

WEALTH MAKERS



IN THE SWEAT OF THY FACE THOU EAT BREAD IF ANY WILL NOT WORK NEITHER LET HIM EAT

SO MOVES THE WORLD.

"We sleep and wake and sleep, but all things move; The Sun flies forward to his brother Sun; The dark Earth follows, wheeled in her ellipses; And human things, returning on themselves, Move onward, leading up the golden year."

Peru and Bolivia are fighting mad with each other.

Carpet weavers, over 10,000 in number, are out on a strike in Philadelphia.

The operators and miners of Indiana have failed to agree on scale of wages.

The employes of all the Philadelphia carpet mills are threatening to join the weavers' strike.

Kansas City councilmen have so exasperated the people with gas works boodles that they have threatened to visit them with ropes.

The organization of the plate glass trust is about completed. It is called the Pittsburgh Plate Glass Company. The last plant to be absorbed by the trust was at Elwood, Ind., valued at \$350,000.

Detroit has just opened a 40 mile line of electric street railway which is to charge three cents a ride. Mayor Pingree acting as mortorman took the first train over the line July 8th, and was greeted enthusiastically by the people.

A \$20,000,000 capital coal combine has been formed by the Alabama coal mine owners to raise prices. It is the purpose of those in the pool to extend it to include all the mines in Tennessee and Kentucky, so as to control the output of the entire south.

The millionaire club of New York is to build a gorgeously costly summer club house on the Hudson. It will be in the center of seven ty-five acres of ground purchased at Irvington which will be fitted up something after the fashion of Tuxedo. The Rockefeller and Goulds are in this club and prime movers.

Governor Altgeld is fighting the boodle assemblymen of the Illinois legislature. He has made startling statements concerning their corruption, saying that \$5,000 was paid one member for his vote investigation is looked for. The recent disclosures of legislative corruption in connection with certain measures during the regular session are likely to lead to the calling of an extra session of the grand jury to inquire into the subject.

Result of The Conference

The following is a platform adopted by the National Reform Conference at Prohibition Park, Staten Island, July 3, as a proposed basis of union for the reform forces. Representative Prohibitionists, Populists, Socialists, and other reformers in large numbers attended the conference, which adopted the platform almost unanimously. It was voted to call another conference in some representative city between October 1 and March 1 next.

PROPOSED BASIS OF UNION.

As a basis of a union of reform forces.

"1. Resolved: That we demand Direct Legislation, the Initiative and Referendum in national, state and local matters the Imperative Mandate and Proportional Representation.

"2. That we demand that when any branch of legitimate business becomes a monopoly in the hands of a few against the interests of the many, that industry should be taken possession of, on just terms, by the municipality, the state or the nation, and administered by the people.

"3. That we demand the election of president and vice-president and U. S. senators by direct vote of the people, and also of all civil officers as far as practicable.

"4. That we demand equal suffrage without distinction of sex.

"5. That as the land is the rightful heritage of the people, we demand that no tenure should hold without use and occupancy.

"6. That we demand the prohibition of the liquor traffic for beverage purposes, and governmental control of the sale for medicinal, scientific and mechanical uses.

"7. That all money—paper, gold and silver—should be issued by the national government only, and made legal tender for all payments, public or private, on future contracts, and in amount adequate to the demands of business.

"8. That we demand the free and unlimited coinage of silver and gold at the ratio of 16 to 1."

Limit Fortunes

CURE COVETOUSNESS.—Why shouldn't this lust, the climax and total of Decalogue sins, be legally restrained as are others? Why is it the one privileged crime with no legislative barrier nor ban? Through concentrated compound-interest, hereditary fortunes, transmitted practically intact, vastly more dangerous and heartless than hereditary rank, are being redoubled into tens of millions of dollars each; some into hundreds of millions of dollars already; and, inevitably, into thousands of millions of dollars each. Boundless solacism in political economy, Gospel morality, and common sense! Yet every thinker must see that there is no possible legal corrective other than my Amendment.

As the world's only hitherto remedy for

the financial central, has been violent revolution—destroy and start again—it is mathematical certainty that only a sufficiently long period of undisturbed law and order, peace and progress, is required to produce even trillions. This absorption process intensifies in the cities. Thus, in Washington, D. C., an eleventh of the citizens now own all the lots, hence the notorious corruption—Congress besieged to subsidize real-estate. Some closer limit is indeed real than one million dollars; but, a hundred millions is better than no limit at all. Limit omitting unanswerably proves secular law a traitor to man; as it is bent to rapinize and ensafe the financial central: thus betraying him eventually back to serfdom.

ARCHOVERTERS, thus compelled, will, to avoid forfeiture into U. S. Treasury apportion surplus among friends, and stop the infinite concentrating. The framers of the Constitution would undoubtedly have provided some like commonsense restriction, had they foreseen the need. This Limiting Principle would have been the Constitution's peculiar and original glory, blessed the world with its moral and economic example, applicable to monarchies as to republics, and in the highest, justest sense, conservative.

CONSTITUTIONAL AMENDMENT.

Precluding private-property-right carried to absurd infinitude. Now approved by the veteran Lawyer, Judge and Senator, LYMAN TRUMBULL.

No citizen nor resident nor investor, in any or all States, Territories or District, comprising the United States, shall be permitted to possess, in all kinds of property, an aggregate value of more than one million of dollars; which sum shall be the limit of private property in or for any individual, joint-individual, guardian, trustee, or other form or device of private estate ownership, or reserved for each inheritor or legatee. And whenever or whatever such private ownership or holding or reserving shall be found to exceed the limit above named, the excess shall be condemned as a public nuisance and forfeited into the United States Treasury And the States, etc., shall, each and all, enforce this amendment by necessary or penal legislation, failing which, Congress shall so enforce it.

PAYMASTER RODNEY, U. S. N. (Author of Alboin and Rosamond.) Fort McHenry, Baltimore.

The Land Question

Theseample copy of Equity sent me with which I am so well pleased prompts me to write what follows on one of the important questions it proposes to discuss, "The land question." If I may be allowed a friendly criticism of the arrangement of the five questions, I would put the land question first in order of importance. For they who own the land own the people. Land is basic to all things terrestrial. All things are built and done on land. Without it nothing can be done. All reform movements to be effectual of good in promoting "equity," must be founded on the earth, otherwise they will be but castles in the air.

If all men were sober and industrious, the landlord would raise his rents until a bare living was left the laborer.

The most perfect monetary system that could possibly be devised would raise the value of land and the landlord would reap the benefits and prevent "equity."

If transportation was reduced in cost to one-fourth what it is, the rent of land would proportionately rise to the tenant.

No adjustment of the tariff can benefit the landless man.

With all the reforms in government, the discoveries in science and the inventions of labor saving machinery, the landless man has not been benefited in the way of an "equitable" distribution of wealth.

How to promote the production of more wealth and distribute it "equitably"—I mean to the deserving producer of wealth without infringing upon the rights of any one—shall be the burden of this inquiry.

It will be conceded that what a person produces justly belongs to him as against the world. He has added his personality to it, and it belongs to him. It is his property. It is proper to him. It is equally just that what ten men equally produce belongs equally to the ten. And what one, five or ten million people equally produce belongs equally to all that produce it.

There is but one thing in the world that all the people jointly and equally produce. That one thing is land values (not land, for it is a creation, not a production). To prove the above proposition, take the population of any prospective town and multiply it by four and you get the price of an acre of land in heart of the town in dollars. The price grades down as you recede from the center to the suburbs into farm land.

Take the population of any state and multiply it by 500 and the product will be the aggregate value of the land in the state in dollars.

Land, however fertile for vegetation, away from population is worth nothing. The most productive land in the state of Illinois is on State, Washington, Madison, Adams and other streets near the center of Chicago. Land has sold there at the rate of \$10,700,000 per acre. The

million and a half people of that city with the surrounding country made the value of land in Chicago.

In speaking of land, I mean land exclusive of improvements. The improvements were made by individuals, and belong to those who produce them.

If the people of Chicago and surrounding country produced the value of land in Chicago and vicinity; they should in justice and equity have the value they produced. How to equalize this value to all is our next inquiry.

The value of land is what it will rent for. A man may rent for one year or pay all the future rental value of it at one time and get a legal title for it in perpetuity. If the people produced the annual rental value of land, exclusive of improvements, why not take that annual value by what we may call a tax, since we have a tax gathering machine ready made to order? I will use the term "single tax" for want of a better term to express the collecting of this "economic rent" or "unearned increment of wealth" as J. S. Mill calls it. The landlord who heretofore pocketed this unearned increment did not produce it. Yet the landlord class, an entirely non-productive and useless class, a barnacle on the ship of state, retarding its progress, pockets fully one-third of the wealth of the civilized world, and yet we attribute the hard times to every cause but the right one, landlordism.

The rent of land advances in price beyond everything else until it has absorbed so much of the wealth of the world that capital and labor are unable to produce, and turn to fighting each other instead of uniting against the great robber, the landlord.

Do rents come down in prices with other things? Not much. *Vide Pullman*, where the tenants only asked a reduction of rents commensurate with wages.

The single tax on land values seems to be a Divine arrangement for the expense of government. The value of land and the necessities of government increase *pari passu*. Since the population of Ohio has doubled the price of land and the cost of government has quadrupled.

If what a man produces of wealth belongs to him, what right has the state, county or municipality to take part of it away from him in proportion to his industry, sobriety and economy, especially when the whole state, county and municipality has a value that they produce? Why not take that annual value and return it to all the community who produced it in the way of public improvements, and such things as all may enjoy equal benefits from?

By taxing the products of labor, such as improvements on land, and in fact any kind of wealth, industries are discouraged. A tax on dogs makes them scarce. A tax on wealth makes it scarce and higher in price. A tax on land values makes it cheaper and more plentiful. To tax a vacant lot the same as an adjacent improved one would induce the holder of it to improve it or abandon it to some one who would. The single tax would encourage industry. It would lower rent. It would raise wages. It would equalize opportunities. It would thereby benefit all (except land speculators as such). It would compel investments in improvements; for every individual controlling natural opportunities would either have to utilize land by the employment of labor or abandon it to others. It would thus provide opportunities of work for all men, and secure to each the full reward of his labor. It would as a result abolish poverty, and the greed, intemperance and vice that spring from poverty and the fear of poverty. It would return all the rise in the value of land to the public treasury, where it justly belongs, instead of as at present into the hands of land speculators.

By eliminating the landlord, labor and capital would receive fully fifty per cent more than they now do. There are but three factors that enter into the production of wealth, viz. land, labor and capital. Capital is defined to be laid-up wealth to produce more wealth, and is the product of labor applied to land. Land is the prime factor, labor next in importance and capital a convenient auxiliary. Each should have its portion of wealth proportioned to its productivity or importance. It is well enough to remark that it is only on valuable land that wealth is produced. It is not land we would tax, but land values. The proper agent to receive the share coming to land should be the people's agent, not landlord. The people produce the value and should have it. Since the landlord now gets full one-third the wealth of the civilized world, if he was eliminated labor and capital would get all the wealth produced, for in a short time all would be laborers and capitalists. The landlord and other idlers would be compelled to resort to industry for a living, for free access to natural opportunities would leave no excuse for poverty. Poverty, the progenitor of crime, would be abolished and no provisions would be made for idlers. Under the single tax the farmer would reap more benefit as a laborer and capitalist than he would lose as a landlord. He would pay less taxes than he does now. To eliminate his direct tax on his stock, improvements and machinery, and the indirect tax imposed as a tariff, he will pay very little as a landlord. He would not hold more than he could put to a good use and large farms would be divided into smaller ones. Farmers would not be so isolated as now and would have better roads, school houses, churches, etc. Tenantry would

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Christian Co-operation or Labor Union

(The following is, in substance, an address delivered before "The School of the Kingdom" at its recent summer session at Iowa College, Grinnell, by the editor of this paper.)

"Your plan is evidently looked upon as chimerical, and I would know of its practical side."

So writes one who had obtained an imperfect knowledge of an organization lately formed by the writer and others at Lincoln, Nebraska, an organization named (to express truly what it is) "The Christian Corporation."

Is there anything chimerical about a corporation? Evidently not.

And can a Christian corporation or body have no existence except in thought? Is a Christian corporation "vain, imaginary, delusive?" What do professedly Christian business men answer to these interrogations? Do we have any business men who do business, either individually or in companies, as Christ would do it.

What is the life, the animating, directing principle of the corporations we are all acquainted with? Is it not selfishness entirely separated from sympathy? Is it not sublimated greed, the greed of many gathered and solidified to constitute a new body, a legal person, a grasping monster that has no heart to feel or to appeal to? The stockholders of corporations are always clamoring for dividends and measure success by the percent they can command of the sweat of others. The senatorial committee appointed to investigate has reported that the Western Union Telegraph Company divides 60 per cent a year on its investment. The gain-seeking corporations are restrained in their exactions only by the limit of their power. They are absolutely loveless and merciless.

"Our roads were not built for charity," said Judge Hubbard, speaking for the Northwestern Railroad last year; and so much did its managers fear that a single act of unthought service might be forced from them by a thousand industrials who were seeking work and in sorest need, that they called for the state soldiery to save them from the one act of forced helpfulness.

But corporations are not peculiar in being selfish. They are simply the embodied spirit of the commercial world. They do business on what is called "business principles;" so also do individuals. Selfish or business principles are nevertheless diametrically opposed to Christian principle, to the law of sacrifice.

Strange as it may seem a corporation cannot be christianized by leading into the church all its stockholders. As the churches now teach and practice, if the stockholders of a railroad corporation were all to become church members, it would not reduce transportation tariffs, or raise the pay of employees, or diminish the burden of dividends, or provide more work for the unemployed. It might increase church and charitable revenues somewhat, but it would give the world no example of a Christian corporation, a body of men doing business as Christ would do it.

The church itself at the present day is not a Christian body, because its so-called members act as separate wholes, competing with one another, struggling for gain one of another, doing business as others do it, by the selfish method. They do not become in any vital, organic, whole, or holy sense members one of another. They remain separated in the midst of the selfish competitive strife of the world and continue to accept as supreme wisdom what has been called

"The simple rule, the good old plan, That he shall get who has the power And he shall keep who can."

The church is a Sunday society, a talking, singing and praying society, a charitable society to some extent. The church has charge of the world's benevolence; the devil directs the world's business—on which the benevolence depends. Which explains why there is so little benevolence. With the exception of a small minority of ministers like Prof. Herron, the church does not criticize the respectable selfishness of the every day business world. It cannot, so long as it continues to practice the same thing. Its preachers and teachers, with some exceptions, are not alive to the fact that this universal unrebuked selfishness, shown in the competitive struggle and pursuit of private property, is the rejection of God's law and Christ's example, and that out of its activities flow almost all the evils and multiplied temptations which afflict mankind. It kills love between man and man and fills the world with oppression, unsatisfied needs, unending strife and misery.

The church has either lost faith in or knowledge of the law of complete sacrifice, which, contradictory as it may seem, is the law of organization and the means of divine individual life, salvation and social order. There are sacrificers, who consume all on the altar, but there are no saved people in the church or the world today. If I have been followed closely I shall be understood. Loss is not gain. Sacrifice is not salvation. Sacrifice is loss, unless it wins the heart of another. Sacrifice must unite men,

must call forth like loving sacrifice and lead to economic industrial organization that each may give and receive utmost service, and the organization must increase in numbers until it shall come to include all men, before there can be full salvation and benediction for any individual. We cannot be saved in this world or any world by Christ's single sacrifice; because salvation is the service and joy of many sacrificial acts. The sacrificial work that Christ in life and death began, must be continued and perfected by his disciples. If we continue to seek our own wealth or private property as individuals or as competing families we are continuing in selfishness, and faith in Christ will not save us from the effects of it.

We talk about surrendering all to Christ. But where is the evidence that those who profess such surrender practice it? Except our giving up of all be actual, and not a mere profession, unless it shall differ from and greatly exceed the giving up commonly practiced in the churches, we can "in no case enter into the kingdom of heaven." Industrial sacrifice, the actual giving up of our property, time, talents, skill and daily labor, the best and utmost that is in us, is the law of life, is Christ's requirement. We cannot give up our property prospectively, in the future, and labor for Christ in imagination. Christ's hungry ones must be fed today, not after our children and children's children have been provided for. His homeless ones must be now taken in and his naked clothed. His blind must be enlightened, his sick healed and his imprisoned ones set at liberty at this present time. Hese began to do, to save, and we must complete his work. Christ made the needs of the poor and the oppressed his own, and he waits in judgment to see what we will do for him in the persons of these, his brethren. He will not have them treated as objects of charity, or as Lazarus was treated. He will not accept passing pity of us. It is love, a brother's strong, constant, uplifting love, that they need, and that given to them will be by him received.

Note the difference between love and charity. Charity bestows old clothes and some small portion of one's surplus; love distributes equally, and will even give up its own share to the unfortunate and unworthy.

We are plainly, positively, and without exception or exemption forbidden to lay up individual treasures upon earth. And the reason of this prohibition is, that if we do it our weaker brothers must suffer need and perish daily. Yet, is it not true that six days in seven we say as Cain said, "Am I my brother's keeper?" and that the brand of Cain is upon us all who remain in and a part of the selfish competitive system?

The church is looking to the clouds for Christ's appearing, and expects him by some display of power to make "new heavens and a new earth wherein dwelleth righteousness." But his Spirit is now here, waiting to be socially embodied that this work may be done. He must be revealed by us. Before Satan (or selfishness) can be bound and cast out of this world the Spirit of Christ must have a body, not a member, but a body, not a mystical body, not a lot of property divided and therefore dead members, but aliving, love-empowered industrial organism. We who consider ourselves the "house of Israel" and "the body of Christ" are still in our graves. We are as the dry bones of Ezekiel's vision (Eze. 37: 1-14). "We are cut off for our parts." Caring more for individual members than for the body, we have even lost our individual sinews and become very dry; and we hear the question, "Can these scattered sinewless, breathless bones be brought together and live? Have we lost all hope that this may be?"

Let us look again at the inspired description of the embodied Christ, "the larger Christ" that alone can save.

"For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased Him.

"And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary; and those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. "Now ye are the body of Christ, and members in particular."

This is not a picture of the church today. It is not such a body. But such a body must be born and by its perfect

unity manifest the re-embodied Christ Spirit. The hand of labor and the head of capital must cease to strive. The eye must not struggle in the market place with the hand, contending as to the price of service, or the terms of exchange. Christ's members may not sell their services and compare eye, ear, hand and brain values, contending for gain and service one of another. Such acts are prostitution and profanation. It dismembers the Christ, drives his Spirit from among us and sacrifices his again broken body upon the altar of Mammon.

The growth of selfish corporations is fast forcing upon us the alternative of organized co-operation or slavery. But the desolations and distress of organized war, between capital and labor, are greater than the waste of single-handed strife. Therefore we must have Christian corporations.

The law of co-operation is not the spirit of selfishness, but the spirit of universal love and justice. Selfish co-operation is always destructive and in the end self-destructive. Unselfish co-operation is individually preservative and socially up-building, making possible the most economic production of wealth and the widest range of service.

"Chimerical" to co-operate Rather, let us say, it is chimerical not to co-operate. Pursuing and struggling with one another for gain, with which to purchase happiness, is, in fact, the chimera which the world in all ages has gone wild over.

"Two are better than one." A three-fold union is better still. And as the numbers unselfishly co-operating increase the measure of individual benefits will increase.

The family has preserved among men the idea of the world that should be, a world where love rules. In many families the ideal unity of love, of sacrifice, is realized so far as it can be realized by the limited number of the home circle. And individual sacrifice in the home circle is sweet. But family is arrayed against family in industrial competition and commercial struggle, and this transmutates family love into selfish motive and makes the home circle a circle of selfishness. We endeavor to fence off a little fold for the family, but make, after all, only wolf dens, places where the selfish retire to enjoy the prey, and live lovingly with wife and children.

God's plan, as revealed to Abraham, is to destroy all selfishness first in the family, and enlarge the family in purely unselfish relations till it becomes the nation, and make of the nation a universal kingdom, God's kingdom, into which shall be gathered all the nations of the earth. We have the germ unit of "the kingdom" which is to "fill the whole earth" in the single family, father, mother and children who live together unselfishly, serving one another in love. But this germ must be made to burst its shell, its selfish circle, or it will never be anything but a germ. The Divine Spirit must quicken it and compel it to break its bonds and develop by communities into a national and universal family; or we can have no salvation from family separating selfishness, no deliverance from present evils, no growing kingdom of God.

The individual has no right to be selfish, as an individual. The family has no right to be selfish, as a family. The nation has no right to be selfish, as a nation. As members of the one family of God we are all by our infinite Father equally provided for. His equally loved children, equal inheritors of His land, mines, energies, air and sunshine, the earth and heaven. And we are made individuals, each different from all others, that each may endeavor himself to all others by individual service. Some are stronger than others; therefore their burdens should be heavier. Some are wiser than others; but their wisdom should be used for all. Service must not be bought and sold.

The family into which children are born is intended to be a training school of love. The church into which the selfish should be regenerated, is properly and must make itself the growing community nation and kingdom of perfectly united, industrially organized, unselfish families. The church must forbid family self-seeking as well as all individual selfishness. It must make its (church) members actually members one of another, a body whose interests in production and exchange cannot be separated or antagonized. As the human body cannot be divided, so the Christian body cannot be a body with divided contending interests.

Chimerical to love and serve one another, to co-operate instead of compete, to be brothers instead of combatants! Why, only the insane and atheists can say so. Christians can never believe it.

Christ made no mistakes. He was our perfect example. He did not sell his services, either as a preacher, teacher, physician or food provider. He accumulated nothing, and left his mother in the care of his most loved and lovable disciple. His disciples with him, living under his teaching, had one purse. Doing good not getting gain, ministering, not seeking ministration, was his example; and it was an example for all men in all avocations and for every day of the week. He disagreed very radically with the political economists and respectably selfish of his time and ours. But he nevertheless made clear what is of value to all individuals, and how the wealth of nations can alone be secured. He taught the political economy which is divine, the perfected science of production and distribution.

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