

Christianity and Poverty.

Father Huntington's Address at the Third Meeting of the Anti-Poverty Society.

This is the first time that I have had the pleasure of coming to one of the meetings of the Anti-poverty society, and I want, in the first place, to speak of one accusation that has been made against this society, an accusation that, it seems to me ought to fill us with profound surprise. We had a right to be looked upon as cranks; we were used to that. We had a right to expect that people would tell us that our plans were altogether impracticable and would not work in a land of monopolies and corporations. But there is one charge I think we had a right not to expect, and that is that this society rests on an un-Christian basis.

I say I think that that is an extraordinary charge—the charge that because this is an anti-poverty society and because we are trying to get rid of poverty we are somehow flying in the face of Providence. It is said to be unscriptural. That charge is in the minds of a great many good, respectable people who are rather timid withal and afraid somehow that this is going against the church and the faith and Christianity.

The trouble is just here, that people do not understand what the word "poverty" means. They do not know what the thing is that this society is working against. Poverty and wealth are relative terms. The other day in one of the magazines it was said that the condition of the peasantry of Italy is so bad that they regard the man who grinds an organ here as a sort of millionaire. That shows the relative nature of poverty and riches. If poverty means a condition in which men must do some work in order to live, then that is not the poverty against which we fight, for we believe in the dignity of toil. But that is NOT what poverty means. The word means, as we use it, a condition of things under which men live as their Maker never meant them to live.

The Bible does not say that we have to keep people in such poverty as that. I know well that my Master said, "The poor ye have

with you always." And we have had them for 1800 years. He did not say you should keep them poor always. We need not, therefore, rob a man of half his earnings and pen him up in a sty for fear that the Master's words won't come true. I know there is a blessing on poverty. "Blessed are the poor in spirit for theirs is the kingdom of Heaven"—and they can be thankful for it, too! There are some other blessings: "Blessed are ye when men shall persecute you and revile you"—but I never knew that it was the spirit of Christianity to persecute men for fear they won't win that blessing. No more do I think it is necessary to keep people in such poverty as we are organized to oppose for fear that, otherwise, they won't get into the kingdom of heaven.

If it is true that Christ came into the world to keep people in poverty, it is very strange that His apostles should have begun by instituting a state of things in which poverty was practically impossible. Yet that is exactly what they did. This is what was said of the state of things immediately after the ascension of our Lord: "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need."

That does not sound like poverty. It is presumed that these men knew what the Master wanted. Let us see what, thirty years after that St. Paul laid down as one of the rules for Christians: "For I mean not that other men be eased and ye burdened, but by an equality that now at this time your abundance may be a supply for their wants; that their abundance also may be a supply for your want; that there may be equality."

That does not sound like poverty either, does it? If we are to be told we are "flying in the face of Providence" and called "un-Christian" because we have formed an anti-poverty society, will they

please explain these passages to us. The truth is that poverty, mere destitution, is not in itself a blessing. It does not necessarily make men or women better, braver, or purer or more unselfish, or more loving. Neither does war, persecution, or sickness, or death. The cross of Christ has power to turn all these hard and bitter things to man's profit, to make them not curses because they degrade man, but blessings because they enoble and uplift him. But Christ sought not only to transform these ills but to remove them ultimately at any rate to free men from them. He healed the sick. He raised the dead. He taught men to love and not to hate, and He came to make men not poor, but rich. This is what St. Paul says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor that ye, through his poverty, might be rich." Christ came into the world for the very purpose of eradicating the poverty against which we are working, and the church has been the great anti-poverty society of the ages, only she should have done her work more thoroughly. If she had we would not now stand here with these awful problems to meet and deal with in such ways as we can.

I dare say some people will find fault with me for being here to-night—on Sunday night.

I say, is there not a cause? If the church is still leaving the poor in their misery because she does not yet oppose as she might the injustice in the world, then I say is not there reason for every man who has a love of righteousness in his breast to rise up and say to every other man who feels the same love burning in his heart, "Let us stand together and do what we can to set things right?" And I think that there is something more to be said. I think that those who are faulting this movement as being un-Christian have a good deal to answer for to One to whom we must all answer. It seems to me an insult to the God that made us and to the Christ that died for us to say that it is His will and purpose that we should keep men's bodies cramped, their eyes dimmed, their minds stupefied and their souls hardened with vice that we may have the poor with us.

The conditions of life in large tracts of this city are such that many of you do not realize them

and do not understand them. I saw in the papers last Monday morning flings at this audience because it was well dressed. I do not know much about dress; but I think that that is a great thing to feel encouraged about that people who can wear good clothes should be standing up for the rights of people who have not much more than rags to cover them. I think it is something to be encouraged over that men who have a roof over their heads should be looking out for those who live in hovels where the rain beats in. I think it is something that you are looking out for your brethren. That seems to promise that better times are coming. The thousands that gather at these meetings here—although many of their names may not be enrolled in the books of the Anti-poverty society—are yet members of that society in their hearts when they say, "Never mind whether we make anything out of it or not, we will see that the poor get their rights."

Once more I say their RIGHTS, for it is not almsgiving that the poor want, or charitable institutions or beneficial societies or pious patronage so much as simple JUSTICE. Remember Christ teaches that only those can be truly merciful who are hungering and thirsting after JUSTICE—for all mankind.

I do not think that you all really understand the conditions under which many men and women are living. I do not think that I understand them. My mind gets perplexed when I try to take in the misery of our great tenement house districts, and when I put it on paper I tear it up and say it cannot be like that—as bad as that; and yet I can verify every word of it in the tenement houses and back yards in many parts of New York. I do not think that we can, without an experience of years, really put ourselves in the places of these people. It is not only physical suffering; that is bad enough. It is bad enough to see every other child up and down the streets with granulated eyelids; it is bad enough to see the discouraged men and women; it is bad enough to see in the tenement houses the weary way in which the women toil up the stairs; it is bad enough to be told of mothers who have not enough nourishment in their bodies to feed their little babes. All this is, indeed, bad enough; but these

conditions are not only cramping the body, enfeebling the mind and making the death rate so high, but they are dragging men and women into utter sin and vice.

Men and women want to do right, but they cannot because of the conditions of life which surround them.

Let me tell you one case that will stand for thousands in this city—the case of a girl about sixteen years old. She had been confirmed, she had had her first communion; she was trying to do right; was at church every Sunday. She was working in a shop, but was rather dull and did not get along very well. Her father, naturally a good man, but hardened by the lowering life and ceaseless toil of a tenement tailor shop, told her that if she lost her place he would turn her out of house and home. She simply could not do the work and was turned away. She did not dare to tell her people at home, and for a whole week she looked for a job that would give her an honest livelihood, going out as if to go to the shop in the morning and coming back at night. She looked all that week and did not find any. She came home and said that the boss was going to pay Monday night. That night she did not dare to go home. The next thing I heard, her father was hunting for her up and down the Bowery till 12 o'clock at night. This Christian city had practically said to her, "You shall not have even the privilege of living except at the price of sin."

Something has got to be done to stop that. It is all wrong. You and I feel that there must be some chance given at least to the children growing up, that they may have an opportunity of earning their living in an honorable way, and not be driven into sin and shame by the pressure of the greed and avarice and indifference and heartlessness of those who hold the poor in their grasp.

In those houses people are crowded together in such a way that it is almost inevitable that the bad should drag down the good; and there is no chance for the good to lift up the bad. It is just a heterogeneous mass of human beings of all races and nationalities and beliefs crushed together in a pestilent atmosphere, where every influence of harm goes out upon men's bodies and souls to drag them down, where there cannot be a quarrel in a family but it is

heard all over the house, and where the children rise up and lie down with the sound of oaths and impurity in their ears. There is not a trace of beauty anywhere in the district. And boys and girls craving just a little of the brightness and happiness of the world are growing up in dirt and stench, robbed of all the loveliness of life.

That is what is going on, and it is bearing its expected fruits. You can see in the faces of many people—even children of ten and twelve years—the hard, bitter, unhappy look that comes from such education. It is against poverty of this sort that we are organized. It is in the endeavor to bring the light and air into such lives that we come here to-night. That is the work which our Master has given us to do, and every man and woman who believes that God has given the earth and sun and air to the children of men is bound to see that these wronged brothers and sisters have their share of the inheritance.

What can be done? Holding meetings is one thing. We have got to have action. It is not enough to talk and shout and then go away feeling rather stirred and yet leave the poor in their misery. You and I are here to find out what that action shall be—to get light and knowledge for ourselves and for others. I think we begin to see some opening by which this misery can be put away and by which the poor can have their chance. You and I, many of us people that are here, begin to see the light. Many people all over the land are beginning to see the light.

I will read you what was written to me a short while ago by a young physician of this city: "Until Henry George showed that it was not the injustice of God, but the greed and injustice of man, that caused us all this misery, I, like nearly all, thought that this condition from some inscrutable reason had to be, and that while we might relieve individual suffering, the condition itself we could never remove. Now, thank God, the light has come. The path is as bright as day and we must all hang together to pursue it."

That is what we mean, that is what we are after, that is the call that is ringing out all over this land. Remember the words spoken here go out from these walls, east, west, north and south, rousing men

up. You hear of men far away beyond the Sierra Nevadas who are upholding the truth. What you and I must do is to stand firm, and stand together, and say we will not stop because of the sneers of newspapers, because of the cav-

ils of complainers. We will not stop until we have found out the way by which this wrong can be righted and by which the poor shall have the heritage that is theirs from the Father of us all.

"Single Tax" A Practical Name For A Great Moral Reform

Charles LeBaron Goeller

You ask, "What is the Single-Tax?" Such a straight question seems to me like asking, "What is Christianity?" They are both immense in their scope.

I have been teaching a Bible Class for two years in succession and have only done broad outline work for the pupils to fill in later. In the same way the Single-Tax involves so much that I often feel at a loss when someone asks for the question and not some particular phase of it.

I might say that the Single-Tax is a tax reform. In a very narrow sense it is. However it has never appealed to me on those grounds. The Single-Tax is but a method, of modern discovery, of abolishing from the earth a great iniquity.

Single-Tax as an outsider would hear of it means comparatively little. But a word like this which is used as the title of a whole philosophy means much more than tax reform to those who have studied it at all. To us, as Single-Tax men, it means a vision of the future, dreamed of by poets, which can be realized by the application of a science. The Single-Tax, in its narrow sense is a certain reform in taxation. In its larger meaning which is always in our mind when we say the words, it is the fulfilling of the Master's words, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." This reform must be accomplished before that time comes of which the prophet Micah wrote; "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid."

The fundamental fact that has always appealed to me is the fact that God made the land for the PEOPLE. That is, ALL of the people. The land is manifestly common property; all have equal rights to it. This seems the bottom fact which concerns us in all history. The way in which the rights

of man and the rights of property have been treated has been the rule or law by which the nations have been judged. All nations, from the dawn of history to the collapse of the Roman Empire, with the exception of the Hebrew Nation in its early history, failed to solve the Land Question. Then progress stopped, and the nation became utterly stagnant like China or actually died like the oldest civilizations; a living grave like China or utter destruction; and all from failure to observe the law. There is no savior for society, no substitutional atonement; the failure to do justice results in the ultimate death of civilizations. It would be folly to suppose that our present civilization is not ruled by the natural laws that have governed the rise and fall of civilizations in the past. Can we not, then, learn from the past? If we fail to observe the law, then destruction stares us in the face. There is no other way. Justice will not be cheated.

The Land Question is fundamental. The land existed long before man appeared. It is the prerequisite for man's very existence. It is necessary to keep this in mind for all that we learn, to be of any value, must be placed in its true relation to all other facts. The failure of so many to remember that the Land Question is fundamental has given rise to many schools of thought on economic questions.

We must all agree, I think, as to the value of the land to humanity, for to take away the land, as by this planet running into another planet or a star, would be to take away man also. The next thing to remember is that, "the ownership of land gives the ownership of men, to a degree measured by the necessity (real or artificial) for the use of land. And when that necessity is absolute—when starvation is the alternative to the use of land, then does the ownership of men involved in the ownership of land become absolute. Place one hundred men on an island from which there is no escape, and whether you make one of these men the absolute owner

of the other ninety-nine, or the absolute owner of the soil of the island, will make no difference either to him or to them. In the one case, as in the other, the one will be the absolute owner of the ninety-nine—his power extending even to life and death, for simply to refuse them permission to live upon the island would be to force them into the sea."

Here we have one of the great secrets of the ages, that it is not necessary to own men bodily in order to steal all that they produce, save a bare living, which is the essence of slavery—all that is necessary is to get possession of the land on and from which men must live, and then you can extract from them all that they produce, except a bare living—and call it rent.

There is a real slavery in our land as bad or worse than was the chattel slavery of a half century ago. People work harder and harder for a living, instead of easier and easier, as we have a right to expect they would under natural conditions. The fact of the matter is that present conditions are unnatural, and therefore we have the riddle of the ages—poverty marching hand in hand with progress.

This comes because of a Great Iniquity upheld by society. An Iniquity for which we will all be held accountable, in as far as we fail to fight it. This Iniquity consists in treating land as Private Property the same as wealth, which is produced by human exertion, the land being created or produced by God.

The great Law Giver, Moses, saw the essential character of the land question, and the Jews, alone among the nations, had laws that in a crude way would solve the question for a primitive people. These laws were never fully enforced for the Judges and the Prophets were continually urging the people to give up their evil ways. Yet these laws prevented the development of tramps and outcasts. When Ruth came from the land of Moab, there was no chance of her becoming destitute, for according to the law she had the right to glean in the fields. So she gleaned in the fields of Boaz and thereby gained an honorable living. The law was kind even to the brutes, for it is written, "Thou shalt not muzzle the ox when he treadeth out the corn." What a rebuke this is to us when vast multitudes of our people are worse off than the cattle of those days. One per cent of the families

of the United States have more wealth than the remaining ninety-nine per cent.

Ye build! ye build! but ye enter not in.
Like the tribes whom the desert devoured in their sin;
From the land of promise ye fade and die;
Ere its verdure gleams forth on your wearied eye.

Among all the gentile nations (ourselves included of course) property rights have the ascendancy over human rights. The Romans had slaves—which is a denial of the fundamental rights of man—and we have had slavery in our land within the memory of many of our people. Our land laws are from the Roman laws and are truly heathen—not in accord at all with the laws given to the Children of Israel. Our land laws favor the land owner to the extent that he may refuse to use or let others use HIS land. The Mosaic laws clearly declared that "the earth is the Lord's." Also "the land shall not be sold forever." This was because the land is common property. These laws went on to say that in the year of Jubilee, if a man could not redeem his heritage of God's earth, he should TAKE IT BACK without buying it. Thus under these laws man was always considered first, property second. Quite contrary to our laws it will be noticed. Just remember the recent labor troubles in Colorado and West Virginia.

Admitted that the land is common property, the problem in a highly civilized community, and it is a serious one, is how to secure to all their equal rights to the earth without throwing society back into barbaric conditions.

The fact of the matter is that it is not necessary to divide up the land. All that it is necessary to do is for the community to take for the benefit of the community, the annual rent of all land, which may be illustrated as follows. If a dozen men own a horse or a machine, they do not have to cut the horse up, or pull the machine apart and each take his share. They can rent out the horse, or the machine, and at the end of the year divide up the net profits. Stock companies are formed on this principle of a common ownership and division of the proceeds. This annual ground rent which would be collected from the users of land (and they would then be even more secure in possession than

now—since no flaw in the deed would annul their rights to the use of the land) is the measure of the value of the benefits socially attached to that land. Those who used the best land, in some cases now worth \$15,000,000 per acre would pay into the public treasury a large amount—about \$750,000 a year. Those who used poorer land would pay less. And those, principally farmers, who hold land which is economically valueless, would pay no taxes at all. Land would thus be free. Use would be the only tenure.

It would be interesting here to note that this tax on rent or land value cannot be shifted. Most taxes can be shifted and that is why we have the constantly increased cost of living. The Tariff tax is shifted. House taxes are shifted. The private tax of the Standard Oil Company is run onto the consumer. But the tax on rent falls wholly on the landlord. I haven't time to prove this now but you ask any large land owner if he favors a Single Tax on rent or land values. A hundred to one he will fly up in the air, as did the House of Lords in England when Lloyd George proposed a penny in the pound land value tax. A sort of intuition seems to govern the pocket book nerve of most people. They may scorn all knowledge of Political Economy, yet they know that a tax on rent cannot be shifted. If the payment of this Single Tax on rent could be shifted, the whole scheme would be futile, and it would raise the cost of living.

The tax on Ground Rent cannot be shifted, and by its application a primary act of justice would be done for humanity. The Kingdom of God in Heaven will surely be preceded by the Reign of Justice on Earth. We can make no greater fight for the fulfillment of our prayer, "Thy Kingdom come, Thy will be done on earth as it is in Heaven" than by working now for the abolition of the Great Iniquity of Private Property in Land.

Often people say that we claim too much for the Single Tax. That it is impossible for a simple change in our tax laws to do such great good, and, as it were, pave the way for the coming of the

Kingdom of God on earth. Yet we have pretty solid ground, it seems to me. We know that it is fallacious "to do evil that good may come." We also know that it is absolutely true that the fruits of right actions will surely be good. "Men do not pick tigs of thistles. Neither does a good tree bear evil fruit." This is so axiomatic that we say "by their fruits shall you know them."

All then that we, as Single Tax men, are working for is the righting of a great wrong, than which there is none greater on earth. We propose to demand Justice to all in the Social relations of men. Are we then looking at a mirage, if in the distance, afar off in the future, we see a time when the equal rights of all to the use of the earth shall be recognized and lived up to, and the fruits of that great act of Justice be reaped. Are we wrong in saying that the closer we live to the will of God, even as it is reflected in the Science of Political Economy, the greater will be the good fruits of such living?

Justice in the affairs of men is the only salvation for society. This we demand as the basis. If this fundamental of Justice is neglected, our present laws to secure it, the common law of the land, will be insufficient to save. Justice will accept no half service. Our only hope is to follow Truth and Justice wherever they may lead.

"Single Tax enthusiasm is proverbial," says a writer in the Machinists Monthly Journal. Do you wonder at it? I hope I have been successful in giving you a little glimpse of the results possible from doing God's will on earth as it is in Heaven. Christians can never simply pray the Kingdom of God into being. They must work to bring it. They can work for it at this moment. The coming of that Kingdom is conditioned solely on that living knowledge. "The Kingdom of God is within you," and you can spread it around by preaching this fundamental righteousness—The abolition of the industrial slavery of mankind involved in the ownership of land—to be accomplished by taxing land values.

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FATHER HUNTINGTON'S ADDRESS AT THE THIRD MEETING OF THE ANTI-POVERTY SOCIETY.

This is the first time that I have had the pleasure of coming to one of the meetings of the Anti-poverty society. Some things I have seen about these meetings in the papers—some things on the one side, some things on the other.

I want, in the first place, to speak of one accusation that has been made against this society, an accusation that, it seems to me, ought to fill us with profound surprise. We had a right to be looked upon as cranks; we were used to that. We had a right to expect that people would tell us that our plans were altogether impracticable and would not work in a land of monopolies and corporations. But there is one charge I think we had a right not to expect, and that is that this society rests on an un-Christian basis.

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The conditions of life in large tracts of this city are such that many of you do not realize them and do not understand them. I saw in the papers last Monday morning flings at this audience because it was well dressed. I do not know much about dress; but I think that that is a great thing to feel encouraged about that people who can wear good clothes should be standing up for the rights of people who have not much more than rags to cover them. I think it is something to be encouraged over that men who have a roof over their heads should be looking out for those who live in hovels where the rain beats in. I think it is something that you are looking out for your brethren. That seems to promise that better times are coming. The thousands that gather at these meetings here—although many of their names may not be enrolled in the books of the Anti-poverty society—are yet members of that society in their hearts when they say, "Never mind whether we make anything out of it or not, we will see that the poor get their rights."

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Men and women want to do right, but they

cannot because of the conditions of life which surround them.

Let me tell you one case that will stand for thousands in this city—the case of a girl about sixteen years old. She had been confirmed, she had had her first communion; she was trying to do right; was at church every Sunday. She was working in a shop, but was rather dull and did not get along very well. Her father, naturally a good man, but hardened by the lowering life and ceaseless toil of a tenement tailor shop, told her that if she lost her place he would turn her out of house and home. She simply could not do the work and was turned away. She did not dare to tell her people at home, and for a whole week she looked for a job that would give her an honest livelihood, going out as if to the shop in the morning and coming back at night. She looked all that week and did not find any. She came home and said that the boss was going to pay Monday night. That night she did not dare to go home. The next thing I heard, her father was hunting for her up and down the Bowery till 12 o'clock at night. This Christian city had practically said to her, "You shall not have even the privilege of living except at the price of sin."

Something has got to be done to stop that. It is all wrong. You and I feel that there must be some chance given at least to the children growing up, that they may have an opportunity of earning their living in an honorable way, and not be driven into sin and shame by the pressure of the greed and avarice and indifference and heartlessness of those who hold the poor in their grasp.

In those houses people are crowded together in such a way that it is almost inevitable that the bad should drag down the good; and there is no chance for the good to lift up the bad. It is just a great heterogeneous mass of human beings of all races and nationalities and beliefs crushed together in a pestilent atmosphere, where every influence of harm goes out upon men's bodies and souls to drag them down, where there cannot be a quarrel in a family but it is heard all over the house, and where the children rise up and lie down with the sound of oaths and impurity in their ears. There is not a trace of beauty anywhere in the district. And boys and girls craving just a little of the brightness and happiness of the world are growing up in dirt and stench, robbed of all the loveliness of life.

That is what is going on, and it is bearing its expected fruits. You can see in the faces of many people—even children of ten and twelve years—the hard, bitter, unhappy look that comes from such education. It is against poverty of this sort that we are organized. It is in the endeavor to bring the light and air into such lives that we come here to-night. That is the work which our Master has given us to do, and every man and woman who believes that God has given the earth and sun and air to the children of men is bound to see that these wronged brothers and sisters have their share of the inheritance.

What can be done? Holding meetings is one thing. We have got to have action. It is not enough to talk and shout and then go away feeling rather stirred and yet leave the

poor in their misery. You and I are here to find out what that action shall be to get light and knowledge for ourselves and for others. I think we begin to see some opening by which this misery can be put away and by which the poor can have their chance. You and I, many of us people that are here, begin to see the light. Many people all over the land are beginning to see the light.

I will read you what was written to me a short while ago by a young physician of this city: "Until Henry George showed that it was not the injustice of God, but the greed and injustice of man, that caused us all this misery, I, like nearly all, thought that this condition from some inscrutable reason had to be, and that while we might relieve individual suffering,

the condition itself we could never remove! Now, thank God, the light has come. The path is as bright as day and we must all hang together to pursue it."

That is what we mean, that is what we are after, that is the call that is ringing out all over this land. Remember the words spoken here go out from these walls, east, west, north and south, rousing men up. You hear of men far away beyond the Sierra Nevadas who are upholding the truth. What you and I must do is to stand firm, and stand together, and say we will not stop because of all the sneers of newspapers, because of all the evils of complainers. We will not stop until we have found out the way by which this wrong can be righted and by which the poor shall have the heritage that is theirs from the Father of us all.

On Earth as It Is in Heaven.

H. T. B. Marston.

What is the sweet springtime to them
Who sicken in city slums,
Where never a flower puts forth her bloom,
And never a wild bee hums?

The glory of summer flushes full
On mountain, moor and lea;
But the human swarms in alley and court
The glory do not see.

And when the autumn, with ruddy sheaves,
Brings in the bounteous time,
The moiling million still grinds and grieves
In poverty, dirt and crime.

Have they not human lives to live,
And human souls to save?
Are they foredoomed to be cradled in want,
And to lie in a pauper's grave?

Have they no hope of the life to come?
No claim on the Father's love!
Did not the Lord of the angels stoop
For them from His throne above?

Oh! slander no longer the love of God
With the arch deceiver's lie—

That the poor were meant to slave on earth,
And be happy when they die!

The rich in their pomp, and the great in their
pride,
Have their purple and linen fine;
But the poor are the heirs of the kingdom of
God,
And the land of corn and wine.

No. The poor shall enter His kingdom now,
For its portals are free and wide,
Though Mammon and luxury block the path,
And prejudice leagued with pride.

All beautiful, true and holy things
The poor with the rich shall share;
And theirs shall a double portion be
Who have double of want and care.

For the human life in us all is one,
And a sweet and a sacred thing;
And the one great God is the lover of all,
The Father of all and King.

For the broad green earth He made for the
poor,
As well as the broad blue sky;
And He means that the poor shall be happy
here,
As well as when they die.

TO APPLICANTS FOR MEMBERSHIP.

The object and principles of the ANTI-POVERTY SOCIETY are set forth on the other side of this sheet.

Aside from the initiation fee all contributions will be voluntary. Envelopes addressed to the Treasurer will be distributed through the hall at each meeting. Contributions may be placed in these and handed to the collectors, or the envelope can be taken home and mailed as addressed.

To those willing to make regular contributions, envelopes for use each week will be furnished.

Though money for hall rent, printing and other expenses is absolutely necessary, members who will work can be just as useful as those who contribute money; and all who are willing actively to engage in distributing tracts, or in otherwise promulgating the principles of the Society, are requested to notify the Secretary.

To each applicant will be sent a certificate of membership, signed by the President and Secretary,

MICHAEL CLARKE, Secretary,
1896 Fulton Avenue, Brooklyn.

BENJAMIN URNER, Treasurer,
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ANTI-POVERTY SOCIETY.

Believing that the time has come for an active warfare against the conditions that, in spite of the advance in the powers of production, condemn so many to degrading poverty and foster vice, crime and greed, the undersigned desires to become a member of the ANTI-POVERTY SOCIETY. The object of the Society is to spread, by such peaceable and lawful means as may be found most desirable and efficient, a knowledge of the truth that God has made ample provision for the needs of all men during their residence upon earth, and that poverty is the result of the human laws that allow individuals to claim as private property that which the Creator has provided for the use of all.

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