

That we clap applause, that we cry hurrahs, that we vent our unthinking breath,
For oh, we are proud that we flaunt this flesh in the markets of dismal death.

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ECHOES FROM OREGON.

Fred. C. Denton in Matter Put Out by the Oregon Tax Reform Association.

Old Hayseed and Mr. Single Tax.

Well, I'll be dinged, if here isn't old Single Tax coming down the road," said Oregon Hayseed, "and I'm going to lick the socks off him sure. He is trying to rob me of my land all the time, dang his ornery picture."

At this point Single Tax came briskly forward and grasped old Oregon Hayseed by the hand confidently and cordially. "Well, old friend," said Single Tax, "have you still a notion that I am trying to rob you of your land?"

"You bet I have, and what's more I am going to pound you out of sight next June. See if I don't."

"I have been operating in New Zealand a number of years," replied the object of the Oregon Hayseed's wrath, "and the farmers are the best friends I have there. They invite me to come and have never invited me to go, once I have come among them."

"Sure and honest?" queried the old man, peering intently at his coming antagonist.

"Cross my heart on it," assured S. T. "New South Wales—a state as big as this, full of farmers, too—just passed an act that will cause me to come right up close alongside of them. Town and county swinging right in after me to live with 'em. Read up a little, and you will find it just as I tell you."

"Well, mebby so, mebby so, but how about my land? What would you do with my land?"

"Your land will stay right with you, just the same. I will take the taxes from your improvements and livestock, furniture and implements, creameries, cheese and condensed milk factories, canneries and woolen mills. That amounts to several times the value of your land. You do not own the land, either, in Oregon at large as a whole, or taken county by county. Speculators own it, corporations, land grants, timber thieves, mines, swamp-land grabbers. The cities have more land measured in dollars than you have."

"But you will raise the taxes on my land, dingling your slick tongue," said the old Oregon Hayseed resentfully.

"You bet I will," was the reply, "but for every dollar I increase your taxes on your land I will take off three from your improvements and personal property and make the vacant land carry the burden. Some say I do three times better than that."

"But, look here, you, what about exempting

factories. I won't stand for these rich manufacturers cinching me with the taxes they should pay."

"Stuff! Who filled you with that sawdust? Why man, all the assessed values in Oregon of the manufacturing plants do not equal half your livestock as assessed. It is surprising that you do not realize that these manufactories are largely creameries, cheese factories and canneries. The more factories the closer you are to market and the bigger demand for your products. Don't be a chump. Manitoba farmers are laughing at you now, for paying taxes on every stick and chick. They pay nothing on anything but the land, thanks to me, and all their other property goes free."

"By the eternal," cried the Oregon Hayseed, "if I find what you say is so there are some eminent journalists and statesmen who have been lying to me that will have to eat dirt!"

"It's so all right," smiled S. T., "and I will help you prove it."

"Come to dinner with me," invited his one-time enemy. "I want to ask some more questions."

And the two went arm in arm to the well-taxed home of the Oregon farmer.

BOOKS

DR. FUNK ON "THE SECOND COMING."

The Next Step in Evolution. By I. K. Funk, D. D., LL.D. Fourth edition. Published by Funk & Wagnalls Company, New York and London. Price 50 cents net.

First published six years ago and now in its fourth edition, this little volume still expresses the author's belief, in several essential particulars which he outlines in the preface.

Assuming that man has capacities for truth which transcend the senses, the argument of the book undertakes to prove to those who have the ears to hear and the eyes to see, that the coming of Christ is a natural evolution,—not necessarily Christ incarnate, which might be of little or no value, but a re-creation within ourselves "as the leaven is re-created in the meal, and as seed is re-created in new seed." This idea involves "a new birth, a new creation, a new kingdom," and means "a new step in the evolution of man."

As mankind has in the process of evolution advanced from the mineral through the vegetable and the animal to the natural man, so the next step in evolution, which has already begun, is from the natural to the spiritual man. To quote Dr. Funk on this climax to the evolutionary process, "in the fullness of time there was developed in him what may be called, for the sake of a name, the spiritual protoplasm, or the psychoplasm, the

exalted physical and psychic basis of the inner man, the new creature of the spiritual man." This new life could not come from below; it came from above. The Child of Bethlehem, though "born a natural man," yet "possesses the life of the kingdom next higher, and proceeds to lift the natural man by a new birth into the kingdom of the spiritual man." Even now "the second coming" is thus in progress.

Dr. Funk quotes from Croly, who "believed that 'The Wandering Jew,'—a type of the Jewish race,—is about to end his wearisome journeyings, as Christ is soon to come." But Dr. Funk's reading of the signs of this coming are far different from Dr. Croly's. The latter thought of a second incarnation; but Dr. Funk sees the second coming in the fact that "war is recognized more and more as a barbarism, and its end is over yonder hill;" that the court of nations looms above the horizon to settle wrongs; that the golden rule finds a place in international diplomacy; that the humanities are in order; that the Galilean leaven is leavening the whole lump; and that in many ways "we are learning that the golden rule and the law of self-preservation run parallel." So he says, "The Wandering Jew is near the end of his wanderings." For "man has climbed up in countless ages by the slow processes of evolution to where he can use the powers of nature through his brain, becoming a co-worker with God in finding the processes of evolution." Being reborn into the inner kingdom he starts on a new and infinitely higher destiny.

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SOCIAL REFORM UPON A SCIENTIFIC BASIS.

The Physical Basis of Civilization. A revised version of "Psychic Economic Results of Man's Physical Uprightness." By T. W. Heineman. Published by Forbes & Company, Chicago. Price \$1.25.

In a former note upon this book (p. 116) insufficient emphasis was placed upon the economic and political conditions of the present civilization which the author traces to changes of structure that necessitated the upright physical attitude of man. He aims to demonstrate that present economic and political evils have their origin in a primary perversion of race character, a result of natural selection during the period of man's extreme physical helplessness.

Among the evils so generated, the author includes land monopoly, and other special privileges; and of course the consequent inequitable relations of labor and capital, and unjust distribution of wealth.

As the argument runs, a false race-character resulting from elimination of the true one by natural selection after primitive upright man had reached the degree of intelligence which led to the

use of clubs and missiles as weapons, has continued into the present period. But this continuance is maintained only by such perversion and abuse of those false traits that originated in the necessity for defense, as to turn its destructiveness against harmless and useful members of the race. It is from general recognition of this tendency which sprang from the physical weakness of the early human animal, that the author expects an intellectual and moral movement before which the coercive rule of perverted race characteristics will give way to the beneficent rule of true ones. What he believes he has established is a firm basis, scientifically demonstrated, for all true reforms.

So it will be seen that the book in reality seeks a scientific explanation of a civilization which is distinguished for its Napoleons and Rockefellers on one side and its Georges and Tolstoyes on the other.

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A "BIG BUSINESS" SATIRE.

Get-Rich-Quick Wallingford. A cheerful Account of the Rise and Fall of an American Buccaneer. By George Randolph Chester. Published by Henry Altemus Co., Philadelphia. Price, \$1.50.

A story which seizes upon the reader's interest at the beginning of the first chapter and holds it to the end—something that is often said of books, but of this book it is true. And there is a reason for it. The operations of the central character, a very type of the great business organizer, in every respect except that he is frankly a "crook" and nothing but a "crook," are told with a fidelity to atmosphere and detail which accounts for his success in making money at the expense of other people. He is scrupulous only about one thing: he keeps within the law so as to keep out of jail. While a straightforward story of an enterprising confidence man, the book is a bitter satire upon Big Business.

PAMPHLETS

Patriotism and the New Internationalism.

In any product of the pen of Lucia Ames Mead on the subject of internationalism the note of peace would be looked for as dominant, and this is the note that rings out in her "Patriotism and the New Internationalism" (Ginn & Co., Boston). Mrs. Mead has a different conception of patriotism from the mummy variety which characterizes ancestral organizations, or the savage kind that associates patriotism with death and destruction. She associates it with good citizenship in all things, and her ideal of internationalism is brotherly love without distinction of race, color or religion.

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A Humanitarian Freethinker.

Edwin C. Walker paid a well deserved tribute to Moncure D. Conway, "freethinker and humanitarian," in his address last winter at the Paine-Conway