

We may thank ourselves for all the misery; or thank whatever gods there be for all the wretchedness and disease, even when it lights upon you and me, and takes away your children and mine by death. It is only these tragedies that will make us feel; that will wake up people like us to see that our poor are really our brethren; that it is no more possible to be good alone than it to be born alone; that it is not given to mankind to have the Kingdom on earth alone; that, if we get it at all, we must get it with those who are really bone of our bone and flesh of our flesh. We must get it by preparing the way for true democracy and brotherhood.

Truly, we have but to open our eyes to see and to understand that the Law is equally applicable to social things and to mechanical things and religious things, and that by obeying it we can get rid of pauperism and the fear of it, and of the ulcer of unearned wealth, and of the crimes and diseases that follow in their train. After all, in social things as well as in personal things, it is the wicked man who is the fool, to whom the Spirit says, "Why will ye yet rebel? why will ye be smitten any more?" and in social things as well as personal things the ways of Righteousness are ways of pleasantness, and all its paths are peace.

FABLES OF NOMANSLAND AND ITS SOCIAL PROBLEM.

By AN INTELLIGENT CHIMPANZEE.

Translated from the Original Monkey Language by the Garner Method.

(For the Review.)

By J. W. BENGOUGH.

Concluded.

Fable XXIX.

THE PARROT AND THE SHEEP.

A Cockatoo, observing a Parrot of the perverted flesh eating species* clutching the wool of a distressed sheep and tearing away at the poor animal's vitals, upraided him for his atrocious and unnatural conduct. "You are a shame to the Parrot race," cried the indignant cockatoo, "for we are not by nature carnivorous. You put yourself on the level of the carrion crow or the disgusting Buzzard. Nature designed Parrots to get their living in an honest way by labor in the vegetable Kingdom." "Yes, but it so happens that Parrots of our particular feather have developed a passionate fondness for sheep's liver, and it is not our fault if the owner of the liver happens to be alive instead of dead," insolently replied the aggressor. "It is a much easier and more luxurious way of living I assure you, Mr. Cockatoo, yet you mustn't imagine we

*A species of Parrot in Australia has become destructive to the sheep of that country in the manner here indicated.

have no feeling for the poor sheep. On the contrary we take a great interest in their welfare, and are exceedingly anxious that they should be in excellent condition. We give them all manner of good advice and listen with profound sympathy to all their complaints; in short, there is nothing we will not do for them—except—“get off their backs!”

“There is nothing Landlordism will not do for Labor except get off its back.”—*Leo Tolstoy*.

Fable XXX.

THE SCHOOL OF HERRINGS.

A Professor of Political Economy who taught in a school of Herrings was lecturing to his class upon that recondite subject, when a fresh Herring interrupted the discourse to enquire what was meant by the Term “Wealth.” “Wealth,” promptly replied the professor, “is anything that has unchangeability—in other words anything that can be bought and sold. I thought I explained that last season.” “So you did,” replied Freshey, “but since then I have met with a definition I think better.” “Please state it,” said the Professor. “It is as follows, sir,” said the young Herring—

“Wealth consists in natural products so secured, moved, continued or altered by labor as to fit them for use.” Don’t you think that better and truer and more explicit?” “Perhaps it is,” candidly admitted the Professor—“it is, undoubtedly.” “Then,” asked another of the Herrings, “can water be wealth—this ocean we live in for example? According to the definition you gave, anything is wealth that may be owned, and the Shark family claim to own the sea in this region.” Just then the Professor caught sight of a Sea-lordly shark swimming within earshot, and hastily replied—“certainly, water is wealth; and private property in oceans is unquestionably right, just and expedient!”

But the Herring all say that it was prudence, not truth, which dictated the words. The Professor had the fear of the Shark before his eyes.

Fable XXXI.

THE BABOON AND THE DROMEDARY.

A Baboon managed to ensconce himself in a comfortable position between the humps of a Dromedary and there remained in idleness, giving himself all manner of airs and particularly demanding the homage of the animal on whose back he was seated. He passed his time in smoking cigarettes between meals—the meals being very choice and served up at the expense and by the labor of the poor Dromedary, who was compelled to this by a legal goad which the Baboon had in his possession. After enduring this burden for a long time the Dromedary lost patience and demanded to know by what right the Baboon thus imposed upon a fellow creature. “I do not see,” said he, “why you should not be obliged to get your living by honest labor as I am!” “Ah,” replied the Baboon, “but you see I don’t have to, and, as you know, the fundamental law of nature is that we all seek to satisfy our desires with the least expendi-

ture of toil. I prefer to live in this way; and besides, every properly constituted state needs a leasure class, otherwise the cause of art and culture would be sadly neglected. No, no, Mr. Dromedary, you mutsn't get wicked radical opinions into your head. Be content with the station in which it has pleased God to place you." "I am finding no fault with God's dealings," cried the Dromedary, losing all patience—what I object to is the station in which it has pleased you to place yourself. I refuse to support you in idleness any longer." "Indeed," replied the Baboon, scornfully, "and what do you propose to do about it?" Then the Dromedary went on thinking harder than ever.

Fable XXXII.

THE USURPING COOKOO.

A robin returning to its nest found a cookoo in possession, and strongly protested against the usurpation. "By what right do you presume to appropriate the results of another's labors without giving an equivalent?" demanded the disinherited Bird. "You ought to know that it is the nature of the cookoo species to do in this way. They have always done so and the Birds have heretofore permitted them to do so." replied the cookoo. "The result is that we have now vested rights in the nests we occupy, and to talk of ignoring those rights and ousting us without compensation is downright anarchy." "Your vested rights as you call them are built on robbery and fraud, and justice will not respect them," answered the Robin. "Well, as to that you may be correct, if you mean to go away back in history. I suppose it is true that the first nests were taken by the first cookoo by force, but that is not my fault, nor am I responsible. I have inherited an instinct which inclines me to live in this way, and as I said before the ownership of Robins' nests by Cookoos has long had the sanction of law in the Bird country. Please don't disturb me any more with your foolish agitation. Or if you want to use the nest let us get down to business and agree upon the rent—you shall pay me for it. You wont find me unreasonable." Whereupon the Robin's breast grew redder than ever with suppressed rage, but law is law in the bird country.

Fable XXXIII.

THE SWORD-FISH AND THE COD.

"I understand that you object to the Private ownership of the Sea. You are a Crank, sir!" These words were spoken angrily by a sword-fish as he swam wrathfully up to a Cod.

"You have been misinformed, sir," replied the Cod, respectfully, "I have no such objection, and have never uttered such a doctrine." "What!" roared the swordfish, "are'nt you one of those queer fish they call Single-Taxers?" "I am," replied the Cod, "and I'm not ashamed of it. I am ready at any time to defend their doctrine, but it is not at all what you have just stated." "You are prevaricating, sir," angrily returned the Sword-fish." I have heard your speeches and know what you teach. You say that the sea was made for the

use of all fish and not for the speculative benefit of the Sword species only." "We do," calmly replied the Cod. "I'll stand by that." "Therefore, you argue," resumed the Sword-fish, "no part of it ought to be held as private property by our family—" "Or any other family," put in the Cod. "There, you've admitted just what I charged you with," cried the sword-fish, "and I say again it's nonsense and crankism!" "Pardon me," said the Cod, gently, "I didn't mean to cut off your sentence altogether by my interruption. Pray go on and finish it, and you will no doubt strike the doctrine correctly. The sea being made for all fish, therefore no fish ought to own any part of it privately—go on, sir, and add 'without giving an equivalent to those who are thereby excluded from what they have an equal natural right to.' That is our doctrine. The Equivalent is the point of it, which you were overlooking. Isn't the doctrine true and reasonable?" But just here the Sword-fish winked with his fin to his friend the octopus, who immediately ejected a quantity of dark fluid and obscured the whole question much as is the manner of scholastic political economists.

Fable XXXIV.

THE MICE, THE BIRDS AND THE VAMPIRE BAT.

The mice and the Birds held a convention to discuss the Proposal to abolish Blood-sucking. A resolution was introduced to the effect that in the opinion of the meeting it was unjust and unseemly that any creature should live by sucking the blood of another and that hereafter, natural opportunities being freely open to all, each bird and animal should be required to gain its own living by its own honest efforts. The resolution was on the point of being carried unanimously when a Vampire Bat arose and protested against the principle involved, declaring that it simply meant the extinction of a large and honorable class of animals.

"Not at all, sir," replied the Parrot, who presided, when the Vampire had resumed his seat. "It will only extinguish blood-suckers as blood-suckers. In your own case for example, it will put an end to that particular line of industry, but under the new system your chances for a good living as a mouse or a bird will be greatly improved. If you will excuse me for saying so," continued the president, "your contention is absurd as that made by the average man against the Single Tax, which is intended to abolish landlordism. Just as you are a creature of three capacities, being a mouse, a bird and a blood-sucker so the average man is a capitalist, a laborer and a landowner. Now the extinguishment of the speculative value of land will make it valueless to hold land except for use; in other words will extinguish speculative profit, but by giving a wide free field to capital and labor will make enterprise in both these departments far more profitable. It will be a large net gain to all except those whose interests as landowners are greater than interests as capitalists and laborers. In the same way, the new system we propose will hurt you only if your interests as a bloodsucker are greater than your interests as a mouse

or a bird." The Vampire was crushed, and the resolution was put and carried unanimously.

Fable XXXV.

THE ABSURD GIRAFFE.

A Monkey one day observed a Giraffe going through a series of antics so alarming and unusual that he was at first convinced that the unfortunate quadruped had been stricken with insanity. Standing upon his feet, the creature was stretching his long neck straight upward, while with his fore-feet he was pawing the air and every now and then appearing to strike his throat or fasten his hoofs in his mane. "What in the name of the animal Kingdom are you trying to do, Giraffe?" asked the Monkey, drawing near timidly. "I'm trying to climb up my neck so that I can get a better view of the country," answered the Giraffe. "I've studied the matter out, and am proceeding on sound authority." "You're crazy, that's what's the matter," said the Monkey. "The thing can't be done, and common horse-sense (which you ought to have, seeing you belong to the horse connection,) ought to tell you so." "Can't it?" replied the Giraffe "you just wait and see." "Its a physical and moral impossibility, I tell you," rejoined the Monkey. "Who ever put such a precious absurdity into your head?" "The American Eagle, if you want to know," answered the Giraffe. "He tells me that in the land he came from it is the common belief that people can make themselves prosperous by taxing themselves, and if that is so, surely a little thing like this can be done!" Then the Monkey fainted.

Fable XXXVI.

THE CROCODILE'S HAPPY THOUGHT.

The Crocodile, from being a sluggish and little considered denizen of the river slime, rose in a very short period to be a creature of fabulous power and wealth—the dictator of all Nomansland. This remarkable result was the outcome of a happy thought which occurred to the Silurian while he lay basking in the mud one fine day. His mind was at the time running on the Social Conditions of Nomansland, and he was considering the puzzling disparity between the classes and the masses. The Hyenas, the Vultures and the Sharks were rolling in wealth while all other varieties of animals, birds and fishes were in a chronically hard-up condition.

And while the classes named were growing every day more prosperous the masses in the respective divisions were growing more miserable. A little thought led the philosophical Crocodile to see quite clearly the explanation of this phenomenon—that the Hyenas owned the sunlight; the Vulture owned the air, and the Sharks owned the water. Having under form of law been duly confirmed in the ownership of these natural elements as legitimate property their prosperity followed as a matter of course, for they could give the creatures of their kind the alternative of paying them tribute or dying. At this point

the happy thought burst upon the Crocodile, and so forcibly did it strike him he opened his great mouth and gave forth a laugh which made the river-bank tremble. "It is no doubt a fine thing for the classes to own sunlight, air and water," he chuckled to himself, "but I think I've struck something better yet! I will own the land, and the classes as well as the masses will have to pay me tribute, for every one of God's free gifts to his creatures, whether air, sunlight, water, manna, quails, or anything else, attaches itself to the land, and its value can only be registered in the land value. Therefore, give me the ownership of the land, and I will have the ultimate cinch on the whole of animated nature!" He carried out this scheme, and it was found to work just as he had anticipated.

Fable XXXVII.

THE CROCODILE SQUELCHED.

The Happy Thought of the Crocodile having been realized in the institution of Landlordism the fruits of the system in due time became manifest. While the Crocodile family became Astorian and Rockefellerian in wealth, all the other animals, birds and fishes of Nomansland, sank by degrees into poverty and want. Over this sad condition the Crocodiles shed tears of deep sincerity. They did more; they devoted a small fraction of their easily gotten riches to the endowment of chairs in certain colleges of Nomansland, from which learned Donkeys taught the Politico-Economic doctrine that Private Property in Land was just and expedient, and that to interfere with the system was anarchy and confiscation. Notwithstanding these scientific discourses (which to say the truth, had little effect even upon the few who heard them) an agitation arose, which at length culminated in legislative action. In the parliamentary debate which preceded the passage of the Single Tax law it was shown that not only the masses but the classes of Nomansland had been reduced to the condition of mere tribute-payers to the Crocodiles. The Sharks who had hitherto got rich by collecting rent for the water; the Vultures who had prospered on the ownership of the air, and the Hyenas who had fattened on private property in sunshine, were all reduced now to poverty, for they had to pay over to the crocodiles all the rent they collected. The reason was forcibly and eloquently stated by the member for Owl-land, who said: "Light, air and water, in short all the gifts that God has given to his creatures—and every gift that He could possibly give to them—attach themselves to the land, and if that be monopolized by private ownership they must go with it. I say all God's gifts attach themselves naturally and inevitably to the land. The owner of any part of the earth's surface is by law accounted owner of all beneath it to the centre of the earth and all above it out to the limits of space. He owns the minerals that lie beneath the soil and also the sunlight that shines upon it, the zephyrs that breathe over it, the rivers or oceans which rest upon its surface, and if God showered down manna or loaves of bread to feed His poor, these gifts would also by law be the private property of the Crocodile who owned the land on which they fell, just as the coal and oil he has hidden in the

recesses of the earth now belong to them. Not only the gifts of God, but every improvement and advance in civilization among ourselves is registered in the value of land. Think of any possible improvement we could realize as a community and I will show you its immediate result in an increased land value, which means increased rent to be paid to the Crocodiles. Now there is just one cure for this thing. We must vindicate the right of every one of God's creatures to the use of His natural gifts, and we can do that by a law which will require every one who has private, exclusive use of any specific portion of the earth's surface, to pay its rental value annually to the public till, all taxation on improvements or on labor products of any kind to be abolished. This is what we call Single Tax." This reasoning was irresistible. The measure was duly passed, and before long Nomansland—the only really free land that ever existed on earth—led all the world for prosperity and happiness.

The End.

THE DISCUSSION IN THE CHURCH.

A CHAPTER FROM AN UNPUBLISHED STORY.

(For the Review.)

By **W. A. DOUGLASS, B. A.**

The winter had been remarkable for financial stringency. Many factories were closed and thousands of workmen had been thrown out of employment. The demands on the charity organization were extraordinary, and such was the pressure that a host of worthy citizens saw themselves compelled to seek charity to save their little ones from starvation.

A meeting was organized in one of the largest churches of Redlands to discuss this subject.

The first address was delivered by Samuel Rodney, Esq., a wealthy manufacturer, and he was followed by the Rev'd. Dr. Norland. These gentlemen were both fluent speakers, but neither of them had given any special attention to economic studies.

Mr. Rodney spoke as follows:—

"I am pleased to see this room so well filled. If we were to judge by the number present to-night we might be led to infer that the people take just as much, if not more interest in the affairs of this world, than they do in the matter that relate to the next. I trust that my ministerial friends will reciprocate the patience and perseverance with which I have sustained the burden of their ministrations for so many years." Having mastered this harmless little joke, he proceeded to divide and subdivide society into various classes and subclasses—superintendents, captains of industry, inventors, professional men, hand-workers, nondescripts, and finally the ne'er-do-weels, to whom it is our duty to extend a helping hand. He then proceeded in a general way