

and we will take 100 per cent. of all incomes over \$100,000 net for the coming year. We might say we will use the army for some purpose beside killing, by turning the army loose with its army kitchens to feed the hungry and use the armories for the purpose of giving homeless men and women a place to lay their heads.

Only one thing more in my five minutes. The most I can possibly do is drop a thought in your mind that may grow and lead you to investigate and read the book 'Progress and Poverty' as well, and find out whether, if you took all taxes off industry, if you took all taxes off buildings and put them upon the bare rental value of the ground, it wouldn't create more jobs, create more jobs than men. When you have more jobs than men, wages go up and the consumption power and the demand for goods and food are increased. By employing the unemployed you produce more goods and under the law of supply and demand prices will come down. By taking the full rental value of the ground and removing absolutely the speculative value of the ground, taking for the community that which the community creates, the value of ground today, you will not have building booms and speculations as we had in Florida, not building booms as you have down in New Jersey and also over in Queens every time they build a subway, every time they build a bridge. Whenever science creates a new and better form of society, and population increases, the man and the individual who gets the greatest benefit is the one who owns the land.

If we had the best police department, and the best fire department, and the best schools, and the cleanest streets, with the best of everything here in the City of New York tomorrow, what would happen? An influx of people, and an increase in the value of the ground, and higher rents.

I am surprised here today, with all these learned men at the table, I am surprised as I read all the articles on the 'way out,' that none of them talk about the need of rent coming down and the doing away with the speculative value of land which keeps people from the use of it. They tell you that in the pioneer form of society you did not have unemployment. That is the very thing which our complicated form of society stops us from seeing. If a savage, if a pioneer without the help of civilization and machinery, can earn enough money to support himself, where does the tremendous value of increase of products go to when science teaches man how to turn out by the millions and the billions things that man could not do with his bare hands? So I say, my friends, if I have left just one real thought in your minds, if I have helped Professor Hamilton, if I have caused him to think, maybe he will go back and read 'Progress and Poverty' over again. If so, this afternoon is not in vain as far as I am concerned. I thank you." (Applause).

UNTIL God's soil is rescued from the clutch of Greed and given back to Labor, let no man call this the Land of Freedom.—ELLA WHEELER WILCOX.

Death of J. R. Hermann

IN the death of Jacob R. Herman, of Portland, Oregon, the Single Tax movement loses one of its bravest soldiers, one of its great Field Marshals. He died December 12, of pneumonia, after a brief illness.

Mr. Hermann was born near Rowley, Iowa, in 1870. At the age of 16 he went to Chicago where he learned the painter's and glazier's trade. After four years he returned to Iowa and entered the Northwest University, later called Morningside College, at Sioux City, Iowa. He worked his way through school and while studying law under Herbert Quick became a convert to the economic philosophy of Henry George. He then began to travel and lecture for the Single Tax.

He settled in Denver where he worked at his trade and led in the Single Tax movements in Colorado. He was instrumental in helping to nominate Judge Lindsay for judge of the first Juvenile Court. He worked and spoke for W. J. Bryan in all three of that gentleman's campaigns for the presidency. He had a great gift of natural eloquence and his services as a campaigner were much sought after. He also campaigned for the Single Tax in California during the war, and traveled through the East to raise funds for the amendment. In 1918 he went to Portland, Oregon, and opened Single Tax headquarters in the Stock Exchange Building in that city. He organized the Oregon Single Tax League which under his leadership placed a Single Tax measure on the ballot in 1920 and 1922 which each time polled a vote of about 40,000.

On the day he died he asked his sister to read a letter received from a Single Tax friend in California telling of plans for helping in a future campaign in Oregon. Hermann said, "My! what a responsibility he places upon me." Before midnight he had passed away, and that responsibility now rests upon other shoulders.

Mr. Hermann was a member of the Building Trades Council and his splendid sincerity won many converts among the rank and file of the workers. He never wearied in his labors for the cause, though his heart as well as his patience were often sorely tried. He was uncompromising in his advocacy of the truth he had learned from Henry George and he was a great campaigner. He was present at the Henry George Congress in San Francisco in September of this year and his speech delivered on that occasion was printed in the Nov.-Dec. issue of LAND AND FREEDOM.

Hermann was a convinced spiritualist and the funeral service was conducted by Mrs. Zimmerman Smith, a minister of that faith. Mrs. Laura Lees read a beautiful tribute and there were flowers, music and song. In 1924 our friend published a book detailing his personal investigation over a long period of years into the phenomena of spirit return, under the title "Immortality Triumphant", and excerpts from this book were read at the service.

The Henry George movement has lost a great apostle, a fearless, rugged soul to whom the truth alone mattered.

Not for such as he the comforts and luxuries of existence. He trod the rough way of all great solitary reformers, but he had the love of many, certainly of all those who knew him best. And that is enough.

Death of Dr. Louis H. Davis

THE passing of Louis H. Davis, of St. Louis, Mo. is a great loss to the cause. Long a friend and contributor to LAND AND FREEDOM, he was active in all Single Tax work. Harlan Eugene Read and Charles Lischer spoke at the services. Dr. Davis was 67 years old.

The Single Tax League of Missouri passed the following resolutions:

"The League which stands for the right of all to the use of the Earth by taking the land values that all make for the benefit of all, thereby abolishing the primary cause of unemployment and poverty, has sustained a great loss in the death of our

DR. LOUIS H. DAVIS

We regret his leaving us. As Henry George said: "Strong soul and high endeavor the World needs them now." He kept the faith, gave himself and his means to the cause that will restore to man his birthright in the Earth.

"Ideals are like stars, We cannot touch them with our hands, but, like the Seafaring man upon the waste of the waters can choose them for our guide, and having chosen and following them they will lead us to our destiny."—CARL SCHURZ.

With this slight testimonial we wish to extend to his family our sincere sympathy in the loss of so worthy a husband and father."

Reviews of Louis Post's Prophet of San Francisco

AMONG the reviews of Louis Post's book recently published by the Vanguard Press of this city, is one by Alice Stone Blackwell in *Unity* edited by Rev. John Haynes Holmes. The reviewer says:

There is such a wealth of material in this book that it is hard even to outline its contents. The author tells of Henry George from many sides—his family-life, his spiritual vision, his chief works, his views on many subjects, including the future of his cause, which the author says is steadily though quietly gaining converts. There is a list of the men who advocate like ideas, before and since, and answers to the principal objections; a description of Henry George's chief works; and an account of the *Standard* and of the *Public*, which Mr. Post edited so ably for many years. It would be interesting to quote the explanation of the kind of Socialism that Henry George believed in and the kind he did not; his reasons for thinking permanent organization for the promotion of a political reform to be generally unwise; his argument for the immortality of human beings and of animals; and his opinions on many other subjects, including the right re-

lations between husband and wife. Henry George married at twenty-two a girl of eighteen, who was all his life, he declared, his best adviser. The present volume has been brought out under the intelligent and affectionate supervision of Alice Thacher Post, who was so sympathetically associated with her husband for years in Single Tax work and in the editorship of the *Public*. The book is a treasury of interesting and inspiring material.

A review from Prof. Paul H. Douglass appears in the *New Republic* of the issue of December 10. Mr. Douglass deprecates what he calls "the monotonous monomania" of Single Taxers, and he says "we have been largely a nation of real estate speculators and have, therefore, been reluctant to admit that increased rent which we expected to make us rich should be taken by the community." He adds however:

But neither intellectual fastidiousness nor economic interest should blind us to the robust central truth that the economic rent of bare land is a social product and should normally furnish a larger part than it now does of the revenues of society. It has been the supreme merit of Henry George that he pointed this out with extraordinary and genuine eloquence, even if not always with impeccable logic. Ricardo had, to be sure, laid the basis for such a social theory when he worked out the nature of rent by showing that it was the difference between the costs of cultivation on the better grades of land and those on the poorest pieces which were utilized. As population increases, the pressure upon the soil becomes greater; poorer and poorer lands would be resorted to and with the increase in the differential, rents and, therefore, the value of land would inevitably rise. It would have been only a logical extension of Ricardo's analysis to have concluded then and there that since rent was not a social cost of production and was, instead, a socially created surplus, the community should mark it as its very own. But this ethical application was not made by Ricardo or by any of his followers with the exception of John Stuart Mill.

We can afford to overlook the charge of "failing in impeccable logic" which the Professor brings against Henry George. It was but natural that George should have fallen into many errors." These the reviewer with commendable caution fails to indicate. It is a memory of many now living that certain very eminent gentlemen came to grief in trying to point out these "errors" and lapses of logic in Henry George's contentions. But Prof. Douglass is very fair in this review, and makes admissions enough to justify the taking, if not the whole, then a good part of this "socially created surplus," i. e., economic rent.

In a review of Mr. Post's book in the *New Church Messenger* signed by B. A. Whittemore we find the following clear cut statement:

The value of land in general being due to location on the one hand and to demand for occupancy on the other (an acre in the heart of the Sahara Desert, for instance, being worth nothing, but in the heart of Manhattan being worth a fortune—a value created not by any individual but solely by the entire community), the programme is, to take for community uses by taxation the rent that title ownership now enables the owner to exact from the user