

was leased in October, 1908, by the Board of Education to the Wise Realty Company (later merged into the Lincoln Realty Company), for a term of thirty-five years at a total rental of \$2,835,000. For the first five years the rental was \$3,780 per month, and for the remaining thirty years a rental of \$7,245 per month. These lots, known as the Lincoln School lots, included no improvements of any kind at the time they were leased. The four-story structure now on the lots was erected by the Wise Realty Company. The point that the writer wishes to make clear in regard to these lots is this: Sixty-four years ago, when San Francisco was a hamlet lying on a few sandy, windswept hills, these lots possessed little or no value. It is the wonderful growth of San Francisco during the last half century that has made this small parcel of land so immensely valuable. The question now arises: Why should not San Francisco derive revenue from all of its valuable land? If it is the increase of population that enables us to collect a rental of \$7,245 per month from a small piece of unimproved land, then is there any good reason why we should not also collect some of the "unearned increment" that has attached itself to all of the land on this little peninsula?



Economic Aspect of City Planning.

The American City, June.—If a stranger from Mars had wandered into a session of the National Conference on City Planning in Toronto last month, he might almost have imagined himself at a religious convention. And if the love of justice is the chief element of true religion, our visitor would have had ample grounds for his supposition. . . . If the stranger had prepared a report of his observations for transmission by ethereal wireless to the Planetary Conference on Town Planning in Mars, it might have started somewhat along these lines:

"Our young neighbor Earth is at last beginning to learn some things in the planning and building of its cities. It is learning that a thousand men have more rights than one man, and that a million have more rights than a thousand. It is learning that unrestricted liberty of individual action is not synonymous with community welfare. It is learning that to landholders as a whole restrictions are more valuable than full liberty. It is learning that the right of the individual to light and air and ease of access in a growing city is dependent on the giving up of the far less important "right" of doing as he would with his land—if, indeed, he is not one of the great majority whose economic condition does not permit the owning of any land whatsoever."

Our Martian visitor could not fail to comment also on the growing recognition of the community's right to a just share of the values which it creates. He would have heard, from two men who had taken leading parts in the planning of the world's greatest subway scheme, a declaration of their belief in ultimate municipal ownership, and in assessments for benefits as a correct principle in the financing of urban transportation systems. . . . In his report to his Martian friends the stranger would have referred to the discussion of these economic questions as among the most fundamental features of the Conference. He would look forward to the time when

the cities of the world will learn to finance their public works and maintain their government entirely by assessments or taxation on land and on other natural or legalized monopolies—on those things, in other words, which automatically absorb the financial benefits of community growth and of wise governmental expenditures.

RELATED THINGS

CONTRIBUTIONS AND REPRINT

QUESTIONS

For The Public.

Strong sons of toil, whose hands have built
A thousand palaces of stone,
What profit have you for your years?
Have you no homes to call your own!

Your arms have dugged from gloom of night
Earth's hoarded warmth, in fears untold;
The firelight gleams on many a hearth—
Your children perish with the cold!

In countless mills, in gloom and grime,
Your daughters' nimble fingers fly
To clothe the multitudes of earth—
But they who weave, in rags must die!

—Thomas Curtis Clark.



HOW LABOR CAN BE HELPED.

From a Letter to Louis F. Post Dated Copiague,
N. Y., Aug. 15, 1913.

Complying with your invitation to write a letter giving my opinion as to what can be done by the Department of Labor to advance the opportunities for profitable employment of wage earners, I submit the following:

Where two men strive for one job wages fall.

Where two jobs strive for one man wages rise.

The problem, then, is to eliminate one of the two men, so that the other man may meet the job (or the owner of it) on an equal footing, where a dicker can be made as between man and man, and not, as now, between a master and a suppliant for work.

How can this be brought about?

That is for your Department to ascertain; but I would say that it can be brought about by broadening or opening up the road to opportunity—to bring about a condition where the surplus man can remove himself from rivalry for the aforesaid job and become self-supporting.

How can he do it?

Here we descend from the heights of theory into the valley of experience and fact.

Less than seventy years ago 147 men, women and children were driven from their homes in what is now the Middle Western section of the

United States because their religious creed and the practice of it did not accord with the religious creeds and practices of their neighbors.

In 1847 all beyond the Missouri and Mississippi rivers was practically unexplored territory, inhabited almost wholly by Indians and trappers. The outlawed little band made its way Westward through this unexplored country, and stopped only because its food supply was running short. The halt was made in the Valley of the Great Salt Lake, where the outlawed plowed fields and planted the crops that would furnish them food to their destination—California.

It happened that the crops were bounteous. It happened, also, that the leaders and the prophet of the little band found that they were in a place far from traveled roads, isolated from other human kind, and where nature had so disposed her material gifts as to be easy of access while apparently the country seemed to the unpracticed eye to be arid.

The prophet and the leaders thereupon determined that the little band should stay where it was; and in order to overcome some opposition that was manifesting itself Brigham Young went up into the Wahsatch mountains and had a vision, after the manner of Moses on Mount Sinai. The Lord appeared unto Brigham in his vision and told him his chosen people, the Latter Day Saints, should make their homes in the desert valley, should build churches there in which to worship Him, should increase and multiply and should gather unto them the downtrodden and oppressed of all the earth.

Thus began, in my opinion, the most gigantic experiment in history for the uplifting of human kind.

Has it been successful? Let us see.

In 1847 the membership of the Mormon Church, or that part of it which preferred expulsion to abandoning their creed was 147. In 1913 the Mormon Church has a membership within easy reach of Salt Lake of nearly a million souls, and it can when occasion requires control the politics and policies of eight sovereign States of the United States, perhaps more.

This in sixty-six years!

We hear and have heard but little of this experiment for many years. Perhaps it has been such a tremendous movement that the majority of the people of the United States have not been able to comprehend it.

When the Mormons were young and struggling, from 1849 to 1874, they had to fight for every inch of their ground. In the latter year the government even threatened to wipe them from the face of the earth. They were charged with every crime on the calendar; and in 1856 and 1874 troops were sent to Salt Lake to drive them out. But Brigham Young was a great diplomatist, as well as a prophet. When the lion's skin was not

long enough for his purposes he eked it out with the fox's. The result was that in these two instances the soldiers who had come in war departed in peace.

There is a reason for every growth; there is cause for every decay. There is a reason for the growth of the Mormon people apart from their creed. Religion per se can be found on every hand, of all kinds and in all languages. So that their religion has not been altogether the reason for the tremendous growth in numbers of the Mormon people. Perhaps the reason may become apparent in the story that follows:

I was in Salt Lake City in 1874 when the Mormons were holding a conference in the Tabernacle to decide what they should do when the army of the United States came upon them. Naturally it was a period of intense excitement. I was stopping as a guest at the home of a Mr. Caine, a Mormon and a son-in-law of Brigham Young. This home was a beautiful one for those days. It occupied an acre or more. In the house was every material comfort, a good library and music room. Flowers, shrubs and trees profusely ornamented the grounds. Mr. Caine's family made as delightful a home circle as could be wished.

I had been over to the Tabernacle watching the proceedings. The question before the conference was, in substance, "Shall we yield to the force which threatens or shall we undo our work of the past years, destroy all our stakes (towns, villages and settlements) and again follow our Church into the wilderness?"

The voters were thunderous. "No," answered ten thousand voices to the first proposition. "Yes," screamed, yelled, howled, roared they all to the second with a fervor and unanimity that has seldom been heard on this globe.

I was sitting on Mr. Caine's porch when he came to the conference. He, his family and I went in to supper—a meal as remarkable for its quietness as other meals had been for their good feeling and jollity. Soon after Mr. Caine and I had taken seats on the porch he asked if I had attended the conference. I had. Was I there when the votes were taken on the future action of the Mormon Church? I was.

"And, Mr. Caine," I said, "what are you going to do about it? If the occasion demands, will you set fire to this beautiful home and destroy this property and, afoot, lead your charming family away from these scenes into an unknown wild country, to endure the resulting hardships and privations?" Solemnly he raised his hand as if to invoke a blessing, or a curse, and said:

"I will, so help me God. I will do all these things if the Church calls upon me to do them."

"Then," I said, "your creed must be a pretty strong one. What is there in it that would induce you to go to such an extreme?"

He gave me the answer which led me to make

a thorough study of the whole Mormon situation:

"This—Through the Church I was able to get this home, to surround myself with not only the necessaries but the comforts of life; to rear about me a family which I love and which loves me. If we are forced from here we will follow the Church, certain that when she again drives her stakes it will mean that we will again have homes as good as these in which to shelter those we love."

Here we have it in a nutshell. A part of the work of the Mormon Church, and perhaps its largest part, is to see that its people are provided with homes and subsistence.

How does the Church do this work?

Sensibly.

A new proselyte is asked if he knows enough about farming to get his food from the soil and if he has a trade or profession. The first is a prime requisite; the second he may or may not have, according to his own inclinations.

In due course the proselyte is sent to a stake which has lands that need hands. Arrived there, the local Bishop offers a selection of the land that is unoccupied, generally a patch of from twenty to forty acres. Then the tithing yard is called on for lumber sufficient to build a house that will meet the requirements, the land is laid out and the brethren in the vicinity are notified of a house raising and a field plowing on a certain near date in honor of a new brother. There is a general rally of the neighbors. The tithing yard furnishes the necessary supplies for the working of the place—farming utensils, seed, fixtures for the new home, poultry, a pig or two and a cow, and arrangements are made for the supplying of food, etc., until the proselyte is able to support himself.

As said above, the neighbors have come in. It is to be a day of laboring for love and rejoicing over the new brother. By evening of the first day, perhaps, and certainly by the second evening, the house is up and in running order, a barn and other shelter for the animals are ready for use, a well sunk and the fields plowed and sowed. Then comes a house warming. At its conclusion those who have done so much to give the brother a start in the world bless him and go back to their homes, leaving the recipient of all this loving help in a maze over his good fortune.

Who had been but lately an abject slave has become a godlike man under such circumstances. Fancy! A home and opportunity to make his way without hinder! There are higher ideals in this life than surety of food and shelter, but the human being cannot reach for or contemplate them until these desires have been gratified and assured.

But none of these benefits and blessings bestowed on the proselyte have been given to him, nor are they sold to him for profit. He is in-

debted to the tithing yard for them at cost. He is to pay for them as he can, presuming, of course, that he is reasonably industrious. When his debt has been liquidated the Church asks of him but one thing more outside of loyalty, and that is that he give yearly to the Church one-tenth of the increase in his material wealth, the wealth made possible to him when the Church gave him his start in the world. He gives gladly, as a rule, for he knows that this small addition to the working funds of the Church will enable it to do for others as it has done for him.

I have gone over the story at great length and perhaps wasted words and your patience, if you have gone thus far with me. My excuse must be that of all the experiments I have ever seen or read of, the Mormon experiment comes the nearest to being reasonable and applicable.

I do not venture to say that it is one that can be taken and operated as a whole as the Mormons operate it. The sentiment of the American people would be against such a thing. The eliminating of certain features of the Mormon creed would be absolutely necessary. Some other method of giving out the land and supplies would have to be devised. But I have developed the fact that the Mormon method disposes of the surplus man, of whom I spoke in the beginning of this letter. And I know that a scheme that has increased the membership of the Mormon Church nearly seven thousand fold in less than seventy years—while the population of the United States has increased but four-fold in the same time—must be a superior scheme and worthy to be followed.

And I am not alone in this belief. Less than a year ago an item appeared in the New York city newspapers stating that Cardinal Farley was working on a scheme to take care of Catholics who could not hold their own in the struggle for the necessaries of life—in other words, the surplus of the Catholic faith. This scheme is, in substance, the Mormon scheme and its object undoubtedly is to bring the average Catholic closer to the faith and thus make that Church a still more powerful influence in American affairs. There is no doubt but that it will succeed.

The United States government has more to gain by action in this direction than either the Mormon or Catholic churches and it has the lands and money to carry them out. What the government does in this direction will be for the advancement of the whole citizenship and not for a portion of it.

The Department of Labor should inaugurate such a scheme. The experiences of Mr. Wilson in the trades union field and your long studies in the wide field of labor economics would make you two the ideal men to undertake a work that will add so much to the well-being of those who labor.

WILLIAM MCCABE.