

about a year ago. On the strength of that prosperity rents were materially advanced. The landlord saw his opportunity to force an increase of rent on the plea that the increased prosperity enabled the tenants to pay it. Now if Dr. Fletcher's theory put into practice, appreciably reduced living expenses—which it must be able to do to cure poverty—is there any doubt as to what the landlord would do when he learned the fact? Judging from past experience he would certainly raise the rent to the limit of the tenant's ability to pay, and when the advance in wages is ten per. cent. and the increased cost of food is from 30 to 50 per cent. the prospect of poverty being cured by mastication looks somewhat discouraging.

The philanthropy that contents itself with trying to make the unjust conditions which burden the poor *more bearable*, is not in the line of true progress and cannot permanently benefit the race. All such movements must ultimately fail and pass into the limbo of foolish and worn out schemes invented by mistaken philanthropists to make weak-kneed charity do the work that can only be done by stern and robust justice. Dr. Fletcher in his enthusiasm for his excellent ideas on nutrition, has simply put the cart before the horse. Would it not be wise for him to join forces with those who are striving to get back to the land with its boundless opportunities and thus abolish poverty by the only means that will do it? Under conditions where there could be no monopoly Fletcherism would flourish because labor being freed from all restrictions, food would be plentiful and there would be plenty of time in which to masticate it, and there could be health and happiness for all.

THE QUEER THEORY OF GEORGE HENRY.

By J. W. BENGOUGH.

(Continued.)

CHAPTER XI.

THE BEGINNING OF THE ROMANCE.

Meanwhile the carriage rolled through well paved streets presenting an animated appearance of business. The Professor watched the hurrying pedestrians with much interest—a kaleidoscopic variation of intelligent faces and well-dressed figures. As they passed one of the fashionable shops the visitor gave vent to the sudden exclamation, in an intense whisper, “By the great law of Ricardo, what a beauty!” Courtesie smiled in an amused fashion. “Keep your heart well guarded, my friend!” he said, “the ladies of our city are well nigh irresistible!” He had duly noted that the apparition which had caused the great economist's emotion was that of a very handsome young lady, who had just emerged from the establishment. “I do not think I have

ever seen quite so beautiful a creature," honestly said Henry. "Who is she?" "The daughter of one of our high officials," replied Courtesie; "we have many quite as beautiful, though none more charming."

"Everybody seems to have important affairs on hand, to judge by the general activity," remarked the Professor.

"Yes: we flatter ourselves that we have few drones in this hive," replied the official. "You saw a specimen of that miserable minority in Shiftless Row just now, and you see we just leave laziness to be its own punishment."

"Do you mean that even those besotted creatures could get employment if they really wanted it?"

"Certainly," replied Courtesie. "Things are on the natural basis here. The opportunity for self employment being always open to all equally, such a thing as a willing man 'hunting for a job' is unknown amongst us. The job has to hunt for the worker every time."

"Wages then must under such circumstances be good," remarked Henry.

"It follows, of course, that no man will work for another for less than he can make working for himself—and that means a very decent competency. Every one of these people whose activity you so admire, has an incentive to industry which is quite unknown in most countries."

"In the fact of good wages, you mean?"

"In the fact, sir, of wages that simply mean—all you earn, with no deductions whatever for tribute to private corporations or taxes to the public exchequers," said Courtesie.

"No taxes? Why, you have said that the land value is taxed to its full amount here," asserted Henry.

"True. But that is not really a tax at all; it is simply the fair price of a privilege. The essential quality of a tax is the taxing from a man of something he himself has created or earned. That definition does not apply to land value, which, as you know, is created by the community in general. I therefore say our citizens pay no taxes, properly so called, to the public treasury; nor do they pay tribute to any private corporations."

"You mean gas, electric light, telephones, telegraph, railway companies, and so on?"

"Precisely."

"So that the richest of your citizens, even those who own life insurance stock and other valuable securities to vast amounts, go absolutely untaxed. Do you think that fair and equitable? Is it just to the poorer classes?" demanded the Professor.

"I see nothing unfair in it," replied Courtesie, "for two reasons. First, we do not find it necessary to tax anything but land value, as that supplies an abundant revenue; and second, our rich men have obtained their wealth by honest industry and the giving of value for value, and justice requires us to maintain the sacredness of private property, whether much or little, as jealously as we maintain the sacredness of public property."

"As to these public franchises—" began the Professor, but Courtesie politely interrupted the sentence.

"Pardon me, sir," he said, "but we are now approaching the Public Buildings and in a few moments you will be able to get any information you may wish from the Treasurer, to whom I will have the honor to introduce you."

"Very good," responded the visitor, "let me congratulate you on your magnificent State House; it is certainly superb"—for the carriage was now moving up the broad asphalt roadway to the Public Buildings, which rose in majestic symmetry in the midst of a spacious and beautiful square, with sloping green lawns and playing fountains.

A few moments later and the Professor—whose eccentrically-garbed figure had everywhere attracted much wondering though polite notice—found himself in the ante-room of the Treasurer's Department. His card, with that of the Welcome-officer, was taken to the Treasurer, and in a very short time the attendant returned to conduct the callers to the high functionary's room.

The Treasurer greeted Prof. Henry with every mark of distinguished consideration, and asked both gentlemen to be seated, excusing himself until he had despatched an item of business for which the attendant was waiting. Meanwhile the Professor's attention was attracted to a couple of sculptured figures on pedestals at the other side of the room. One represented a man in a condition of great emaciation and suffering; the other represented the same man in a state of abounding health and happiness. He was still intently examining these works of art through his *prince-nez*, when the Treasurer, having despatched his business, came to his side pleasantly and said:

"I trust you have no difficulty, sir, in grasping the allegory."

"Allegory?" commented the Professor. "It is very suggestive of what we have lately seen in the hospital."

"No doubt," replied the Treasurer. "It is, however, a political allegory based on the physical parallel. It is intended to set forth the difference between a government fed on natural taxes and one fed on unnatural taxes. You are a Political Economist of distinction, sir, and will fully understand all that is implied in the sculptures."

"Er—" said the Professor, in a non-committal tone—? "I think I understand, sir. We were having some discussion on the subject to-day. I am not sure, however, that I can grant the large assertions my friend here made."

"What I asserted, Mr. Treasurer, was that nature dictates a right method of Taxation as much as a right method of diet, and that in one case as in the other, she punishes wrong methods by affixing penalties to them," explained Courtesie.

"Do you undertake to deny this proposition, sir?" queried the Treasurer.

"It is at least not a doctrine which seems to find acceptance in any of the leading countries of the world," replied the Professor.

"If not acceptance, it at least finds confirmation in those countries," replied the Treasurer. "Let us ask you to glance at the titles of the volumes in this case, sir, they are all by eminent authorities of Britain, France, Germany and the United States."

Prof. Henry stepped over to the book-case as suggested and read the titles.

Amongst them were the following: "Tariff Taxation: Legalized Robbery;" "Income Taxes, Proved to be Unjust and Impracticable;" "Personal Property Taxation Impossible of Fair Collection;" "Death Duties, a Delusion and a Snare;" "Taxation of Wealth, Dishonest and Unjust;" "The Consumer, who Pays all Taxes on Labor Values;" "The Wit of Man Nonplussed, or, How to Devise a Tax on Wealth that can not be Shifted;" "The cruelty, Fraud and Injury of Personal Taxes;" "Labor Taxed, Monopoly Favored;" "The Slum and the Palace with the Growing Gulf Between;" "Starvation in the Midst of Plenty, our Social Problem;" "The Coming Revolution," etc., etc.

"Each of these works is exhaustive of its subject, sir, and if you have any doubts that these systems of taxation are improper and produce disastrous effects, you are at liberty to read what the authors say in proof of that position," said the Treasurer.

"I have read most of them, sir," replied Henry, "and am not prepared to dispute the facts. All our human systems are certainly defective."

"Pardon me, sir, but if we find human contrivances defective, why not try divine suggestions when they are plainly brought to our knowledge?"

"Ah, if we only had a divinely ordained method of taxation!" sighed Henry.

"I unhesitatingly say we have, sir, and it is in force in this island. Nature sets her seal upon it as true and therefore divine, by the absence of all these evils and immoralities which, according to these writers, are inseparable from every known or tried system of wealth-taxation. In other words, sir, by following the guidance of a natural law—a divine ordinance we may surely call it—we prove to the world that it is possible to collect an ample public revenue, without the slightest injustice, fraud or suffering, and at much less cost than in any of your 'leading' countries. I will be happy, sir, to give you all the information on this subject in my power."

Prof. Henry, as in duty bound, took advantage of this generous offer, and for the next hour plied the Treasurer with questions. The result was that he thus obtained a fair knowledge of the system of government in vogue in the island of Thingsasthaotterbee. For the benefit of the reader we set forth in the next chapter, as briefly as possible and in systematic order, the substance of the Treasurer's replies, putting his information in the form of a continuous statement.

CHAPTER XII.

THE SYSTEM OF THINGSASTHAOTTERBEE.

The Ethical Basis—All human beings are equally the children of God. God has no step-children. Inasmuch as he made the world and gave it to the children of men, he made that part of it called the Island of Thingsasthaotterbee and gave it to the inhabitants thereof. This equal ownership must be acknowledged and enforced in one of two ways, either each individual resident must have actual personal access to the land; or he must share, as a member

of the community in an equivalent for such access rendered to the public treasury by the individual or individuals who are in actual possession; that is to say, his equal natural right to the land constitutes an equal natural right to the land rent in lieu of the land. By the enforcement of this equal right to the earth is secured and vindicated the inalienable rights of each human being to life, liberty and the pursuit of happiness.

The Governmental method built upon this basis—The entire rental value of the whole Island, based upon a fair assessment of the land irrespective of improvement in and on said land, is taken annually for public revenue. This is done by the assessment of the land in each municipality (township, incorporated village, town or city) by the local official, and the collection of the land-value tax based thereon—say 5 per cent of the assessed value—which is paid in to the local treasury in each case. The amount required for the expenditures of the central or federal government, based upon the estimates of the Secretary of Finance, are collected pro-rata from the treasury of each municipality; the sums required for the expenditures of Provincial or State governments, and of county governments, are similarly collected from the municipal treasurers; all that remains after supplying these budgets is available for purely municipal expenditures. It is our experience that a large surplus is invariably left in each municipal treasury after providing amply for national and State expenses. This is, in accordance with our law, expended to the last farthing every year, in serving the public convenience and culture. Thus we have art galleries, museums, musical festivals and many other luxuries, all free to the public, and a general condition of comfort such as no community has hitherto enjoyed. The source from which our revenue is derived being inexhaustible so long as population remains, and increasing with the increase of population, we have no occasion for hoarding the public income; and of course we have a hearty welcome for every new worker who arrives on our shores to add, as he must infallibly do, to the land-value, and therefore to the general well-being.

Electorial System—A method of voting which makes the Assembly in every instance an exact representation of the country in the matter of public opinion, that is, which secures representation in the House for every class of thought shared by any reasonable number of citizens, and accurately proportional to that number. Under this system no minority is subject to disfranchisement.

Public Franchises—Those public services which are in their nature monopolistic, and which for their exercise necessarily require the possession of land-values, we consider essentially the concern of government rather than of private enterprise. The considerations which lead governments in general to conduct the business of the post-office, dictate to us similar governmental control of telegraphs, telephones, and other services in which such a thing as free individual competition would be impossible. These departments, together with railways, street car lines, canals, etc., are not only necessarily monopolistic, but, as has been said, their franchise value is in fact simply land value—the right to the exclusive access on, under or over land. We therefore

regard them as emphatically belonging to the whole people and we administer them (municipally or nationally as the case may be) primarily for the public convenience and not for profit. Our street cars in this city are free, just as are the elevators in private office buildings, and from similar considerations.

Fiscal system.—Ample revenue being provided for in the taxation of land-values (to say nothing of the profits of such of the public franchises as were not conducted at mere cost) trade in every department, internal and external, is absolutely free.

Educational System.—The teaching profession in view of its intimate relation with citizenship is treated as a Department of the Civil Service and Teachers are encouraged to devote their lives to the calling. Faithful service is recognized by liberal payment and an ample retiring allowance. Special recognition is given to the Teachers moral influence over the pupils in the building of character; teachers achieving distinction in this way being made the recipients of much prized national honors.

Charities and Correction.—With natural opportunities equally open to all, we do not recognize any legitimate claim to charity upon the part of any excepting the sick, the disabled, the mentally unsound or those who are without natural protection and yet are too young to manage for themselves. For these classes generous provision is made, and the institutions are so conducted as to be free from any appearance of the element of 'favor.' We regard the afflicted as having a right to support from the land-values they, as much as any other section of the population, help to create. Our prisons (which are few and happily sparsely tenanted) are purely reformatory in method. The inmates are engaged in wealth production, each man being entitled on liberation to an equivalent in money of the value he has created. We hear no protests against prison-labor on the part of free workers. Once more this is due to the fact of free primary conditions. In a state of society in which every individual's labor, whether bond or free, adds to the general well-being, such complaints would indeed be strange.

At the ending of a conference which the Projessor felt had been generously long, he thanked Wherewithali—for that, by the way, was the name of the City-Treasurer—and was about to retire with the Welcome Officer, when the door opened and a very beautiful young lady entered. The Professor's breast gave a great bound! It was the lovely girl he had seen coming out of the fashionable shop. "My daughter, Miss Nitka," said the Treasurer, with evident pride—"Professor George Henry of California, my dear." The glowing vision extended a dainty hand and greeted the *savant* with polite cordiality. The Professor, as he took that little hand in his, was conscious of something resembling a sweet galvanic shock, and after leaving her presence felt an exhilaration of soul he had never before experienced.

CHAPTER XIII.

SOCIAL GAIETY—AND LOVE.

The chronicler of these occurrences hopes he may not lose the attention of his lady readers because of the meagre proportion of the romantic element

in the story thus far. Of course a veracious narration cannot manufacture romance because young persons of the gentle sex have a craving for it, and yet a story does not seem to be really a story at all without some touch of cupid in it. Consider then the gratification which the author feels at being able to announce that his hero was in love! Yes! the Professor—surely the most unromantic looking man in this whole blessed Island—was beyond all question in love. When he retired from the Treasurer's office, and was duly set down at his hotel, the angelic face of that high official's daughter occupied his mind and heart to the utter exclusion of all the facts and figures which had been so patiently set before him! It was the first wound he had ever received from the arrow of the coy archer, and he suffered a delicious pain. Though in his heart—that is, his strictly professional heart—he was but little affected by the demonstration of practical justice the Island afforded yet—now unquestionably there was no spot on earth so attractive to his heart of emotion—an organ of which he had hitherto been quite unconscious—as this Island. Nitka Where-withali, how beautiful the name! Here at last the Professor had found something sweet to dream of, and something to live for! Before he retired to his dreams that night, he knew he had met his fate—that life only held one object for him—to make this beautiful and charming girl his wife!

He now congratulated himself that, through the friendship of Courtesie and other local magnates with whom he was brought in contact, he was granted the *entree* into Society, and the cards of invitation which were henceforth almost daily delivered to him, requesting the honor of his attendance at various functions of a fashionable description—and which he would ordinarily have been disposed to decline, for he had always entertained a repugnance to Society and its customs—were now accepted with cordial pleasure. There were so many precious opportunities of seeing, admiring, speaking to, loving—aye *courting* Miss Wherewithali! The Professor, accordingly, never failed to grace the occasion with his presence if he found it possible, by any effort to do so. He was not, of course, always so fortunate as to find the lady of his longing in the company, and on such unhappy occasions he had as a compensation opportunities of noting some peculiarities of Island society. One observation he made at once, *viz.*, that money counted for practically nothing in the matter. The system in vogue in the Island made vast disparities in fortune impossible. On the one hand—excepting in the small class at the bottom of the scale, (whether people of education or of ignorance) namely, the people who would not work—there were none who could be called positively poor; and on the other hand, as the greatest fortunes must in all cases have been earned by their possessors, there were none who could be called, in the American sense, very rich. A number, of course, had inherited wealth in addition to their own earnings, but as this was invariably invested in productive, useful industry (since there were no monopolistic investments available) the richest man in the place could not possess much more than a million, and this, in a country where every man had the right to all he earned and where, therefore, fortunes ranging from ten to one hundred thousand dollars were common, did not afford

sufficient basis for a separate grade of society. There were, of course, circles and grades in society in Thingsasthaotterbee, but money was not the dividing element; it was primarily the natural, rational element—of correspondence in taste, feeling, views, etc. The highest circle of society—what in some countries would be called the aristocracy—was composed of what might be fairly called the best people; that is, the people of most culture, refinement and nobility of character. Birth counted for nothing apart from character, because in a country where there were no hereditary titles and no "landed possessions" of a monopolistic kind on which to base hereditary succession, it was impossible that the accident of birth could ever be a substitute for personal exertion. Birth therefore only counted for what it was really worth, namely, as conferring upon a child the honor which the good reputation of his parentage will always bestow. Beyond that the man had to decide his own fate. By evil conduct he would lose this birthright, whereas by good character the child of evil parentage might redeem his name. Money and birth, then, being of no controlling force in the society of the Island, the real basis was character, moral and intellectual. Genius was courted; talent was admired; all higher work, whether literary, judicial, medical, educational, musical, inventive,—all achievement of the brain, in short—were the subjects of unfailing praise and esteem, and the open door to the highest honors of society. But useful service in ranks below these, in commercial, military, agricultural, and mechanical pursuits were recognized by the favors of society; and indeed the crudest and most offensive tasks of labor, honestly performed, brought real distinction to the workers. The touchstone of society in the Island was in fact "what can he do?" and not, as in some unfavored lands "Who is he?" or "How much does he possess?"

The Professor found the "events" he attended really enjoyable, and when this can be truly said even of those in which the loadstone of his hope was absent surely nothing need be added. The atmosphere of genial sociability was refreshing to him after what he had sometimes experienced at home of the cold and distant formality of "Society" made still more ghastly by transparent hypocritical "gush." He was not long in discovering that this difference was radical and fundamental. Social relationship in America and in the Island represented indeed the opposite poles—in the one being based upon selfishness, and in the other on service. He had indeed known of individuals at home who had become so impressed with the sense of duty to their fellow men that they had given up luxurious homes and gone to live in the slums of the great cities that there they might share with their less fortunate fellows the culture they had received and the wealth they had accumulated, but these were exceptional cases, by no means numerous.

Society in general, he was aware, regarded such enthusiasts as quixotic. It did not recognize any "duty" toward mankind in the slums that could not be adequately and comfortably discharged by an occasional contribution to the charity society's funds, and meanwhile its one purpose in life was to have a good time, and the ambition of each of its members was to outdo all rivals

in matters of display. It was difficult at first, then, for the Professor to believe much less comprehend, a society in which the dominant idea from top to bottom was service; he could not help saying to himself that he felt like a heathen brought for the first time into contact with christianity. But that it was this spirit of fellowship and service which gave the society of the Island its peculiar flavor of real delight he could not doubt. For example: One evening at a party he noticed a distinguished native who was genially pointing out the beauties of a picture gallery in their host's house to an interested group of people, some of whom were mechanics and laborers, though all were about equally well dressed. The gentleman in question was a noted connoisseur, and his remarks upon the pictures were most interesting and helpful, and evidently much appreciated. The Professor could see not the slightest touch of condescension toward the less educated portion of his auditors; and indeed he noted throughout the assembly an entire absence of the caste feeling which he would have found everywhere at home. Nitka not being present the investigator felt that he had no real business to engage him and thought he could not do better than make use of the opportunity to get some further light on their strange social relations, and he was so fortunate a little later in the evening as to find the Art Critic enjoying a cigar in solitude on the balcony.

To be continued.

ECONOMIC PRIVILEGE.

(For the Review.)

By ELIZA STOWE TWITCHELL.

The labor question with many people appears to concern itself only with the unemployed, or at most with wage earners; but in its broadest sense it includes every political problem of our time, such as The Tariff, Trusts, Monopoly, The Unemployed, Child Labor, Tenement House Reform, Graft, Taxation; in short, the cause of the vast inequalities in the distribution of wealth, why those who toil the hardest receive but a bare living, while many who labor with neither hand nor brain acquire great wealth.

All of these questions are at bottom economic ones, and though they assume these many different forms and names, yet all are included in that of Privilege. This subject touches the interests of millionaires, the prosperity of business men, the homes of the people, and the miseries of the poor. It conditions life keenly upon the side of the pocket-book, and this being a modern vital nerve, its influence is therefore powerfully felt throughout the whole fabric of society.

Moreover, the attention of the whole nation is now awakened to this subject under cover of what one popular statesman vaguely calls "A Square Deal," what another brilliant writer forcibly attacks as "The System," and by a third,