

Each new generation has in a large measure to re-learn the truths which its ancestors established by discussion and practical experience. Free Traders have been so confident in the fundamental soundness of their faith, and in the security of the system, that they have neglected to keep the rising generation well grounded in the principles of the faith.

The case for Protection can be presented with great plausibility. It makes its appeal to the selfish interests of particular individuals and classes. Free Trade, on the other hand, makes its appeal to the wider welfare of the whole community.

Now that one of the great political parties in Great Britain has again definitely adopted Protection as its policy, it is vitally necessary that the case for Free Trade should be presented in a popular form. It is not enough to confine the controversy between Free Trade and Protection to disputes as to whether a tariff has benefited or injured some particular industry.

No Free Trader has ever asserted that Protection would never in any circumstances benefit an industry to which it may be applied. But Free Traders do assert that whatever advantage an industry may derive from Protection is gained by a more than corresponding loss to the community generally.

To appreciate that truth one needs to be well grounded in the fundamental principles of international trade. With that knowledge the fallacies of the Protectionists are easily detected.

This work by Henry George gets down to the fundamentals of the controversy. It is at the same time the most popular and most scientific exposition of the subject which has ever been written. A student of the question, equipped with the arguments of this book, is qualified to put out the plausibilities and pretensions of the Protectionists.

The reader of this treatise will learn that Free Trade is a principle of far wider significance and application than a question of tariffs on imports only. Even in the narrower sense in which the Free Trade issue figures in political controversy it is a matter of the greatest importance to industry and to the working classes. Protection is the foster-mother of monopoly, and monopoly in all its forms when enjoyed by individuals is the robbery of the community for the benefit of private interests.

The publication of this cheap, abridged edition of Henry George's masterpiece is rendering a great public service, and I earnestly commend its study to all who want to get a thorough grasp of the basic elementary facts of the case for Free Trade.

FIND this vast network, which you call property extended over the whole planet. I can not occupy the bleakest crag of the White Hills or the Alleghany Range, but some man or corporation steps up to me to show me that it is his. Now, though I am very peaceable, and on

my private account could well enough die, since it appears that there was some mistake in my creation, and that I have been missent to this earth, where all the seats were already taken,—yet I feel called upon in behalf of rational nature, which I represent, to declare to you my opinion, that if the Earth is yours, so also is it mine. All your aggregate existences are less to me a fact than is my own; as I am born to the earth, so the Earth is given to me, what I want of it to till and to plant—I must tell you the truth practically; and take that which you call yours. It is God's world and mine; yours as much as you want, mine as much as I want.

—RALPH WALDO EMERSON in lecture delivered in Boston, Dec. 7, 1841.

John Filmer

JOHN FILMER, born in London, Eng., January 12th, 1837, celebrated his ninety-second birthday anniversary this year with a few friends at the home of Mr. and Mrs. Thomas Beggs in Brooklyn, N. Y. Twelve days later pneumonia rendered his body beyond further use to him and he passed to the world of spirits on January 27th, 1929. His wife, Alice Lockett-Filmer, had preceded him to the higher life on July 4th, 1907. Two children remain, Walter Filmer of Chicago and Mrs. Marion Cloke of Brooklyn.

Mr. Filmer was brought up in the Church of England and was educated in a Church School conducted by an uncle, a clergyman of that church. At the age of fifteen, with an elder brother, he came to America where two other brothers and a sister had preceded them to the new country. Here the family attended the Episcopal Church, and for a time, young John followed their custom. But, being of an inquiring mind, he soon, with a friend, James Lockett, decided to attend other church services in quest of answers to such problems as had come to them in their thinking.

One Sunday they found their way into the Bowdoin Street Church of the New Jerusalem, in Boston, Mass. On leaving the church they mutually agreed they had "wondered what that man was preaching about," and, apparently, thereafter, "forgot all about it." One day, however, Mr. Lockett acquired a second-hand copy of "Nobel's Appeal" which the two young men studied with much interest. Thereafter they decided they would go again to the church on Bowdoin Street and make acquaintance with its minister. This led to an intimate and valued friendship with the Rev. Thomas Worcester, and in 1858 James and Alice Lockett and John Filmer affiliated themselves with the Boston New Church. Mr. Filmer and Miss Lockett were married there by the Rev. Worcester the next year.

The Massachusetts New Church Union was organized in 1860 with both these young men among the charter members.

In 1861 the Filmers moved to Brooklyn, N. Y. and subsequently became members of the Brooklyn Society of the New Church. The Rev. James E. Mills was pastor of this young society then, and its place of worship was in a room rented for the purpose. Mr. and Mrs. Filmer joined heartily in the activities of the society, both in church and Sunday School work. Mr. Filmer was also among the charter members of the New York Association of the New Church when that organization came into being. He served for several years as its secretary, and except for two years while living in the west never missed a meeting. He was the last of its charter members at the time of his death. Also he was a life member of the Swedenborg Foundation, formerly the American Swedenborg Printing and Publishing Society.

Mr. Filmer was devoted to art, and in his early life followed the occupation of wood engraver. Many of the illustrations in Webster's Dictionary are the work of his hand.

In 1884, the Superintendent of the Brooklyn Sunday School, Mr. Wilmarth, gave him a copy of Henry George's "Progress and Poverty." This Mr. Filmer studied with great care. He found in the Georgian theory a correlation with the writings of Swedenborg, and this decided him to concentrate his future studies on these two great teachers. To this end he perfected his knowledge of Latin wherewith he could read Swedenborg in the original for more thorough understanding. In Swedenborg's "Divine Providence" he found certain passages which corroborate the basic principles of Henry George's theory of a site-value taxation for the use of land as the *only just tax* which any government may impose.

Mr. Filmer became inspired with the idea that this truth should have more emphasis in the teachings of the New Church—and that it constituted a vital link between the spiritual and the earth life of the Church, and that it was this lack of an essential which hindered the growth of the organized religious body. He was enthusiastic in the belief that New-Church people would be quick to recognize the truth; and in company with some of them in 1889 the New-Churchman's Single Tax League was organized.

Quoting from the By-Laws of the League it was "An Association whose aim is to spread among receivers of the doctrines of the New Church a knowledge of the New Political Economy which advocates a single tax . . . To promote the study and practical application of the New Church and the New Economic System conjunctively To urge upon New-Church people the duty of working actively and practically toward the descent upon earth of the New Jerusalem." An advertisement in the *New-Church Messenger* brought such gratifying results that the League decided to publish a monthly paper devoted to its cause. Consequently *The New Earth* made its first appearance in November, 1889, with Mr. A. J. Auchterlonie as editor in chief and Mr. Filmer one of the associate editors. While the strongest appeal was to

New-Church people it was not long before many warm friends of other religious schools were attracted. The little paper became a medium for discussion among all those who believed that the solution of problems of political economy is to be found through application of religious principle. It continued to wield its influence until 1900 when Mr. Auchterlonie died. Mr. Filmer, however, never relinquished his interest in the work of spreading this truth as he saw it, but more and more he devoted his time to spreading these doctrines until it became the dominant occupation of his thought. His latter years were devoted exclusively to this service.

Deeply regretting the ritualistic tendency of the organized church and what he saw as a lack of interest in the practical application of this vital principle, brought down to workable form by Henry George, Mr. Filmer nevertheless remained a member of the Brooklyn Society of the New-Church. A man with great love for his fellow men, his most intimate friends were naturally among New-Church people and followers of Henry George. To know John ("Uncle John" to many of us) Filmer was to have had intellectual and spiritual comradeship with one of God's great souls. His mind was a light in dark places for us who are groping through this complex civilization to some guiding truth of life.

And it remained bright to the end of physical use. Almost the last act of his life was to tie up a manuscript of his recently finished work and address it to a friend. This is entitled: "The Three Relations in the Life of Man" with sub-titles: (1) "Man's Relation to Nature, Mother Earth." (2) "Man's Relation to his Fellow Man." (3) "Man's Relation to the Creator." Quoting from its pages: "These three relations in the life of man are of Divine Origin though they may appear as dead, they LIVE It is true that they may be buried under vast accumulations of human laws, ignorance and greed from which grave they MUST BE RESURRECTED and made THE SPIRITUAL FOUNDATION for the Holy City, New Jerusalem, which John saw descending from God out of Heaven TO THE EARTH." John Filmer believed the Lord had been teaching the gospel of Justice through many ages. His dominant aim was to serve this cause of Justice "that the earth should become the resting place of the City that lieth four-square, whose every dimension is equal." He carried his light faithfully and high, while his soul longed for the opening of willing eyes that they might see. His influence remains with those whose privilege it was to have contact with such a kind and loving personality; his work will bear fruit in season for it was service for mankind, and of such nothing is ever lost.

M. CEBELIA L'HOMMEDIEU