

of gold by amendment to the Federal Constitution." Such a doctrine is anathema among those who propound theories of money in which no two out of a hundred are in agreement. Mr. Tucker's contention that it is the wealthy interests that profit by the devaluation of the dollar, and his accompanying demonstration will be new to the loose thinkers who argue for inflation in the interests of the poor debtor. This Mr. Tucker makes clear. Nothing can be better than the way this is done.

The chapter on "Government and Law" carries us into higher fields of thought, and in Chapter XIII, which is entitled "The Land Privilege" he approaches the problem on which all these minor problems rest. Here he says: "The outstanding instance of the perpetuation of privilege is our recognition of private property in what should be the heritage of all."

Unlike so many writers of the day who, deriving their economics from Henry George fall into the fashion of belittling him on some minor point, our author acknowledges his indebtedness to "Progress and Poverty" and lists the names of prominent Americans who are similarly indebted. This is refreshing in one who has made so important a contribution to the subject.

In Chapter XIV Mr. Tucker deals with the practical aspect of the remedy. In his definitions he treads ground familiar to most of us and no fault can be found with his treatment. It is essentially unassailable.

In his chapters on "Corporations and Utilities" he approaches more controversial grounds. To give it fair treatment would require more space than we can devote. With the degree of caution that is necessary for their consideration our author nevertheless argues for regulation that will avoid the abuses which have grown painfully familiar to us. He is not afraid of the cry of socialism that may greet his recommendations, for he reminds us that "no principle is involved." It simmers down to questions of expediency and the adequate protection of the public, and he stops far short, as we should expect, of government ownership or public operation. His arguments against the assumption of the "utilities" by the State are effectively marshalled. Our author lays down the kind and degree of regulation he would recommend, and here he has some sharp things to say of public accounting in the business operations of government.

The chapter on "Taxation" is alone worth the price of the book. No one has written more effectively on the subject. If the author cannot restrain his indignation and contempt for the wiles of the politician and the dumbness of the average citizen it is a reaction which most of us who have any knowledge at all of the subject will share. In this chapter Mr. Tucker has made what we regard as an original contribution put forth with much clarity. There is so much that is quotable that we hesitate at appropriate instances like the following which might be indefinitely extended:

"The writer will freely concede that until we have the brains to take for public use the rent that belongs to us, and as long as we support government by the confiscation of private property, the ability to pay theory of taxation is not to be entirely discredited; if we must support government by theft, let us at least steal from those who can best afford the losses."

We might, if we choose, take exceptions to some of the arguments advanced under the chapter headed "The Privilege of Inheritance." We are so convinced of the right of property as a sacred right that we would extend such right even to its disposal at time of death. But we are content to leave the problems involved to the reader of this remarkable book, for the author confesses that they must be solved by compromise and judgment, for "here things are not sharply black and white." It seems to us that fortunes left by inheritance are frequently dissipated, more frequently than not we think, and so no harm is done to society but only to the individual, and again if there is a chance, as there always is, of its being placed to profitable use, and thus benefiting society, public policy might well dictate the leaving of inheritances to find their level. But even in this chapter it

will be well for the reader to carefully consider the suggestions that are advanced as a study of the question rather than positive solutions.

The chapter on "Privilege and Labor" will be found difficult doctrine for organized labor, yet it is true in every word.

The chapter on "A Programme" is *our* programme, definitely and conservatively stated.

In Chapter XXII, "The Prospect," the author advances into the question of ethics and concludes, this being the last chapter, as follows:

"Those who seek enlightenment on some of the purely personal relations of ethics and economics may well read that unfinished and comparatively little known fragment of Robert Louis Stevenson's 'Lay Morals'—a bit upsetting but so is much worthwhile literature; and there is another book, especially valuable if one will read it without prejudice or seeking to ease his conscience by twisting its teachings and seeking there only metaphors and analogies;—it was written by a man named Luke nearly two thousand years ago."

Thus ends this very valuable contribution to our philosophy. It is written with splendid clarity. It is the book of a decade; no one can read it without profit. It supports the accepted teachings of Henry George and stands on the shelf side by side with the few which constitute permanent additions to the philosophy of freedom.

J. D. M.

LIFE OF ABRAM S. HEWITT

"Abram S. Hewitt with Some Account of Peter Cooper." By Allan Nevins. 605 pp. Price \$4.00. Harper Bros., N. Y. City.

The life of Peter Cooper is the story of a country boy who made good in the big city. True, New York was his birthplace, "but that was when it had fewer than 35,000 people." When he died in 1883, at the age of 92, he had given Cooper Union \$1,500,000, besides leaving it an additional \$150,000. Magnificent sums for those days, and for these days too.

Abram Hewitt, on the other hand, although born poor, enjoyed a more even flow of this world's goods. He managed to be graduated from Columbia College, and, for one year thereafter, to travel with Cooper's only son through England, France, Germany and Italy.

Since his sixteenth year he had been the intimate friend of the latter and had come under the eye of his future father-in-law. For over sixty years he was to be associated in business with them. In 1853, eight years after Hewitt had returned, penniless, from his European trip, he was worth \$175,000.

The interest of readers of LAND AND FREEDOM will be drawn to the chapter describing the New York City mayoralty campaign of 1886, wherein Henry George, Abram Hewitt and Theodore Roosevelt were pitted against one another. In facial outline, and testiness of manner, Hewitt reminds me of William J. Gaynor who succeeded him as Mayor.

Professor Nevins states that George had disclaimed any intention, if elected, of trying to put his economic ideas into execution. (Page 464). What is his authority for this statement? His campaign speeches, compiled by Post and Leubuscher in 1887, (which Professor Nevins fails to mention) indicate the contrary.

Referring to the public collection of rent, our author states that Hewitt would have been willing to go as far as John Stuart Mill "but, like all economists of standing, *then and since*, he was unwilling to go as far as George." (Page 564). (Italics mine). Is it not a gratuitous assumption upon the part of our author that economists, then and since, see not eye to eye with George? If Professor Nevins will make discreet inquiry among American colleges, he will find, today, many teachers who not only agree with George, but study his writings in their class and openly espouse his philosophy.

Our author states that Hewitt "protested against class war ideas drawn from Karl Marx, for between Capital and Labor there never is, and never can be, any antagonism. They are natural and inseparable allies." (Page 465). Hewitt would have us infer that George

material accession to the ranks of those who see that only by following the teachings of Henry George shall we find our way to a greater measure of justice and a better social order. Read the book, and bring it to the attention of those to whom so often much existing Single Tax literature makes but little appeal.—GILBERT M. TUCKER.

IGNORES THE REAL PROBLEM

"Divine White Right". By Trevor Bowen and Ira De A. Reid. Clo. 12 mo. 310 pp. Price \$1.75. Harper Bros., N. Y. City.

It is with a sense of futility that one reads this book. Any honest man will admit the discrimination against the negro; that he is deprived of his right to work because he is a negro; that he can get menial work, regardless of education *only because he is a negro*; that he cannot find a bed in a hotel or food in a restaurant because of his color; that he is compelled to worship separate and apart from his white brother even though he professes the same God who enjoins love.

"Love which extends to all, knows no barriers or national boundaries, excludes no race and excepts not even one's own enemies."

(See Encyclical published by Pope Pius XI, Dec. 20, 1935)

Negroes apparently are beyond the pale even of enemies. With Lindbergh, they must wing to heaven *solo*.

It is not surprising they are discriminated against in "Jim Crow" cars, hospitals, colleges, Y. M. C. A's., etc.

Only once or twice do our authors give an inkling of the reason. In the preface Mr. Bowen writes that the causes of discrimination "pointed directly to economic forces as being fundamental in any consideration of the problem."

Only the poorer jobs go to the blacks, and in bad times even these are taken from them. More than one-half domestic servants are negroes who

"are meeting increased competition from whites who cannot find other employment." (Page 79).

Had Mr. Bowen fully developed that theme, he might have written a worthwhile book. Had he perceived that in an economic system where a few can claim to own the very planet and charge rent for its use, and thus live without themselves working, we have slavery, industrial slavery, the basis for all slavery. In such a system the white man is himself a slave and the colored man is only *the slave of a slave*.

Until we abolish *the slave system*, it is futile for one group of its victims to complain of discrimination. Catholics, Jews, Indians, Women, Foreigners, Immigrants, men past 45, may, with equal propriety, complain of the discrimination practiced against their groups.

The only remedy is to abolish the slave system from which all discrimination stems.—B. W. B.

LAND AND FREEDOM

By Frederick Verinder. 12mo. Clo. 200 pp. Price 75c. Hogarth Press. Henry George Foundation, London, England.

Under this title Mr. Verinder contributes a well stored little volume to the arsenal to which resort must be had for weapons in the up-to-date warfare against privilege. Mr. Verinder is secretary of the English League for the Taxation of Land Values and is the author of the work, well known among Henry George disciples in English speaking countries, "My Neighbor's Landmark," with its thorough and judicious selections from the Bible confirming the gospel of economic emancipation.

This little volume is arranged by chapters, and the subjects treated under special headings answer practically every question that will occur to earnest inquirers. These chapters entitled "The Mother of All Things," "The Value of Land," "Monopolies," "Landlord and Capitalist," "Our Heritage of Shame—the Slums," "Some Objections Considered," etc. Arthur Madsen contributes an appendix,

"Land Value Taxation in Practice," which cannot fail to impress the reader with the wide-spread progress that has been made in the partial application of our principles.

Rich in argument and historic facts, strong in its indictment against the fundamental evil of our times, with abundant footnotes and citations from numerous authorities, the work is calculated to do a world of good. Crowded into a small compact space it is full of what the British people, as well as our own people, should know about the land in which they live, the natives of which boast that none shall be slaves, unconscious of the fact that an overwhelming proportion of the population are slave-ridden.

The work is well written, as we would expect. In it even those who are familiar with the subject will find interest and profit. We have before this taken occasion to compliment our British advocates, among whom, and one of the foremost, is Frederick Verinder, on their thoroughness.

This is said without reflection upon such writers as H. Ellenoff, Dr. Padelford, Eugene Way, Peter Witt and many others who have contributed so much that is valuable to the literature of exposition. Our English friends seem to have it a shade over our American pamphleteers. This is not at all a question of difference of ability but rather a difference of outlook, and perhaps also of a certain orderly process peculiar to the British mind and method. This quality is especially noticeable in this little book and adds enormously to its propaganda value.

The work is accompanied by a very useful and complete index and a catalogue of the many books and pamphlets published by the Henry George Foundation of Great Britain.—J. D. M.

ADDITIONAL BOOK NOTICES

We are pleased to receive from Louis Wallis a copy of his scholarly and profoundly interesting work, "God and the Social Process," from which we have made a few quotations elsewhere in this issue. The work is dedicated to the memory of Joseph Fels and is devoted to the God idea in Jewish history, "forged," as a reviewer has said, "out of the tears and sufferings of the Hebrew people."

The reviews of this work from the religious press have been intensely appreciative. Among the denominational papers which have contained fine notices of the work are the *Presbyterian Banner*, the *Protestant Episcopal* periodical and many others. The comments of Biblical scholars, such as Dr. Harry Emerson Fosdick, Rev. S. Parks Cadman, Rabbi Baruch Braunstein, and many others, voice the same enthusiastic commendation. It was the January selection of the Religious Book of the Month Club. We congratulate Mr. Wallis on its reception. It will help all those who follow the quest for social justice, and it can be had of the Chicago Press.

PAMPHLETS RECEIVED

"The Remedy," by R. B. Wilson of Emmett, Ida., is a pamphlet of 24 pages and cover, and can be procured of the author at fifteen cents a copy with reduction in quantities.

The writer reviews the field of political economy and defines some of its terms. This part of the pamphlet is well done. We wish, however, we could subscribe to all the author says about money and in advocacy of the income and inheritance tax. Candor compels us to express our rejection of much that is said as wholly unsound.

"Economic Fragments" is a pamphlet of 24 pages excellently printed and bound in stiff covers and written by James Bann of Cincinnati, O. This little work is for the most part accurate but there is an occasional looseness of expression which should be corrected. It is not correct to say that "Ground rent is one hundred per cent robbery, pure tribute and economic waste." There are similar errors