

making an attractive and easily read type-page. Some typographical errors have been corrected; otherwise the text is as revised by Mr. George shortly before his death in 1897, when the book was being reset and he made a few minor changes, as noted in this new edition.

The preface to the Fourth edition, in which Mr. George summarized his argument, has been retained, as has also the story by his son, Henry George, Jr., of the events which led to the writing of "Progress and Poverty" and the difficulties attending its publication.

A new Foreword (printed in the May-June issue of LAND AND FREEDOM) has been written for this "Fiftieth Anniversary Edition," summarizing the place attained by Henry George as a social philosopher since the first publication of his book in 1879, and emphasizing the present need for a study of his remedy for social ills.

This new edition is well bound in handsome blue cloth, and contains a halftone portrait (black and white) photographed from the oil portrait of Henry George painted in 1897 by Harry Thurston See.

We will not at this time expound upon the merits of "Progress and Poverty." The purpose of this notice is to call the attention of our readers to this re-printing, which makes Henry George's masterpiece available in attractive form for introduction to those as yet unacquainted with its gospel.

This new edition appears under the imprint of the Robert Schalkenbach Foundation as publishers. Except for "Protection or Free Trade," which the Foundation had reprinted recently, Henry George's other works are practically out of print, nor is it likely that they will be republished on a commercial basis. The Foundation therefore contemplates a gradual republication of these other books; but believes that it is more important at the moment to stimulate the circulation of "Progress and Poverty," both in this unabridged edition, and in the shorter form of the "Significant Paragraphs" as arranged by Prof. H. G. Brown.

CORRESPONDENCE

REV. A. W. LITTLEFIELD AND THE SHAKER VALLEY ASSOCIATION

EDITOR LAND AND FREEDOM:

In your issue of March-April you mention the passing of that great and good man, Rev. A. W. Littlefield. I should like to crave the indulgence of your readers for a brief word as to Mr. Littlefield's connection with the Shaker Valley Association, in which group of enthusiastic souls he served during the last summer of his life, as Chairman. The Shaker Valley Association was projected as the embodiment of a cherished hope upon the part of the writer, and likewise of Mr. Littlefield that a group of people so minded might foregather during the summer months at some spot not too remote from the walks of men and there commune with one another upon some of the fundamentals of life.

The writer's acquaintance with Mr. Littlefield was a most interesting and delightful one, dating back to what was often spoken of as "the old Greenacre days," to those memoried times when free thought and free speech were exchanged upon the universal platform founded by Miss Sarah J. Farmer at Eliot, Maine. Greenacre was the outgrowth of the World's Congress of Religions held in Chicago at the World's Fair of 1893. Immediately thereafter Miss Farmer returned to her home in Maine, and there upon the shores of the beautiful Pisquataqua river, founded what was one of the most unique communities in the history of American religious and philosophic life. Two years ago, with the ideal in mind mentioned above, upon meeting Mr. Littlefield, we together resolved that we would unite in some active plan for a continuance of some of these ideals. It was just at this time that a small group of like-minded souls were beginning the rehabilitation of the old Shaker Village in Harvard, which is now being incorporated into the Enclave of Tahanto, where through the kindness of Mr. Fiske Warren, we were able to conduct a series of conferences and lectures on Philosophy, Ethics and Applied Economics

the latter subject being taken to interpret freely the Land Emancipation movement as epitomized in the principles of Single Tax. Mr. Littlefield had felt for some time that he should like to dedicate the remaining years of his life to the ideals of what he called the religion of Henry George, that is, the principles enunciated by the great American revelator in terms of Everyman's religion. Accordingly, he presented his ideas in the form of *A Liturgy for the Henry George Foundation of America*, which was read at the Single Tax Congress held in Chicago in 1928. This liturgy made a great impression, and it was the privilege of the members of the Shaker Valley Association to have it presented to them by Mr. Littlefield at a memorable Sunday evening gathering in August, 1928. Here, in the historic old church where the devout Shakers had worshipped so many years ago, with the soft light of candles and the golden afterglow lighting up the fading twilight, this liturgic interpretation of the principles of the great Land Emancipator, in terms of the religion of the Carpenter, made an ineffaceable impression upon all who were privileged to hear it. In this Liturgy Mr. Littlefield was at his best.

Briefly, The Shaker Valley Association is an independent organization devoted to the exemplification of life so far as the inner ideals of truth express themselves in the outer reality of beauty. Thus realized, "truth becomes beauty, beauty truth." It was toward the exemplification of some of these ideals that this company was gathered together in this first annual session.

The death of Mr. Littlefield has made it impossible to continue for the present these conferences so well begun and so well attended. It is hoped that some other Prophet may arise out of Israel who will as wholeheartedly devote himself to these ideals as did Mr. Littlefield. The work of rehabilitation of the old Shaker Village is going on, but Mr. Littlefield's place will be hard to fill. Among his last contributions to the programme of these conferences was to offer as a quotation for the final week's announcement, those exquisite lines of Shelley:

Like a poet hidden in the light of thought,
Singing hymns unbidden, till the world is wrought
To sympathy with hopes and fears it heeded not.

Mr. Littlefield was himself a poet; and when the poetic feeling mingled with the religious message is breathed into the movement toward Land Emancipation, then will we have a Commonwealth of free souls living upon a land of Free Soil. Mr. Littlefield's place in the community, in his religious denomination, in the Single Tax movement and in the great world will not soon be filled.

BOSTON, MASSACHUSETTS. BENJAMIN C. WOODBURY.

FOR A NEW PROPAGANDA

EDITOR LAND AND FREEDOM:

While the propaganda of our cause may be pursued by many methods and diverse paths, it is certain that it can be obtained finally, only by legislative enactment. The inception of the Commonwealth Land Party organization was due to the appreciation that the State appropriation of economic rent is an issue pertaining to the political field.

We dropped all the vagaries, theretofore adopted and spliced onto our principle; such as 16 to 1, Initiative and Referendum, and What Not, and simplified our platform to one plank calling for the State appropriation of economic rent and the abolition of taxation.

As a preliminary step this was fine and logical, and should have led to the coherent activity of all the followers of Henry George; but experience shows that this happy condition did not materialize. Further, it is found that our party organization is steadily deteriorating; that our adherents are inert and indifferent; and, what is still more unfortunate, we are not making converts. As our platform is crystal clear; as no real Georgist would add to or subtract from it; it follows that our want of success is due to our method of advancing it. Our platform does indeed do away with incoherent and antagonistic slogans and should encourage all intelligent citizens to examine its truth