

sense, preventing its extension beyond the danger line. In other words, it prevents the rise of speculative rents. Where light taxes are imposed on economic rent, land is held out of use in anticipation of future increase in value, and to that extent productiveness is curtailed and the return to Capital and Labor lessened. This is the lion in the pathway of industry; to this is due disturbances in business and the panics and industrial depressions that occur from time to time. Contributory causes undoubtedly exist to which a primary importance is too often assigned, but the really primary cause is that we have indicated. Land is the natural element on which Labor must be exerted in order that wealth—the things which minister to human needs and human desires—may come into being. A system that leaves land to be regulated by those into whose hands the monopoly of the earth has fallen, must operate to destroy the beneficent operation of the law of economic rent and the best use of natural resources by all the people. And on the best use of these natural resources depends the return to Labor and Capital and indeed the actual ability of the worker to sustain life.

**H**ERE is the peroration of a speech awarded a prize by a Los Angeles Real Estate magazine. The genius responsible for it should be named in order that he be not wholly lost to posterity. It is William Akin. Let the name be blazoned everywhere, for such talent should not go unrecognized.

"But time moves on, and each succeeding age sees greater marvels wrought—Dominion over land and sea of this enduring Race—Supreme Historic Prophecy—is now in final consummation. A city of surpassing grandeur rises in the new born West—Where?

Where lanes converge, and trade is served by the immutable laws of time and space.

Where Industry's basic needs in volume and diversity permit unlimited expansion.

Where East meets West and nature's softest moods make work a pleasure—mere living joy sublime.

Where land meets sea on calm Pacific shores.

**THERE IS LOS ANGELES**, Metropolitan Masterpiece of the unfolding Age, Commercial Arbiter of the East and West. Crown Jewel in Earth's diadem. Humanity's ultimate triumph."

**L**OS ANGELES, the Mecca of land speculators, where as the boom subsides, will come all the poverty, misery and wretchedness that follow in its wake! To add to the general chorus, Mr. Arthur Brisbane, Mr. Hearst's hired man, shouts the following from the house tops. He is not as flamboyant as Mr. Akin, for he has a more restrained pen that he knows how to use from long practice. That pen is at the service of his master as long as the dollars pour into him. We quote Mr. Brisbane:

"Is there a lull in the Los Angeles boom? Yes; a lull like that of a man catching his breath after a marathon race.

William Randolph Hearst was born in this State, and rode around here on horseback with his father, Senator George Hearst, when a little "loose change" would have bought a million dollars' worth of today's real estate.

Mr. Hearst has had his lesson in California land values, and he is buying now, doing his Los Angeles shopping early. With the beginning of the year the rush to buy will start again. The so-called "lull" is confined to subdivisions that are being laid out as part of the general plan for a city of six millions."

**M**R. BRISBANE knows his economics. He knows that this little "loose change" invested many years ago would have bought a few thousand Los Angeles workmen, clerks, salesmen, shopkeepers, typewriters, sewing women, and servants, they and their descendants. This is the modern slavery which is hidden from the undiscerning. If it is not destroyed it must destroy what we have of civilization. The real enemies of that civilization are not the Bolsheviks, radicals or I. W. W., but all those who are helping to perpetuate and defend this slavery. Those who know yet defend it must stand high on the roll of infamy, and among them the name of Arthur Brisbane is conspicuous.

**T**HE landlords' land was everywhere shaken on Saturday evening, Feb. 28, at 9 P. M. No rents were made by the earthquake, and the other kind of rents will go on as usual. The disturbance was due to what the seismologists call a "fault" in the earth's strata; the land owned by 2 per cent, of the population of Manhattan Island down as far as the geologists drop their figurative plummets is still here, and so the Astors, Goets, Rhinelanders are still secure in the enjoyment of their graft. Did you ever think of the absurdity involved in the idea of owning things like that—"faults," geological formations, layers of stratified earth, down to the more or less solid rock on which Manhattan is built? What is owned is really not the land; the title deeds are not ownership in fee simple to parts of the planet, but in reality ownership in people and the products of their labor. Let us not forget that. Titles to land are liens on the products of labor, paid annually in "goods," as we call them—all good things. Not ownership of the planet, absurd as that is, but ownership of people, of workers and their work. That is landlordism.

## Dr. S. Parkes Cadman

**T**HERE is no individual in the public eye who is more typical of the spirit of the times than Rev. Dr. S. Parkes Cadman, of Brooklyn, whose radio talks every Sunday afternoon are the delight of the unreflecting. A clergyman, his thought is materialistic; a student, his philosophy is surprisingly superficial; a liberal, his outlook is reactionary.

His "rapid fire" answers to questions (carefully rehearsed in advance) are the merest skimming of the surface of

things. At the risk of giving too much space to Dr. Cadman, but as an example of much that passes for thought with the thoughtless, we cannot forbear quoting the following:

Q. Does not labor claim that the church, with its magnificent buildings and expensive pipe organs, is too capitalistic?

A. Labor is capitalistic. I'm a capitalist. You're a capitalist. Any man with \$50 is a capitalist. Labor is not only capitalistic but despotic. Russian labor has proved itself more despotic than any Czar ever thought of being, and British labor, given sufficient power, would have become equally so. Labor argues: "The feudal lords had their day, then came the industrial lords, and now it's our turn."

Q. Can we put more Christianity into industry?

A. We can, and it should emanate from the bottom as well as from the top. I believe in industrial co-operation. But when you ask labor: "Are you ready to share the profits?" "Yes." "Are you ready to share the losses?" "No."

Capitalism with all its faults of which I am too well aware, is the only system which history has proved workable. Now if any workingman could show me a better system I'd preach it from my pulpit to-morrow. But no better system has shown up yet, and until it does, I say:

"Why cut down Brooklyn Bridge if it's the only one we've got?"

Labor is always looking for short cuts. But whenever we take a short cut we get into trouble. Our chief fault is that we're always in a hurry. And God's not. That's the "diff."

Q. Would we listen to Christ if He should appear today?

A. Would Christ if He appeared to-day preach what He did 2,000 years ago? Times have changed. We live in an age of factories and railroads and crowded cities. Christ traveled from Palestine to Egypt many nights on a donkey. We make it overnight on a sleeper. We cannot predict what He would say to-day any more than I can go to Chicago and announce: "This is what Mr. Pearson would say were he here to-night." I prefer to let Mr. Pearson and Christ speak for themselves.

In the time to come (as indeed it is today in reality) it will be considered a mark of the economically ill-informed to speak of "capitalism" unless the one using the term stops to define just what it means. Does he mean the institution of private property? Does he refer to the large accumulations of wealth in few hands, used or not used in the production of more wealth? What *does* he mean, for "capitalism" as currently used by socialists and others may have a variety of meanings, but economically is without meaning.

"Capitalist" we understand. He is a man who puts his wealth to the production of more wealth. But that has been done since the time of Adam, who presumably did some spade work with some crude implement in the Garden of Eden. To call this "capitalism" as if it denoted some economic status, or institution like feudalism for example, is to talk vaguely and in meaningless terms.

"Any man with \$50. is a capitalist." Pardon, doctor; he may be nothing of the sort. The possession of wealth does not make a man a capitalist. Wealth and capital are quite distinct; capital, let us repeat, is wealth used in the production of wealth. It is conceivable that he may use that \$50. in the purchase of tools to be used in his trade as carpenter; it then becomes capital. The man is to that extent a "capitalist", but only in a very limited way, and we can imagine the righteous scorn of the socialist at the statement of the sapient doctor. Nevertheless, in the small degree indicated Dr. Cadman happens to be right, though he confuses wealth with capital, which no true economist should do.

We have to acknowledge our astonishment at the statement of the Doctor that Christ would not or might not have spoken as he did in Palestine—would not or might not have taught the same truths. We have always regarded these teachings as unchangeable, and supposed the church did. What real difference would it make in the "eternal verities" uttered by Jesus that we can now travel from Palestine to Egypt overnight in a sleeper? How can that fact affect the message and admonitions of the Man of Nazareth?

The fact is, Dr. Cadman is seeking to evade the consequences of Christ's teachings. It is a habit of the clergy. He is trying to accomodate his own conventional religion to the teachings of Christ. It is characteristic of him that he says, with his customary flippancy, that "he prefers to let Christ speak for himself." When will clergymen speak for Christ, taking the plain meaning of his message and seeking to apply it to the conduct of earthly institutions, "Thy Kingdom come, Thy will be done on earth as it is in heaven?"

## Have We Come To A Turning Point In Civilization?

THERE are changes and turning points in civilization. We are approaching the greatest of all. These changes are not of necessity sudden or cataclysmal, nor do they come with radiant sunburst. Frequently their progress is so slow as to be almost unobserved, but their full accomplishment marks the dividing line between one civilization and another.

There has been, so far as modern history records, but one such event in the world of which we have definite knowledge—that was the birth and life of Christ and the advent of Christianity. A new civilization took the place of the old and the entire world was changed. Whatever may be our theological or religious beliefs, the world could never be the same to any of us. No problem could again be regarded in the same way. Though Christian nations went to war as pagan nations did, though slavery continued for a time, though men were and are still divorced from the land, from that minute, when the old epoch