

Now suppose instead we try to capture one of the old parties, as the farmers of North Dakota have done on occasion. Right away we lose the support of the many Single Taxers who think so little of the party we want to capture that they will not vote in its primary under any circumstances. Also we lose the vast numbers who will not trouble to vote in the primary at all—enthusiasts are a minority in the camp of any cause. But the machine turns out in force, for elections are their means of getting a living. Again the prospect is not bright.

To beat the machine and make it stay beaten we must change the rules of the game. We must find rules that will let us all start even. The present "majority" system is anything but that. It gives all the representation in each district to the one group that is largest, whether it is a majority or not. Since there is nowhere any united majority, the representation goes to the best organized minority. That is pretty sure to be a machine which can add to the natural following of its candidates a nucleus of votes purchased by jobs or the promise of jobs. The divided and unorganized majority does not even put its candidates in the field.

Since we cannot hope to get the true majority united, we must find some means of representing it when it is not united. That means is proportional representation.

The best form of P. R., the one used in the Alberta election and also in Cleveland and Cincinnati, not only gives fair representation to each party but gives it also to the different elements within parties. It selects to represent each party the particular individuals who are most representative of the party's voters.

Now suppose this system were in effect for all our city councils and state legislatures and for Congress. The task of making effective the full strength of Single Tax sentiment, now almost hopelessly difficult, would be easy. All kinds and degrees of Single Taxers would get representation, without any necessity of concerted action. Single Taxers within the Republican party—and there are such, of course, for party labels may mean anything nowadays—would elect Single Tax Republicans. Single Tax Democrats would elect Single Tax Democrats. Single Tax independents and new party people would also elect their fair share. And when a question of public revenue came up in the legislative body they would all be there to influence the decision. If a majority of the people were favorable to the ideals of Henry George, a majority of the legislators would almost surely be also.

IT is for us Georgists to point to the real value of Free Trade—both for industry and its workers. But we must also show that Free Trade itself is not enough to solve the problem; that the campaign for access to land and against monopolies, which can gorge themselves also in Free Trade countries, must be taken up with far more energy and understanding than we have yet seen in ordinary Free Trade circles—JAKOB E. LANGE.

Henry George the Evangelist

PART of an address delivered by Mrs. Akeroyd in Sydney, Australia, and reprinted in the Sydney *Standard*:

Again, when teachers of political economy maintain that there is not enough food in the world to support the increasing population, that nature is niggardly and many must starve, that war and pestilence are necessary evils, because they exterminate thousands and leave more for those who survive, is it any wonder that Christ is resolved into a myth?

So in this unjust state of society, masses of people are not only deprived of the just reward of their labor, but are deprived also of their faith and hope—deprived of their ideals.

Surely, this is a very terrible state—masses of people, embittered by want, without faith and without hope. It is the cause of revolution and anarchy; it has overthrown mighty civilizations.

IT IS JUSTICE THAT DEMANDS OF US

It is in dealing with this question that Henry George stands pre-eminent as evangelist as well as political economist.

He says: "It is Justice that demands of us to right this wrong; Justice that will not be denied; that cannot be put off—Justice that with the scales carries the sword. Shall we avert the decrees of immutable law by raising churches when hungry children moan?"

"Though it may take the language of prayer, it is blasphemy that attributes to the inscrutable decrees of Providence the suffering and brutishness that come of poverty; that turns with folded arms to the All-Father and lays on him the responsibility for the want and crime of our great cities. We degrade the Everlasting; we slander the Just One.

"In the very centres of our civilization today are want and suffering enough to make sick at heart whoever does not close his eyes and steel his nerves. Dare we turn to the Creator and ask Him to relieve it? Supposing the prayer were heard, and at the behest with which the universe sprang into being there should glow in the sun a greater power; new virtue fill the air; fresh vigor the soil; that for every blade of grass that now grows, two should spring up, and the seed that now increases fifty fold should increase a hundred fold! Would poverty be abated or want relieved? Manifestly no! Whatever benefit would accrue would be but temporary. The new powers streaming through the material universe could only be utilized through land. And land, being private property, the classes that now monopolize the bounty of the Creator would monopolize all the new bounty. Land owners would alone be benefited. Rents would increase, but wages would still tend to the starvation point!"

"Think of the powers now wasted; of the infinite fields of knowledge yet to be explored; of the possibilities of which the wondrous inventions of this century give us but a hint. With want destroyed; with greed changed to noble passions; with the fraternity that is born of equality taking the place of the jealousy and fear that now array men against each other; with mental power loosed by conditions that give to the humblest comfort and leisure; and who shall measure the heights to which our civilization may soar? Words fail the thought! It is the Golden Age! It is the glorious vision which has always haunted man with gleams of fitful splendor! It is the culmination of Christianity! It is the reign of the Prince of Peace!"

These are abridged extracts from that wonderful book, "Progress and Poverty;" a book that shows the anarchist a saner way, that teaches the materialist that the old faith is true; a book that reveals Christianity in its original truth, strength, and simplicity; a book that enlists many in the cause of humanity, that makes them realize that there is a "wrong that needs resistance," a "cause that lacks assistance," and a "future in the distance." A healthy and happy future, but so far in the distance that many who work for it may never reap any material benefit from it. Their great reward is the exultation they feel in knowing that their just cause will ultimately triumph.

A PATHWAY THROUGH THE WILDERNESS

They have an ideal and in this they are fortunate, whatever their position in life may be, for those without an ideal, even though surrounded by every luxury, are poor.

This wonderful book, "Progress and Poverty," is a pathway through the wilderness of political economy, and it is not a barren and uninteresting pathway, for the writer has called to his assistance a company of poets and has made the wayside colorful with the flowers of song.

One feels reverence for this man who, while wearing the fetters of poverty, paved the way to freedom, who, though dwelling amid the commonplace environs of the poor, visualized the City of God on earth!

A man of great sympathy and greater intelligence, a man who yet speaks, reviving dead faith, restoring lost hope, and leading toward the immeasurable heights foreseen by prophets and foresung by poets—Henry George, mightiest evangelist of our day!

IN a letter to the *Birmingham* (England), *Gazette*, on the taxation of land values, Mr. Chapman Wright concludes:—

"The cause of the opposition which is roused at any proposal for this reform, was well worded by Mr. Joseph Chamberlain: 'All this clamour about confiscation and blackmail and plunder is so much dust raised by men who are interested in maintaining the present system, and who are either too prejudiced to read the proposals or too stupid to understand them.'"

The Boy

AS far back as history goes there never was such a wonderful era as the one we are passing through. There never have been such probings into the very heart of nature, such an unveiling of her innermost secrets, such remarkable inventions and brilliant discoveries, such an advance of the human spirit in every direction, such an unravelling of the many problems by which we are beset. And yet there never has been greater disparity between those who have and those who have not, a keener struggle between the workers, their employers and those who toil not, neither do they spin, and in consequence we have a more widespread industrial and social unrest.

Into all this clangor and turmoil enters the BOY, keenly alert in body and mind, longing for adventure, eager to encounter the difficulties before him and to surmount the obstacles which obstruct his path. Here in Australia the importance of the boy is beginning to be recognized as never before. Hands are outstretched to help him on every side. He is sent in groups to the center of the Empire and to foreign countries to improve his understanding and to open his mind. He is taught to exercise his ingenuity in all sorts of different ways, he is trained as a scout, and helped to find out the field in which he is most fitted to shine. For a whole week Sydney has been doing him honor, and helping him to realize the possibilities that the future has in store if he will only prepare himself for it in the right way.

No one who studied, however cursorily, the products of his skill in the exhibition held at the Sydney Town Hall can doubt the intelligence of the Australian boy or that he is unusually fitted to play his part in the struggle for freedom that is everywhere taking place. The yachts and aeroplanes and the many other specimens of his handy-work which he fashioned with such skill during his leisure hours showed that, when properly trained, he is well able to hold his own. For the work it has done in suggesting and organizing the Boys' Week, and still more for instilling into the mind of our growing youth the principle of "Service before Self," the Rotary Club has earned the gratitude, not only of the boys themselves, but of every one in Australia, for our future depends on the way in which our boys are brought up.

A BOY'S GREATEST ASSET

In Australia, at any rate, poverty is no bar to success. Given health and intelligence (sufficient of the latter to keep him from smoking and drinking), a normal will power, and a clean heart—which last is the greatest asset of all—a boy can go far. Our resources are infinite, and every faculty that a boy can possess will be taxed to the uttermost to harness them and make them conducive to the well being of the community. The trouble is that these resources are for the most part ungettable, and the prob-