

LAND, LABOR, AND WEALTH

By Ellen Winsor and
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In the preface to "Land, Labor, and Wealth," Ellen Winsor and Rebecca Winsor Evans, the authors, draw on Albert Jay Nock's "Journal of These Days" for the following:

"Some day, if we can only keep on going to pot, we may find it worth while to learn what rent is, and interest, and wages, and why; what capital is and what monopoly; what the three factors in production are; and what laws govern the distribution of wealth among monopoly, capital and labor. I would bet my head that you could take this list of questions from one end of Wall Street to the other, and into every college and university in the country, and not find ten persons in the whole lay-out who could answer them properly to save their souls from Tophet."

Thus for the lead-off, and an excellent beginning it is, too, of this slender handbook of economic terms, crammed with excerpts from here, there and everywhere. The old Freeman contributes this as the first definition in the opening chapter: "Land means all natural resources; air, sunshine, water-power, timber, minerals—whatever, in short, comes to the human race as a free gift," which, for clarity and conciseness, would be hard to beat.

In the chapter on Labor, we find the following from that brilliant old-timer, William Marion Reedy, as quoted in the old Freeman:

"The remedy of the future is a universal, not a class, remedy. It is the change in fundamental economics that will keep up wages by pulling down the bars to opportunity. This will provide more jobs than there are men. There will be no need of unionism as we now know it. This can only be done by the unlocking of the earth's resources to free utilization by all who are willing to work. Untax everything but the land values created by everybody and held by a few. Let the only title to land be that of use. There will be no land then held out of use for speculation on other men's

need of it. Rent will not eat up wages. An economic equilibrium will be established. There will be no strikes nor threats of strikes; and there will be no plutocracy owning men's jobs and charging for access to them. There will be no labor question because there will be no land question."

On Free Trade, we find this by Louis F. Post in *The Public*: "The unhampered exchange of products drawn by the labor of free men from unmonopolized natural resources—this is Free Trade."

A neat definition of economic rent is attributed to "Authority unknown," and reads as follows, "The sum paid for the use of the inherent capabilities of the soil."

"The Single Tax," according to the old Freeman, "is a tax upon the site-value of land; not upon its use-value or its superficial content. All other forms of taxation, direct or indirect, are abolished. There is no tax upon industry or the products of in-

dustry, i.e., upon wealth, or, specifically, upon that portion of wealth which is used to facilitate the production of more wealth, i.e., capital; or, again specifically, upon labor. There is no tax of any kind upon enterprise."

The authors have borrowed copiously from "Progress and Poverty" and "Protection or Free Trade?" Those quotations, of course, will ring with greater familiarity to the students of Henry George, while the veterans in the movement, who make it a practice to read practically everything written on the subject, will find little in "Land, Labor, and Wealth" that they have not seen before. The fact remains, however, that the authors have done a commendable job. A vast amount of work must have gone in to winnowing the wheat from the chaff, and from all the millions of words written on the philosophy of Henry George, much of it by unformed and uninformed amateurs, notable mainly for their zeal, there was plenty

of chaff, you may be sure.

The blurb on the jacket of "Land, Labor and Wealth" informs us that the authors "were spirited workers for woman's suffrage and served terms in the District Jail in Washington, D. C., during the dramatic days of the suffrage campaign. They have been prominently identified with civic-betterment work. In the early days of birth-control movement they were active in Pennsylvania. As members of the Amnesty Committee for Political Prisoners they helped to secure the release of such prisoners in 1923. Today they believe that peace and freedom can be obtained only through economic justice."

Well, these women are on the right track at last. As has already been intimated, they have done a bang-up job with "Land, Labor, and Wealth"; it is a work that ought to be in the hands of every student, teacher, lecturer and writer in Georgism.

C. O. S.