

Henry George School of Social Science

THE mail should bring to every reader of LAND AND FREEDOM a facsimile copy of the Charter issued to the Henry George School of Social Science by the Board of Regents of the University of the State of New York, Education Department.

The facsimile is beautifully done, gold seal and all, and is suitable for framing. If your copy of this historic document has not yet reached you, write to the School or to LAND AND FREEDOM and a copy will be mailed to you at once.

Along with the facsimile has been mailed Oscar Geiger's address written for the Seventh Henry George Congress, held at Memphis last October and read at the Congress by Joseph Dana Miller, editor of LAND AND FREEDOM. A short prospectus of the work of the School is also enclosed with the facsimile, which gives in brief an outline of its work during its 1932-33 Fall and Winter sessions.

Perhaps a mention of its Class and Forum Topics may prove interesting to those who have not yet received the announcements.

FORUM TOPICS (partial list)

Ethics of Democracy.
Human Rights and Governmental Duties.
Natural Law in the Economic World.
The Biologist and the Land Question.
Fundamental vs. Superficial Economics.
Industrial Depressions and How to Prevent Them.
The Future—What Can We Do About It?
A Pragmatic Experiment with Taxation.
Trade Barriers—Their Evil Effects.
The New Morality.
The Money Complex.

Unemployment—Its Cause and Cure.
Population and Land Value.
Hard Times in the Face of Abundance.
The Birthright of Mankind.
The Cardinal Sin of Government.
Can This Civilization Be Saved?
Taxation—What It Is and How It Should Be Applied.
The Single Tax—What It Is and What It Will Do.
Governmental Self Destruction.

TOPICAL CLASS OUTLINE

Origin and Genesis of Civilization. The Elements of Political Economy. The Fundamental Laws of Political Economy. The Physiocrats and L'Impot Unique. Adam Smith and "The Wealth of Nations." The Classical Economists. Herbert Spencer's "Social Statics." The Functions of Government. The Malthusian Theory Analyzed. Population and Subsistence. Canons of Taxation. Incidence of Taxation. The Nature of Wealth. The Production of Wealth. The Law of Supply and Demand. The Laws of Distribution. The Law of Rent and Wages. The Law of Interest. Machinery—Its Purposes and Effects. Technology and Over-production. Trade and Tariffs. Money and Its Functions. Ethical Considerations in Economics. The Law of Human Progress.

The prospectus also contains excerpts from the address of Dr. Nicholas Murray Butler, President of Columbia University at the 177th Commencement of Columbia University, and from the foreword to Prof. Harry Gunnison Brown's "Significant Paragraphs from Progress and Poverty" by Dr. John Dewey.

You surely will want these three documents if you have not already received them, and a word from you will bring them to you as fast as the United States mail can carry them.

Three Men in a Boat A Fable and a Moral

THREE men went out in a boat. They were men of high spirit and of devil-may-care dispositions, whose names were Tom, Wilfred and Earl.

They had not been long in the boat when something happened to cause a great hilarity among them. This hilarity caused Tom to become somewhat obstreperous, and his antics made the boat rock so violently that the oars—which had laid idle because they were allowing the boat to float with the tide—were lost in the waters.

Thus they were left to the mercy of the tides which carried them out into the open sea. After some two or three days, during which they suffered heavily and prayed mightily, they found themselves drifting towards the shores of a small island, which again caused them to pray with much fervor.

Finally they lighted, and of course their first search

was for food. This they found in great abundance, for the island was rich in nuts and fruits of various kinds.

When they had refreshed themselves they "prospected" the island. It was a land flowing with milk and honey, and there were no others to share the good things with themselves.

So Tom said to the other two, "Well, here we are on an island which we may call our very own. We will therefore divide it into three equal parts and thus each will have no better rights than his neighbor."

The other two agreed, and it was so, for there was none to say otherwise.

So Tom took the tract of land which included the coastline and harbor, Earl took the midlands, and Wilfred took the interior, which culminated in high hills, the outside face of which constituted the opposite coast and which were so jagged with rock as to make impossible any attempt to get in or out of the island on that side.

Thus the three were well satisfied with the arrangements

they had made for themselves, and all went as merrily as marriage bells, for the climate was genial and sunny, food was so plentiful that they had little need of exertion, and for shelter they had each several dry caves and abundance of dry grass for bedding.

Weeks passed by and month was added to month and never a ship hove in sight. Yet they lacked not of all the good things which were necessary to healthy and complete happiness—save the fact that they had not their wives, families and friends with them to share in their good fortune.

One day a ship hove in sight, and mightily they strove to make their presence known to its crew. They succeeded, and the ship drew nigh unto the island and a boat was put down and sent into the harbor.

The ship proved to be an English Trading Ship out on a trip from port to port in various foreign lands, and would therefore not return home for some two or three years.

So Tom, Wilfred and Earl decided they would stay on at the island if the Ship's captain would cable the news of their safety to their people, furnish particulars of the glorious country they had found, and extend a warm invitation to all their friends to come out to them with any other who might wish to join them.

Thus the news in due course reached Kirkburton and great was the excitement caused.

Now trade was bad and conditions of life unsettled, and many there were who were far from being averse to a change of home and country. Thus did many decide to accompany the wives and families of the three men when they should sail for the new home land. Indeed, so many did so decide that a full ship's load was recorded as ready for the venture. Some of the more far-seeing of these called a meeting of the intending emigrants, and proposed, in view of the fact that they were going out to a new country, that, inasmuch as money would be of no use, they should convert all their savings into goods and tools of the kinds which would be most needed in a new land.

Thus the cargo of the vessel was composed for the most part of blacksmiths', joiners', carpenters', and plumbers' tools, etc., along with household linens, tea, sugar, coffee, wines, medicines, etc., etc., and the ship set out on its journey.

The pilgrims disembarked and made their way to a crude poster which had been set up on the fore-shore, and great was their astonishment to read the words on the poster—written in crude lettering with some horrible pigment—"The Fallas Estate, all Harbor Rights Reserved. For permission to use, apply to Tom Fallas, Transport Mansions." On the other side of the poster they read, "Plots to suit Settlers on easy terms; apply at the same address."

Bursting with indignation two of the emigrants, by name of Petts and Hobson, went forward inland and walked on and on until they reached a primitive sort of fence, on the other side of which was another notice board which read: "The Matthews Estate—Plots to Suit Settlers on easy terms

but all Mineral Rights reserved. For particulars apply to Earl Matthews, Blackrock House."

On reading this notice Petts was nigh unto having a fit of apoplexy, and Hobson gnashed his teeth most wolfishly, but each not daring to speak to the other. Once more they resumed their walk further inland, and eventually they reached a second fence, on the other side of which was another poster—"The Sykes Estate, Plots to suit Settlers on favorable terms up to within a mile of the Mountain, which is absolutely reserved, and trespassers will be prosecuted. For terms apply to Wilfred Sykes, Co'op Palace."

Petts was the first to speak. "Well," said he, "this licks all. I've left a land of lunatics (he had been a steward at Storths Hall Asylum) to come to a land of thieves an' I thowt we were all pals."

"Pals"—snorted Hobson—"they're economic cannibals, and we're helpless, 'cos they've put themselves under t' protection av t' British Government, who will enforce the so-called rights of private property."

So they wended their way back to the other emigrants and called a meeting whereat they explained how every inch of the country's soil had been claimed and portioned out among the first finders.

Then up spake Tom Fallas. "What crime have we committed? We sent you word we had discovered an island and that we had claimed it for ourselves. We invited you to come but we did not promise to give you any portion of our discovery. We are willing to bargain with you, and since there are three of us all anxious to have you settle on our respective estates, the competition between us to secure you will ensure very easy terms for all of you"—and Matthews and Sykes said "Amen."

So forthwith they began to bargain and barter for plots on which they might settle. Thus did Messrs. Fallas, Matthews and Sykes levy tribute in the shape of ground rent upon the lives and labors of the settlers and upon the household linens, tools, foodstuffs and medicines they had brought with them. And to pay such annual ground rents some of the settlers built houses for the landlords, and furnished and replenished the same. Yet withal, their lines were cast in pleasant places, and they wrote home glowing letters of their new homeland with its perpetual sunshine, its equable climate, its wonderful wealth of flowers, fruits and meats, so that many others did say, "Yea, and to this land of promise we also will come."

Thus the population grew by leaps and bounds and Tom Fallas waxed mightily rich. For the coast-line was of exceeding beauty and fish abounded in the waters of the lovely bay. The harbor rights and the coast-line tribute reaped handsome income to the house of Fallas, whose head now assumed an almost hereditary claim to Kingship of the Island. He was now no longer proud of having once been Station-Master at Kirkburton, and the new home which had come to him via the tribute he had levied upon the labors of the people and upon the goods they

had brought with them, he called not "Transport Mansions" but "Buckingham Palace."

Matthews also had prospered beyond the dreams of avarice. As a miner his instinct for Black Diamonds had revealed itself when he named his cave-home Blackrock House. With the incoming of labor and tools he had been enabled to bargain with the emigrants for the use of same as payment for ground rents by those settling on his estate. So he prospected for coal and success had attended his efforts. Thus in addition to ground rents he was reaping lavishly from coal royalties and way-leaves. He too, therefore, had built a palatial residence, and not to be outdone by Fallas he had named his new home "Windsor Castle."

Sykes had not kept pace with the other two. He was certainly very "comfortably off," for not a few of the emigrants had come to terms with him for the use of his land. He went his way and said "nowt" as was his wont, for he was ever a man of few words, and when people asked him why he was building a huge wall at the inland end of a mighty ravine in his mountain he just replied that he was "making a bed for his marrows," and resumed his overseeing of his laborers.

Then a day came when the wall was completed and all the inhabitants suddenly found that all the sources of fresh water supplies had dried up. From the shore lands right through the Fallas and Matthews Estates they traced the watercourses to the mountain to find that the wee-little Wilfred had cunningly diverted the running waters from their original courses into the glen, which, by the aid of the wall he had built, was now filling up into a mighty reservoir.

My Lord Fallas looked at the Earl Matthews and the Earl looked at my Lord and both exclaimed, "Here, Wilf, what art ta trying on?" and Wilf replied, "Just bottling up mi watters, lads, that's all."

"But hang it," said Lord Fallas, "and dash it," said Earl Matthews, in unison—"that watter belongs as much ta us as it does ta thee."

"Does thy fishing rights belong as much ta me as they do ta thee, Tom? Does thy mining royalties belong ta me as much as they do ta thee, Matthews?" asked Wilfred of each, and they both replied, "Do they heck as like, they're on our land, not on thine."

"Aye, and t' watter's on my land and not on yours," retorted Wilfred, "and it's stopping there till yoh pay me for it, just t' same as I pay yoh for coile an' fish befoor they leave yore lands for mine."

"Good lad, Wilf, thar't a match for boarh on 'em," exclaimed Petts who stood close by.

"Howd on a bit, lad," exclaimed Fallas, "if we have ta pay him yoh will have ta pay us—ay, and pay us for t' trouble he's putting us to." "They will that," exclaimed the Prince of Black Diamonds.

"My God," exclaimed Petts, who was a Theosophist. "All the evil spirits of rapacious English Landlordism

have taken possession of the three of you. You are indeed evidence of the truth of the reincarnation of souls, and pretty rotten evidence it is."

Wilfred smiled and said, "Sexpence per one thousand gallons at the reservoir, and one penny per foot per annum for piping through my land—take it or leave it."

"But watter is the gift of God to all," said Matthews. "Well, collect as much as tha needs when he sends it," replied Wilf.

"But God created the mountain to store it for the free use of all," retorted Fallas.

"Doesn't that apply to coile an' fish?" asked Wilfred of the twain.

"Aye, an' doesn't that apply ta land and all that land implies?" asked Petts.

"Look here, we're giving us-sens away fratching like this in t' front of all these folks," said Matthews. "Let's goa inside an' talk things over quietly."

Now Matthews had two daughters whilst Fallas and Sykes had each a son. So Matthews said, "Look here, we're all in the same boat." ("We wor at t' beginning," interrupted Fallas.) "Aye, an' we are yet; if one falls we shall all fall. Now listen—let our children inter-marry, and we shall thereby create a Trades-Union to conserve our mutual interests. I will marry one of my daughters to your son, my Lord Fallas, and I will marry my other daughter to your son, my honorable. Wilfred," said Matthews—and it was so.

Thus did the waters of the sea, and the air and the sunshine of the heavens with the moisture thereof converge with the minerals of the earth into one interest with the face of all the land for the exploitation of the people, who, up to this time, had enjoyed great happiness and prosperity, for the toil upon them had been light and their earning power great.

Now about this time the community had developed so rapidly that suggestions had been made for erecting a small factory for the making of cloth, which was most difficult to procure from the homeland. Many also pleaded for a Church, but so many were the different faiths that it was decided such Church should be free from sectarian creeds and dogmas.

On the advice of old Burtonians the community sent a warm invitation to Percy Douglas and Abe Crabtree to come out and start the woollen factory, and bidding them to buy such machinery as would be needed and to engage such workpeople to come out with them as would be wanted for the making and finishing of stout wool fabrics. And at the same time an invitation was sent to Mitchell Kilner to become the unordained Pastor of the Undenomination Church. These three men, finding so much of their interests in life now located in the land overseas, decided to accept the invitations given them, and, after making the necessary preparations, set out with the textile workers who had consented to join them.

A warm welcome was accorded them on their arrival.

No Church had as yet been built for Kilner's ministry, and no site decided upon for the factory, these matters having been left in abeyance until the arrival of the men who were to manage and minister respectively these new enterprises.

So after a short period for rest and reunions, Messrs. Crabtree, Douglas & Kilner prospected the land for suitable sites for Church and factory.

Crabtree & Douglas, as joint managers of the proposed factory, chose a site near the coal mines, and Kilner selected a Church-site on the Harbor-front.

But all three were paralyzed with astonishment when they came to bargain with the ground-holders.

My Lord Fallas claimed that the site for the Church was the most valuable on the whole island and must be paid for accordingly, and Messrs. Crabtree & Douglas were informed that the price for the factory-site would be ten shillings per square foot inclusive of way-leaves for coal and water.

Crabtree fumed and swore, and Douglas protested that such charges would make the price of cloth prohibitive—whilst Kilner, like his Lord and Master, went up into the mountain to pray.

He came down with a light upon his face and called the people together for a religious service in the open air. And all the people responded willingly save Hobson, and he had opposed the call to Kilner with all the stubbornness which characterizes a mule.

The service went with a swinging heartiness, for the people evidently revelled in once again gathering together for worship of the Giver of all Good.

The sermon was reached and Kilner gave out his text—"The Earth is the Lord's, and the fruits thereof hath he given to *all* the children of men."

My Lord Fallas opened his wide eyes still wider, my noble Earl Matthews puckered his heavy black eyebrows until he looked quite ferocious, and the silent little Wilfred crossed his legs and threw out his chest with great defiance as Kilner paused after giving out his text.

Then Kilner opened his mouth to denounce the Land-lords' Trades Union as the greatest offense to God and the most cruel weapon of oppression against the people.

Religion, he declared, should furnish men with a right mental attitude not merely to life but also to all the relationships of life. If God was the Creator of all life and the Author of all law, then it was futile to pray "Thy will be done on Earth as it is done in Heaven" unless we were prepared to accept His Sovereignty and obey His decrees.

And God decreed that all His children were all equally the Co-heirs of His Providence, and God's Providence was wholly embraced in Land. It ought to be obvious to any sane and honest thinker, therefore, that to lift land out of its natural setting of the equal Co-heirship of all was to deny God's Sovereignty, and there could be no basis for deciding any principles of justice and honesty between

man and man when a Lie was controlling the physical foundations of life instead of the Truth of God.

And as the Preacher with fiery passion laid bare the Divine Plan for controlling God's Providence to His Children—Fallas fumed, Matthews fretted, and Sykes snorted angry anathemas.

As soon as the service was ended they went up to him. "Call this religion?" they cried in unison. "It is revolution. This is not Christianity, it is confiscation and anarchy."

"Not a foot of my land either for a Church or a house," cried Fallas, shaking his fist in Kilner's face.

"Never an ounce of coal or a foot of land from me either," cried Matthews.

"I'll see religion where it never snows and Kilner dying of thirst rather than supply him either with water or land," hissed Sykes.

Then up jumps Abe Crabtree yelling, "Methodists, Trades Unionists and Co-operators, listen to me. These men at home were your Leaders and Standard-Bearers—what are they now?"

"Fallas has swopped his Methodism, Matthew has swopped his Trades Unionism, and Sykes has swopped his Co-operationism—for what? For power to compel you to buy the right to obey the decrees of God from them. For Shakespeare spoke a great truth when he said, 'You take my life when you take the means whereby I live,' and these men, by possessing God's earth as their private property, have secured such power over you.

"Rip up their fences and pull down their notice-boards, but not until you have invested yourselves with legal as well as moral power.

"Elect yourselves into a proper constitution by a referendum. Then establish your Parliament, and authorize your representatives to enact a measure for the taxation and rating of Land Values.

"By so doing you will establish a moral economic basis of life which will ensure to the community and to individuals alike that which sacredly belongs to each. Then shall ye be free and your children shall be free to secure each his and her own highest self-expression. For justice shall then operate, and the license of legal privilege shall be unknown and none shall be able to exploit another."

And Kilner, aided by Crabtree, taught the people how to save themselves by making their statutes the agencies of the laws of the living God—and Fallas, Matthews and Sykes saw that the tide was against them, and their better natures asserting themselves they yielded up the lands they had fenced in.

Thus they shared in the joys of a people who, rid of the license of parasitism, made the whole world ring with that joy and music of life which ever outflows from divinely ordained conditions when such are allowed to operate.

Thus endeth another epistle of John to the Burtonians

J. ARCHER.