

California

NOW

And as it has been for many shameful years.

In a land of wondrous plenty
Richer than the Indies
Children hunger— Maids
For bread or ribbons ply the street
Mothers drudge or steal or starve
Or whore—yes, for merely food and shelter!
(Who make the thing shall hear the word)
Whores for bread!—thousands, thousands
In a land richer than the Indies!

WHY

For lack of Faith and Courage in those who Knew

For that the earth and all
Its natural plenty—its idle unused chances
Its mines and wood and streams
And fairest, waiting acres—all the
Source of every human need or heart's desire—
Its rent and city value—its crops—its wondrous yield!
All are held by ancient paper titles—
(Dead hands that clutch the living)—held
By a few—from the many—and most held idle
Held away from idle, needy, Living human beings!

AND THEN—Nov. 7, 1916

The People of the State of California do enact as follows:

That Every child have play and plenty
Every mother All her needs
Every girl her ribbons and her beau
Every boy—A Chance to Win!
That every man shall be an equal owner
Of the earth, its acres, mines and trees
Reaping All he sows!
And human faces upward turning
Every soul may grow and dare!

Luke
North

EVERYMAN

Against all
that limits Man



for The
Great Adventure

Land and People..... Clarence Darrow
No. 5 Explained..... James G. Maguire
The Eternal Invader..... Edgcomb Pinchon
The Best Land Cartoon
Ye of Little Faith

WORST MENACE YET

(General Otis in The Times)

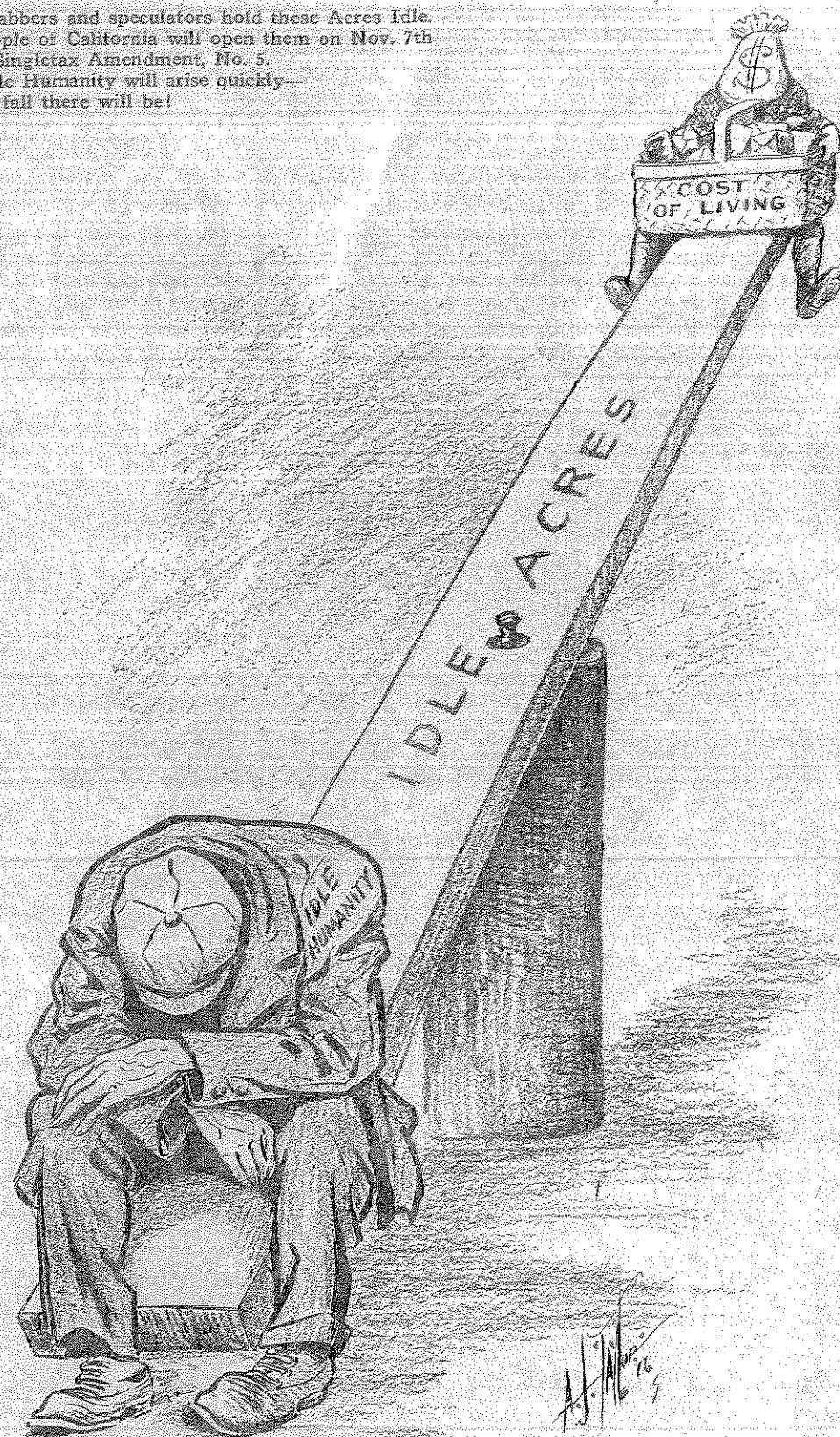
TO PRIVILEGE AND MONOPOLY

Year \$1.00

LUKE NORTH
EDITOR

Copy 10 cts

Land grabbers and speculators hold these Acres Idle.
The People of California will open them on Nov. 7th
By the Singletax Amendment, No. 5.
Then Idle Humanity will arise quickly—
What a fall there will be!



How did this picture get in the Los Angeles Times?—September 17th.
In August The Times denounced the Singletax Amendment as "The Worst Menace Yet."
Now (Oct. 2d) like a mad bull The Times roars out the falsehood that to pass No. 5 will be to "Dispossess All Land Owners in the State"!!! (Not quite, General, not yet; there are a few working farmers and home owners still left, and from these—and from All who Use their land—singletax will dispossess nothing.)
Puzzle: How did this picture get into The Times? Only one other event as amazing and important has ever occurred on the corner of First and Broadway.
All who love men more than dollars are grateful for its appearance. Thank you, General. —Luke.

California's Anti Poverty Bill, No. 5

Poverty and the Fear of Poverty—the fear often worse than the thing itself—will be taken out of life by the passage of the Singletax Bill—No. 5. Here is the way it will appear on the November ballot:

LAND TAXATION Initiative measure effective January 1, 1917, amending Article XIII of Constitution. Declares all public revenues shall be raised by taxation of land values, exclusive of improvements; forbids tax or charge for revenue on labor product, occupation, business or person; permits assessment of incomes and inheritances for old age pensions, mothers' endowments and workmen's unemployment and disability insurance. Declares land shall be equally assessed according to its value for use or occupancy, disregarding man's work thereon, such value determinable in municipalities and wherever else practicable by "Somers System" or other means of exact computation from central locations.		YES	Put <input checked="" type="checkbox"/> here
5		NO	

The ballot says "LAND TAXATION"—an error of the Attorney General who prepared the ballot title. It should read "LAND VALUE TAXATION"—as you will see on the third line.

There's a vast difference between taxing land and taxing Land Values—the difference between poverty and plenty; the difference between a free earth with all its opportunities and resources open to everybody on equal terms, and a closed earth held away from the people, so that its surface and its produce can be controlled by a mere handful of millionaires.

When land is taxed the farmer and the home owner pay the bill. When land Value is taxed, the Astors, the Morgans, the Rockefellers, the land grabbers and speculators, the railroad and trust pirates, the bond holders and coupon clippers, and the big corporations, pay the bill.

Don't let the daily press, or any of the agents of the big landlords and corporations, no matter what they call themselves, confuse your mind on the real issue of this bill. It is to tax land Values, so that no one can hold land out of use, or the iron, coal, oil, timber, that is under or on the land.

No. 5 means that the land and its resources (including the Site Value of city lots) shall belong to the whole people and be held open for use and occupancy on equal terms.

That is the real reason why the real estate sharks and the railroads and the big corporations, all those who live in luxury on the backs of labor and the farmer, are so bitterly and so trickily opposing No. 5.

They even secured one who called himself a "singletaxer" to go to the daily press and claim that No. 5 is not a singletax bill because it doesn't tax franchises and corporations! Would it be a Single tax bill if it did? Do they think the California voters are so stupid as that?

Is there a California voter who doesn't know that when we tax franchises and corporations we are merely taxing ourselves—the consumers, the buyers, the public—lowering wages and raising prices?

If this bill taxed Anything but land Values it would not open the land. That is the "harm" of this bill—that is why it is fought.

And those who fight it—poor blind fools!—are fighting the golden rule—the golden rule of Fair Play that has been preached and taught at all times to all peoples, and which all people to some extent practise daily—now more than ever before perhaps. It is the rule at every dinner table. No one grabs all the pie, or preempts all the bread—not at a table where there is plenty for all! It is practised every day by bankers and brokers and in all sorts of little and big trading. Half the business of the world is done on confidence—not on signed paper or security—only some of it that way.

The greater part of business and of all the daily dealings between men, of whatever nature, is conducted on the assumption that both parties will keep their word—play fair. If it were not so, human intercourse would fail over night, and the race revert to savagery.

The world is full of vice and greed and detectives—all the horrors and needless, wasteful suffering of poverty and its fear. Why?

Because we have not formally and officially extended the one rule of courtesy and kindness that has saved the race from extinction and made civilization possible.

Now we are going to extend this rule of fair play to land holding—that's all. Is that so dreadful? Dear timid, blind souls! it will harm no one, not even you. It won't create any more confusion in the honest and decent affairs of the world than it does at the table when you

pass the cake to your neighbor first and help yourself afterward, or when you delicately refrain from taking the last piece of bread.

No. 5 will not insist on your helping yourself last—that will be up to you, and it will eventually come to that, for courtesy and kindness are human desires that rapidly rise to the surface of life wherever the fear of want is removed.

No. 5 will merely prevent any one taking more than he can eat from Nature's banquet table, the land. It will prevent anyone from preempting all he can grab. It will establish the rule of fair play at the base of life. How can that cause any confusion to anything in the world that is decent or helpful or civil-ized? Confusion is what we have now, the confusion of prisons and brothels, poor houses and idle men, on idle land; bread lines, chain gangs, homeless children.

All this confusion we can halt at once, and begin to obliterate entirely—on a free and open earth—Very easily, very simply. Truth and right are always simple when we find them. It is hate, distrust, deceit, that bring the difficulties and confusion.

The way of love is easy, when no one threatens.

We'll take away the threatener—the land grabber, the food trust, the preemptor of human necessities—and give the better side of human nature a chance to blossom—on November 7th.

Who will vote "no" on the Human Bill? Very few indeed—only those who do not understand it—or those still completely driven by hate, envy, and Fear—very few in California.

You who believe in the human cause, who hope for a better, kinder world, help us to lay this printed page before Every voter in California; help us to place in the hand of Every voter Henry George's simple, brief, inspiring little pamphlet *The Singletax: What It Is and Why We Urge It* and his booklet *The First Great Reform*. If you will help us do this (and you will, of course) we promise you a wonderful victory in California—we stake our all on it! As Henry George did, we believe in Human Nature. At heart it is good and true. It will vote Yes on this bill, understandingly, feelingly, overwhelmingly Yes!

—Luke North

BEFORE DAWN IN CALIFORNIA—Reedy's Mirror

The California singletax amendment was placed upon the ballot by an initiative petition signed overwhelmingly in excess of the required number. The issue divides honors in interest with the presidential canvass. The state is aflame with it. For California is probably the worst land-lorded state in the Union. These landlords hold millions of acres unimproved and practically untaxed, but not one of those acres is to be had at anything like a reasonable price by an intending small user. The land is held for the rise due to the influx of population. It stands in the way of development and progress, while progressive developers of the state's resources are punitively taxed for adding to the wealth of the community. The people show signs of beginning to see that the amendment quoted will untax labor and tax parasitism to death. This simple proposition will give back the land of California to the people. It will break every "cinch" that has held California back and down. First of all, it will destroy land speculation and unlock the natural resources and the natural opportunities of California, now held in a closed shop grip away from the common man. A splendid battle has been made for the amendment by the singletaxers. What exquisite fitness there would be in the triumph of "the land for the people" in the state where Henry George conceived and wrote the world-shaking book which points out the way for the restoration of the earth to the children of men!

A BOLD STRIKE AT PRIVILEGE AND CAST

Thomas W. Williams, Secretary-Treasurer Socialist Party of California

The use of the land is the heritage of all. Freedom is impossible so long as one man can invade or withhold the inheritance of another. Private control and manipulation is abortive of liberty and justice. Amendment No. 5 on the November ballot is a bold strike at Privilege and Caste. Its enactment into law will be the greatest achievement of the century.

This bill is consonant with the National Platform of the Socialist Party. California social-ists as one man should rally to its support. A solid socialist vote will carry this measure.

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(Signed) Herman Kuehn. Sworn to September 23d, 1916, before Chaim Shapiro, notary public, whose commission expires February 6, 1918.



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HERMAN KUEHN
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Associate Editors

But look around. All over the world
the beauty and the glory and the
grace of civilization rest on human
lives crushed into misery and distortion.

—HENRY GEORGE

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"THE WORST MENACE YET"

(Harrison Gray Otis in Los Angeles Times)

To Privilege and Land Monopoly Singletax Bill on the Nov. Ballot **No. 5**

B EING the immediate united action of all who Care, to restore the land and its resources to the whole people on Equal Terms—

To abolish the landlord, paupers, billionaires, and disemployment—

To secure to every adult, power to own his own home and direct his own life and work—not in Heaven or some future century, but here on this earth for the people now living—beginning with this man's size measure:

The People of the state of California do enact as follows:

Article XIII of the Constitution is hereby amended to take effect January 1st, 1917, by the following Section:

Public revenues, state, county, municipal and district, shall be raised by taxation of land values exclusive of improvements, and no tax or charge for revenue shall be imposed on any labor product, occupation, business or person; but this shall not prevent the assessment of incomes and inheritances to provide funds for old age pensions, mothers' endowments, and workingmen's disemployment and disability insurance.

Land holdings shall be equally assessed, according to their value for use or occupancy, without regard to any work of man thereon; this value shall be determined in municipalities, and wherever else practicable, by the "Somers system," or other means of exact computation from central locations.

The intent of this provision is to take for public use the rental and site values of land, and to reduce land holding to those only who live on or make productive use of it.

Conflicting provisions are hereby repealed.

This is the People's bill, plain and simple, for everybody to read and know just what it means.

It stands for a free Manhood—every adult owning himself and no one else—on a Free and Open earth.

It's full meaning deep in the desire of the People, this measure will change the heart of civilization and establish the rule of Fair Play at the base of life.

This is its aim—nothing less. How will it work out?

In detail no one knows. Tomorrow is always a closed book. The wisest men who ever lived "sailed under sealed orders" like the rest of us. Civilization has grown so rapidly in the last fifty years that very few of its laws of development are known to a certainty—students differ about them, at any rate. Yet all are agreed on one thing, which is as sure as that six plus six make twelve—that paupers and billionaires, crime, slums, low wages, idleness, much of the sickness, and even war, are first due to the fact that a very few people control the land and its resources and hold most of them idle.

To break this control and throw open the land and its natural wealth to the whole people is clearly the first thing to do, and until it is done human degradation will continue, children will go on starving, maids be driven to brothels, women to the meanest drudgeries, and men to tramp idle acres in search of an occasional job.

Greed and Privilege will not relinquish by the mere enactment of a statute. There will be many battles to win in the building of the new order, but when this law shall be enforced it will throw open to use millions of fertile acres now held idle, vast mineral deposits, oil fields and coal beds, innumerable opportunities for men with small capital to open mines and factories and

workshops for the production of all the necessities and comforts of life that the millions now go without because they have no money to buy—and they have little or no money because wages are low, jobs are scarce, and many have no work at all.

But when the land and its resources are opened all will have jobs.

Thousands will go out on the land because they love the open and are better fitted for farming. They were driven in from the farms because the people were too poor to buy the farmer's produce.

Nearly everybody will want to build a home of his own, all who have children at least, in or near the city; close to the workshop or store.

Building will boom, as it always does in a prosperous new country where land is still cheap.

Wages will rise and keep rising until the wage earner gets his full share of the product.

There will be no disemployment, no enforced idleness, and no man will work for less than he can earn by going on a piece of free land close to the city and producing the things that people need and will then be able to buy. There is plenty land, millions and millions of fertile, watered acres (now held idle)—and there is no end to the things that people want and will purchase when they have the means.

When the land is free there will be no surplus of workers in any trade or calling and the worker can choose his employer, his hours of toil, and his pay—within reasonable limits of course—the rule will be Fair Play—without resorting to strikes.

Enemies of this measure, the timid or the cruel minded people who want to keep alive the present disorder of pauperism and human degradation, tell the farmers that No. 5 will throw the tax burden on farm lands. That's a falsehood.

No. 5 will lower the farmer's taxes. It is not a land tax measure, but a tax on land Values—and the big values are in the heart of the cities and in the vast acreage of the idle estates.

The farmer has much area of land, but little value of land. He will pay less taxes than he now pays, for there will be no tax on his crops, stock, buildings, implements, autos, or on anything but the rental value of his land.

And the people will have money to buy the produce of the farm—all will have enough money at least to supply their immediate needs.

No. 5 will take from the farmer nothing but his mortgage—and his Fear.

Private rent will go down when the land is opened. Interest on the speculative value of the lot will not be a part of rent, for this value is going to be abolished in favor of human value. When land has great speculative value, man has very little value. Dear land means cheap men.

When the price of land is reduced to the mere value of the site for use, rent will be reasonable. It will fall to a fair interest on the cost of building and upkeep. And the site value will be going into the public treasury instead of to a private landlord.

A thousand other things will remain to be done after the land is opened. The new social state will not be built in a day, nor without many a bold and daring struggle against new and other intrenchments from which Greed and Privilege will battle to stay the human advance toward light and love.

Railroads and the public service corporations must still be dealt with, and food and fuel trusts may find new ways to perpetuate themselves.

But on a free earth these problems will be different, and until the earth is made free the people can gain no real advantage—poverty cannot be decreased by an inch—thru the regulation of trusts or the public ownership of utilities.

For poverty is older than trusts or railroads. It is rooted in the land system. It is parcel of the king's grant and the fee simple title, "to have and hold, his heirs and assigns forever," as much of land and human beings as "his majesty" was willing or could be forced to bestow. As it carried with it then it still does, the power of life and death over the people who must live upon it.

This power of one over many, this ancient, debasing, impoverishing rule of the land lord will be abolished by the enactment and enforcement of this bill.

Here Greed loses power to extort, Privilege dies, and the rule of equal freedom begins—equal freedom to take from the soil all that each one needs and no more—the rule, the practise, of Fair Play at the base of social life.

Here is ended the sway of Fear, the greatest foe of happiness and growth—the fear of losing a job, of lacking food or clothes or a comfortable home; the fear of destitution in old age, of business failure, rent day, the unpaid bill or mortgage on the home or farm or furniture; the fear that crops may fail or the market be glutted—all the fear that comes from the power

of the rich to exploit the needy—the fear to dare and grow and do great things—the fear of death even that mothers us so sweetly—the very fear of life itself!

Fear will pass with the landlord and the exploiter. A sense of security and independence, courage, manliness, and kindness will take its place.

Men will have time to think and learn, and no one will dare or care or need to eat the bread of another.

Enemies of harmony and good will, say that this measure leaves untaxed money and other forms of wealth. Then why does wealth oppose it? Why do Otis and de Young and the agents of big business, graft, speculation—why do they oppose it?

Look who its enemies are—that is enough.

But the truth is that wealth and money are not taxed now—except the poor man's mortgage and saving account. Big wealth always escapes taxes—or passes them on to the people by raising prices or lowering wages.

When you tax big business and trusts you merely lower wages and raise prices. The only way that wealth can be taxed is at its source, as it comes out of the ground.

And all wealth originates in the ground; comes from labor on land—all wealth, even stocks and bonds.

Under this bill wealth will Not escape taxation, and wealth knows it and that is why wealth is fighting it so bitterly. Wealth will be taxed at its source and the enormous profits it now reaps will be made impossible.

Remember, this is a Single tax bill, putting One tax on land values and forbidding all other taxes—so that the land shall be opened and its produce justly shared.

Those who oppose this bill oppose it for that reason alone—in spite of all their lies and quibbles. They do not want the land opened and its produce justly shared.

They know the enforcement of this bill will accomplish its stated purpose to reduce land holding to use and occupancy—and it is this and this alone that they oppose.

They stand for the old disorder, the present chaos of bribery, prostitution, strikes, labor wars, the shooting down of working men, the making of death machines, the butchery of human beings in war.

These enemies of Order and Progress say this bill will cause "confusion"! Confusion in such a world of crime and pauperism as this! Surely it will—to billionaires, to trusts and monopolies, to those who impoverish the people by holding out of use the coal beds and oil wells—the land and all its resources. Much confusion it will bring to Privilege—that's its purpose; great confusion to the traffic in human bodies and souls, to the great fortunes wrung from disemployment and low wages.

Will it cause confusion to wage earners—to get good pay and steady work and find themselves able to build homes without mortgages?

Will it bring confusion to the farmer—to have little or no taxes to pay, only that on the selling value of his land, and find a ready market for all his produce?

Will it bring confusion to business men and store keepers—to find that all the people have money to spend at least for their common needs and wants, to experience good times, brisk trade, and have little rent to pay?

Yes, this bill will bring confusion—to the inhuman strife of the few for billions and of the many for mere bread.

It will end that strife and make possible the most beautiful dreams of industrial cooperation. It will lay the base, in the rule of Fair Play, for the New Social Order, in which kindness and sympathy can take the place of cruelty and envy, and courage replace fear.

Better to me is the atheist who says there is no God, than the professed Christian, who, prating of the goodness and fatherhood of God, tells us that millions and millions of human creatures are brought into the world by the creative fiat, and no place in this world provided for them. Aye! tell us that by the laws of God, the poor are created in order that the rich may have the unctious satisfaction of dealing out charity to them—tell us that a state of things which exists in great cities, where little children are dying every day, dying by hundreds of thousands, because, having come into this world—these children of God, by His decree—they find there is not space on the earth sufficient for them to live; and are driven out of the world because they cannot get room enough, air enough, sustenance enough! I believe in no such God. If I did, tho I might bend before him in fear, I would hate him in my heart. Not room enough for little children! Look around any country in the civilized world; is there not room enough and to spare? Not food enough? Look at the unemployed labor, look at the idle acres, look thru every country and see natural opportunities going to waste!

HENRY GEORGE.

Idle Land and Idle Men : Paupers and Billionaires

COMES The Great Adventure to put into practice the teaching of Henry George on the land question, so as to stop the making of paupers and give everyone a fair chance in life.

Years of education and agitation for the single tax on land values have made the time ripe to enact it, now if ever.

People who take an interest in public questions are well informed about it, and the others can be easily told. It's a plain simple question of whether a few people shall be allowed to hold the source of all food and supplies or whether all the people shall hold the source as common property and keep it free and open to everybody on equal terms.

A few people have grabbed and bottled up all the earth—we have let them take it—all the home sites, farming acres, coal and iron mines, oil wells, everything that human beings need for food, clothing, and shelter.

And they hold most of it idle—which keeps down wages and keeps up prices, cheapens men and makes enormous land values.

These land values are the blood and flesh of discouraged, homeless, degraded human beings—the soul and spirit of mortgaged, broken, pauperized, crime-and-prostitution-driven men, women, and children.

It is pauperism that makes great land values—nothing less.

Land has no natural value, except for use or to live upon. All its other value that now enriches a few and impoverishes the many is unpaid labor, earnings withheld.

Thoughtless people say that great land values are due to the natural growth of population. It is not so. They come from the forced abnormal crowding of people into congested centers, and this forced crowding is caused by holding the unused earth and its resources away from the people.

When all the unused natural resources are free to whoever will use them land values will fall and human values rise, food will be cheap and labor dear, wages will go up and rent down.

Everybody knows that this is true—or the few who may not are eager to be shown. They are very few indeed in California where most of the acres and resources are held idle, where idle men, women, and children are daily tramping over idle sources of wealth searching for a boss to give them a job—hundreds of thousands of them, living from hand to mouth, some of them actually starving.

There are fully a million people in California who haven't decent food, clothing, and shelter

—and a million others who are mortgaged to discouragement.

Land values are way up in California, and human values are way down.

In this Golden State of boundless plenty, rich and broad enough to house a hundred million people without the least crowding—homeless children are roaming the streets of the cities, crime and pauperism are breeding faster than prisons and poorhouses can be built.

In this Golden State intelligent people are paying twenty cents for gasoline that can be produced and sold at a good profit for six cents—the greatest oil fields in the world right here, Held Idle!

Idle land and resources—homeless, hungry, needy, idle men and women!

Why?

The answer is simple; the people of California know it—that idle land means idle people—and are going to stop it—on November 7th.

They're going to enact this singletax amendment, and make it the law, the rule, and the Practice that no one shall hold more land than he can live on or use!

Some people doubt—say it can't be done because the people won't vote for it.

That's their under estimate of human nature. Do they judge the people of California by themselves?

It's a mean, selfish man or woman who won't vote to give everybody as fair and equal a chance in life as he wants for himself; just a chance—that's all—a chance to make good in the battle of life, a chance to get a lot for a home, and a chance to keep for himself or spend as he pleases, all that he earns by his daily toil, with no one having the power over him to keep him from earning enough for his needs.

You think the people of California won't vote for such a measure! Do you think we are all hogs, brutes, dogs-in-the-manger—without a sense of decency and fair play, with no humane feeling for the needless suffering of other people?

You're wrong. The men and women of California are not all like General Otis. They will vote for this moral, human bill.

It will begin the new order of social life not only in California, but all over the nation, for it will spread as sunshine spreads when the wind drives the clouds away.

Is it not admitted that society is steeped in pauperism and its fruit—theft, bribery, prostitution, unnatural vices, extortions, cruelties, public and private corruption, detectives,

strikes, gun men, dynamite throwers, slums, brothels, prisons, wage slaveries and (except for the "good times" produced by the manufacture of death machines) millions of idle men and women on the verge of starvation? Human values are very low.

All this is admitted—could not be denied. No human pen could paint the human suffering, the blind, stupid, futile, unnecessary suffering of men, women, and children.

Nobody gets much joy out of civilized life, the rich probably no more than the poor—because it is a solemn, hard, demonstrable, obvious, yet little heeded fact that—

No one can suffer or enjoy alone, no one can get or keep more than an inch or so of joy or pain above the average.

It is a very cold and heartless person who does not vicariously suffer much of the agony he sees around him, even if the course of his own life runs smoothly. And a cold and heartless person cannot enjoy at all—he doesn't need to feel the pain of others—he carries enough with him. For pleasure and joy are experienced chiefly thru the heart—they are warm, expansive, emotional vibrations which are not susceptible to the cold and heartless.

Now all this unnecessary human suffering results primarily from the withholding of the unused earth and its natural resources—and a Single tax on land values, rigidly enforced, would quickly open the earth and assuage much of it. This is the nub of singletax, and the one meaning of the California bill.

A few timid souls shrink from its daring—and they try to measure the people's courage by their own lack of it. Their measure is too small. At heart the crowd is fine and true, responsive to the highest call made to its better nature.

Men will vote for this amendment who think it will work hardship to their own schemes of speculation in human necessities. Thousands will vote for it, believing it unfavorable to their material interests. They will vote for Man.

They will vote for it, and fight for it if need be, because it blazons the ideal and burgeons with the promise of human growth!

The people will vote for it. General Otis knows they will, or he would not cry out in *The Times*—"we must organize and raise tens of thousands of dollars to prevent this measure from slipping thru."

It won't "slip thru," General—don't worry on that score. Its disciples mean to tell every one of the million voters precisely what it means.

It is the "Worst Menace Yet" to you, General, and to the Pacific railroads, the Miller and Lux estate, and a few others who will have to let go your monstrous holdings of idle land, which you obtained for practically nothing, did nothing to improve or develop and is now worth billions of dollars because millions of people can't get land even for a home.

We're going to take the value out of those stolen acres, General, and put it in Men. You'll have to let go, even as you had to let go in Mexico.

What a "confusion" it will be to you, General! It looks as tho you will have to die with only a million dollars or so to buy a coffin and a tombstone—instead of the billion or more you might have got had all "gone well"—had the President sent the army into Mexico and validated your Yaqui Valley titles with a hundred thousand human lives—had not this "confusion" occurred in California.

But all this is rather paltry stuff to be saying. These accusations against an individual get us nowhere, and they're out of touch with the spirit of *The Great Adventure*!

We're going to institute a different system on November 7th—a system based in comradeship and good feeling, so that the expansive, heroic nature of man can be released from the back and belly strife to the emprise of high daring against the myriad secrets of nature! General Otis himself would vote for this bill could he grasp its true spiritual import.

Human Nature Percentages

Gather a thousand human beings anywhere.
Show them the possibility of realizing immediately a sane, decent, kindly system of social life.
Eighty per cent of them will respond, will enlist to accomplish it.

Gather a thousand human beings anywhere.
Show them a strange new fiscal device for the alleviation of poverty an inch a year.
Ten per cent will eagerly embrace it and try to force it on the rest.

Gather a thousand human beings anywhere.
Show them an Ideal that calls for heroism—and a Self Interest easily reached.
Ninety per cent of them will choose the ideal.

MAKE THE EARTH A PLACE OF LOVE

By James G. Maguire

OUR Constitutional Amendment proposes to abolish all taxes for the support of our governments, state, county and municipal, save a single tax levied on the value of land, irrespective of improvements, in or on it. This is not a tax on land, as such, but on land values, which a little thought will show is quite a different thing.

The land was here, with all its fertility and adaptability to human use and comfort, before the coming of the present population, but the land value was not here. The value came with the population, and if the population should go away again, the value would go away with it. Land is valuable only when people are competing for the privilege of using it, and its value diminishes as that competition is reduced and disappears when that competition ceases.

We contend therefore that the rental value of land is a social product of each community in which it appears and should be taken by its producers, the community, for the public expenses and general uses of the community.

The community has not only a moral right to take it but its safety, and the safety of a majority of its members can be secured only by taking it, for if the community does not take it, private individuals will be sure to do so, and will not only take its rental value, for use, but will demand a speculative price, based upon the constantly increasing demand, resulting from, and keeping pace with, the growth and expected future growth, of population. The necessary and speedy result of this speculation is the serfdom of the tenant class and the enslavement of all less fortunate classes. This is the system under which we are living and from which the singletax is the only rational hope of redemption.

The owner of the land, who takes this rental value, or is enriched by this speculation, contributes no more than any other member of the community, to produce it. He does not, either as a landlord or land speculator, add a cent's worth of value to the land, but he does add a dishonest speculative price, for the economic value would attach to the land as fully as under his ownership, if the land were held for the members of the community in general, as occupying, individual producers. This value for use, is the economic rental value, which users are always willing to pay for the exclusive right to occupy and use a given piece of land, and this economic value of land grows with the growth of every community and is exactly proportioned to the needs of the community for public revenue; so that if that value should be taken for public use, no other revenue would be required. This proportion holds good in all communities, from the smallest hamlet in the least settled portion of America to the great city of London. These conditions, which are almost, if not quite self evident, seem to mark the single tax as nature's provision for public revenue.

The singletax would open up opportunities for all able and willing workers, so that under its beneficent sway, an able bodied idle man would be, presumptively, and almost certainly, an unworthy man, whereas now he is, presumptively, and probably, a worthy but unfortunate man.

Think what a difference that change would make in social conditions, and in the fraternal relations of mankind generally? Think how much more highly men and women would regard each other and how much readier they would be to render mutual help in case of need?

These changes alone, and they are not a tithe of the advantages that would flow, almost immediately, from the adoption of the single tax, would transform this state into a veritable paradise.

Would make this earth a place of love,
As glorious as its God.

But would such a change be just to the present owners of land? Unquestionably, yes. All private titles to land were taken, in every civilized country, subject to the condition that their owners should pay such taxes as might, from time to time be lawfully levied upon the land, or upon its value, and the only just complaint that can be made is that the increase in taxes has been delayed too long.

The San Francisco Chronicle, editorially, declares that the single tax is a wilful robbery of the people who are entitled to continue the appropriation of the unearned increment of land, but admits that the courts will not protect present owners against that robbery. This proves either that its charge against the single tax is false, or its admission that the courts will give no relief against it, is a libel on the courts.

Only public enemies—the enemies of justice—will be injured by the single tax, and they will be injured only by being prevented from collecting an unjust toll from their fellow men.

THE LAND BELONGS TO THE PEOPLE

When They Take It
November 7, 1916

By Clarence Darrow

IF we could imagine some wise being somewhere in the clouds, looking down upon the earth and seeing men with their manner of life and their devious activities, we could imagine that such a being would not look upon man with the same reverence and respect with which man looks upon himself. Such a being would see great spaces of vacant land, hundreds of miles, without any population, miles and miles of fertile land with no people living on it, and would look into great huddles of men in our big cities and find a busy hive of men and women working, fighting, toiling, stealing, living five, six, ten, twenty stories up in the air, because there is not room enough on earth! He would look at man with all his goings and his comings and wonder what sort of brain he has; he would look at him and consider him far inferior to the ant who organizes his hill with system and plan and purpose so that all may live. He would think man did not understand the science of social life as well as the bee who builds his home so that all the bees may live and all have substantially the same chance for life. And such a being would doubtless wonder whether man was really worth while to bother with or to save, and would probably respect that portion of the apes who refuse to evolve into men. He certainly could not understand how man, with his method of life, his warfare upon his fellows, his ill adjustments, could claim to be the wisest and the best and the greatest and the most worth while of all the animals that live upon the earth.

This earth is a little raft moving in the endless sea of space, and the mass of its human inhabitants are hanging on as best they can. It is as if some raft filled with shipwrecked sailors should be floating on the ocean, and a few of the strongest and most powerful would take all the raft they could get and leave the most of the people, especially the ones who did the work, hanging to the edges by their eyebrows. These men who have taken possession of this raft, this little planet in this endless space, are not even content with taking all there is and leaving the rest barely enough to hold onto, but they think so much of themselves and their brief day that while they live they must make rules and laws and regulations that parcel out the earth for thousands of years after they are dead and gone, so that their descendants and others of their kind may do in the tenth generation exactly what they are doing today—keeping the earth and all the good things of the earth and compelling the great mass of mankind to toil for them.

Now, the question is, how are you going to get it back? Everybody who thinks knows that private ownership of the land is wrong. If ten thousand men can own America, then one man can own it, and if one man may own it he may take all that the rest produce or he may kill them if he sees fit. It is inconsistent with the spirit of manhood. No person who thinks can doubt but what he was born upon this planet with the same birthright that came to every man born like him. And it is for him to defend that birthright. And the man who will not defend it, whatever the cost, is fitted only to be a slave. The earth belongs to the people—if they can get it—because if you cannot get it, it makes no difference whether you have a right to it or not, and if you can get it, it makes no difference whether you have a right to it or not, you just take it. The earth has been taken from the many by the few. It made no difference that they had no right to it; they took it.

Now, there are some methods of getting access to the earth which are easier than others. The easiest, perhaps, that has been contrived is by means of taxation of the land values and land values alone; and I need only say a little upon that question. One trouble with it which makes it almost impossible to achieve, is that it is so simple and so easy. You cannot get people to do anything that is simple; they want it complex so they can be fooled.

Now the theory of Henry George and of those who really believe in the common ownership of land is that the public should take not alone taxation from the land, but the public should take to itself the whole value of the land that has been created by the public—should take it all. It should be a part of the public wealth, should be used for public improvements, for pensions, and belong to the people who create the wealth—which is a strange doctrine in these strange times. It can be done simply and easily; it can be done by taxation. All the wealth created by the public could be taken back by the public and then poverty would disappear, most of it at least. The method is so simple, and so legal even—sometimes a thing is legal if it is simple—that it is the easiest substantial reform for men to accomplish, and when it is done this great problem of poverty, the problem of the ages, will be almost solved. We may need go farther.

Henry George said, in "Progress and Poverty" that while the land tax may not bring about the dream of the socialist, it would still prepare the way for that—or for any dream.

AGAINST THE ETERNAL INVADER

By Edgcomb Pinchon

REPAREDNESS is good. To meet, fight and crush the Invader come he from north or south or from over seas—or from within our own borders, is manhood's impulse. None will question it.

And violence against the Invader is good, whether it flash from the eye, leap from the lips or go sword in hand. Whatever the manner or occasion violence against the Invader is a people's selfhood.

Who is the Invader?

He is old as robbery, far-flung as civilization. He has invaded in all times every country where wealth has appeared. Last year in these United States he massacred in cold blood—his blood always is cold—250,000 working men, women and children, maimed and crippled 5,000,000 more. For these figures there is the authority of General Rupert Blue, of the United States Health Department, Surgeon-General Gorgas, of the United States army and Frank P. Walsh, chairman of the Federal Committee on Industrial Relations. The total casualties of France, England and Belgium on the western front of the present international struggle were, in the same time, not one-third of this five and a quarter millions.

Poverty is caused by land-monopoly and the exploitation of labor based upon it. It is poverty, and the preventable accidents and diseases due to it, which killed this quarter of a million working folk, Poverty which maimed these five million. And this toll is regular, annual, increasing.

"Let us away with Poverty," is the cry of some six million organized men and women in this country. "Let us away with its cause—land-monopoly" is the cry of some two million of them who more clearly see the main issue. But Poverty remains unchecked, land-monopoly remains untouched. For this exclusive possession of the land and its resources and the wealth which flows from these by the sweat of the workers, is entrenched in powerful persons. The cry of the massacre, the horror of the casualty list, does not trouble them, still less the misery which has no statistic, the childhood blasted, girlhood debauched, genius damned by Poverty—price of their wealth and powerful vulgarity. They will make no self-effort to give back the land and its resources and the machinery of production to the people, bring to all an opportunity to live. To do so would be the mark of a fine-breeding which is not in them; for

they are very vulgar persons, and their manners are wolfish and bloody. They have courts and legislatures on their flanks, the press and pulpit in their van, the army at their back. They will not yield one jot; but with grasping hands will press into the vitals of the country, seize and plunder it to the last rag wrapped about the working-girl's babe.

Here is the Invader. Here is need enough for preparedness. German and Jap invading together cannot harm half so much as he the lives of the mass.

Greed drives the Invader—a primitive, powerful passion. Not always is he easeful and slothful. He also schemes, contrives, fights, labors titanically. What more massive passion in the people shall prevail against him? For passion cannot be countered with logic, calm reason, education, the cold mechanics of organization merely! Fire must fight fire; passion fight passion. What more powerful passion in the people's breast shall oppose Greed?

In the past it was Rage. With one brief exception, which founded an era, it always was Rage—bringing forth violence.

A moral objection to violence is well enough for the pacifists—who would perpetuate this yearly massacre of the innocents by fire-trap and hunger and the unguarded body-mangling machine, by exhaustion and fever and the merciful drink of despair, but who object to the clean stab of the bayonet!

A moral objection to violence for loot is well taken, but in the service of fellowship there are occasions when it is the very breath and splendour of a people. Wat Tyler leading his ragged host on London, Jeanne D'Arc praying in the stirrups at the head of the regenerated legions of France, Cromwell chaunting the twenty-third psalm and reaping with yeoman sickle the heads of the robber-barons, John Brown slipping southwards in the night—to death and the deliverance of a race, the sans-culottes leaping from brute servility to savage manhood in the French Revolution and in the blood of court fops and greedy seigneurs writing a "mene, mene, tekél upharsin" for the Invader of the coming age—what are these but moments of social majesty, beloved of fabler, workman, poet and child?

What have we to put in its place? Education in economics—organization—the political campaign—the strike?—Nothing more? which of these shall arouse the "whole man"—breed a passion outmastering strong-fisted Greed?

Which of these gets below a man's brows?

We are idolaters of the cranium, fetishers of the intellect and the shallow peacefulness it loves. We neglect the "whole man"; for we fear him and the rage of him which "dares death like a she-bear." We have forgotten, if we ever knew, that the intellect, like Shakespeare's tailor, is but the "ninth part of a man." And with this cranial fragment of him we would lead him to overthrow the strongest and subtlest despotism. We are but tailors, truly, and the priest and soldier, the captain of industry and newspaper magnate, who know so well how to use the "whole man" to their own ends, do well to regard us with ironical comfort.

If we have an equivalent for violence—it is well. Let it be brought forward quickly. We need it. If we have none, then is it anything but well, and we stand confessed simple platitudinarians, endeavoring to fight fire with a broom-handle, passion—with an argument! Life laughs!

For man demands emotional release. Denied it he dies inwardly. Combat and love with their rage and rapture are the deepest urges of his being; and the social expression of these might provide him with his vastest release.

His heart, muscles, nerves crying out in revolt, the proletaire drops his ballot in a box once a year or so, starves thru a strike, contributes to the "cause" a nickel he thought to save for food.

For the lure and adventure of war, the labor captains give—and often force upon—the proletaire the safety of an exclusive and expensive organization and the pap of a smug respectability. For the vast, thrilling cry "God and my country," they give him the clarion, "shorter hours and more pay!"

The single tax captains know nothing of the proletaire, of the heart of the throng. What was, for a brief spell, a flaming gospel in the mouth of Henry George and Father McGlynn has become for them a highly dull and respectable subject for college debates and suburban "at homes," a pivot for petty political intrigues and interminable discussion.

Nearer to the crowd and its needs are the captains of anarchism and industrial unionism. But these have not found themselves. A dull unfaith in man still leads them to think that it is their "ism" and "tactics" which are of value; whereas it is their all-too-brief perception of the emotional needs of men which give them their moments of greatness.

In the midst of apathy and servility Violence, socially inspired, comes as a divine gust from the spirit of man. The scourge cleansed the

Temple; the dynamiting of the Los Angeles Times stirred the public conscience to depths, yielded the Industrial Relations report, and in the tide of social consciousness it set a-flood did more for the souls of men than forty years of economic discoursing. A handful of "ignorant" miners opened wide to public gaze the infamous despotism and corruption of the Rockefeller interests in Colorado. Where the progressive party with its "good men" twaddle had made not so much as a dent, the ancient blunderbuss and cheap pistol in the hands of a staunch peasantry wrought a minor revolution. Six years of inspired violence has placed mediaeval Mexico in the vanguard of social advance. The peons of Yucatan, Sonora, Nuevo Leon, have won rifle-in-hand what Americans have not had the courage to beg until the standard of The Great Adventure was raised in California—the right of every man to free access to the land.

Political and industrial organization are necessary and good. But of themselves they have no power. Only passion can give them that. Our appeal to humanity's sense of logic, and humanity's pocket-book, have no heart of passion in them. Under the sway of his social emotions there is nothing a man will turn his back on so quickly as his dearest self-interest. Family, fortune, life itself he will cast away without a thought as millions of British volunteers have done in the present war. This is man's master motive. This is the spring in his nature we must touch if we would arouse him to drive out Poverty and usher in a reign of decency, order and fellowship.

Our estimate of the crowd is petty—and so, therefore, is our leadership. We have the completest faith in the virtue of "isms," "tactics," not a jot of faith in man himself.

With the facts before us—and they are hard to confute—are we committed now to a plea for physical force and armed rebellion? It is true this were far better than the thing we have. But because we have been faithless and egotistic in the past must we now try to atone with a lazy and eleventh hour repentance, shirk the burden of humility and greatness of heart, and cast on the shoulders of violence the vast task of arousing the mass?

Is there, then, an equivalent for violence, inciting as it incites, arousing as it arouses, welding, cleansing and conquering as at last it welds and cleanses and conquers—yet bloodless, and without blood's obscenity?

The modern revolutionary movement began towards the close of the eighteenth and the beginning of the nineteenth centuries in the Chartist political agitations, in the co-operative experiments conducted by Robert Owen in

England and in the ideologic communism preached by Fourier and St. Simon in France.

Inadequate and unsound in their economic teaching tho filled with grandeur of spirit and vision these reformist movements gave way towards the middle of the nineteenth century to strictly materialistic and scientific movements based on more or less thoro economic knowledge as expounded from varying points of view by Karl Marx, Bakunin, Proudhon, Lasalle and Henry George. These might be called the "true" revolutionary movements, for they aimed wholly to overturn and abolish the existing industrial system and the civilization based upon it. But in ridding themselves of the intellectual looseness and vagueness of the earlier leaders these great masters (except George) also rejected or failed to recognize, the immense human value of that earlier spirit of largeness, ardour, poesy and faith. Little, if any, thought did they give to the paramount factor of social psychology, and their followers gave no thought to it at all.

With sufficient education the people in the light of cool reason would simply apply these remedies by means of the ballot—or, in the case of the anarchists and syndicalists by voluntary cooperation, the mass strike and so forth. So reasoned the new "revolution." Exaggerating the defects of its founders it misinterpreted economic determinism into fatalism, and relentless clarity of intellect into gross unfaith in the innate splendor and potency of the human spirit. The human factor was not, and still is not, regarded as worth studying. For the doctrinaire it is but one small part of an economic machine, in theory almost non-existent, in practice, negligible. In this view Man is simply a superior sort of animal capable of a certain mechanical process of mind known as "logic." All that is necessary is to give him a little training in logic, a few economic facts—and automatically he will proceed to turn the world over!

Anything apart from this is "sentimentalism," just as anything apart from bad manners and a gross mishandling of social intercourse is "bourgeois." For to your true doctrinaire nothing exists in the human constitution but logic and sentimentalism.

That deep impulses, that sincere and powerful emotions, that strange and wonderful visions, powers and passions and unforeseeable promptings and intuitions enter largely the workings of the normal human spirit the doctrinaire ignores entirely.

But out of the dearth of the human spirit which this crass materialism has engendered have come such voices—now soft, now loud, as of the tenderly human and sardonic Clarence

Darrow, of the compassionate and loftily prophetic George D. Herron, of those royal lovers and impassioned sages, Edward Carpenter, Horace Traubel, and Bouck White.

There be strange stirrings now among the dry bones. The Church of the Social Revolution comes singing down the streets of New York! The Church of the People blossoms in Los Angeles. Tho quite respectable in utterance, it sang, and its singing betrayed its heart.

Now to crystallize this new evangel of head-and-heart into definite and fundamental action comes The Great Adventure—"a mass movement of aroused manhood to free the earth—quickly." It doesn't sing yet; it is very young and perhaps it has been too busy, but it will, for its appeal is not to the prideful and petty logic of men, but to their hero-spirit—their love and daring and intelligence—singletax plus the Human factor!

What is all this that is happening before our eyes? A greater transformation than that which wrought Revolution, clear-brained and academic out of muddled but high-spirited Reform. It is the transformation of academic "revolution" and bourgeois "reform" into something as yet undefined, a new development of the spirit of revolt, large, human, recognizing the emotional needs of man, groping to touch his master-motive, seeking to release the whole heart and intelligence of the people in a "surging forth" upon the Invader. Not yet has it found itself, or even a name. (Exsurgence I have called it elsewhere). But it is the answer, not in a new ism or ology, but in breathing human flesh, to that question. "Is there a social equivalent for violence?"

The Great Adventure is not its first or only manifestation. The new spirit is abroad everywhere, but The Great Adventure is the first to give this spirit a definite form and a practical issue. But it seeks neither to supplant nor oppose any existing organization, or ism or "tactic." It recognizes the necessity of the former and the underlying truths of the latter. Its mission is to that which lies back of all organizations and isms—the Man Himself, who will leap into the flames, dare the flood, hurl himself upon bayonets, when the master motive in him is awake. It proclaims that this master motive can be aroused to ends of love and social reconstruction as quickly, nay more quickly, than to the bigotry and bloodiness of war; and that all the combat and revel instincts of humanity can be released and mightily engaged in the business of freeing the earth. It calls for no fusion of organizations or relinquishment of isms, only for a brotherly and spirited cooperation between these in the general advance on the Invader.

The Burden—by Robert Whitaker

Not the weak but the strong are the burdens we
We could carry the feeble today, [bear,
And no one be broken with heart-ache and care,
If the strong would stand out of the way.

We could satisfy all who have less than they need,
If those who have more would refrain. [greed,
Want is not the world's problem, the problem is
For the slums are the back-yards of gain.

We prate of "defectives," and scold the "unfit,"
But the people who trouble us most
Are the vaunted "efficient," who think they are It,
And know not the things that they boast.

The handsome folks live on the plain folks, of
And the clever folks live on the fools; [course,

And the people who work are forever the source
Of the waste and the riot that rules.

You may double the tax on the common man's bread,
But the rich man must still have his cake.
And the foolish must fill up the trenches with dead
That the wise folks may double their stake.

And when you have beggared the man who is down
The man is a patriot still.
But alas for the flag, and alack for the crown
When the rich have to settle the bill.

No, it isn't the weakness of those who are weak
That makes the world wretched and wrong,
We shall some day discover the sinner we seek
In the self-centered greed of the strong.

FROM A LETTER OF WALTER L. SINTON TO BOLTON HALL

I believe the singletax must become a religious movement before it will succeed. All big movements must have the emotions back of them. I want the privilege to do right now. To live, to get my sustenance without having to murder my fellows, without having to lie and cheat and steal. I have not now, nor has anyone this right, this opportunity. Every man to live has to do all these things, either directly or indirectly, consciously or unconsciously. We want the option of being either good or bad. We haven't now.

Stealing, murder, lying, etc., do not consist in intention, or consciousness of doing these things, but in doing them. Lack of intention or ignorance does not mitigate the practical damage. I am a murderer, a liar and all the rest, and under the present system I must be so to live. This is what the reformers are afraid to admit and consequently are weak. This is not talk. I mean it and live my life according to this knowledge. I believe more will respond to the immediate demand for the right to do right, then to an appeal to the pocket. If we can make an honest living now there is no need of any change in the system. Socialists are equally inconsistent with the singletaxers in not making it an ethical question. Many of both parties say we can be honest now.

It is in not facing this squarely and making it the fundamental issue, which entails an explicit exposition of the land question (I dislike the term singletax, I think it has hindered the cause) that has made the movement respectable and consequently damaged it with the masses. I don't believe in the little-bit-at-a-time business. All or nothing. The other policy is sure to end in the main issue being sidetracked somewhere. It always has. New Zealand is a case in point; it is only tinkering.

The Somers System Means Fair Play

The Somers system of rating land values precisely and justly—the big value as fairly as the little value—is to the assessor like a yard stick or a pair of scales to the merchant. It is well known to all taxing officials and experts and is already employed in twenty odd American cities. Assessor Hopkins has recently installed what is called the Stafford system of assessment in Los Angeles county—greatly to the dismay of certain large property holders, who are rudely shocked at the "anarchistic notion" of rating a million dollar lot on the same basis as a thousand dollar lot. The Somers system ("or other method of exact computation from central locations") is a system of mathematic rules and tables by the use of which the temptation or the practise of graft, error, and favoritism are taken out of the assessor's office and the rule of fair play put in. A brief technical description of the Somers system will be found opposite page 16 of this issue.

The intelligence required for the solving of social problems is not a thing of the mere intellect. It must be animated with the religious sentiment and warm with sympathy for human suffering. It must stretch out beyond self-interest, whether it be the self-interest of the few or of the many. It must seek justice. For at the bottom of every social problem we will find a social wrong.

—HENRY GEORGE

LET HENRY GEORGE DO IT

Don't argue much about the operation of No. 5 as a taxing device. Let George do it for you—he can do it better. Hand your disputant a copy of Henry George's *The Single Tax: What It Is and Why We Urge It*. Very brief, but complete. There are plenty copies for free distribution. Keep a supply in your pocket.

Also Henry George's *The First Great Reform*, and his *The Crime of Poverty*—all you can use for the asking. Other timely printed matter—free. *The Great Adventure Weekly*, 50 cents a year.

The Great Adventure headquarters: San Francisco, 530 Pacific Bldg.; Los Angeles, 232 Douglas Bldg., Main 4286; Oakland, 212 Thayer Bldg.; San Diego, 953 Eighth St.—and a hundred other centers.

THE TENANT

By B. F. Lindas

"I ain't a-goin' to leave you for good," said the boy. "I ain't a-goin' to forget you. When I get my job, maybe you can come to me. Then you and mother can leave here, too. You can't get a better place. Ain't we tried others? What did it amount to? We got a bite to eat and paid the rent. Didn't we work night and day paintin' and fixin' Wilson's place? What did he do? Raised the rent the next year. What happened at Johnson's place? When we had the place lookin' like a big garden, didn't he say as how he was offered more money for it and that if we didn't pay what he was offered we would have to move? What does Jamison do now? Didn't I show him the fences fallin' down? Didn't I show him the rotten barn? Didn't I point out to him the plaster off these walls, the broken sash, and the tumbling chimney? What did he say? 'Fix it yourself—times are hard. If I go to that expense the owner will have to have more rent.' The damned thief. And if we do fix it, what then? The oily rascal will sneak around some day and say, 'Mr. Blair, I can get more for this little place now.' I ain't goin' to slave for that slick scoundrel any longer."

"Listen to me," said the father, "listen to me. You think now like I used to think. You're talking now like I used to talk twenty years ago. You were just a little tad then, and your sister Sue was just a baby, and the sweetest, little dimpled morsel as ever tickled a fathers' heart. I wasn't always poor. Mother wasn't always old and gray. The day we drove to Parson Bagby's, mother was as straight as a sapling, with hair and eyes as black as a crow, and she was as pretty as a rose—eh, mother?" She had walked over to where he was and patted a withered hand on his shoulder.

"You don't remember those days. We had a good farm and a snug little home that your grandfather had left me. I could make a living then. Of course, I had to work hard—harder than you do now, but I didn't mind it. Then people began to settle all around us. Farm land kept getting higher and higher every year. We wanted to be able to put something away for you babies, and we thought as how if we could get more land to work we could make more money. I tried to buy land on the south side—a fine, rolling twenty acres—but it wasn't for sale. I could get the land on the north side for two hundred dollars an acre. I borrowed four thousand dollars and got the land. Then my bad luck started. The crops were poor that year and you were sick all summer. When the second interest note came due I couldn't pay it. They sold me out.

"I wasn't discouraged. I took the little that was left that the lawyer gave me, and paid it on another place. I was to have three years to finish paying. I worked from daybreak to darkness every day. Mother helped me. She worked out in the broiling sun until her back began to bend like an old woman's. I could have lived there and got along if the land had been mine. But every cent had to be saved for the mortgage. I couldn't make ends meet. I was sold out again. This time I got nothing back."

"I'll go to the city," I said to mother. "I'll leave the country. There's nothing for us here." I was

as strong as an ox then. My muscles were like steel. I wasn't afraid to face the world.

"Well, we got to the city. We got two rooms down close to a factory. They smelt damp and musty. In the morning the smoke would blow in from the factory chimneys and fill the house. The dirty, yellow houses, the dirty, black streets, the dirty, sooty walls made us sick and lonely. I thought it would be better when I got a job. Every morning I was up at daylight. I tramped from factory to factory. At every gate there would be a line of men ahead of me, all a'lookin' for work. And they weren't 'dagoes' nor 'furners,' either. They were men just like me, from the farm, who couldn't make ends meet; who couldn't buy a farm of their own; who couldn't pay the rent that was asked. But they were worse off now, for they couldn't hear a bird sing, or see a flower, or get a breath of fresh air.

"I got a job here and there, but I couldn't get ahead. The men at the factory could see all of us begging for work. Some were willing to work just for their food. Many of us didn't get no more. I tried it three years.

"Then little Sue took sick. She had been the only one who didn't seem to mind. She would tie her mother's old skirt up under her arms, and toddle about the dirty rooms, and talk to her little playmates as she couldn't see—they were only in her busy little brain. But she was as happy as a lark. Every evening she would wait for me at the door, and would cuddle in my arms and sleep when she was tired of her play. But she couldn't live in that hovel. Maybe it's better she's gone. She didn't seem to be sick—just got thinner and thinner until she couldn't get out of her little bed no more. One night—one night I heard her calling me. 'Daddy—daddy, I love you daddy—hold my hand, daddy—I'm goin' to sleep now.' When mother brought the light into the room she was dead.

"We couldn't stay in that awful place as had killed our girl. We came back to the country. I had to rent then, and somehow or other, no matter how hard I worked, the rent was about all that I could make after we got something to eat. I couldn't get ahead. I couldn't find a cheaper place. Anyhow, we were out in the sunlight—we could work—work and forget our sorrows. And I thought maybe as when you got big and strong you could help us; you could look around and maybe find us a better place, and that we could all work together, you and mother and me, and maybe we could have a happy home over again. And now you're goin' to leave me—don't do it, boy."

"I got to make the 9:30," said the boy without raising his head.

The old man looked at him for a moment, his mouth twitching. He looked around the room, uncertain just what to do. Then he jumped to his feet and raised both hands above his head as if he would strike the boy to the earth.

"Father," called his wife, "father, it's better for him to go." Then, turning to the boy, "Come, Joe," she said gently, "come up to your room. I'll help you pack your things.—Reedy's Mirror.

Everyman subscribers will observe a considerable sameness of matter in the September and October issues, but knowing the chief purpose of both—as campaign documents for The Great Adventure—they will forgive. If not approve—and they will hasten to send a dollar (or more) for their own or their neighbor's subscription—also a half-dollar (or more) for The Great Adventure weekly, of which Lona Ingham Robinson is publisher and editor and Luke North the associate editor. And send the names of people likely to be interested.

YE OF LITTLE FAITH!

NATURALLY, it's impossible to free the earth of California—because it's never been done. How can you do anything that some one else hasn't done? But that's just the reason, sonny, that we are doing it now—November 7th, 1916—that, and the fact that we like doing things that can't be done. "Can" is the middle name of The Great Adventure. And don't you understand, dear child, that because it hasn't been done is the very reason we must do it now? People are starving to death because it hasn't been done.

It ought to have been done twenty years ago, and could have been. There was never a time in the history of California when its people were not ready for fair play and justice—to say otherwise is to slander a generous and intelligent people.

The only reason it hasn't been done before is that no one thought of doing it. All the thought about a free earth centered upon preaching it—like the idea of heaven, or of the golden rule. Heaven, freedom, all the good things of life are usually planned for some very distant future—and cannot possibly be attained by living men!

For two thousand years we've been preaching the golden rule. That's all this one tax on land values means, the golden rule, Fair Play, laid at the base of life. How zealously we have preached it.

Wouldn't it occur to some people that all this preaching might culminate into Action sometime—that the people might at last insist upon Practising it?

But the people are not educated in Single Tax.

Ah, that's another matter, and quite unimportant. Are they educated in the plurality of taxes now levied, which produces such vast disorder, lawlessness, and poverty? Indeed they are not. Even the officials themselves are all muddled over the present taxing chaos.

Yet you don't propose that this impoverishing thing we now call our tax "system" shall be held in abeyance, suspended, until all or a part of the people are well grounded in its theory! Do you?

At the heart of this plural taxing disorder lies hate, envy, all unkindness, and virtual slavery of the people. There would be some sense in a demand that it be held in abeyance until we could educate the people in its intricate details.

But no, you don't ask that. You are willing that hate and slavery shall be enforced on the people against their ignorance of its working details! This plural tax extortion is enforced on the people, isn't it—by the courts, with the army back of them?

And now you object to the golden rule being put into practise—or you say it can't be done—until the people have been educated into the mysteries of a taxing system.

You're willing that hate shall be forced on the people—but not love!

Well, don't worry. The golden rule, Fair Play, will not be forced on the people. It couldn't be and it needn't be. All we need do is to break the stranglehold of hate—on November 7th.

The people don't understand Single Tax, you say!

They understand the issue of this bill, No. 5.

A great many California voters understand all about singletax, a far greater number than can make head or tail out of the present jumble of taxation—and every one of California's million voters does, or very soon will, understand the one big human issue involved in this measure—whether the earth shall be held by a few, or whether it shall be open to all on equal terms.

You say the people of California are not intelligent enough to vote right on this issue?—are you looking in a mirror when you say that?

Not only are the people of California ready and eager to vote right on this issue, but the people of every state in the union are ready and eager.

Why should the people concern themselves with the details of a taxing system, single tax or plural tax? The heart, the base, the principle of it is their concern—the details are for paid experts, to manage in harmony with the principle decided by the people. And you say the people of California, or of any state, are not prepared to decide on the principle of their taxing system—whether it shall stand for poverty and exploitation or for the rule of Fair Play?

You have never put that issue squarely before the people. They have never had a chance to vote on such a large, vital, human question before. You have given them intricate taxing problems—and they have turned from you in despair or coldly.

This I venture—that the bitterest standpat foes of singletax would relent and help to its establishment could they be given to understand that its purpose is to establish the golden rule at the bottom of social life—change the economic base from each-grab-all-he-can to fair play!

They don't understand it that way. How should they, when we have not taught it so? We have taught economics—

And of late, we extreme intellectualists have analyzed the golden rule and scorned it, instead of trying to enact its spirit of fair play into daily life. We have argued out to a hair the possibilities and probabilities of the mechanical operation of singletax—making no allowance of course for the inevitable unforeseen factor, and even less for the change in human nature it will bring about.

It will liberate man's better nature, give scope to all his finer, higher, nobler desires. It will do this, or it will be a huge failure, a cosmic joke! That it will do this is why we urge it. We know it will give man's gregarious (religious) nature a chance to blossom, whereupon all these economic tangles, when men are seeking and finding it easy to be courteous and sympathetic to each other; when men are not haggling over their "rights," but trying rather to serve and be fair; when they are more anxious to give than to graft—all these economic tangles will be non-existent.

Again, if singletax will not do this very thing, then it were useless—a humbug!

The issue of this bill is moral—as all life is. The issue is between kindness and cruelty, between love and hate. And you say the people are not ready for the former?

You say the bill is too sudden, to drastic—

Would you not use drastic means to stay the debauchment of your wife or sweetheart or babe? Then you were not men.

And if you would use drastic measures—quick action of any kind—to stay the debauchment of your own loved ones, what measure of men are you who actively oppose the saving of other people's loved ones by the institution of the golden rule in the tenure of land?

Who can it harm? Not even you.

To whom can it bring "confusion"? Not to the famished millions for whose welfare it is invoked, surely!

The bill is not drastic, of course. It does not immediately absorb the full rental value of land. It merely establishes the principle of untaxing labor and industry and taxing only land values—giving capital plenty time and warning to withdraw from speculation and enter productive channels.

I used to think it would be a terribly difficult thing to put singletax into practise. But that was unfaith. Why should it be? Why should love be difficult, and hate easy? I don't believe they are. But we have been swayed by hate so long? No longer than by love, only differently. Love has lit the world in all ages, or man would have died from his tyrannies. And we have always preached love and never hate. It will be easy to practise this world-old teaching.

The only difficulty involved in this matter of freeing the earth is to get enough money to present the true issue of No. 5 simply and clearly before every voter. But the money will come. Why should we doubt it? To doubt that is to doubt You.

You will send the money. You will give freely, finely—all you possibly can afford—more indeed, for this is the world's turning point—either that or nothing. The Great Adventure seeks nothing less. This is where civilization turns from the darkness of hate to the sunlight of love. It is all that, or it is nothing worth while.

You will give—and you will send it quickly—and it will be enough—just enough!

We will spend none of it for brass bands, torchlight processions, screaming headlines, hysteria, hypnosis. These are necessary to "put over" political skulduggery—to incite to hate and murder. We have only to ask Every Voter—

Should the earth be held by a few or be open to all?

Is there any doubt how the people will answer that question? How would you answer it? At heart the crowd is as true as you.

You have gone to them with dry heartless economics the entanglements of which you do not understand yourself—and found you own ignorance reflected in the crowd, your own Unfaith. The crowd is like a mirror, indeed. It will reflect back to you whatever side of your own nature you turn toward it.

For God's sake—for Human Beings' sake!—now turn your manhood toward it—if you have any—and you have, of course—everybody has. Bring it out and come with us to show the crowd what the real naked issue is.

That is all that is needed to win this election by an eighty per cent vote—just to lay the issue fairly and squarely before every one of California's million voters.

You will help in that—how can you afford not to help?—you who have preached singletax so earnestly, now you will help enact it, surely! We will win—don't doubt it.

A Few of Many Legal Opinions of No. 5

ERNEST J. BATTEN, Attorney, Student and Write Adventure Weekly, 50 cents a year.

I have read carefully your singletax initiative amendment to the Constitution of California and find it correctly worded. It appears to me to contain everything that is necessary for the guidance of the proper taxing officials of your State. I do not see that any legal confusion can arise from it, or that the Legislature, the courts, or the taxing officials can have any trouble in ascertaining precisely what it means. I can see no objection to it as a valid amendment to your State Constitution.

This amendment is clear, simple and unambiguous. No one can conscientiously claim that he cannot understand it. In fact the only honest objection offered to it is that it is too plain, too radical.

A. C. PLEYDELL, one of the best known Taxation Experts in America.

The Star quotes former State Senator James W. Bucklin of Colorado as saying that the pending amendment is not "either singletax or a practical or intelligent proposition." How any lawyer who understands the singletax can make a statement like this is incomprehensible. The amendment both on its face and in its effect provides plainly for the singletax plan of raising public revenue by taxing land values and nothing else. Those opposed to the singletax might say that it is not practical or intelligent to confine the sources of revenue to land values, but it is a curious criticism to come from an avowed singletaxer.

Senator Bucklin is quoted also as saying of the amendment, that "if adopted, it would at once plunge the State into financial chaos." And the Star also complains of its effect on existing sources of State revenue.

Of course to adopt the single-tax plan anywhere means to interfere with revenue derived from taxing things other than land values. But if this amendment passes there will no more be need of "chaos" than when California adopted the long and involved "separation" amendment, and the legislature was directed to pass laws to make it work. (That direction, by the way, will remain in the article which the pending measure amends.)

MILTON T. U'REN, Attorney, author of the Initiative and Referendum laws of California.

The measure when carried becomes a part of the constitution. Therefore, how absurd to say that it may be "unconstitutional"! The only constitutional attack which can be made upon it must lie in the Federal Courts on the ground that it conflicts with some provision of the Federal Constitution. Such an attack must be made along fundamental lines and, of course, would be made upon any measure providing for taxing land values alone, no matter how that measure was worded.

One objection urged is that the amendment is not a singletax measure because it does not provide for taxing franchises—that it is not singletax because it provides for taxing land values alone!

What do they mean by "franchise"? Rights of way over land? If so, these values will be taxed under this amendment, for such rights of way are, of course, an interest in land. If they mean the right to be and to exist as a corporation, they are correct. Such privileges will not be taxed, for such taxes are burdens upon industries and are passed on to the consumer and by him passed on and still on until they reach the man at the bottom of the social scale who can no longer pass the burden on to others and who himself is the least able to bear it.

Perhaps these critics object to abolishing the Gross Income Tax now imposed upon public utility corporations. If so, they are pleading against relieving the people of a most burdensome load. The tax imposed upon public utilities is not in fact paid by them, but is passed on to the consumers of the utilities in the fixing of rates by the State Railroad Commission. This is not the fault of the Commission but is the fault of the tax system. Therefore, by abolishing the Gross Income Tax, the rates charged to the consumers for heat, light, power, gas, water, telephones, etc., will be reduced to the extent that the corporations are relieved from the tax.

The Somers System Technically Explained

Strictly speaking, the Somers System is not mathematical at its inception. It provides a systematic method for comparing the values of the various streets upon the block frontages and for expressing judgment of the value which each street reflects upon the abutting block frontages, the unit of quantity being one foot front and 100 feet deep. In community discussions, the property owners are able to make comparisons of street location values, and they can discuss these values intelligently because we eliminate all considerations except those necessary to a comparison of street advantage and the expression of judgment of a uniform unit of quantity. It should be remembered that the Somers unit-foot, when appraised, does not mean that you have appraised land, or land value. What you really have appraised is street usefulness or advantage to land. The unit of quantity is a constant uniform one. Instead of appraising the front foot value of lots of varying depths, of varying shapes and varying elements of accessibility or usefulness, the Somers System simply appraises the value which a single street reflects upon a given block frontage.

It is when this has been done, when the whole community, and especially the property owners, have had the opportunity to discuss the comparative values publicly, that the mathematical side of the proposition begins. We can then give the job to clerks, who are provided with accurate yardsticks for measuring the one or more elements of accessibility or usefulness which exist in a given lot or tract of land.

Lots of a greater or less depth than the unit of quantity are measured by depth percentages, which Somers worked out on a scientific curve, showing the receding value for every foot of depth from the street. Lots affected by what is called corner influence—those located at or near corners, usually within approximately 100 feet each way from the corner—are measured by the Somers Corner Tables, which may be called "experience tables."

Given a certain judgment of unit-foot values upon the streets affecting a corner, given a certain size and shape of lot and a certain relation to the streets, given a certain usefulness, such as full business corner effect, semi-business corner effect, or residence effect—each lot having the same elements of accessibility, usefulness and relation to the corner is computed just as every lot having exactly the same elements is computed. A variation or change in any of the conditions named will bring about a corresponding and uniform change in the computed value. Alleys, railway trackage, water frontage and other enhancing influences are in a similar manner given uniform consideration in their effect upon the enhancement in value of lots abutting thereon.

—W. W. POLLOCK, Cleveland, O.