

product, but the difficulty is to obtain combined labor at any price."

"The starting point of the development that gave rise to the wage-laborer as well as to the capitalist, was the servitude of the laborer. . . . The expropriation of the agricultural producer of the peasant, from the soil, is the basis of the whole process." (Page 739.)

"In England . . . the great feudal lords created an incomparably larger proletariat by the forcible driving of the peasantry from the land, to which the latter had the same feudal right as the lord himself, and by the usurpation of the common lands." (Page 741.)

"The proletariat created by the breaking up of the bands of feudal retainers and by the forcible expropriation of the people from the soil; this 'free' proletariat could not possibly be absorbed by the nascent manufacturers as fast as it was thrown upon the world. On the other hand, these men suddenly adapt themselves to the discipline of their new condition. They turn en masse into beggars, robbers, vagabonds, partly from inclination, in most cases from stress of circumstances." (Page 758.)

In the Communist Manifesto of 1847, issued in London following a ten days' discussion by a Committee of which Marx and Engels were both members, the very first operative clause of that document called for "Abolition of property in land and confiscation of ground rents to the State."

In the International Socialist Review (Vol. VIII, pp. 643-646), Marx wrote: "In the society of today the means of labor are monopolized by the landed proprietors; monopoly of landed property is ever the basis of monopoly of capital by capitalism."

On Taxation and Protection, Marx says: ". . . Modern fiscal policy whose pivot is formed by taxes on the most necessary means of subsistence, thereby increasing their price. . . . Its expropriating efficacy is still further heightened by the system of Protection. . . . Protection was an artificial means of manufacturing manufacturers, of expropriating independent laborers, of capitalising the natural means of production and subsistence." He clearly distinguishes between landlord and capitalist. "Private land has nothing to do with the actual process of production. Its role is confined to carrying a portion of the produced surplus value from the pockets of the capitalist to its own." "Rent, instead of falling into the hands of the capitalists who extract it from their laborers, is captured by the landlords, who extract it from the capitalists." But while Marx aimed at abolishing "Capitalism," George attacked the evils attached to "Capitalism" through our land laws and other monopolistic laws.

"The landlord does not only receive interest on the capital of other people that costs him nothing, but also pockets the capital of others without any compensating return."—Capital, Vol. III, chap. xxxvii, paragraph 12.

"They (capitalist tenants) shouted for a reduction in

their rents. They succeeded in individual cases. But on the whole they failed to get what they wanted. They sought refuge in a reduction of the cost of production, among other things, by the introduction of the steam engine and new machinery. . . . Here high ground rent is directly identified with a depreciation of labor, a high price of land with a low price of labor."—Vol. III, part VI, chap. xxxvii, paragraph 24. (See also paragraph 20.)

"It (landed property) represents merely a certain tribute of money which he (the land owner) collects by the force of his monopoly from the industrial capitalist (and) the capitalist farmer."—Same work and chapter, paragraph 5.

Concerning the effect of Socialist regulation of industry, the futility of which the Georgeist is constantly emphasizing, Marx says: "The compulsory regulation of the working day in respect to its length, its pauses, the hour at which work shall begin and end, the system of relays for children, the prohibition of the employment of children below a certain age, and so on—necessitate an increased use of machinery,—a greater outlay of capital. As far as concerns the intermediate forms between manufacturer and domestic industry, and domestic industry itself,—they can no longer compete."—Vol. I, part IV, chap. xiii, sec. 8E, paragraph 18.

"The capitalist performs at least an active function himself in the development of surplus value and surplus products. But the land owner has but to capture his growing share in the surplus product and the surplus value created without his assistance."—Vol. III, part VI, chap. xxxvii, paragraph 45.

Showmanship in Education

BY WILLIAM W. NEWCOMB

WITH mankind searching as never before for its Shangri-la, with this new awareness of the people in the social ills of our times, with the Press still "free" in the democratic countries, it behooves us to leave no stone unturned in preparing leaders to promulgate the Science of Economics. Now, that the other sciences are pretty generally accepted by the masses, the problem of leading these same people into the knowledge of this science becomes simplified. We have reached that time, I believe, when we should make our reply to those who have studied our text (and countless other books on "economics") who are always saying to us Georgeists: "Now, what are you going to do about it?"

Is it not our moral obligation to enlighten the newspaper and magazine reader, the movie, play-going and forum audience, the radio and television public? Enlighten them on what? The School! The Henry George School of Social Science should become as well known to the man in the street as any of our great universities.

Endowments for its perpetuation and expansion can come speedily through two major means:

1. Improving its physical equipment. All of us want to see the day when the School is housed in a properly located building that speaks for its dignity, its strength, and its utility; when its faculty are full-time salaried workers.

2. The School's utilization of all resources that the various fields of information and entertainment offer for promotion to attain the ends of point one, above.

It is because this second point practically becomes the foci upon which the School's progress rests, that I intend to devote this article to such a programme. Space limitations necessitate my merely mentioning the means of attracting the thinking public; not the methods.

From the smallest pants presser shop employing the walking sandwich man, to the mighty utility buying the services of the oak-panelled publicity office, there is only one thought: Make the public conscious of our service to mankind.

Thuswise, should we make the public conscious of the service of the School.

First. The newspaper. There is hardly a story appearing in the daily press that does not revolve around an economic matter. Have we got writers who are taking these points up, as they appear in the papers, and writing letters to the editor? People want to know what makes the wheels go 'round. Surely, it is our job to show what wheels have the wrong spokes—or badly worn tires. Letters to the editors are read—and are printed.

There is not a play on Broadway that would last three nights if a publicist were not supplying the papers with salient points about the inner involvements behind that piece—despite the tremendous influence of crochety drama critics. Thus, with our School; keep it in the minds of the people. Every item that lends controversy to the theorem gives us a wedge on which to put our story on the editor's desk.

The magazines. Is there a single teacher writing on Fundamental Economics, in terms of reader acceptance. By that I mean, is this man sending in articles to *Scribners*, in *Scribner's* style, and that man to *Liberty*, in *Liberty's* style. There is a lot of "tripe" in magazines, economic and otherwise. A magazine depends more on presentation and subject matter, than it does on truth of contents. We have the truth. If we use the right style, presenting our subject entertainingly (I hate to use that word, too) more students will enroll for the course in a year than \$5,000 worth of magazine advertising.

If our field men could get to the editors of the village and rural weeklies, where land is more a drain than an income to its people, our programme touches that element that otherwise hardly scans our ads. in the *Nation* or *The New York Times*. Let the editors of these weeklies start the classes!

I can't begin to guess how many little magazinelettes are published in the country, but their circulation must total many hundred thousand people. These magazines go the cream of the rebels, the minority that reads, then takes pen in hand, or mounts a soap-box. The readers of these little four-and-six sheet monthlies are the teachers of tomorrow. But it is patient contacting by the field men that will bring these media into our fold.

The stage. Almost fifty years ago a play called "Shore Acres" made a fortune for its author, James A. Herne. It was an attempt to discuss the land problem in the days when propaganda could be used only as a distillant in the main creative product. It is history to repeat that the play, despite its subtle evasion of the fundamental problem, did arouse people to that same problem, and interested them in Georgeism. Is there a modern play on the problem? Yes, at the Adelphi, called "One Third of the Nation," which treats of slum clearance in terms of land.

We are not interested in the platform and programmes of the Left-Wing parties, but we can certainly take a leaf from their book of experiences: We can form dramatic guilds among our graduates, and thereby acquaint a new audience with the School—at the same time that we are keeping our graduates close to us. Like the Federal Theatre play, indicated above, our writers should be creating other dramatic pieces on war, vice, political corruption—to bring to the attention of an ever-expanding prospective body of students the necessity of our government collecting economic rent.

Maybe you are one of those who look down on the movies as being fit entertainment only for 12-year olds. Go and see The March of Time's "Inside Nazi Germany." Look up "Zola," "Louis Pasteur," "Mr. Deeds Goes to Town," "Lost Horizon" at your neighborhood theatre. No propaganda in these pictures? The finest kind, and with no curtailment of entertainment value. Read what Frances Marion, highest paid scenario writer in the world, has to say about the presentation of social factors being gently woven into the fabric of a film story. It's all the rage now. Haven't we fiction writers in our movement?

Are we overlooking the 16mm. film? Most assuredly. More goods are being sold, more education being driven home, by 16mm. films than ever in history. There is a technique to this. This is the *one* medium wherein the largest total can catch the true essence of Georgeism without the editorial repressions inflicted by an outside medium of expression. The 16mm. film is produced exactly as we want to explain our work. With the recognition that the eye is the most potent factor in getting attention, and maintaining retention, this is the one medium that should be pursued immediately. It is inexpensive, it is entertaining; it provides an illustration for both lecturers and teachers.

Every social problem can be attacked, with the film, to show the solution as propounded by Henry George. Or, any author of a fictionized account of natural economics practice, conversant with our School's programme, I am sure, would make his story available. I can think of Ralston's "Shovelcrats" or Berens and Singer's "Story of My Dictatorship" as two good stories.

These pictures need not be in sound; they need not require expensive projection equipment. In almost every Georgeist class there is likely to be a member who owns a projector. A print of the film can be shipped from the School, so that cost of projection amounts to what transportation charges come to. A picture running a half hour, 800 feet in length, will do more to start a class off successfully with all large attendance of high calibre zealots, than any other promotion programme—providing the film is well publicized before the showing.

Radio. While I am not one of those persons especially influenced by radio promotion, this media must be tremendously powerful, else government, industry and commerce would not utilize it on so mammoth a scale. A series of broadcasts emanating from an original programme prepared by the School, in dramatic depiction, debate or simply well-prepared announcements, will further enhance the value of each class to its community.

Forums. We have never seen so many before. Why should the organizations which are contributing to fallacious economic thought have a monopoly on this media? When Town Talk of the Air is given each Thursday night, are there Georgeists in the audience who show that our economic ills must be approached from the natural economic point of view? Should the communists do all the boring within . . . ?

And local forums. Are the graduates from our various classes offering their services as speakers in the Sunday Evening Clubs in the churches. There is a high strata of intelligence in these clubs; the members are in the 20-30 age brackets.

Downtown window displays are a happy medium for making people acquainted with classes. Lacking dignity? Windows are used by the Boy Scouts, the Community Chest, the Chamber, and countless other civic associations. Every city has its share of empty stores. Every city has a Georgeist with a downtown shop. Twenty-five copies of Henry George's books, some bright placards, the *Freeman* and other publications spread about make your window. And, if you will do the job right, a lad or a girl to pass out the yellow pamphlet, and to make people acquainted with the locations and dates of classes.

I could go on with ten thousand words more, but better a little at a time. In Rochester we are endeavoring to see what sort of a laboratory we can establish for classes elsewhere. Our first class graduates the ninth of February. We meet in a court room in City Hall Annex. Point One for Publicity: Quality location. The Mayor is

giving the diplomas. Point Two: Justifies the attendance of the Press.

Our new term opens the following week: One class at the JYMA, and two more classes at City Hall Annex. Two of our teachers are old-time Georgeists, the third teacher, a graduate student (and instructor) at the University—and a graduate of our class.

As before, we are sending out 500 triple post cards supplied by the School. In each of the dailies will appear a "Letter the Editor" by myself, as Executive Secretary, and other letters over the signatures of various graduating students. In most cases I either supervise or write these letters to avoid duplication and provide correlation. Simultaneously with the letters appears a news story of the class opening. For the next two Sundays, five co-workers, secretaries and students, will distribute the pamphlet, "The School and the Course," with the local classes indicated by rubber stamp on the pamphlet's cover. These seven hundred pamphlets will be distributed to at least twelve young people's groups, meeting about 6:30 each Sunday evening; to the university library, to the economics department at the Public Library, and to the "Y's."

The Federation of Churches already has our announcement for their bulletin, with a request that pastors make announcements in the churches. Another announcement goes to the Chamber of Commerce bulletin. Of course, the weekly sectional newspapers will each receive a story; they are greedy for fillers, and their readers scan their papers from cover to cover. We also expect that Congressman Eckert will send us his address, "Land, Labor and the Wagner Act," in time for several thousand of those to go out.

We are hoping the day will come when a national service, originating from Headquarters, will supply us with movies, radio scripts, plays, carefully written feature articles for the newspapers, etc. For the time being we are utilizing our local resources. In our registration of 63 students for our first class, we checked back on each student and learned that:

Thirty came from daily newspaper announcements and Letters to the Editors; 6 from sectional weekly papers; 2 from Young People's Forum Announcement (made by an unknown friend); 7 through friends of Georgeists; 4 were Georgeists originally; 14 from 500 triple-cards.

If much of the travail that the average secretary goes through in writing a story acceptable to the newspaper (in order to get a decent amount of space) could be eliminated—if supplies other than the window posters could be sent the secretary, created, organized, and correlated by a New York publicity service or a full-time promotion man working for the School and all its extensions, the percentage of enquiry and registration could be materially raised. I believe in the advertising programme the School has undertaken in the *New York Times* and the weekly journals, but under the School's present re-

stricted budget, I believe it worthwhile to divide that appropriation between advertising and the buying of either promotion service, or the outright hiring of a publicity man who devotes all his time to selling the work of the Henry George School to the nation.

In other words, showmanship in education.

Causerie

BY THOMAS N. ASHTON

WOMAN'S WORK

MAN works from sun to sun," says the old adage, "but woman's work is never done."

Immediately there arises the vision of a toiling housewife or, in the scientific terminology of the United States Census, that of a "home-maker." The home-maker is defined as "that woman member of the family who was responsible for the care of the home and family," and we are further informed that this nation has (at the latest accounting) exactly 28,405,294 cases of this feminine fortitude.

It appears that there are nearly one and a half million families without a "mother" in this land of opportunity and triple taxes. Hired housekeepers are not rated as home-makers in this world of beano games, cross-word puzzles and multiple taxation—the sacrifice must be supreme, as to wages, before a home-maker's blue ribbon can be awarded for rearing a family. The more tragic part of the picture, as played up by the old adage, lies in the unsung, prosaic fact that nearly four millions of these home-makers are obliged to work at "gainful employment" in addition to—and in furtherance of—their unending tasks in keeping the wolf from the paint-peeled door as they keep the home fires burning in nondescript stoves. To these mothers of monotonous labor belong the distinguished service medals.

"That woman of the family" includes, of course, such girls of youthful years who have undertaken to carry the household burdens laid down by departed mothers, thus the ages of these womanly warriors might be anything from ten to three-score years and ten. Oratorical emotionalists have at times dwelt upon the female labor question at great length. Senators and Representatives have struggled with "humanitarian legislation" seeking to prohibit the hiring of females at ages below a minimum which varies with the politics of the States. Laws on female labor, for hire, have taken the time and attention of our numerous Supreme Courts, wherefrom judicial decisions have emanated without any reference to the fundamental cause of child and woman labor.

In 1922 Justice Holmes was nonplussed by the reasoning of the majority members of the United States Supreme Court in the Adkins case which involved women, work, wages and morals. In a dissenting opinion Holmes said,

"I confess that I do not understand the principle on which the power to fix a minimum for the wages of women can be denied by those who admit the power to fix a maximum for their hours of work. . . . The bargain is equally affected whichever half you regulate."

In 1917 he dissented from the majority opinion in the *Hamer vs. Dagenhort* case involving child labor—girl-child home-makers included.—"But if there is any matter upon which civilized countries have agreed. . . . it is the evil of premature and excessive child labor."

In both cases, as well as in a multitude of others passed upon to a legal finality by the wisdom of "the law," the economic duress which forces women and girls into labor competition with husbands, fathers, sons and brothers, is given no weight in seeking a final, lawful and binding conclusion upon the status of female toilers. In both cases, the majority and minority opinions of the Supreme Judges were exactly contrary to each other over an issue which never can settle such contentions—the final, legal indexing of women's wage-rights and child-labor rights now being settled by a fortuitous combination of men over a lesser combination of fellowmen—a mere matter of numbers, which at once disproves that we have "a government of laws and not of men." Thus the "rights" of women and children are settled (?) until the passage of time brings the natural Law of Consequences into revolt against uneconomic adjudications rendered by uninformed judiciaries.

What are the conditions today in respect to women and girls employed at "gainful" work? What can be done to remedy these conditions? If our civic leaders and tri-part governments, both State and national, simply ignore or wilfully refuse to learn and to apply the positive principles enunciated by Henry George, can we make better progress by challenging these negative conditions which now evoke naught but nonchalant acceptance as natural and inescapable results?

In the nation's roster of State home-makers we find Mississippi—the Magnolia State—leading the parade of States in the display of the greatest percentage of women and girls obliged to labor by day whilst keeping house by night. South Carolina—the Jasmine State—runs a close second. Louisiana—another Magnolia State—hits the low mark, with North Dakota—the Wild Prairie-Rose State—running next to low in the number of economic female slaves.

To gain a more comprehensive picture of the existing conditions relating to female enslavement under judicially-determined "freedom to contract," we find that Rhode Island—the shrinking Violet State—has more of the weaker sex, aged ten years and upwards, engaged as laborers for hire, than any other State in the Union. Massachusetts—the Mayflower State—sometimes known as the State of Mind—the home of culture and the birthplace of erudition—ruts only a nose behind Little Rhody.