

eason that the price of coal to the consumer means using it or getting along without coal.

All three problems were wished on us by legislators, federal and state, and aggravated by subsequent legislation. But, as they now obtain, Congress is the only legislative body that is in any commanding position to remove the cause, and effect a cure of these three sore spots.

The *proper* adjustment of these three problems need not impose involuntary cooperation on anyone, especially farmers. It would remove most of the brakes that now impede industry and business; abolish involuntary unemployment and make it possible for the "least fortunate" third of our people to buy adequate food and shelter and clothing.

I will continue to urge upon the U. S. Congress, and industrialists, the imperative necessity for the inauguration of *two* potent remedies for our *under-distribution disease*, to wit: *Less, much less* government service and its bureaucratic snoopers, and, *reclamation* of the public's *earnings—rent*.

The pursuit of happiness, like health, is a process of *production, distribution and consumption*. And anything that *interferes* with that process must be, and is, *anti-social* and *un-constitutional*.

Aberdeen, South Dakota.

CHARLES J. LAVERY, M. D.

INTERNATIONAL INSTITUTE OF GEORGIAN AFFAIRS

EDITORS LAND AND FREEDOM:

There has been founded in Australia, an institute for the international exchange of information regarding the progress of the practical application of the principles of the famous American economist, Henry George. The founder of the institute is Mr. L. Thomson, who is internationally known as an author and a collaborator with "Literatura Mondo" of Budapest, an esperantist of twenty-six years standing, and a follower of Henry George since childhood. Believers in the principles of Henry George in every country and in every town or city, are requested to form international groups among themselves, possibly with the help of an expert esperantist, with the special aim of cooperating with the Australian organization in the following manner:

(1) Report every important advance made in your country or province or city or town concerning Single Tax, or the tax on land values, and the abolishment of taxes of other varieties.

(2) Report the name of every candidate for public office who if himself a Single Taxer, or who supports Single Tax in relation to the city council or the provincial or federal parliament; also report the result of such candidature—gain or loss, and the number of votes for and against. Report how much space given by the newspapers to reporting the candidate, or in any other way indicate the attitude of the press in regard to the Single Tax proposition. Indicate the importance of the newspapers referred to, whether daily or weekly, etc., and, if known, the circulation.

(3) Report each time an important statesman or government minister acknowledges the justice of the principle of the land values tax, or in any way shows himself favorable to it. Transmit only reliable statements and add accurate details, not hearsay. But act, do something, refuse to be outdated.

(4) Report concerning every election carried on under the proportional representation system.

(5) Report outstanding anomalies which result from the disproportionate election of parties, with details.

Membership in the institute is as follows:

Simple membership for one year, one international reply coupon (costing 12 cents at the post office), for which you will receive at least one reply. You may correspond as often as you wish, and will certainly receive a reply from the institute if you enclose a reply coupon.

Full membership, 4 shillings, or one dollar a year. Full members

receive each number of "The Letter"—which is a bulletin of information in esperanto which the central institute will compile from all parts of the world. The letter will be issued as often as possible during the year, and will contain the information received from various countries. The letter will be used by esperanto groups not only as reading matter, but as a source of information to be translated into the national language and printed in the local Single Tax magazine, or to be presented by word of mouth at Single Tax meetings, for the benefit of those who do not understand esperanto.

It is to be hoped that there will also be reported the names of local Single Taxers, with information as to their activities for Georgian affairs, in social circles, debates, etc. It is necessary that Single Taxers should feel themselves members of a large family circle, for their movement is essentially international. It is not necessary (however desirable it may be) that every Single Taxer should immediately become an esperantist; if only a dozen of the new members, with a few of the more mature youthful ones, become such, they will be able to use the international languages for the benefit of the Single Tax movement. All reformers must feel themselves encouraged to receive reports from other countries concerning the advances of Georgian principles, which must progress if we are to wipe out the crime of poverty.

So, "get busy." Any Single Taxer esperantist is eligible to join the institute, whose address is:

The Secretary, Internacia Instituto de Georgaj Aferoj,

Henry George Club, George's Lane, Melbourne, C 1, Australia.

REVENUE FROM LAND

EDITORS LAND AND FREEDOM:

While a tax on land values (Single Tax) must be paid from the proceeds of labor—for it is only in the products of labor that taxes can be paid—yet it does not take from labor or capital. It only takes that part of the product which they cannot retain and which, if not taken in taxes, will go to the land owners, not for anything they do, but because they are the possessors of superior wealth-producing land which cannot be utilized by labor or capital without the payment of land rent. This rent the Single Tax would collect. The Single Tax therefore puts no burden whatever on the production of wealth.

Philadelphia, Pa.

HAROLD SUDELL.

EDITORS LAND AND FREEDOM:

As a Single Taxer since 1904, and an admirer of Henry George from every standpoint, I would like to say a word about Albert Jay Nock's "Henry George." The reviews of that book all fail to reach the vital point, which is, that Nock does not understand "Americanism." He is as ignorant of the meaning of that term as taught by our fathers, Jefferson, Washington, etc., as a school kid. Yes, ignorant is the word—only that and nothing more, and there are multi-millions like him in that respect—sorry to say. You will remember that a few years back, Nock had an article in *Scribners* under the title, "Henry George, Unorthodox American." Now the title of that article shows Nock to be ignorant.

An orthodox American is one who believes in Americanism as per the Declaration of Independence, the Declaration of Human Rights, these—"We hold these truths to be self-evident, etc." Now any person who reads Henry George cannot but see that this Declaration of Human Rights, runs through his books like the warp in a web of cloth! So he must be an orthodox American—not unorthodox at all—as Nock stated in the heading of the article in *Scribners*. That is, Nock has yet to learn the meaning of true Americanism as per the Declaration. And being ignorant on that very point, he could not truly represent Henry George in any important particular. All the other reviewers of Nock's book have ignored this all important point.

George's books, with human rights ignored, is like the play of "Hamlet," with Hamlet left out.

Chicago, Ill.

W. D. LAMB.

EDITORS LAND AND FREEDOM:

Nothing affects us more than the management of taxation and rent. The government exacts taxes, the landlord exacts rent. The nature of taxation and rent should be understood. If a people live shut off from society, their returns from what they produce will be 100 per cent. If they live and work in a well governed community where they have the daily use of public service, the returns may be 55 per cent of the total, while rent and taxes may be 45 per cent. This increase in the proportion of rent and taxes to the total is not bad. If this 45 per cent is the fair value of the work done by the community, the 55 per cent will be more than the 100 per cent when living alone. As a matter of necessity we must use land in two ways.

First. We take portions of land and shape them into items which can be moved about at will, such as furniture, clothes, etc.

Second. We must use land as a site, it retaining its actual situation in space. To use it in this form we find it profitable to associate in communities bringing certain services to the land such as roads, water supply, sewers, gas, electricity, transportation, etc., in other words, public service, rent and taxes being the result of this public service. The more of the necessary public services which we perform the higher will rents be. Economic rent is that part of wealth which has been produced by the expenditure of capital and labor in public services. Private capital and labor produce interest and wages. This definition of rent is different from Ricardo's.

"Rent," says Ricardo, "is that portion of the produce of the earth which is paid to the landlord for the use of the original and indestructible powers of the soil."

The flaws of this definition are serious. Something essential is left out, something nonessential is put in.

Before he proceeds far, Ricardo feels that "The original and indestructible powers of the soil" do not furnish a basis for the existence of rent in many cases, and he adds a second and distinct basis, "The peculiar advantages of situation." This consideration shows the essential principle of advantages of situation in relation to common services is the big thing that accounts for the existence and amount of rent. Ricardo undertakes to show how rent arises. He says, "Suppose land 1, 2, 3 to yield with an equal employment of capital and labor a net produce of 100, 90, 80. In a new country where there is an abundance of fertile land compared with the population it is only necessary to cultivate No. 1. As soon as population has so increased so as to make it necessary to cultivate No. 2 rent would commence on No. 1." This assumption is impossible, assuming the quality or value of the produce to be similar in each case. It is doubtful if 100 in one case or even 80 or 90 in others are ever produced with an equal employment of capital and labor. Fertile elements in greater abundance in any one place involves the employment of more labor and capital to direct them. Again the same expenditure that produced 100 of standard value in Ricardo's time now produces a greater amount, not less. This fact is at once a refutation of the theories of Malthus and Ricardo, for the latter's law of rent is simply the former's law of population stated in different form. The mistake arising from false observations of facts is strengthened by the introduction of "The original and indestructible powers of the soil," giving us a definition of rent with reference to chemical activities instead of with reference to economic activities.

Instead of finding the cause of rent in the economic phenomenon of the division of labor and capital into private and public, the latter's activities producing rent and land values, he finds it in the alleged decrease in the supply of the chemical forces available for man's use, leading to such melancholy formulas as "The law of diminishing

returns." The relationship between the producer and the government and landowners is injurious in four aspects.

First. Is that under which the landowner can shut out the capitalist and laborer from the land.

Second. Is when the government and landowner exact more than economic rent in the name of taxes and rent, which causes a high artificial price for land.

Third. When the government intrudes with its oppressive taxes in the affairs of private business.

Fourth. Is that under which individuals appropriate the earnings of the community.

The mischievous domination of governments and landowners over producers has rested on their power of dispossessing producers, of shutting up alternative opportunities for employment, and of exacting an undue share of the produce. Endowed with this power they have put the producers in a corner and broken their spirit. How often we hear this query: "What's the use of trying to make money in your business when the government takes it away in chunks." What is wanted is a recognition of the truth—that everyone has an equal right to the elements provided by nature. This equality can become a fact only by apportioning taxes according to the privilege each one enjoys in society, as shown by the value of the location occupied.

Baltimore, Md.

J. SALMON.

EDITORS LAND AND FREEDOM:

Hero-worship which does not stir men to emulate the qualities and deeds of their heroes becomes the chains of the unwary. Today, men of distinguished name and position—editors, educators, preachers, philosophers, politicians and economists—publicly acclaim the greatness of Henry George's contribution to social and economic thought. They win encomiums, applause and sycophancy of the handful of Georgeists in the world; then, patronize and betray them. They do this by silence in counsel, by circumvention, by pretence of wise precaution and learned objection, by evasion, and by downright refusal to investigate or support a Georgeist measure. *Why?*

To me, the reason lies in the fact that the overwhelming majority of mankind pay rent, yet have not the ghost of an idea what it is for which they pay. They do not know that they pay rent for the socially and governmentally provided advantages which make their lives, and the production of wealth which is essential to their lives, easier—and *for nothing else*. If they knew this, they would then see that they now pay the rent to those who have no shade of claim to it. They would see that while rent is as honest and businesslike a payment as payments for services rendered them by individuals and corporations, they pay it to the wrong parties; to people who neither own nor provide the advantages for which it is paid.

What are the emotions of people, what do they do, when they become aware that they are being short-changed; that the results of their labor are being filched from them? How long would it take the millions of oppressed today to see the cause of taxation, and to find a way to end it, and get the rent for themselves, if they knew what rent is?

Ignorantly, they believe that it is right that they should pay rent for places on this earth where they can live and work; that land is wealth, that it is property, that they should pay for the use of this property. What may Georgeists, who talk endlessly of "landowners," of "land value" (which means wealth to these people), of "land value taxation" (a hardship to most of them, which Georgeists would increase), do to end this ignorance? Can anything be done by reiterating the contradiction, that "land is a gift of nature" (that "rent is a gift of nature"), but that men should pay for its use?