raise the share which the laborer and the capitalist could retain from the result of productive enterprises. This share would be further augmented by the amounts now paid by laborers and capitalists in taxes on personalty, the improvements on real estate, imports, etc., all of which really operate as fines on enterprise, thrift and honesty. The sum which would go to the public as the single tax would not be nearly so great as that now expended as rental or interest on purchase price of land. Society, as a whole, would get the social share only of the present total earnings. Individuals would be prevented from putting this share into private pockets through holding privileges in the natural material of the earth, equal access to which all men are entitled by birth. Great monopolies, the source of vast and increasing advantage over those who do not hold them, and the mother of immense fortunes and aristocratic dynasties, would be cut off. Every variety of legitimate productive activity would be stimulated in a manner natural and without harmful speculative reaction, with its resultant economic depression. There would be no eras of "hard times."

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LITTLE 'RASTUS JACKSON.

Hey, little 'Rastus Jackson, a-rollin' on de flo!
Mos' stub my toe agin you as I come th'oo de do!
Ef you keeps on a-growin', like punkins in de co'n,
Nex' week you'll be a-walkin', as shore as you is
bo'n.

When you was bo'n, Erastus, you's mighty close to
white,
But den yo' hair was kinky, so dat made mattahs
right;
Now day by day de shadder grows darker on yo'
face,
De shadder you mus' live in, de shadder ob yo' race.

Dere's jots o' trouble, honey, you's boun' to meet,
I know;
De way am rough an' stony yo' little feet must go;
But den't you worry, 'Rastus, yo' troubles ef you's
black,
Dey jes' roll off like watah f'm off de ol' duck's
back!

Yo' daddy an' yo' mammy, I bet yo', can't be beat
At smoothin' out de road fer deir pickaninny's
feet;
So when you's grow'd up biggah an' all you' teef
am th'oo
You's gwine to kindergarten on Armour avenoo.

Dat little 'Rastus Jackson is wise as he kin be;
Sometimes I heahs him talkin' to some one I can't
see.

When he come down from heaven a year ago, I bet
Some angel kep' him comp'ny what ain't done
gone back yet.

Ho, little 'Rastus Jackson, de worl' am big an' wide!
Dere's room fer li'l black babies an' udder ones be-
side.

Gawd made 'em in all colahs, 'case folks is hahd
to suit;

I 'spect you keeps him smillin', yo looks an' acts
so cute.

—F. L. Rose, in the Chicago Record-Herald.

BOOKS

PROGRESS OF THE NEGRO.

From Servitude to Service. Being the Old South Lectures on the History and Work of Southern Institutions for the Education of the Negro. By Professor Kelly Miller, of Howard University; President William G. Frost, of Berea College; Professor Roscoe Conkling Bruce, of Tuskegee Institute; Principal H. B. Frissell, of Hampton Institute; Professor W. E. Burghardt Du Bois, of Atlanta University, and President James G. Merrill, of Fisk University. With an Introduction by Robert C. Ogden. Published by the American Unitarian Association, Boston. Price \$1.10 net.

What a magnificent title—"from *servitude to service*"! In those four words are embodied the whole rational philosophy of human life, regardless of race; and, with reference to race, the whole tragical history of the American Negro.

Servitude is the evil of which service is the good. Two expressions of acts externally alike, they are at opposite moral poles. Servitude exerts a degrading and demoralizing and devilish influence upon servant and served alike, while serv-