

residential use. With even the most careful city planning, however, the fact that our municipalities depend for over 60 per cent of their revenue on the property tax is a heavy burden on small homes. If some effective method of controlling community development can be applied, municipalities which need to promote construction and relieve the occupants of low-cost houses of a part of their tax burden, might tax improvements at a lower rate and continue to tax land held vacant for speculative purposes."

—FREDERIC A. DELANO, Chairman Rental Housing Committee
in *Real Estate Record*.

FROM THE ARTICLES OF CONFEDERATION

All charges of war, and all other expenses that shall be incurred^d for the common defence or general welfare, and allowed by the United States in Congress assembled, shall be defrayed out of a common treasury, which shall be supplied by the several States, in proportion to the value of all land within each State, granted to, or surveyed^d for any Person, as such land and the buildings and improvements thereon shall be estimated according to such mode as the United States in Congress assembled, shall, from time to time, direct and appoint.

The taxes for paying that proportion shall be laid and levied by the authority and direction of the legislatures of the several states within the time agreed upon by the United States in Congress assembled.

(Article VIII of the Articles of Confederation adopted March 1, 1781.)

The Articles of Confederation, dated July 9, 1778, were agreed to by Congress, after debate, on November 15, 1777. They were to become binding when ratified by all the States. On July 9, 1778, ten States had already ratified and on March 1, 1781 the last State, Maryland, ratified.

THE REAL SOLUTION

The real solution of America's farm problem lies in the solution of the land problem. Unless a new land tenureship is devised, all attempts including the efforts of the recently created Resettlement Administration to place landless farmers on land are, no matter how well meant and successfully inaugurated, merely a matter of fighting windmills.

If experienced farmers occupying 160 acres of the best soil in the richest farming states could not retain the ownership of farms which they or their fathers acquired for practically nothing, how will poor tenants and sharecroppers pay four to five thousand dollars for 40 acre farmsteads even on the most fertile soil and if successful retain them under the present system of land tenure?

—OSCAR AMERINGER in the *American Guardian*.

THOMAS JEFFERSON was not a dreamer of dreams; a mere doctrinaire imbued with the impractical vagaries of Rousseau and the French Revolution, as some Americans now style him, and many more think him. He is the greatest of philosophic statesmen this country has produced; a man far in advance of his own time and yet in advance of our times. Nothing that the finger of scorn can be pointed to in this country; nothing that we may lament in our conditions, is due to an excess of democracy, but to a want of it. If we would preserve the republic in anything more than a name, if we would have it fulfill its high promise, we must be, not less democratic, but more.—HENRY GEORGE, Address, Baltimore, 1889.

A Plea for Endowments

THE battle of the ages is that which has been waged by prophets and other well wishers for humanity and is at the present time most commonly manifested by endowments and benefactions and current contributions for charity. If it is your purpose, or within your power, to provide such an endowment in your will or during your life time, you are earnestly asked to consider carefully the demands of justice rather than charity. More specifically, the good work that is now being effectively carried on by the Schalkenbach Foundation and the Henry George School of Social Science in New York City. Better than to augment the huge donations already made to charity, a social disease, are endowments or contributions to the cause of justice.

At best, charity is a necessary evil. It always follows poverty, and poverty is a disease of modern civilization. According to Confucius, "Where there is justice, there is no poverty"; and, it may be added, where there is no poverty, there is no institutional charity. A million dollars is but a trifle in the daily activities of American charities, but a million dollars may be used in the cause of justice so effectually that it will mark a forward step in the progress of civilization from poverty to genuine prosperity. It may be safely stated that a thousand dollars intelligently applied to the promotion of justice will do more lasting good than a million dollars given to charity.

The extirpation of poverty is not the gigantic task that it may seem to be. Poverty is an unnatural phenomenon. There is no poverty in primitive communities. The requirements of the savage are few and easily satisfied. He suffers no poverty. There are no slums in the jungle. There was no poverty in England until the present system of private ownership of ground rents became effective. According to Henry George:

"When all the productive arts were in the most primitive state, when the most prolific of our modern vegetables had not been introduced, when the breeds of cattle were small and poor, when there were hardly any roads and transportation was exceedingly difficult, when all manufacturing was done by hand—in that rude time the condition of the labourers of England was far better than it is today."

And there is no logical excuse for the existence of poverty in our civilization today. On the contrary, the improvements made during the past few hundred years and especially during the past hundred years in labor-saving machinery and modern methods of transportation have multiplied many times the efficiency of human labor in its application to the creation of wealth. This should have made poverty impossible.

It was this enigma in social conditions which challenged the head and the heart of Henry George, and acting with true chivalry for the disinherited, he took upon himself a

solemn vow that he would not rest until he had discovered the cause and the cure for poverty. His search was richly rewarded. His conclusions were recorded in his masterpiece, "Progress and Poverty," and these have never been successfully challenged. Just as Sir Isaac Newton discovered the law of gravitation, so Henry George discovered an even more important natural law, that which controls community needs for revenue and the satisfaction of those needs and consequent prosperity. Wherever this philosophy has been put into practice, even in a limited way, it has fully justified the claims made for it.

For poverty is the greatest curse that afflicts mankind. It is the greatest hindrance to that heaven on earth which Christian people pray for and which we have every reason to believe was intended by the Creator for His children. Poverty is the parent of crime. Human nature is good and there is a divine spark in every human being. But, obeying the first law of nature, a man will rob others before allowing himself or his family to starve. Poverty is responsible for destitution, disease, and premature death, for illiteracy, child labor, and delinquency, for preventing the marriage of young people, for family separations, and for suicide; in short, for most of the misery which afflicts modern society. The abolition of poverty, therefore, will constitute the greatest social improvement ever experienced. To perpetuate the huge operations of organized charity while tolerating the existence of poverty is like fertilizing a garden full of weeds, instead of first removing the weeds, where a splendid crop might otherwise be harvested. The intelligent farmer would, of course, extirpate the weeds; and that is just what should be done with the economic causes of poverty, thereby liberating the beneficent forces of nature. Charity simply perpetuates poverty. Is it not worse than futile, therefore, to favor charity at the expense of justice?

It is urged, therefore, that you conclude to assist in the promotion of justice by arranging an endowment or contribution for the work now being successfully carried on by the Schalkenbach Foundation and the Henry George School of Social Science in New York City.

—HENRY WARE ALLEN.

IF the land belong to the people, why continue to permit landowners to take the rent, or compensate them in any manner for the loss of rent? Consider what rent is. It does not arise spontaneously from land; it is due to nothing that the land owners have done. It represents a value created by the whole community. Let the landholders have, if you please, all that the possession of the land would give them in the absence of the rest of the community. But rent, the creation of the whole community, necessarily belongs to the whole community.

—PROGRESS AND POVERTY.

Correspondence

LABOR UNIONS

EDITOR LAND AND FREEDOM:

The labor unions appear at this time to be in a somewhat chaotic condition.

Why is a labor union? There must be a reason for everything which exists, which is real and useful. As a matter of fact, the presence of labor unions is an admission of ignorance of economic law, and there is no real justifiable cause for their existence. There are plenty of arguments in their favor, based on expediency, self-preservation, and the like, but absolutely no reason which takes into consideration nature's plan of continuous existence and the proper relationships of man to man, and man to earth, and there is no argument for or against them which will stand the test of logic based on reason and justice.

It is largely claimed that injustice is a dominant cause for the organization of unions, but there is no such law as injustice. Apply the law of justice, and injustice disappears as light dispels darkness. The positive is, and there is always a negative which, as the name implies, has no standing except as proof of the positive—what seem to be injustice is failure to apply the positive—the law of justice.

One of the main arguments favoring unions is that there are not enough jobs to go around, and the prevalent thought obtains that some man or men give jobs to other men, when as a matter of fact nature gives jobs to all men, and nature is not niggardly; resources sufficient to give jobs to all mankind have been generously supplied. True, some will say, but a comparatively few men have already monopolized nature's gift. But that is another question, and one of expediency, and to be overcome by ethics intelligently applied.

No man engages in useful work, mental or physical, except in a demand for existence, and all must have an opportunity on equal terms to live, else civilization is disrupted. Individual capacity must determine the scale upon which man exists, but exist he must. The unions claim to have raised the standard of remuneration of the working man. They may have seemed to do so in instances and localities, but it is by no means general.

The law of supply and demand is bound to govern in the long run, if not improperly interfered with. Supply being the earth's resources, and demand the needs of mankind.

This continual warfare between capital and labor is not conducive to better conditions, and if people could only realize that the interests of capital and labor are identical, and that monopoly of natural resources is their common enemy, conditions would shape themselves on a new basis. Let us briefly sketch the situation:

Labor produces in excess of its needs, the result of which we designate as capital. And capital in turn makes it possible for labor to produce in greater volume through improved methods. Capital of today therefore is the salvage of yesterday's labor. Some man with capital has the genius, the courage and the vision to build a factory to manufacture some useful article on a large scale, or a railroad to transport it. He secures the necessary labor. The next step being a site for his factory, or a right of way for his railroad, which is where the first start is made toward contributing to monopoly as an overhead which the boss and the helpers must share in doing a useful thing for the community, and this will continue at every step of the way. Whether he is producing or transporting the product, he needs raw material and fuel in making the article or furnishing cars and engines to haul it to and from market, everything in connection with which has been tied down by monopoly which works so industriously and insidiously that neither capital nor labor has apparently as yet been able to discover the tremendous economic loss they are suffering for lack of knowledge of a few simple and fundamental truths.

Every previous civilization has been diseupted by an unequal distribution of power, either of wealth or man power. Rome and Russia are sufficient as illustrations.