

- (a) An unprecedented tax burden.
- (b) The heaviest national debt in our history.
- (c) Lack of confidence on the part of the investing public.
- (d) Continuous antagonism between government and business.

It has not dawned on our politicians, and professors of political economy, that taxation, by robbing Peter to give to Paul, never can solve the unemployment problem. If it has, they have given no indication of that fact.

Today, taxes absorb one-fifth of our entire national income! That means that every year, more than 20 per cent of the earnings of the American people are being seized by their government. A recent economic survey showed that as a result of stupid relief measures and heavy taxation, the United States lagged near the end among twenty-three nations trying to recover from the depression of the past ten years.

With so little inducement to work and produce (because the government counts itself in as your partner when you succeed, and forgets all about you when you fail) is it any wonder that business has been steadily folding up and withering away, and the very problem of unemployment relief intensified?

What does Professor Withers suggest for this terrible condition? *More taxes!* Yes, dear reader, *more taxes.* By a parity of reasoning may we not fairly assume that he would attempt to cure an opium addict by prescribing more opium?

But let us quote Professor Withers (page 97):

"Under ideal tax systems five billions more of state and of local revenue than were obtained in prosperous years might be secured. It was pointed out earlier that the Federal income-tax system might be improved by broadening the base of the income tax. One or two billion dollars of additional revenue might be secured in this way. Millions might be obtained from reductions in evasions, avoidance, exemption, and unreasonable delinquency. . . . The reasoning outlined above leads to the conclusion that Americans are not over-taxed, and that instead, they are badly in need of tax reform. . . .

"If the citizens of nations which resemble the United States in wealth and in economic development are paying higher taxes than Americans pay, it is plausible to conclude that American taxes are not too high. If the taxes in other countries are not forcing a crisis in capitalism, it may be that the American economic system could stand higher levies."

This from our colleges and universities! No wonder the man in the street has lost faith in professors of political economy. Such balderdash has compelled producers, strangled by steadily mounting taxation to look elsewhere for an understanding and solution of the problem.

We looked to our colleges for bread, and they offered us a stone.

B. W. BURGER.

A CLASSIC REMODELLED

"Progress and Poverty," by Henry George. Rearranged and abridged for modern readers by Harry Gunnison Brown. Henry George School of Social Science. New York, 1940, 232 pp. 25 cents.

Professor Brown in this edition has not so much abridged the whole book as he has deleted chapters and paragraphs which he considers unnecessary for the reader of the nineteen forties. The latter part of "Progress and Poverty" is permitted to stand, but the first part—the sections on the wages-fund theory, the Malthusian theory and the laws of distribution—is cut down quite considerably. Brown's purpose in this was to present, in George's own words, a smooth-flowing argument, suitable for the modern reader, without too much of the difficult or obsolete matter that would tend to make the reader stop and figure it out.

In his prefatory remarks Professor Brown says: "It is not unlikely that numerous intending readers have so lost their interest, before finishing these chapters, that they have thrown aside the book

and never examined at all those analyses for which it is most notable and in which, had their patience lasted only a little longer, they would have been keenly interested. For no other writer, probably, has ever written so appealingly and at the same time so forcefully, in the field of economics, as did Henry George."

It is true, as Professor Brown also says, that "the message of 'Progress and Poverty' is certainly as applicable today as when the book was first printed." For this reason, it is also true that a modernized version of George's classic may be needed. Brown has opened the field. Perhaps his work will pave the way towards other short-cut methods of stimulating reader interest.

CENTENARY SOUVENIRS

"This Struggle"—written and compiled by Dr. Edgar W. Culley for the Centenary of the Birth of Henry George—Melbourne, Australia, 1939. 92 pp.

This is one of those charming books in which gems can be found on every page. It is a collection of writings on the Georgeist philosophy which deal with the ethical and moral phase. And the book preserves this lofty tone throughout. It brings into interesting relationships such subjects as religion, politics, medical science, economics, philosophy—and shows the basic oneness of the problems underlying these fields. The author's closing words suggest what that oneness is:

"Science and achievement, with the will to live in harmony with Infinite laws, will point the way to the perfect day dawning in the distance."

Dr. Culley has also compiled a neat little work of 16 pages, under the auspices of the Henry George Leagues of Australia. It is entitled, *A Centennial Year Booklet*, and abounds in words of wisdom from important historical characters. The various excerpts lead up to and support Dr. Culley's concluding words: "Learn and Obey the Natural Law."

No price is mentioned in either of the above works. Those interested may communicate with Dr. Edgar W. Culley, 450 Collins St., Melbourne, C I, Australia.

Correspondence

THE MCGLYNN CASE

EDITORS LAND AND FREEDOM:

I want to express my appreciation of and thanks for P. J. O'Regan's comment on my book, "Rebel, Priest and Prophet," which is most informing as well as interesting. I can find in it only one point on which he seriously dissents from my view of Father McGlynn, who, he insists, was not a "rebel." The word seems to carry in Mr. O'Regan's mind an odium it entirely lacks in mine. There are rebels and rebels, and judgment on them must hinge on one's judgment of the merits or demerits of their rebellion. That Father McGlynn was no rebel against the true Church or its doctrines I will admit at once, yet it is a historical fact that a misuse of ecclesiastical authority by his archbishop forced him into the attitude of a rebel against such misuse of authority. His subsequent complete vindication and restoration to the priesthood without being required to retract one word of the Georgian land doctrine which his archbishop had condemned so strongly, seems to me to have justified his rebellion against the "ecclesiastical machine" rather than altered the fact of his rebellion.

I want especially to thank Mr. O'Regan for his recital of former rebels against misuse of ecclesiastical authority who were later vindicated, much of which is news to me, and most informing. It would be well for the present "higher-archy" of the Church of Rome—and the authorities of other Christian churches as well—to ponder

their mistakes of the past, re-examine their present attitudes on the issues which impel men, classes and nations to conflict, and see if and how far they have departed from "the law and the prophets" which Jesus of Nazareth so strongly endorsed in His Sermon on the Mount (Matt. V, 17-18).

Especially do I regret knowing nothing of the letter of Archbishop Walsh of Dublin in which he said of Archbishop Corrigan's pastoral letter of 1886: "It is very plain, very painfully so indeed, that the Archbishop of New York whose pastoral condemns it ('Progress and Poverty') so strongly, cannot have read it at all," for I would have been pleased to quote so high an authority on that point.

In the recent Encyclical of Pope Pius XII I think I see the beginning of a fulfilment of Mr. O'Regan's confident prediction that "men will yet arise in the Church to pursue the path indicated by Bishop Nulty and Father McGlynn," for in the course of it he commented thus on St. Paul's declaration that "God hath made of one blood all mankind to dwell upon the whole face of the earth":

"A marvelous vision, which makes us see the human race in the unity of our common origin in God, one God and Father of all, who is above all, and through all, and in us all, in the unity of nature, which in every man is equally composed of material body and spiritual immortal soul; in the unity of his immediate end and mission in the world; *in the unity of the dwelling place, the earth, of whose resources all men can by natural right avail themselves to sustain and develop life.*"

Man has travelled far from the path of freedom and justice blazed by Moses and the prophets and confirmed by Jesus of Nazareth, and it will be long ere he regains that path, but that he will do so eventually there can be no doubt. He could regain it quickly if he but would.

Delawanna, N. J.

STEPHEN BELL.

EDITORS LAND AND FREEDOM:

Re Hon. P. J. O'Regan's article in your Nov-Dec. issue, we all know that Father McGlynn was never a rebel against the Catholic Church.

His boyhood ambition was to be a priest. His young manhood's desire was to be a priest. He became a priest of outstanding ability and character. He was a rebel only against the politics of the New York City officials of the church.

When he was excommunicated it hurt him physically as well as spiritually. We all rejoiced at his reinstatement. Henry George's telegram was: "We are kneeling before the altar of your old church in thankfulness for your restoration. Signed Annie and Henry George." This I got from Sylvester Malone's notes.

He was received back into the church *standing*. This he told a few of us at an intimate meeting after his return to New York.

He did not get back to St. Stephen's Church—not until he was dead. Home at last.

His address at Henry George's funeral was excelled only by that of St. Paul on Mars Hill.

I hope that when the Church gets ready to canonize him (as it will) they will give him his full name—Saint Edward McGlynn.

London, Canada.

CHRISTINE ROSS BARKER.

EDITORS LAND AND FREEDOM:

I have yet to find a Henry Georgeite who would or could write a practical plan for changing over from our present general property system to the land tax system.

I have attempted it, in a proposed tax amendment to the New Jersey State Constitution.

I hold, too, with the Editor of *The American City*, that the land value tax would not give us enough revenue.

Holmdel, N. J.

THERON McCAMPBELL.

EDITORS LAND AND FREEDOM:

Congratulations on the article "Concepts of Rent," which shows that there is no fundamental difference of reasoning between the Eastern and Western concepts. One approach is perhaps more political, the other more politico-economical. The best one will be the one that gets started, the one that will be voted for.

To me the concept of rent from the West has the advantage of being clearer concerning *ownership rights*. But fundamentally, the reasoning is the same, and based on justice.

Cashmere, Wash.

W. VAN DER MAATEN.

EDITORS LAND AND FREEDOM:

No Georgeist who has read the last number of LAND AND FREEDOM should hesitate a moment about helping to support it financially. While we all feel the loss of Joe Miller, LAND AND FREEDOM has not suffered by his death. I enclose my mite.

New York City.

FREDERIC CYRUS LEUBUSCHER.

EDITORS LAND AND FREEDOM:

We like the fair-minded way in which you report both sides of questions and give the other fellow a chance to tell his side of the case, even if you do not see things the same way. The paper is a valuable worker for the cause.

Toronto, Canada.

D. E. COATE.

EDITORS LAND AND FREEDOM:

I have circulated all the numbers of LAND AND FREEDOM after reading them and hope very much that the ideals and common sense of that wonderful man, Henry George, may thereby spread and take root. I wish you every success in your splendid endeavors in giving to the public a paper of such worth as your journal.

Montreal, Canada.

(Mrs.) L. V. COWLES.

EDITORS LAND AND FREEDOM:

I congratulate the Editors of LAND AND FREEDOM upon the high quality of the magazine maintained since the death of Mr. Miller; and hope to see its circulation and influence constantly increased.

If I should offer any suggestion it is that the working Single Taxer, in explaining it to the man on the street, does not, and need not, know accurately all of the finer distinctions in economics. For instance: Does society create ground-rent? or only the value of ground-rent? If the man on the street can see that ground-rent is an unearned income to the land owner, he has gone a long way in the right direction. The experts need not waste too much time or printed space on the finer technical distinctions.

Oshkosh, Wisc.

JOHN HARRINGTON.

EDITORS LAND AND FREEDOM:

About a year and a half ago I was introduced to the Georgian philosophy. After completing six or seven classes of "Progress and Poverty" my interest in these sessions began to lag, because of the feeling that these studies were a bit too deep for me.

But I was fortunate in that I had a most ardent follower of Henry George, John Radcliffe, our Secretary of the Cleveland extension of the School, take time outside the class hours to help me understand the concept of justice, the importance of which I had failed to realize before.

It is with this realization and appreciation that I enclose my contribution at this time to keep LAND AND FREEDOM going—and may it never stop.

Cleveland, Ohio.

STANLEY BANASIK.