

influence for good they have wrought on the world, and the abiding enlightenment that subsists wherever these works are read, the memory of this extraordinary man lives again. I am thereby consoled with the belief that the fight for the "Hutchin's Fund," with its incidental publicity, was productive of a gain that can not be measured in dollars.

Speaking for myself and the effect of the man and his writing upon one bred and trained in the devitalized economy of Adam Smith and inoculated with the feudal traditions and the narrow learning of the school of Blackstone, where feudal wrongs and injustices are extolled and defended as part of a great legal system, I can never sufficiently acknowledge the debt of gratitude I owe to the author of "Progress and Poverty," for the illusions he has dispelled, and for the awakening to a new life of a conscience and an intellect theretofore groping in the dark and seeking the light of truth and justice in vain.

The impress of his works upon me is ineffacable, and the memory of the man and the vision of humanity which he pictured must linger with me, as I feel it will with struggling mankind, to the very end.

GOLDEN MAXIMS.

BY JAMES BELLANGEE

[The following are epigrams carefully selected from the many memoranda books left by the late James Bellangee, of Fairhope, whose death was chronicled in the last issue of the *SINGLE TAX REVIEW*. There is every reason to believe that all of these were original with the gifted mind that penned them, though it is not impossible that some of the contents of these little books, because kept solely for his own edification, may have escaped being credited to others.

In making our selections from this collection of epigrams which, though lacking the spicy nature of the maxims of Rouchefoucauld, or the labored finish of those in Colton's "Lacon," are nevertheless striking examples of this literary form, we have been guided, not solely by considerations of merit, but also by their suitability to these columns. It is not unlikely, therefore, that many of those rejected for this use might be esteemed of a superior order of merit. All reveal a fine quality of mind and heart—EDITOR *SINGLE TAX REVIEW*].

One wrong never makes a right, but every wrong necessitates the introduction of some artificiality or conventionality in order to make it endurable.

We should not judge a man by the company in which he is found, but by his influence upon that company.

A man may become radical either by vigorous and logical thought or by the impulse of strong emotion. The latter form of radicalism usually becomes fanaticism.

Unless a plan is good enough to work it is not good for anything.

Any one either too lazy or too ignorant to think is always a conservative.

Our accountability to God is brought into human experience by our relations to men.

The college life of four years of acquisition of intellectual material defeats its aim by the four years habit of method acquired.

The reason why the public neglects the church is because the church neglects the public.

Unreasoning optimism and moral pessimism account for the incongruities of our civilization.

Does not the tendency of the human mind to accept unproven cure-alls indicate that the real solution of human difficulties is probably simple?

Give a man his chance and he is willing to do his share. Deprive him of his chance and he is willing to deprive another of his share.

Theories, like foods, are harmful if not suitable, and the value of a theory consists in its being scientifically adapted to the purposes intended. It will not do for a theory to simply make promises; it must make good. We do not use as foods every thing that we can swallow or all that tastes pleasant.

If we would compare ourselves with the ideal model instead of with others our ambitions would take a more healthy inspiration and our hearts would find no place for either envy or despair.

The danger of social influences is to draw one's thoughts away from the ideal, to give an undue importance to imperfect human examples.

The commendation of a laborer's work, "Well done," is only a part even of his deserved wages.

Vicarious sacrifice, but not atonement, to teach us that the good of all is the concern of each, or rather the good of each is the concern of all.

Love is the medium that separates life into its elements and displays their beauty as the prism shows the rainbow hues of light.

The reason why education does not make good citizens is because the primal fundamental facts on which good citizenship depends are not recognized in the teaching—are not taught.

Since only a few have the genius or faculty for execution, socialism must be autocratic in order to be most highly efficient. A democratic socialism would have all the weakness and waste common to man.

In a free state of society self-interest would make men provident and efficient, and would thus teach by example their virtues to others, and since example is more potent than precept such free exercise of individuality would produce the best results.

Men can never have perfect confidence in each other because each knows the other as well as himself to be fallible. They can have confidence in laws or principles which they know to be immutable. Hence reform can come only by the observance of laws and even these are subject, in human affairs, to fallible interpretation and fallible application.

The weakness of socialism is its dependence at every point upon human wisdom.

A man never exercises his full power until in some way he serves notice on all that he acts independent of all.

A true civilization does not attempt to dispense with the necessity of private brains or to save the foolish from the results of their folly, but it should see to it that the foolish suffer no more than the results of their folly, and that the wise reap no more than the sowing of their wisdom.

If human responsibility is a factor in God's plan, then freedom for the individual is essential.

Between those who wish for socialism to relieve them of all personal responsibility and those who would suffer abjectly in obedience to the supposed will of a fateful providence, there are those who take the middle ground of faith in the justice of the Divine plan and a full recognition of individual responsibility in conforming to it.

To accept that which cannot be understood is to belittle the understanding and weaken it.

Let us do our duty and we can depend upon it that God will do his. He does not need to be instructed by our prayers. The only prayer he needs from us is the assurance of our sincerity by our works.

Perhaps the world will not be righted until men realize that their indifference to the woes of others embrates themselves.

The Single Tax pools the opportunities for labor. Socialism pools the results of labor.

As walls are not made of a masonry of "lucky stones" so substantial systems of reasoning are not built upon a foundation of mottoes of expediency.

Each soul has a right to a cheery "good morning" from every other soul that is met by the wayside.

Our social life is mainly an exhibition of the tricks we have learned.

If working for a living has in it anything debasing it is because God's bounty has to be accepted from the hands of man instead of God.

With many the motto "Do the best you can," reads, "Get the most you can."

Conscientious decisions on questions involving right and wrong always leave the spirit stronger and more beautiful, both in its inner and outward manifestations.

Conservatism and conventionality mask the high minded and virtuous as well as the vicious.

Truth has a big tap root, but error, like crab grass, takes root at every joint.

After every dive in the social swim one is constrained to take a private bath of self examination to keep his self respect from pollution. How death will shrivel the souls of the great who, without heart or sympathy, promote great monopolies that fatten on the miseries of the masses and what expansion, what growth, what fullness await the spirit of him, who with uncomplaining patience, labors and even drudges to minister to the needs of the world.

The Single Tax will confiscate the landlord's unnatural right to the unearned increment and restore to him and all others their natural rights to equal shares in "God's bounty."

The labor question can only be settled on the basis of conscience and manliness. Selfish interests are only able to keep it unsettled.

It is painful to see a thinker go groping about for fear he will bump his head against a thought he cannot comprehend.

Selfishness, or love of self, is love for the mortal parts of life and perishes when life ceases.

The fault of the rich in their exclusiveness is not so much the desire to defend themselves against those whom they fear to find disagreeable, as the lack of imagination sufficient to apprehend the virtues of those whose lives are different from theirs.

The plucked eagle cannot soar above the cackling hen.

We are prone to make the Divine Good, or "Good God" a dispenser of luck to his favorites chiefly because the evil things of life seem to come by chance.

Sacrifice wins more than plunder conquers.

When a man begins to pity himself he begins to misjudge others.

The belief in Socialism is a mark of temperament.

Selfishness is founded on the fear of being at some time placed at a disadvantage and its cure is the establishing of conditions which are a positive guarantee of fairness.

So far the church has been too busy imagining a devil to succeed in apprehending God.

The ability to find the cause of evils is much more valuable than the disposition to find someone to blame for them.

The mission of religion is not, as some suppose, to teach us how to bear the evils of life, but how to enjoy its good things.

Sentiment without sense is silly. Sense without sentiment is sinister.

The dollar is often a stronger motive power than duty, but it is not so dignified.

Men will not contend nearly so hard for what they earn as for what they may get without earning it. They are not so anxious to earn as for a chance to appropriate.

A Trust. A device to enable some to appropriate the earnings of others.

A Union. A device to enable some to earn the appropriations of others.

Superior ability, no less than inferior, should have an incentive to do its utmost, for thus only can it fulfill its mission.

For results intelligence is as necessary as intention.

The tendency of the times is to emphasize perception at the expense of reflection. To magnify sensation at the expense of deliberation. To stimulate the nervous system at the expense of the intellect.

When the law recognizes robbery of any kind as legitimate, robbers will become numerous.

Socialism is a device to raise civilization on a bottle.

The evil of unjust institutions is so much greater than the evil of individuals as law is more potent than caprice.

To permit the trusts to carry their plan to full completion and then expect to convert it into socialism would be like permitting the devil to complete Hell on earth and then steal his administration with which to set up the Kingdom of Heaven.

What keeps some from being wise is the fear of being called fools by those they know are not wise.

Some people imagine that because God gave us the world, it is none of his business what we do with it.

The poor lack patience because of oppression.

The infinite plan has made it easier for us to know our duty than our destiny because it is more important.

The rich lack conscience because they oppress.

The government lacks wisdom because it does not seek to promote justice.

Either there are no grounds for faith in the sufficiency of God's bounty or else there are ample reasons for believing that there is a way possible for all to enjoy it.

Not only is it unjust to the utmost limit of discourtesy to blame anybody for anything, but it is debilitating to the extent of cowardice to one's own sense of responsibility.

As long as men differ in any way there will be competition of some kind. Death is the only cure for competition.

Those who have been politically plundered have themselves politically blundered.

Class hatred can never atone for class folly, nor can class prejudice give class strength or class wisdom.

One can give more effective service in the rank of brotherhood than in the file of servitude.

The superior should rule. But themselves, rather than inferiors.

Under Single Tax every bit of private effort saved becomes a public benefit by being reflected in the value of land.

It is the class that wish to get something for nothing that need magistrates and police and in proportion as that desire dominates a man he will bear watching.

The idea that right will in the end prevail does not justify the hope that mere believing will bring salvation.

We can no more socialize private business than we can socialize private brains.

The worst things about other people are those that our imaginations furnish.

In these modern days the world gives no room for the poor, no peace for the rich.

A man cannot choose for himself a master. If he were capable of thus choosing wisely he would not need one.

If working for a living take the form of accepting God's bounty, it cannot be debasing. If any man can claim credit for giving work, that work is as debasing as any beggar's dole.

If we would cultivate ideality more we would need fewer of the stern lessons of experience.

It is a risky thing to try to do good with great wealth.

Art, to be true art, must meet the desires and aspirations of the artless.

The mule is the only chronic kicker that has a reputation for usefulness.

Since all the processes of the arts and manufactures are dependent upon divine laws, the development of a great factory should be regarded as an expression of the divine mind, rather than the work of human ingenuity.

Socialism is so fascinating to think of, so easy to talk about and so hard to work out, there is little hope of anything practical being done on that line. Men give their lives and labor to what can be worked out, their dreams and sentiment to what can be thought out and their leisure to what can be talked about.

I never feel so much like a hypocrite as when I meet a beggar.

Because a man's head is shaped differently from yours is no reason why you should insist upon using your head for him or requiring him to use his hands for you.

A dollar sacrificed for a reform is worth ten dollars invested in it.

A man should not be compelled to do any thing, but he should be permitted to do all that he can. His wants will furnish all needed motive.

The purpose of appetites and desires is to lead men to do the necessary things, and under proper arrangements the doing would be no drudgery.

There was never a grain of wheat ground with a single stone. When trying to work reform find both stones.

Since the land was given in common to man it should be held in common, but since varying minds and tastes were given to men in severalty they should be used in severalty.

In what way can one be more helpful to others than by bringing them into their true relations with each other in God's plan? Brotherhood is the expression of that relation.

Sympathy is the assurance to another that you will not oppose his claims to a common brotherhood.

The reason why the "weak things of the world confound the mighty" is because they follow nature while the mighty follow their own conceits.

In nature all phenomena are consequents or results of conditions. There are no rewards and punishments. Human laws would be more effective if they worked along the same lines.

The appetite for the body; the conscience for the soul.

There can be no more dignified and courteous way to convince others that our theories are correct than for us to make them in some way the basis of our action.

The public pays much greater heed to a going concern than to a coming millenium; to a working hand than a talking tongue.

Argument is often taken as antagonism; at least as criticism. Mere theory is usually regarded as unprofitable speculation of doubtful utility and questionable feasibility. But example is always accorded the credit of sincerity, the social fellowship of attention and, if successful, the rank of leadership.

We would never become wise if we were led. We would never become free if we were driven. We must walk of our own accord and according to our best judgment.

The trouble with most reformers is that they never want to undo bad legislation, but prefer to enact new laws that will counteract the evil of the old ones.

The hardships that nature imposes may harden the hands, but they do not harden the heart.

We need a right consciousness more than a class consciousness.

Nature often raps us on the knuckles when we reach for what does not belong to us. But our knuckles grow callous.

By our mistakes we learn wisdom. By our successes we acquire the folly of conceit.

The concessions of right are more satisfying than the conquests of might.

The popular ideas of Providence: The power that takes care of the improvident.

It is so much easier to imitate than to initiate. To assent than to think.

If we rob others we rob ourselves. When we destroy the liberties of others we render our own less secure.

Rules cover more cases than their exceptions; therefore what serves the general good is better than what seems of special advantage to the few.

Any institution worked out on paper is apt to be overworked.

If success comes through the possession of some monopoly it is usually accredited to shrewdness, and the failure of others to inferiority.

It is not necessary to show your disrespect for another's principles if you make known to him your own and convince him that you thoroughly respect yourself for them.

Money talks, but it talks nonsense often.