

gratitude. There is a nobility in freedom, when understood, which frowns upon any attempt to engraft upon it the convention of "thank you." Nor have we overlooked that liberty is primarily an abstract ideal, and that it permeates a man's soul only as he is able to perceive its genius. If his conception is inadequate, he shall never fully enjoy it. Take, for example, the "freedom" which our southern slaves obtained when the shackles of their bondage had been broken. A much greater degree of slavery inhered in the political liberty they received in exchange for their relatively secure economic status under the old system. As Henry George said, they became free only to compete against themselves and others for employment at starvation wages. This of course had to follow, where the soil of their "adopted" country was fenced off by institutions which disinherited them from freedom more effectively than the slave traders who had snatched them from their native Africa.

PERHAPS it will be thought that we might at least be thankful that we in America do not now live in Europe. This is just another way of saying we are grateful not to be our unborn children. If what is inwardly felt is "after us the deluge," then it is indeed a false security we live under. Already we have confessed that in a few more years the few thousand miles of water between Europe and ourselves will not make much difference. Of course, we must be careful not to limit our concern to freedom from only military wars. War is but a generic term for crime, disease, misery, and unnatural death. And we know that the greatest toll of human life and happiness results not from military combat but from the worry and suffering that are associated with poverty.

HENRY GEORGE has supplied the world with a true definition of freedom as well as a formula for its attainment. When humanity comprehends the full meaning of freedom, they will make short work of all war. Until that time we honor liberty in but name and form. Its realization will depend on ourselves. When we are no longer "thankful" for "liberty," by that sign shall we know we have it.

• • • •

WHERE Liberty rises, there virtue grows, wealth increases, knowledge expands, invention multiplies human powers, and in strength and spirit the freer nation rises among her neighbors as Saul amid his brethren—taller and fairer. Where Liberty sinks, there virtue fades, wealth diminishes, knowledge is forgotten, invention ceases, and empires once mighty in arms and arts become a helpless prey to freer barbarians!

Only in broken gleams and partial light has the sun of Liberty yet beamed among men, but all progress hath she called forth.—HENRY GEORGE

The Three I's

By JOHN HANNA

IGNORANCE, Indifference and Inertia impede progress in the twentieth century as they have delayed progress in all the centuries. Ignorance is not simply an attribute of the unlearned, the people who have not had the advantage of the thing we call education. It is found very frequently among the highly educated. *Ignorance* consists in the disposition to ignore the ideas advanced in disagreement with prevailing belief or custom. This has been true in all times. When Roger Bacon tried to establish or obtain recognition of the value of experimental science as opposed to the old system of authoritarian scholasticism he met the antagonism of the so-called educated; some actively interfered with his work, many more simply ignored his teachings.—The scene has changed.—Experimental science has become the order of the day; colleges and industrial plants have their research laboratories in a quest for new knowledge or for a better application of the old.

The Roger Bacons of the twentieth century are stirring the world with proposals for social and economic betterment.—History repeats itself.—These efforts are being ignored. This *Ignorance* is very prevalent among the people who dislike any disturbance of the established order. Such is the attitude of Ignorance.

Indifference is the natural child of ignorance and bears a strong resemblance to its parent. Indifference is negative in all respects except in that of standing in the light of others. Indifference to art never painted a picture, carved a statue or wrote a poem. Indifference to mechanical achievement never invented a machine. Indifference to sanitation or therapeutics never isolated a microbe or founded a hospital. Indifference to economic principles never solved a social problem, never even understood one. Men who are so indifferent to social and economic problems that they never read a serious book or listen to a serious discussion of them still feel competent to express an opinion on any proposal for social betterment or economic change. This feeling of competence is usually the product of political or business affiliations and is governed by them; allaying any desire for a deeper knowledge of the subject. Such is the attitude of Indifference!

Inertia in the sphere of human conduct bears the character it has in the physical realm, a tendency when at rest to remain at rest and when in motion to continue in motion in a straight line unless acted upon by an outside force. Human inertia is a compound of ignorance and indifference. How often one hears "There has always been greed in the world and there always will be." "We have always had wars and we always will." Some take refuge in a quotation from Scripture, "The poor ye have always with you." Such inertia is sloth; had it prevailed

at all times we would still have the ox-cart and the sail as our only means of transportation, millions would still be dying in epidemics of cholera and yellow fever. Inertia in human affairs results in the retention of a bad system for no better reason than that of precedent. Such is the attitude of Inertia!

There is available a body of fact, in support of the principle of land-value taxation, which is as definite and as valid as any upon which the laws of physics and chemistry are founded. Someone has said, "Find the facts, face the facts, follow the facts." A good rule! But Ignorance never yet found a fact, Indifference faces fact and fallacy with equal unconcern and Inertia follows only precedent until acted upon by some outside force—Roger Bacon or a Henry George.

Impressions of a Georgeist in Switzerland

By PAVLOS GIANNELIA

[N the Swiss National Exhibition of Zurich, the section "Home and People" had an inscription, which looked inspired by Free-Trade:

"No fuel, no coal, no iron, no gold,

"If we were to depend upon our own raw material only,

"Our life would be similar to that of our lacustral ancestors."

A few numbers will illustrate this truism: The average value of a ton of imported goods is 175 francs (= \$44) and that of the exported ton 1,675, i.e., nearly ten-fold.

Without owning iron ore and without owning gold fields, Switzerland, notwithstanding, produces 70 per cent of all the watches produced in the wide world! The watch export of Switzerland represents a global value of 250 millions of francs a year, i.e., a quarter of all the Swiss export value, amounting to 800 millions in 1936 and 1,300 millions in 1937.

The import excess of 600 millions on the average is covered by touring and banking. Georgeians know very well that an import excess over export isn't a loss, but a gain. Who would suppose that under such conditions the Federal Government, instead of saving import from every hindrance by custom-duties, makes the tariff its largest source of revenue? Sixty-two per cent of a total federal revenue of 525 millions are custom duties, not only on luxuries as tobacco, wine and beer malt, but also on commodities like fuel, automobiles and metals, on necessities like sugar, textiles and food.

Henry George insisted in his "Protection or Free Trade" that tariffs are not the best means to raise revenue for the treasury. It has been proved also by Swiss economists that the burden that a tariff causes to the whole of the

economy is about thrice the amount of the custom-duty return. For Switzerland it is about a billion of francs in the year, or in the average 250 for every citizen, more than the average tax—and rate burden!

It seems to me that it would be a really patriotic act to open the frontiers for every sort of goods, so as to free the citizens from this terrible burden, but enabling also the treasury to dispose of a larger land value to levy a land-value tax. Being given that every tax suppression provokes a corresponding rising of land value, free trade would certainly be more patriotic than the "Buy Swiss products!" propaganda which incites to buying dearer, on the pretext that "money remains in the country."

In the federal budget you will vainly search for any land tax. Only in the cantonal budgets you see landed property and agricultural income taxed, but taxed at the same rate as every other property, consisting of houses and cattle, and like every other, industrial or professional, income. Nowhere is there a special land tax according to size, fertility, value or rent of land.

To contend with work-stoppage, Switzerland (communities, cantons, federal government, corporations and individuals) spent in the last six years nearly a billion (= \$250,000,000) for getting employment. The best means to get employment would be a sane land-value taxation in substitution of federal custom duties (325 millions) and cantonal rates on property and income (200 millions). But unfortunately neither the agricultural nor the professional or industrial population have up to today been prepared for Georgian ideas and the advantages of our reform. Not even the first step for such a fiscal reform is in evidence. There are no statistical data distinguishing between the land value and the value of improvements.

The fact that the Swiss cantons—like the single states of the U. S. A.—have fiscal autonomy and the right of referendum, would enable one of the 25 cantonal governments to make the beginning, by the replacement of its cantonal rates by a land-value tax. It must be emphasized that such a reform would prove all its efficacy only when followed by the suppression of the custom duties.

What Henry George Thought of Brickbats

HERE is an interesting item by Charles B. Rogers of Fort Atkinson, Wisc., which speaks for itself:

In 1893 I sat next to Henry George at the Single Tax Conference at the World's Fair at Chicago. He came in late and took a back seat. Mary Ellen Lease was the speaker. She began her speech by saying that she came from Kansas "where they raise enough hemp to hang all the landlords in Christendom." Henry George turned to me and said: "That is no way to make converts."