

mental springs of domination. Again we must repeat that the power of wealth is a borrowed power. Why will not Mr. Lundberg see this? Why will he say: "More and more it is becoming plain that the major political and social problem of today centers about the taxation of great wealth."

Some day a book will be written subjecting to a real analysis the great fortunes that have grown up in America, separating their parts as a chemist might. The writer will take some great fortune and dissect it into its various parts, placing on one side what is derived from natural resources, tariffs, patents, etc., direct and indirect control of natural monopolies, and the remainder due to superintendence or managing ability. His readers will be surprised at what little remains of these great fortunes. It will be clear that what remains is an earned fortune and belongs to the individual or individuals who made it. *It will be all wages.* A parade of great fortunes such as Mr. Lundberg has given us, while ignoring everything that is fundamental, will not help us any.

The writing of such a book will not be easy. It will demand the possession of special faculties and above all an understanding of the laws of political economy which determine the rise of great fortunes.

At present there is no one we can think of able to write such a book. As long as we are obsessed by phantoms of the real, our reasoning, ignoring as we do the fundamental relations of man to the land, we shall be the prey of shallow sensation-mongers who now have the field all to themselves.

This work of Mr. Lundberg is well written. It will be read with interest by young lady typewriters and stenographers and by Mr. Ickes and Walter Winchell. But it doesn't contribute one iota to the knowledge of how these fortunes were amassed, what they consist of, or what shall be done about it, if anything.

We have said that Mr. Lundberg's remedy is to tax them. But they are already heavily taxed. And the question arises if their power is an evil one why are not these evils pointed out? We should know how they got it and just how the getting of it hurts others. If you should confiscate everything that is possessed by them, will not other families take as much more as these sixty families take, institutions remaining as they are and the distribution of wealth being unchanged?

It is an amazing factual history, frankly an attack on the rich, whom the author calls a "psychopathic" class.

These great fortunes and their vulgar display are interesting but as we have said not important. They flow to the recipients and are accepted as a matter of course. But anyway, it is doubtful if any appreciable number understand it. That they fight for the retention of their privilege is natural enough, but they do so with the convictions that these privileges are *rights*. They are as ignorant of the principles of political economy as the men who write text-books about it, or as Mr. Ickes himself is.

It is for the reasons set forth that books like "America's Sixty Families" are not particularly useful in the economic scene however well written, and that it is well written we concede. The evil of books of this character is that they add fuel to the class struggle without the slightest reference to a reasoned solution, or to the fundamental principles that underlie the problem. Gustavus Myers' "History of Great American Fortunes," in the first hundred pages of which he traces the real genesis of great accumulations, has done a much better job, in a more dignified way, and with a somewhat firmer grasp upon economic principles.

Our quarrel is not with the facts as set forth by Mr. Lundberg. These we accept as substantially correct, though terribly colored with indefensible implications. It is a picture of American plutocracy that is impelling. The parade of the names of those possessed of great wealth, a sort of

"Moses and Aaron,

Paul Jones, and old Charon,"

is not especially illuminating. But it will just carry Mr. Ickes away with it. It has.—J. D. M.

FROM A NEW ANGLE

"Taxation Turmoil." By W. R. B. Willcox. Small 12mo. 99 pages. Price fifty cents. Eugene, Oregon.

The reader can the more readily get the drift of Mr. Willcox's argument by the following quotation from page 60:

"The constant reiteration of rent as payment for the use of land and the evils which result from the failure of government to collect the rent, has led many people to regard the correction of social and economic ills, fundamentally, as a land question. Much has been written in support of this view. It lies at the root of the social and communist insistence upon the governmental ownership of land. Even when socialists do not go so far as that, it convinces many of them of the necessity for governmental *control* of land. All of these ideas lead to the theory of a planned economy as essential to the establishment of a classless social order and presupposes some form of collectivism."

This is deplorable if true. But there *is* a Land Question, a Rent Question, and a Tax Question, and the solution is all contained in the remedy Mr. George proposes. We do not believe that those who advocate the taking of economic rent for public purposes as a solution of the land question are in the least danger of being led into any form of collectivism.

Of course the public collection of the economic rent can be defended with little reference to land, and if Mr. Willcox, or any one else, wishes to do that we say, "God speed him." This question is so large and that it can be approached from many angles, and if one is not enamored of his own subtleties, as we fear is often the case, there is no objection to a different approach to the goal which Mr. George frankly admits was his destination.

We are even willing to believe that a presentation of the remedy from the angle taken by Mr. Willcox will appeal perhaps more readily to a certain order of minds. But it is only a partial statement and leaves something further to be said—much more indeed.

Of course Mr. Willcox has made out a good case. We agree with most of it, save for the part we have just quoted. That we can make it a more convincing argument as a rent question than as a land question may well be doubted. But a number of doors swing open, it is indicative of the universality of the problem that there is room for several kinds of orthodoxy, perhaps several kinds of heresy, as well. A great truth has many doors. When Mr. Willcox says, "It is not the private possession of land that is wrong but the private possession of rent," he is both orthodox and correct.

We cannot better conclude this inadequate review of an able work than by giving the following from page 135:

"If faced with evidence of popular knowledge of the actuality, beneficence of the natural function of rent, and of the insidious malignancy of all taxation—what counsel of individual justice, of social efficiency, or legal efficacy, or of morals, ethics or religion, could be brought to oppose the recovery of all of the rent for all of the people and the abolishment of all taxation?"—J. D. M.

LACKS A GUIDING PRINCIPLE

"The Folklore of Capitalism" by Therman W. Arnold. Yale University Press.

If one takes up this book, as the writer of this review did, with the idea that he is to be treated to a sort of Machavellian exposure of how the modern world is run, he will not be disappointed. As the author says, the book is an application to a broader field, the field of business and of economics, of the same point of view represented in an earlier book, "The Symbols of Government." The book may be called a treatise on the text. "The children of darkness are visible in their generation than the children of light," but is it too entering, too fascinating, to be called a treatise. A sample of his writing is useful in making up one's mind whether to buy the book or not.

"We have seen that the growth of great organizations in America occurred in the face of a religion which officially was dedicated to the preservation of the economic independence of individuals. In such a situation it was inevitable that a ceremony should be evolved which

conciled current mental pictures of what men thought society ought to be with reality. . . . Granted an insistent social demand which opposes a deeply felt ideal, and a conflict of this kind between two institutions—one respectable and moral, exemplifying the ideal, and the other *sub rosa* and now respectable, filling the practical need,—as inevitable as the reaction of a man sitting on a hot stove. Without a grasp of this principle it is impossible to understand the anti-trust laws *should* or *should not* have been passed. People sit up all night writing books to contradict each other on whether the anti-trust laws have done any 'good.' They become blind to the fact that they were part of the total cultural situation which tolerated great organizations in the face of a deeply felt ideal that there was a rise to 'bigness.' Corporations (before the era of public relations unself) were pictured as fat, greedy men preying upon the poor. Therefore there had to be a crusade against them. That crusade resulted in the anti-trust laws."

Vast knowledge of the subject of modern business, "big business," displayed by Mr. Arnold. There are many indications that his knowledge of the subject exceeds his understanding of it, and that he finds his way about in its mazes much as the ancient mariners and their way about the sea—by guess and by gods, without the compass of a guiding principle.

He quotes Edward Bellamy, the Brookings Institute, Stuart Chase, Justice Cardozo, John L. Lewis, Karl Marx, *The New Republic*, Henry Ford, Felix Frankfurter, Chief Justice Hughes, Theodore and Franklin Roosevelt, the Book of Mormon, William Randolph Hearst and other authorities, but of Henry George he seems not to have heard, for he does not even mention him. Perhaps he realized that the writings of Henry George belong not in the realm of "Folklore."

Yet he finds his way about in the labyrinth with rare skill and has produced a most interesting as well as useful book. Also, he has been appointed as Assistant Attorney General of the United States in enforcing these anti-trust laws.—STEPHEN BELL.

PAMPHLETS RECEIVED

We are pleased to note a pamphlet of 12 pages and cover containing an address delivered before the City Club of Cleveland, Ohio, by Peter Witt, on Lincoln, the Man of Sorrow, and broadcast over a nationwide hook-up.

It is published by the William Feather Company and is an excellent account of the life of the great emancipator. It is characterized by the sequence which for years has been made familiar to us by this orator of our movement. In a short address Mr. Witt summarizes the life of Lincoln and conveys to the reader an indelible impression of a great man.

A friendly letter to Peter Witt from President Roosevelt is printed on the first page of the pamphlet.

"Canada's Economic Maladies, Their Cause and Cure," is a large booklet of 36 pages and cover in impressive form, submitted to the Royal Commission on Dominion Provincial Relations by the Single Tax Association of Canada.

It is not only in outward form that this imposing document is arresting. The argument for the taxation of economic rent is reinforced by examples of the bad effects of the present tax system which interferes with production, and holds back the development of communities. It is supported by statements of authorities and accounts of partial successes in land value taxation in the Western Provinces of Canada and in other parts of the world.

It is brightened by epigrammatic statements such as appears on page 15 as follows:

"It is possible by unjust and foolish taxation to destroy all industry and it is also possible by just and sane taxation to destroy monopoly, reduce the cost of living, and at the same time to create such a demand for labor as to make unemployment a matter for myth and legend."

The main credit for the writing of this remarkable Brief goes to E. J. Farmer, but collaborating with him were Alan C. Thompson, Robert T. Owens, J. H. L. Paterson, President of the Single Tax

Association of Canada, C. R. Bagwell, council for the Association, and Dorothy E. Coate.

Copies of this perhaps history-making document may be had for twenty-five cents each by application to Alan C. Thompson, 71 Bloor Street, East, Toronto, Ontario.

"How to Balance Budgets," by George Dana Linn, a pamphlet of 16 pages, not priced, is one of the most interesting and timely documents to come to our desk. Not only is the Georgeist method clearly outlined but the historical perspective is emphasized.

We give a few of the titles of subjects treated as follows: The Land Problem; the Dole; The Dawn of Nuisance Taxes; No More West; Origin of Title Deeds. Added to these are a number of paragraphs giving present conditions in various countries, also brief treatment of such present day problems as Sit Down Strikes; the Pittsburgh Plan; Panics, and necessary state constitutional amendments. In advocating the Georgeist solution our author warns against the cry of "confiscation" by opponents, and from the historical viewpoint briefly reviewed, he says, "It is restoration we are demanding, not confiscation."

"The New Earth" is a pamphlet of 16 pages written by Robert C. Bryant. It is a convincing explanation of the Georgeist viewpoint, one of an increasing number that aim to give the Single Tax philosophy concisely and clearly. We consider this pamphlet well worth while despite one or two inaccuracies, such as the use of the words "land nationalism," which the Georgeist philosophy does not contemplate. Copies of this pamphlet may be had of LAND AND FREEDOM or from Robert C. Bryant, 6200 Franklin Avenue, Hollywood, California. Write for terms.

An interesting pamphlet that has come to our desk is "Toward a Saner America," comprising 99 pages and cover, and published by Philip Rubin, Welsh Road, Willow Grove, Pa.

Mr. Rubin finds the solution of present-day problems in governmental agencies and activities. In the field of adult education he seems to think it the duty of government to establish a higher cultural standard through the agency of the radio.

Mr. Rubin, without being an advocate of socialism, is socialistic in trend, though he says very frankly that Russia, Italy and Germany have failed to improve the lot of the worker through governmental agency and control.

He looks for the slow process of education to eradicate what he calls "the competitive and acquisitive from the human heart"—surely an end to be averted rather than sought for.

There is high praise for Henry George whose teachings Mr. Rubin does not seem wholly to understand. There are wise reflections on protective tariffs and protection in general. We would remind him that "transportation and electric power" connote a land problem, a fact which Mr. Rubin does not seem entirely to comprehend.

Our author has written a thoughtful work in these 100 pages, and it would be an ungracious task to indicate much that seems to us unsound. We may at least be thankful to know that he has come much nearer to the truth than those who clothed in professorial pretence shut their minds wholly to the philosophy of freedom. There are serious flaws in Mr. Rubin's economic philosophy, but the defenses with which he has surrounded them are not impregnable to reasoned assault.—J. D. M.

TO love one's neighbour as one's self is not a mere pious sentiment. It is every whit as much a law of life as fresh air is to the body.—SIR WILFRED GRENFELL.

ENSLAVE the liberty of but one human being and the liberties of the world are put in peril.

WILLIAM LLOYD GARRISON.