

000,000. Economic or ground rent collected approximates the same amount. If this were taken by society taxes could be abandoned. Less than thirty per cent of ground rent goes into public coffers, by far the larger part being retained by a class which, in an economic sense, is parasitic. If ground rent were thus taken by society and taxation abolished, the tendency would be for unused natural resources to be abandoned. The margin of production or rent line would be contracted onto better land. Beyond this line labor would receive its full product. The earnings of labor would multiply. Labor would accumulate and receive its returns. Employers would be in the market for labor, instead of labor seeking employment. This is the natural order.

The cause of industrial depressions is the monopoly of the people's heritage. The remedy is to abolish this monopoly. All other proposed remedies are futile. The fundamental monopoly must be removed first, before other reforms can have perceptible effect. Henry George has indicated the first and all-important step towards general and permanent prosperity. Only ignorance and selfishness stand between the people and plenty. Until this first step is taken practically all other reform work in the economic field represents lost motion. We are just traveling around in circles.

#### A. FREELAND.

## A Midnight Reflection

(A VISION OF THE WORLD THAT IS TO BE!)

THE Psalmist hath said, "Whither shall I flee from Thy Presence. If I fly to the uttermost parts of the earth Thou art there; if I make my bed in hell behold Thou art there."

In the spirit I winged my flight to the distant Dog Star, a constellation immeasurably larger than our solar system, and landed on a planet approximating our Earth's climatic conditions, with fertile plains, mountains, rivers and seas. I found a civilization some thousand years older than the Earth's. I looked on the scene with amazement, which grew to wonder and admiration as the marvels I there beheld unfolded themselves to my vision.

The inhabitants were free, independent, upstanding men and women, with a nobility of features which attests their high moral standard and cultural development. There was no fear of want or poverty depicted upon their features; the problem of production and distribution was satisfactorily solved; hence vice and crime due to want and the fear of want was passed, for why steal if he who produced was assured undisputed possession of his product? Nation no longer made war against nation, for Internationalism had been established and tariff barriers abolished, and I found a world where the battle flag was furled in the Parliament of Man in the Federation of the World.

Trade was universally free as it was between the states of the United States and was a great aid in production, bringing the "spices of Media and Persia and gold of Ophar" from the uttermost parts of the planet for human needs.

In such environment no wonder that my spirit took on body. "For of the soul the body form doth take, for soul is form and doth the body make."

I was pleased with my new experience and sought further to ascertain the source of the universal peace and happiness. They had a philosophy of reason: causation and effect were recognized as basic principles. They accepted as axiomatic that the earth is the source of all wealth, hence it belonged in usufruct to all, the unborn had a patrimony right which the living could not dispose of; none claimed prior rights to the soil. It was common property—it was ours. They accepted the Trinity of possession: Mine Thine and Ours. Land rent not being capitalized, each had inalienable right to apply his labor to land in producing wealth (with rights to all). The product of labor (wealth) could not be taken from them. Each granted this same right to his fellows. We thus discovered their strict observance of possession, mine and thine. Land, the passive element in production, yielded what is called economic rent, which rent was based upon the least productive land in use to the most highly used land found only in the densely populated centers; it is properly called people's value and since all contribute to the same, all have an equal share therein. It sufficed for the running expenses of the government. Tax assessors found all their work out-of-doors and the principle of individual liberty was conserved, no prying into private affairs, incomes were left to those who made them, and a hoard of petty officers assessors, accountants, were thrown into the channels of production; government was thus simplified.

If a young couple desired to build a home, they were not obliged to pay tribute for site location, but acquired possession of any desirable location by paying the annual rent of the same into the communal fund, and were free of all taxes. Wealth used in furthering production was called capital, by which means the dreams of philosophers were materialized. The golden age had indeed arrived, labor's burdens were lightened with none to molest men in full enjoyment of the fruit of their toil, the ground hog was eliminated, spurious interest had vanquished for there was no further need or incentive to borrow credit for private business or corporate uses. By what subtle alchemy can lender of credit extract annual interest until the principal be paid in interest and the principal still remains unpaid. Why borrow if your credit is good? Money was only medium of exchange and not a standard of deferred payment. Money was a scientific currency predicated upon the economic rents and remained stable, ebbing and flowing with population's needs. However, it occasionally happened that a more avaricious individual essayed to become

millionaire. A board of alienists would examine him and if found guilty, place him in an institution for the incurables. Thus there were no idle rich nor industrious poor. Special privileges or advantages was not granted to anyone, but equal rights to all. All public utilities were acknowledged public property and were municipally owned. The street railway transportation, as elevators in office buildings (deriving their revenue from the economic rent of land) were treated as elevators on the horizontal plane, serving all alike, and no more abuse was made therefrom than from elevators in buildings. All streams, creeks, lakes, and natural advantages were parked and beautified for the enjoyment of man. In business, trade and home-owning sites, the natural law of competition operated untrammelled and more advantageous sites rendered greater rent. Culture and the higher things of the spirit superseded that which was base and low in man, for who would steal if labor be free, who fear the morrow with a full larder? Infidelity, divorce and birth control were taboo. Marriages were as natural as to Adam and Eve in Eden, and competence was vouchsafed to the industrious. The cities were laid out upon a liberal scale from the centers of population, production, and trade radiating out into the suburbs, all owners having gardens and orchards, and thence into the farming districts compactly built without intervening plats with "For Sale" signs thereon. Each lived "under his own vine and fig tree and none to molest him." Love took on a new aurora. It became more spiritual, families were moderate size, devoted to home and residence. Their religion was predicated upon the Golden Rule and consisted of proper relations between man and his fellows. Their faith was insight and not superstition. Their mode of life was simple, being based upon the edenic concept, eating the fruit of the trees and those having seeds of life within them, and seed-bearing herbs. No longer did they eat animal flesh, preferring not to feed second-hand, and the breeding of animals for slaughter was abhorrent to their finer susceptibilities. It largely eradicated disease, longevity was increased and it could be truly said, "A young man will die being a hundred years old." Old age was golden.

I became acclimated, friends were numerous and initiated me in the mysteries of the new era. The people were kindly affectioned one to another and in my reconciliation of the greed, hypocrisy, heartaches and breaks of my former life, I awoke. Finding myself upon the good ship Earth resolved fervently to labor for the consummation of the vision of John of Patmos, a world wherein he saw a new heaven and a new Earth; the former things had passed away—behold all things are new!

"Righteousness shall cover the earth as the waters cover the sea."—CORNELIUS LEENHOUTS.

## What Irishmen Owe To George

**P**OLITICAL Economy is the science which treats of the nature of wealth and the laws that govern its production and distribution. The scope of this science Henry George defines as teaching how civilized man gets a living. It is, therefore, one of primary importance to us and yet it has been so obscured by others who have sought to elucidate its laws that great economists are looked upon as being impractical theorists divorced from the realities of daily life and the science they have tried to explain to men has been cynically referred to as the dismal or gloomy science.

Irishmen owe a deep debt of gratitude to Henry George. As a friend of Davitt he toured the country during the worst period of landlordism, and manfully fought our case for land emancipation in the United States of America and in England.—R. B. (Robert Barton) in *The Irish Press*.

## Does Mr. Russell Know?

**T**HE conditions of universal prosperity are quite simple and well known, but they involve changes in our habits of feeling and will, therefore, only be adopted when the lessons of the depression have sunk deep into men's minds.—BERTRAND RUSSELL in *New York American*.

## BOOK REVIEWS

### THE ELEVENTH COMMANDMENT\*

"Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it." Deuteronomy XIX, 14.

This, the author holds should follow verse 21, Chapter V. It should form the eleventh commandment.

"Cursed be he that removeth his neighbors landmark" was the third curse in Israel following only the curses for the sins of Idolatry and the dishonoring of father and mother.

"Woe unto them that join house to house, that lay field to field, till there be no place." The author cites Naboth's refusal to sell his vineyard to Ahab, King of Samaria, because "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

Scripture, and the opinions of great Biblical students and writers, are ably presented to support the great principle of the inalienability of estates in Judea. Hosea: "The princes of Judah were like them that remove the bound (landmark), therefore I will pour my wrath upon them like water." Micah: "They covet fields and take them by violence; and houses and take them away; so they oppress a man and his house, even a man and his heritage," also "We be utterly spoiled: he hath changed the portion of my people; how hath he removed it from me! Turning away he hath divided our fields."

Proverbs is quoted: "Remove not the ancient landmark which thy fathers have set." But the landmarks *were* removed, house *was* joined to house, and field laid to field; and Israel suffered. Poverty and misery were the lot of the people.

Nehemia describes the economic condition of Palestine at the time of Ezra: "Some also there were that said, we have mortgaged our lands, vineyards, and houses, that we might buy corn because of the dearth.

\*The Eleventh Commandment. By Francis Neilson, author of "How Diplomats Make War." Cloth; 283 pp. Price \$2.50. The Viking Press, New York City. See advertisement on back page of cover.

[AM a firm believer in the principles and philosophy of Henry George—SIR. WILFRED LAURIER.