

Let me now recite what contribution I deem the enclavial movement makes to the cause of Henry George.

It is splendid for advertising, for it reaches the ordinary voter. Every man going into an enclave and seeing things to praise comes out and spreads the story.

What good cheer do the enclaves give us about the great depression? They tell us in the case of 12 of the 13 enclaves (from the 13th I have not heard) that there has been no case of money going from taxes to poor relief.

The enclave in Labuan tells us that, since its foundation, although the Chinese money lenders ask 15 per cent, the limit of legal rate of interest, when security is given, there has been no case of failure to repay, although there has been a prodigious drop in the prices of copra and rubber.

The enclave of Saint Jordi tells us that there is neither depression nor unemployment there, in spite of a drought.

Then again the enclaves are valuable to our cause as laboratories where the best forms of operation are being evolved, in practice, to serve as models for legislatures.

Next, is it not an achievement of importance that the total rent of the land under enclavure is now handled in behalf of the people and that the area represented is no longer handled by private landlords, privilege or monopoly?

Finally, if the cause is not marching on as fast as most of us desire, is it not deep satisfaction to be able to prove that it is really marching—to watch the increasing areas, to mark the increasing rent, to know that justice is gaining ground?

## Taxes—and How We Hate Them!

**M**ORE than a half century has elapsed since Henry George wrote "Progress and Poverty." Therein he explained this paradoxical situation: the more progress we have the more we suffer from poverty—that is, some of us.

Great riches seem nearly always to bring extreme poverty, and Henry George pointed out a definite remedy.

Until our recent unpleasant experiences we had always been convinced that we were the greatest people in the world; that our customs and laws—everything American, in fact—were the best in the world. In comparing ourselves to the various foreign countries we always had a definite feeling of superiority.

But now we have been shaken from this satisfied complacency; we are definitely willing to admit that something is wrong. And Henry George told us more than fifty years ago that it is our taxing system.

Nicholas Murray Butler, President of Columbia University, has maintained that the remedy suggested by this outstanding economist would be dependable. Tolstoy, the great Russian author, maintained that this system would ultimately be accepted by the world because it is so logical.

The advocates of the Single Tax maintain that it will discourage and ultimately destroy speculation in land which makes its price high. It will transfer the economic rent in annual land value to the public treasury. It will displace all taxes on labor and capital, all of which are taxes that increase the cost of living.

Taxation is invested with the power of life and death; it is a two-edged sword: if it is right it will conserve prosperity and dispel depres-

sion; but if wrong, it will create unemployment and make living costs unbearable. Our present system of taxing everything, it is maintained by Single Taxers, is oppressing both capital and labor. It is one of the causes of our financial troubles.

Every constructive effort we make adds to community wealth, to its land value; and that land value is our own because it is the product of mutual efforts. It is the result of gathering into communities, and of our cultural association, and of the social services we organize and operate. This wealth is just as tangible and extensive as wealth we create and store in warehouses and bank vaults or build into great city structures.

And here is where the Single Taxers maintain we should secure our funds to support our government—from land values. Exchange several taxes for one tax. They maintain that the advantage of this form of taxation is its simplicity and efficiency. The tax on land is out in the open, easy to inspect and easy to value. Compare this method with the present system with its horde of officials employed in administering taxes such as the tariff, income, tobacco, gasoline, etc., etc.

Taxation of land values will destroy the "industry" of holding land idle for years—sometimes decades—while population grows and makes it valuable.

And it is further maintained that the farmer would not suffer from this form of taxation because improved land would be exempt under this system. The farmer would be taxed only on what he would call the "run-down" value of his land.

The Single Taxers believe that their system will break up the bread lines and frozen deposits in banks, as well as in tin boxes and socks, and put both idle capital and idle labor to work building on vacant lots and in the business enterprises to follow.

Now that we are looking for remedies, even revolutionary ideas that will bring about a more equalized distribution of wealth are worth consideration, and the enthusiastic advocates of this Single Tax system deserve attention.—Editorial in *Liberty*, Sept. 3, 1932.

**T**RUE free traders have never enthused over Great Britain's spurious free trade, and have few tears to shed over its abandonment. So long as industry must bear taxation it is better that the tax be called by its right name than be misbranded "free trade."

## BOOK NOTICE

### "THE HOLY EARTH"

Such is the title of a small book by Dr. Liberty H. Bailey of Ithaca, N. Y. A descriptive title might be: "The Right Use of the Earth." It is inspiring, prophetic, optimistic, and democratic. It is refreshing to one who, like myself, has been nauseated by reading real estate board literature and the flaming, mendacious advertisements of the large land speculators, who actually call land a "commodity," as if it is of no greater economic importance than are groceries. "The Holy Earth" treats land respectfully, even reverently.

Dr. Bailey is not a political economist, but his book will be agreeable to readers of *LAND AND FREEDOM*. The wide sweep of his short essays cannot be shown by a few paragraphs, but the following may be quoted as especially interesting:

"This will necessarily mean a better conception of property and of one's obligation in the use of it. We shall conceive of the earth, which is the common habitation, as inviolable. One does not act rightly towards one's fellows if one does not know how to act rightly toward the earth."

"We begin to foresee the vast religion of a better social order."

"More iniquity follows the improper and greedy division of the resources and privileges of the earth than any other form of sinfulness."

"The naturist knows that the time will come slowly—not yet are