

How Charity Works in Cleveland

THE City of Cleveland, where Tom Johnson labored for years for economic justice, decided a couple of years ago that it had found a much better way of reaching the millenium than that proposed by the disciples of Henry George. A Community Fund of \$4,500,000 was raised with a great hurrah—to insure that no case of poverty should go unrelieved.

Just how this eminently safe and sound method of relieving the poverty into which people are plunged by unjust social institutions, works out, is told in a recent issue of the *Plaindealer*. It appears that a woman abandoned by her husband, arrived in Cleveland with two children to seek shelter with relatives. They were too poor to do much for her, and finally she applied for relief in January, 1921. Note the date. She was told that having been in Cleveland only eight months no relief could be given, and to return after she had been there a year. So one of the children, insufficiently nourished, took sick and died. One less to feed. But after struggling until April, last year, this persistent woman applied again to the charities. No relief was given. So in June her boy stole ten pounds of candy—whether to eat or sell the record does not show, but he was fined in Juvenile Court. One killed—another a thief. Good record for charity so far. Then she applied again, in November. Nothing done. Another child almost dies of pneumonia. Finally, in January of this year, two years after the first application, the red tape of the four-and-a-half million dollar fund unwinds far enough to supply her with ten pounds of corn meal and a few similar articles that the children, by this time quite enfeebled no doubt, will have some difficulty in assimilating.

Great is government charity and such are its fruits!

Landless Willing to be Robbed

THE monstrous injustice of permitting a few men to own the land on which millions toiled for the barest living tore at my heart strings then, as it does now, and the worst of it rested in the fact that the landless seemed willing to be robbed for the pleasure of those who could not even dissipate the wealth which rolled in upon them in waves of unearned rent. —HAMLIN GARLAND, in "A Son of the Middle Border."

THE *Bulletin*, organ of the Manufacturers and Merchants Committee on Taxation, gives the percentage of improvements exempt in ten Canadian cities as follows:

Prince Rupert, B. C., 100%; Swift Current, 85%; Saskatoon, Sask., 75%; Regina, Sask., 70%; North Battleford, 70%; Weyburn, 70%; Victoria, B. C., 66%; Moose Jaw, 55%; Vancouver, B. C., 50%; Winnipeg, Man., 33%.

Cardinal Gibbons

THE Cardinal had not had any idea that the Knights of Labor would be a permanent force. The organization in his mind was unstable and transient, but the social agitation would continue, and to strike at one of the forms which it took "would be to commence a war without system and without end."

A curiously cognate question developed at about the same period. The challenge the Cardinal had to meet was the proposed condemnation of Henry George's book, "Progress and Poverty." The free discussion of economic evils and of proposed remedies was his platform. The author of the Single Tax theory had become the hope of the unemployed, the underpaid and the striker. George had run for Mayor of New York City only on the pledge, the written pledge, of 50,000 voters to support him. He had polled 68,000 votes, running second, with all the machinery of the election booths in the hands of the old parties. The Rev. Dr. Edward McGlynn of St. Stephens, the largest parish in New York, and the Rev. Dr. Richard L. Burtzell, pastor of the Church of the Epiphany, had supported George, and McGlynn had defied the order of Archbishop Corrigan in speaking publicly for the Single Tax candidate. When rebuked, these priests and their friends had denied that Corrigan spoke for Rome, and the Archbishop had promptly demanded from the Congregation of the Index a proscription of "Progress and Poverty" as striking at property rights, which the Church had always been strenuous in upholding. Corrigan was the champion of what was called "conservatism"—close alliance with the propertied classes. The Cardinal stood for the toiling masses.

Cardinal Gibbons found some economic truths, some fallacies, in "Progress and Poverty," but its general purpose in his view was not antagonistic to religion. He went to Rome in 1887 and fought the matter out, finding again a powerful ally in Cardinal Manning, who was a member of the Congregation of the Index. Eventually he won. But meanwhile Archbishop Corrigan had removed Father McGlynn from his pastorate, and ordered him to proceed to Rome to make his submission. McGlynn pleaded ill health and did not go, finally incurring the sentence of ex-communication. His course had been plain contumacy, in which the Cardinal could not sustain him, whatever might be thought or said of Henry George or "Progress and Poverty." Yet in the popular mind the Cardinal seemed to be on the side of McGlynn and Burtzell.—Article by JOHN ALDEN, in *Brooklyn Daily Eagle*, January 14, 1923.

If you try to make a living by growing crops on land bought or held at speculative prices, of course you cry "Help!"

ALL reformers are handicapped by temporizers who study results, which they cannot foresee, and forget principles which never fail.—WILLIAM LLOYD GARRISON.