

January—February, 1927

Land and Freedom

FORMERLY THE SINGLE TAX REVIEW

An International Record of Single Tax Progress Founded in 1901

Purchase of Henry George's Birthplace

Population and Malthus

By Joseph Dana Miller

The Farmer and the Single Tax

By Whidden Graham

Campaign Activities in Australia

By Percy R. Meggy

News Items: Spain, Denmark, New Zealand,
South Africa, China.

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LAND AND FREEDOM

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JOSEPH DANA MILLER, Editor

WILLIAM J. WALLACE, Pres., 491 Mt. Prospect Ave., Newark, N. J.

OSCAR H. GEIGER, Treas., 150 Nassau St., N. Y. City

GEORGE R. MACEY, Sec., 165 Broadway, N. Y. City

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SPECIAL CORRESPONDENTS

ENGLAND: J. W. Graham Peace.

GERMANY: Adolph Damaschke, Lessingstrasse II, Berlin.

AUSTRALIA: Percy R. Meggy, Sydney, New South Wales.

NEW ZEALAND: Hon. P. J. O'Regan, Wellington.

ARGENTINE: Dr. Maspero Castro, Buenos Aires.

URUGUAY: Dr. Felix Vitale, Montevideo.

SPAIN: Antonio Albendin, Cadiz.

DENMARK: Abel Brink, Copenhagen.

BULGARIA: Lasar Karaivanove, Plovdiv.

HUNGARY: Prof. Robt. Braun, Budapest.

PORTUGAL: Dr. Herrera y Reissig, Uruguayan Legation, Lisbon.

MEXICO: Prof. R. B. Brinsmade, Calle del Apartado 27, Mexico City.

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WHAT LAND AND FREEDOM STANDS FOR

Taking the full rent of land for public purposes insures the fullest and best use of all land. In cities this would mean more homes and more places to do business and therefore lower rents. In rural communities it would mean the freedom of the farmer from land mortgages and would guarantee him full possession of his entire product at a small land rental to the government without the payment of any taxes. It would prevent the holding of mines idle for the purpose of monopoly and would immensely increase the production and therefore greatly lower the price of mine products.

Land can be used only by the employment of labor. Putting land to its fullest and best use would create an unlimited demand for labor. With an unlimited demand for labor, the job would seek the man, not the man seek the job, and labor would receive its full share of the product.

The freeing from taxation of all buildings, machinery, implements and improvements on land, all industry, thrift and enterprise, all wages, salaries, incomes and every product of labor and intellect, will encourage men to build and to produce, will reward them for their efforts to improve the land, to produce wealth and to render the services that the people need, instead of penalizing them for these efforts as taxation does now.

It will put an end to legalized robbery by the government which now pries into men's private affairs and exacts fines and penalties in the shape of tolls and taxes on every evidence of man's industry and thrift.

All labor and industry depend basically on land, and only in the measure that land is attainable can labor and industry be prosperous. The taking of the full Rent of Land for public purposes would put and keep all land forever in use to the fullest extent of the people's needs, and so would insure real and permanent prosperity for all.

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Comment and Reflection

IN a recent address in Brooklyn, William Allen White said:

"To President Coolidge, the business of the United States government is business. To Lincoln it was political unity and freedom; to Roosevelt, justice, and to Wilson, peace on earth.

"President Coolidge is the typical political leader of the new era in which prosperity is the chief end of mankind."

WHAT is the business of government? Preferably, what is the *purpose* of government, for the less business government has to do the better for both government and business. Thomas Jefferson has said, "That government is best which governs least." But this leaves something to be said for governmental ideals. Constitutions and statutes are valuable only as they recognize human rights, and seek to conserve them. Although some persons affect to see a distinction between human rights and property rights there is no such distinction. Property rights are also something to be conserved and safeguarded in the interests of human rights.

FOR after all the right of property is a human right in a very real sense. Henry George has spoken of the "sacred right" of property. The essential ownership of a man to himself connotes an indefeasible ownership in what he produces. It is his, as Henry George says, "against the world." There is therefore no distinction between human rights and property rights. And if government keeps one right clearly in view it cannot fail to serve the other.

HERE, we had almost said, the "business" of government ends. It has nothing to do with the morals of the people save as the act of an individual or group of individuals violates the rights of others. It has nothing to do with industry, which is a matter private to the citizen, providing again its operations do not involve the invasion of human rights by reason of some fundamental maladjustment of the laws themselves, or through act of violence or deliberate fraud. Even in the last, government should proceed with the utmost deliberation since the term "fraud" is an elastic one.

MUCH of the apparent justification for the enormous mass of government activity is the denial in our

laws of that primary right which is at once a human and a property right—the right of a man to the use of the earth. We say a property right, since the private collection of the rent of land is a denial of the true property right of others who should share in this common fund. Taxation of private property, rendered necessary by the failure to collect the rent of land, is another gross violation of human and property rights. Tariff obstacles to free interchange of products is a third violation of human and property rights.

GOVERNMENTS can do little to conserve prosperity. They can aid prosperity by keeping their hands off. But official meddling has never made a people prosperous and no government has ever yet helped in creating prosperity. Government intercession has always, and of necessity, been confined to the highly organized industries whose voices are more audible to legislative ears. Such aid as government vouchsafes is not for the weak and unorganized, and of the truth of this statement the agricultural industry of the country can bear witness. Always it is to the more sturdy beggars that the eleemosynary aids of government are extended.

IT never occurs to government functionaries that there is such a thing as a natural law of production and exchange. It never occurs to them that capital flows naturally into the most profitable channels, that the play of individual forces, of needs and desires, determines the direction of industry, and that when the field is free, and no artificial obstacles exist, prosperity is a permanent condition of industry. No government has ever understood this—for every government functionary thinks it his duty to do something rather than to *undo* something. He finds government a fearful tangle of problems, of legislation overlapping and conflicting, of interests whose calls for help and more help deafen and bewilder him. Most of these legislators go insane or talk drivel. Some become involved in schemes of legislative corruption for which the system rather than they are to blame, for conscience is blunted where reason is not dethroned.

COOLIDGE is the product of his time. No one is more perfectly in harmony with the thought of his period. He should be reelected and probably will be. In fact, he should be our perpetual president until the pendulum of the country's aspirations swings again in the opposite

direction, and the conscience of men awakes. Prosperity is his god, though what shall it profit a nation if it gain the whole world and lose its own soul? William Allen White has touched the secret of Coolidge's limitations as well as the source of his popularity, though perhaps he just misses the point. For before enduring prosperity can come, justice must come, and the Freedom he links with Lincoln's name, and the peace on earth of Wilson's ideal will follow, for these are the obedient handmaidens of Justice and harbingers of a world's prosperity.

IN a review of "The Meaning of a Liberal Education," by Everett Dean Martin in the *New York Times Book Review* of Jan. 9, the reviewer quotes Mr. Martin as saying: "We often hear Single Taxers, Socialists, patriotic societies or vegetarians, speak of their propaganda as education." Mr. Martin then goes on to say: "The propagandist is interested in what people think; the educator in how they think." "The propagandist wishes the people to close their minds and act."

WE wonder if Mr. Martin is influenced by the evil reputation which has—without justification—overtaken the word "propaganda." It is another instance of the tyranny that mere words—or rather temporary interpretations of them—exercise upon human thought. It has led Mr. Martin to a very doubtful definition of what constitutes true education in the following: "The educator strives for the open mind. He is willing to reconsider, to hold his conclusions tentatively. The result for which he strives is a type of student who will not jump at the propagandist's hasty conclusions or be taken in by his catch words."

PRESUMABLY the propagandist is one who advocates what he conceives to be the truth. If now and then his zeal overreaches his discretion, that is the fault of the individual. And we might inquire of Mr. Martin if an "open mind" is to be sought for (and inculcated) in the student, why he should close his mind by assuming that the conclusions of the propagandist are "hasty" and their argumentative weapons "catch words." Mr. Martin would have his student maintain an "open mind," but we are afraid that he is urging him to close his mind to any form of appeal to which the term "propaganda," slovenly used and indiscriminately applied, can be affixed.

WE are quite sure that neither the Single Taxers nor the Socialists, with whom Single Taxers differ diametrically, want people to close their minds and act. Mr. Martin has never heard anything that would lead him to such a conclusion. Both schools come with arguments, which are an appeal to reason, and both schools are confident that if the student keeps an open mind he will embrace the doctrine—that is the honest conviction of both.

THE fact is, Mr. Martin's plea is an appeal for a kind of education which we suspect is the reverse of the ideal he cherishes. It is a wholly unconscious appeal, this plea for an "open mind" that will deliberately close itself against the conclusions of propaganda. What Mr. Martin is contending for is not an open mind but a vacant one. This is precisely the defect of modern education. He seems to be advocating a kind of mind that will act as a sieve which, admitting all ideas, will let them out again. The distinction he makes between education and propaganda recalls the old distinction between orthodoxy and heterodoxy, orthodoxy being my doxy and heterodoxy the other fellow's doxy.

TOO many of our educated and college bred men and women have learned no principles they can apply to questions and teachings and problems as they arise. There are to them no natural laws that govern the relations of men, and no moral laws that enter into our consideration of great social problems; hence their attitude toward life; their view is cynical or amusedly tolerant. This is not the fault of the student; it is decisively and emphatically the fault of modern education.

Again, the Prohibition "Red Herring"

FOR more than twenty years the great financial interests that are united in support of an economic system which plunders the wealth producers of a large percentage of their product, backed by their contributions the agitation for national prohibition of the manufacture and sale of alcoholic beverages. In some cases the advocacy of prohibitory laws was doubtless sincere, as for instance John D. Rockefeller's, who doesn't drink intoxicants and thinks other people shouldn't. In general, however, the motive of the financial aid that carried on the dry propaganda was the making of "the liquor question" the chief issue in politics, to the end that really important social and economic problems, for which a solution was urgently desired, might be sidetracked and kept out of sight.

How well these tactics worked our readers know. Laying aside any considerations of the wisdom of prohibitory legislation, and the possibility of its enforcement, there was a question of personal liberties, and individual rights, that might have been expected to revive the sturdy American principle that citizens should not be compelled by law to refrain from doing something that, even if in many cases injurious to themselves, was purely a matter of their own private concern. The appeal on these grounds was faintly made by those opposing prohibition, and received little attention in the press; practically the only means of reaching the many millions of voters. Actuated by greed, many of the leading newspapers refused to publish anything in the nature of anti-prohibition arguments unless they were

paid full, or double advertising rates. Arthur Brisbane, in an address before a meeting of New York State editors, strongly advised his hearers to print nothing against prohibition unless they were paid, but to publish freely prohibition matter. This same Brisbane, who took money from the U. S. Brewers Association, "double-crossed" the wets, when his paper, the *Evening Journal*, favored ratification of the 18th Amendment.

No sooner had prohibition become a part of the supreme law of the nation than a lot of cheapjack politicians discovered that there was a chance to get office by denouncing the Volstead Act, and promising to get it repealed. Some of them brought forward the "light wines and beer" proposal, that had been worked to death by Brisbane in his attempts to carry water on both shoulders, although they well knew that under the decisions of the Supreme Court of the United States such alcoholic compounds are illegal. Others advocated meaningless referendums, designed to fool the people into believing that straw votes could persuade Congress to try to amend the Constitution so as to permit the sale of prohibited liquors. Still others, headed by Dr. Nicholas Murray Butler, President of Columbia University, declared themselves in favor of putting the Federal Government in the retail liquor business, in somewhat the same method as is now in force in the Province of Quebec. All these factions are united in asserting that prohibition is the foremost issue in American politics, and that it will be the paramount issue in the Presidential campaign of 1928.

Whatever opinions may be held by Single Taxers as to the merits of prohibition, they should at least agree that the thrusting forward of this issue will serve to delay discussion and action upon the great fundamental issues of land monopoly; the protective tariff; and unjust taxation. It is evident that the privileged interests are at work at the old game of getting the people excited over a minor question, so as to divert their attention from the one great problem:—the unequal distribution of wealth. So long as the great mass of ignorant voters can be deluded into believing that the right to drink beverages containing more or less alcohol is the chief issue, just so long will the powers of privilege prevail, and social injustice flourish. The pretended champions of "liberty," who are shouting for the right to drink 4 per cent. beer, and 10 per cent. "light wines," know nothing, and care nothing, for real social and economic freedom. Real libertarians, who know that freedom has a much wider scope than the question of liquor drinking, should not be deluded into giving their support to the attempts to make the right to drink intoxicants the dominating issue in politics.

A YOUNG reporter trained in this lush school was sent by Charles A. Dana of the *Sun* to interview Henry George. Dana's scrawled comment on the result was: "You sound like Wendell Phillips reporting Saint John the Baptist. I asked you to see a Mr. Henry George."

—*New York Evening Post.*

A Great Catalogue

A NOTABLE catalogue has just been issued by the New York Public Library. Its title is "Henry George and the Single Tax." It numbers 90 pages, contains references to over 2,000 separate articles, books, and pamphlets, and cites about 800 different writers. It includes a fine reproduction of the bust of Henry George now in the public library. This serves as a frontispiece. Then there is a reproduction of the first page of "Progress and Poverty" in the handwriting of the author.

The foundation for this remarkable collection was the gift to the library by Anna George de Mille of the books and manuscripts in her possession written by her father or by others, and relating to the cause to which he gave his life. Combined with the works already in possession of the library this collection of Georgian material is the most comprehensive in existence.

This catalogue, printed on fine paper, also forms the most complete bibliography we have. Previous bibliographies, such as the one prepared by Prof. Arthur N. Young for the Single Tax Five Year Book published in 1917, are entirely eclipsed.

In this collection, which is now the greatest in the world, are the original draft of "Progress and Poverty," many editions of this work in English, and translations in many languages, manuscripts, the editorial on Abraham Lincoln printed in the *Daily Alta California* in 1865, in typewritten form and therefore transcribed for some reason many years later, files of the *Daily Evening Post* edited by Henry George in 1873 and of the *Morning Ledger* edited by Mr. George in 1875.

That Henry George was not entirely unmethodical is shown by the number of his note books in this collection, and loose notes for his many lectures, scrap books and portfolios covering obituaries, reviews of his books, newspaper clippings, contributions to the *Irish World*, notes of his visit to Great Britain in 1881 and 1882, and much other memoranda. He had preserved letters from Richard LeGallienne, Ernest Seton Thompson, William Lloyd Garrison and others.

In this catalogue is a complete list of the George manuscripts which enrich the collection, a complete list of bibliographies, and a chronological list of the principal works of the great economist.

We are indebted to Rollin Alger Sawyer, Chief of the Economics Division of the library, for the compilation of this splendid catalogue, and to Miss Mabel C. Weaks, of the Manuscript Division, for her own careful work in the listing of the many manuscripts.

Readers of LAND AND FREEDOM may obtain copies of this catalogue from the New York Public Library, 42nd Street, N. Y. City. They will be supplied as long as any remain at fifty cents per copy, postpaid.

Population and Malthus

THE logic of events hunted the Malthusians out of their claims that population tends to increase in a geometrical ratio; 2 to 4, 8 to 16, 32 to 64 and so on; but that the food product increases only like 1, 2, $2\frac{1}{2}$, $3\frac{3}{4}$, 4 and so on, to an early stop.

Then they got up a modified theory of the blessings of "Things as they are" and called themselves "Neo Malthusians."

The Rev. Thomas Malthus was born in 1766, in the South of England. Daniel Malthus, his father, was a friend of Rousseau, and Thomas entered Jesus College, from which he graduated and took orders in the Church of England.

The first edition of the famous *Essay on Population* appeared anonymously in 1798. In this book, which provoked to the present day the fiercest controversy, he taught that population tends to outrun the means of subsistence, and is prevented from doing so only by wars, pestilence, famine, poverty and vice, or by prudential checks. Mankind may avoid the dangers of over-population and its miseries by continence and refraining from marriage until the individual is able to support a family. Poverty is the inevitable result of the pressure of population; the causes currently assigned for the existence of poverty, such as government tyranny, taxation, tariffs, land monopoly, etc., may be ignored.

It is not an attractive theory, nor consistent with the facts. It is difficult to reconcile it with religion, with natural law, or with an All-Wise Creator. We know that nature is not always kind—that it destroys whole populations by earthquakes, cyclones and tornadoes. We omit pestilence, famines and epidemics, since modern science and modern sanitary and distributive methods have largely overcome the severity of their visitations. But while natural law is not always kind, it is never inconsistent; Nature has a habit of adapting her means to her ends. Here, however, if we accept the theories of Malthus is no such adaptation.

It is significant that this book was begun with Godwin's utopian theories in mind. Godwin's book advocated the reconstruction of society on a basis of equality; it is now forgotten along with many other attempts at the mechanical rebuilding of society. But Godwin had his disciples, and everywhere at the time were discontent and social ferment, so *The Essay on Population* was welcomed as an answer to all theories of this kind. It was vastly comforting to the classes who were eager to maintain their own position. Do we desire a fairer distribution of the world's goods? We are stopped by a reference to the Law of Population as expounded in this famous *Essay*. Do we urge any plan by which we think poverty may be materially mitigated or abolished? We are told that population tends to press upon the means of subsistence,

and that therefore poverty must persist as a natural and inevitable accompaniment of even such progress as we may attain.

Arthur Young's scheme of half an acre for every laborer must also increase population and "produce a state like Ireland." Others who advocated greater equality, Condorcet, Paine, Robert Owen, were met with the objection that by increasing population they would only increase human misery.

The *Essay* was generally accepted. In rudimentary form the theory had been current long before Malthus wrote. Embodied in a pretentious work, which showed some scholarship and much research, it was eagerly welcomed. Buckle stamped it with the weight of his great authority. Mill, while taking exception to the formula that population increased geometrically while the food supply increased only arithmetically, accepted its main arguments. It very powerfully affected the conclusions of social thinkers, many of whom have only a slight acquaintance with the work, while it has insensibly helped much of the opposition to proposals for greater equality.

But it did not pass unchallenged. Godwin's refutation is well known; Cobbett attacked it fiercely, as did the American economist, Henry C. Carey; Karl Marx called it "a pompous and superficial plagiarism;" Henry George made, on the whole, the most elaborate and convincing reply.

Nevertheless, to many writers the work has seemed to furnish a superficially satisfactory solution of many problems. Thus the World War has been explained by Germany's over-population and her need for expansion. Other wars from the same causes are predicted by learned authorities.

It seems not to have occurred to them that the smaller nations do not appear to be affected in this way. Switzerland, Holland, Belgium, Denmark manage to solve their population problems without resort to expansion. They get along fairly well without acquiring new territory. If Malthus is right the pressure of population must also exist in these countries. But the impulse to expansion seems proportioned to the strength or weakness of standing armies, the possession of the power to seize the lands of weaker peoples. Nor is the emigration from these smaller countries as great relatively to population as it is from countries whose territory is vastly greater and whose population is, on the whole, less dense.

The work on Population which made the fame of Malthus proves to be so full of ill logic as to leave one wondering how it attained its eminence. That increase of population is the cause of poverty cannot be demonstrated until it is proven that there are not other and more potent causes. These Malthus quietly ignores.

Nearly two-thirds of the human race are grouped on about one-half of the area of the land of the whole earth, China, Japan and India. Yet in these countries

the inhabitants to the square mile are fewer than in those countries where the population is greater.

France with a population of 180 to the square mile enjoys a large measure of prosperity; Turkey with much less density of population is sunk in poverty. In 1846 Ireland had a population of 9,000,000. Today with a third less she should, according to the Malthusian argument, have a large measure of prosperity, but poverty persists in Ireland now as then. The fact is, these countries are at present grossly under-populated. For example: All China, including Manchuria, has over three and a third million square miles (to be exact, 3,341,500 square miles) and a little more than three hundred million persons, about a hundred to the square mile. That gives for the 342,639,000 persons about six acres per person, or say 30 acres to the family.

A learned professor in Yale to whom I submitted these figures figured it out, to his own great satisfaction, that omitting Manchuria, there would be only seventeen acres to the family. Well we won't spend time on that. A Chinese family can live in luxury on one acre; China is as long as the United States and has enough land for every inhabitant and for more than half the rest of mankind as well, besides her five thousand miles of seacoast which gives access to the boundless food supply of the ocean.

Malthus' theory was an obsession to him. He contended that the condition of the poor did not necessarily improve with the increase of wealth and that this was due to increase of population up to the limits of the food supply. If he could have got rid of his one explanation even for a time he might have seen that if the condition of the poor did not improve with increase of the general wealth, it was due to causes independent of his theory. But this would have exploded the theory. However, because of his obsession, the fact taught him nothing. No improvement in conditions was possible except through increased industry and greater prudence. Where land was held out of use (uncultivated) he said this was merely like possession of smaller territory by the country. Exactly!

He naively asserted his belief that long before the *practical limit* (ie; where subsistence could no longer supply an increased population) was reached, the rate of increase diminished gradually. To which it need only be said that if there is a natural law that arrests the growth of population before it reaches the practical limit of subsistence, to that degree—and it is a very important qualification—the Malthusian "Law" has lost its main prop. This is another of the many curious illustrations of how "facts" used to base the reasoning of our author nullify one another as he goes along. He reminds one of the fabled snake which placing its tail in its mouth swallows itself until even the head disappears!

This is his main weakness. It cannot be shown that population has ever yet pressed upon subsistence in a way to cause poverty, misery or vice. No country anywhere

has a population which it is unable at its full capabilities to support.

Malthus has been shown to be in error in his theory of "the wage fund," in his treatment of the Corn Laws, in his analysis of English Poor Law relief. His Political Economy, which appeared subsequent to the "Population," was ignored by the economists of the time and by those since, as of little or no value. How comes it that, alone among his treatment of economic problems, his theory of population has survived? The answer is that it furnished an easy and convenient explanation of social misery which earnest minded men and women were beginning to question, and which today is the subject of so much active inquiry.

At many points Malthus answers himself. He says, for example, "No estimates of future rates of increase (of Population) framed from existing rates are to be depended upon." He indicates that as people become crowded into unsanitary buildings the rate of increase of population mounts; but which is cause and which is effect he neglects to tell us. He states that the rate of increase in ancient times was greater than in modern days. This is pure guess work since we have little or no data on which to estimate ancient populations. In Chapter XIII he says that if there were no other checks on population every country would be subject to periodical plagues or famines. This is a sample of much of his reasoning. If things were not as they are, other things would happen!

He thought that improvements in economic conditions in France were due to diminished population, to increased industry of the laboring classes, and increased prudence in marriage. He did not divine that these improvements might have been due to the destruction of privilege, to the abolition of the tolls levied by royalty, and to a lessening of the power of the landowners and nobles following the Revolution.

To the objection that the power to produce food may be indefinitely increased, Malthus replies that this is no proof that it could keep pace with an *unlimited* increase of population. But it has kept pace with every increase of population of which we have record, and the distress arising from want of food—poverty, in short—can be sadly traced to causes which are sufficient without reference to this "law" of population.

Malthus wrote when the resources of the unexplored lands and waters in North and South America were hardly suspected. He did not foresee the tremendous agricultural development that loomed just ahead of him. Nor did he dream of something else that lay in the future, the extraordinary development of invention and commerce. That with all his familiarity with the food producing capacities of many countries, he under-estimated the food supply of which the whole earth was capable, seems clear. He wrote before the era of the enormously increased nineteenth century production had begun and when the world's

vaster capabilities had not been revealed. Every great invention like the railroad, the trolley, the steamship, the automobile, the airship, the wheel hoe, the reaper, the telegraph, the telephone, the concrete road, opens up to us a new source of supply like that of the discovery of a new country.

With scant consideration for the Malthusian law we have permitted the great bulk of our population to devote itself to other production than those of basic food necessities. A population of 566 to the square mile in Rhode Island and 500 in Massachusetts devotes itself entirely to production of commodities which do not directly sustain life. From the Dakotas and western Kansas we feed not only these relatively thickly settled communities, but also congested centers like New York and London.

Malthus stresses the misery and poverty of a prodigious number of the Chinese. The poverty of the lower classes is attributed to the only cause that Malthus knows. The ruthless exactions of the taskmasters, the fact that eighty thousand people live in the water huts on the river that runs past Canton in order to escape the payment of high land rents, the fact that one may travel for miles through unoccupied and fertile territory, must not be allowed to enter into the calculation. Happily we have epidemics and infanticide in China, and with these Malthus is forced to be content. He learns from "Meares' Voyages" that there are violent hurricanes followed by epidemics, and these are promptly listed as the divine and necessary checks to population!

He makes the pressure of population upon subsistence account for the poverty of every country in turn. This poverty is mitigated by famines, pestilence, earthquakes, etc. Thus the book is swollen out of all proportions to the enforcement of his main thesis. If there were more countries there would be more of this six hundred page book. No single chapter throws any light on preceding ones. The ditto mark would serve after two or three examples, since the reasoning is identical. What seems not to have occurred to Malthus is the frightful inefficiency of his epidemics and famines. One would imagine that the "beneficent" operations of these visitations—for famines with Malthus were natural visitations, and not the result of the faulty workings of economic machinery and legal barriers to distribution—would leave a large measure of wealth and comfort to the major part of the population at least somewhere. But they do not seem to work that way. Even here Nature has blundered woefully. No wonder Proudhon said that "Malthus had reduced political economy to an absurdity."

One may admit increases in population. Also, that if there were no checks to population it *might* outrun the means of subsistence. But these checks are natural checks; increase of population stops long before the limits of subsistence are reached. We have seen that Malthus

admitted this, naively enough, without reference to famines or epidemics.

Life becomes less prolific in proportion to duration, organization and means of maintenance. The higher the organization, the less its fecundity. We see this in the lower animal world. Man is part of the animal world; the laws that govern it, govern us. As man moves to higher levels, he differs from his fellows almost as much as he differs from the brutes. He becomes a new creature in a more highly specialized environment. We have but to compare the birth-rate in various stratas of society to see how intimately it is related to conditions, temperate living, to mental development and to increased prudence. There is today in many countries an enormous variation between country and city districts in the birth rate. Upper Silesia, peopled by a comparatively ignorant rural population, shows a birth-rate of thirty per thousand as compared with an average rate for the whole of Germany of twenty-one.

Malthus brushed aside the dream of economic equality which all generous minds cherish as possible of ultimate realization. "Men cannot live in the midst of plenty," he says. "All cannot share alike in the bounties of nature." He seemed to think that to "share alike in the bounties of nature" was only possible under some communistic system which must contain the seeds of its own certain dissolution. For he says, "Were there no established administration of property every man would be obliged to guard with force his little store." Which may be true enough, though he seems not to have conceived that men might "share alike in the bounties of nature" under "an established administration of property."

After all, progress is in the direction of a more equitable participation in the enjoyment of the bounties of nature. We must harken back to a remoter barbarism for a denial of this truth from any authoritative source. So determined, however, was Malthus in the notion that any teachings of the principle of equal rights was inherently vicious, and dangerous in the influence it might exert on society, that even Paine's Rights of Man was curiously abhorrent to him. "Nothing," he says, "would so effectually counteract the mischief of Mr. Paine's Rights of Man as a general knowledge of the real rights of man. What these rights are it is not my business at present to explain."

He never made it his business to explain. How could he? Perhaps it would have shaken his own belief. How can men have rights in a world where the race is penned in by a wall of subsistence against which they must ineffectually beat their spiritual wings in a vain endeavor to escape its confines?

—JOSEPH DANA MILLER.

"THEY fought in Flanders for their native land."

Which—if they have the price—they may demand.

—HORATIO.

The American Farmer and the Single Tax

PERHAPS the chief reason why, after nearly 50 years of agitation on behalf of the principles laid down in Progress and Poverty, there has been so little accomplished toward securing the adoption of the Single Tax, is the utter failure of its advocates to adjust their propaganda so as to insure its acceptance by the American farmer. While the application of the essential doctrines linked up by Henry George would unquestionably benefit the farmers more than any other class, the melancholy fact remains that only an infinitesimal fraction of the millions living and working on the land have been enlightened as to the nature of the changes that would be brought about in the economic structure of society by the shifting of taxation from productive industry. So far as practical results are concerned, it appears to one who is familiar with farmer sentiment in various regions of the country that the farmers know nothing, and care nothing, about the one effective remedy for all the evils of which they so loudly complain.

Looking back over the records of the past movements to convert the noble ideals of Henry George into reality, the impartial historian will be struck by the fact that these have all been practically city efforts, addressed to the factory and other workers of the cities and industrial centers. I am familiar with all of the various agitations promoted by zealous Single Taxers since 1889. With the single exception of the circulation of "Protection or Free Trade" by its publication as part of the Congressional Record, we have been about as far removed from the actualities of conditions to which they referred, as though they were addressed to the people of Mars.

Through a deep-rooted misunderstanding of the practical operations of the Single Tax, most of its advocates came to regard it as a solution of what was termed the "Labor Problem," which was generally narrowed down to the problem of the city workers. Of course there was no justification for this view of the relation of wise taxation to social and economic justice, but as nearly all the Single Taxers were city dwellers, their outlook was colored by their surroundings. Even to this day we hear the old story of the immense benefits to labor that would result from freeing vacant land for use, ignoring the very evident fact that the farmers, owning their land, are in a far more deplorable condition than most of the industrial workers. The one fact, that farm tenantry is increasing, either in the shape of rented farms, or of farms so heavily mortgaged that they are practically owned by the mortgagee, proves that access to land under present conditions does not mean prosperity.

I have never believed that there was the slightest chance of bringing about the adoption of the Single Tax by appeals to that imaginary creation "Labor." What labor? The members of trade unions are concerned only with their own selfish affairs, trying to shut out immigration, cut down

the number of apprentices in their trade, and by strikes getting the highest possible wages. They care nothing about the farmers who feed and clothe them, nor would they be willing to give up a cent of the higher wages that have been made possible through oppressively high tariff taxes on what the farmer buys. As the boys used to say 40 years ago, it is time for the Single Taxers to "quit kidding" themselves into the belief that labor, organized or otherwise, will ever do anything to aid in abolishing special privileges that seem to help the industrial worker.

And here I wish to repeat that, despite the drooling of little mutual admiration societies—the Single Tax has not in the United States exercised any perceptible effect on legislation relating to economic conditions. Here and there in some communities there may be trifling steps toward the concentration of taxation on land values, but as a practical proposition it does not exist. That in Denmark there has been some real progress is due almost entirely to the fact that the reform has been brought about by the small farmers, and not by the city workers.

Single Taxers might as well wake up to the fact that they have been working on wrong lines. Their patter about freeing labor by freeing vacant land doesn't touch the agricultural situation; which is,—that in the past five years nearly 2,000,000 American farmers and farm workers have left the farms to get a living in the towns and cities. When workers in the building trades are getting from \$12 to \$15 per day, the average return to the farmers of the country is less than \$3.00 per day. Of what use is it to try to convince labor that trade unions cannot permanently raise wages, when the facts of wage advances, beyond the increase in cost of living, are so apparent? I know all about the bunk of "prosperity" that is being so widely preached by a press that supports every form of privilege and extortion. There is mighty little real prosperity, even for the favorite ones of labor who are getting nominally high wages. But whatever of prosperity there may be for the urban dwellers, there is none for agriculture.

Here, then, is the real issue for those who have seen the vision of a social order based on justice and human brotherhood: How can we so present the case for the abolition of each and every form of monopoly and special privilege so that the farmers will understand and accept it? Any one who thinks that labor will give up its advocacy of tariff protection that seems to give it higher wages, is a deluded dreamer. Not thus are the workers of this country constituted. I am convinced that so far as getting anyways toward the Single Tax the industrial workers are as hopeless as are the direct beneficiaries of protection and other forms of privilege. As well expect Judge Gary to give up extorting exorbitant prices for steel from the farmers!

Knowing the active Single Tax workers as I do, I say frankly that I do not expect that they will agree with me as to this diagnosis of the situation confronting those who hope for an early realization of their dreams of justice and

fraternity. The futility of all the past organized efforts to promote a better knowledge of elementary economics should show the folly of continuing to work along the same lines. Possibly the case is one where dreamers of wonderful things to do, "all to be done by wishing we could", will prefer to hug the delusion that they are really doing something to promote the cause in which they profess to believe.

—WHIDDEN GRAHAM

Fairhope Now Thirty-two Years Old

FAIRHOPE celebrated the thirty-second anniversary of its founding on the first of this year. Two hundred and fifty colonists and their friends sat down to an attractive menu, the Fairhope orchestra played, and the history of the colony was reviewed by several of the speakers.

Fairhope, as most of our readers know, is the Single Tax Colony on the shores of Mobile Bay. It is the nearest approximation to the Single Tax permitted to a colony under the present laws of Alabama, and it has had a long and interesting history. The past year has shown extraordinary activity in building and most of this as heretofore has been on Colony land.

The *Fairhope Courier*, which is an interesting paper published weekly and edited by E. B. Gaston, comments on this building activity:

"The Town Clerk's record of building permits issued shows a total of 62 of an estimated cost \$1000. or more, of which 50 were on Colony land. Of 33 new dwellings, 24 were on Colony land. Of 13 alterations and additions 10 were on Colony land. Of 13 commercial or industrial constructions all but one were on our land. Of a total valuation of improvements listed amounting to \$102,385, \$84,360 was on Colony land. Within a radius of less than 500 feet of where we are, there have been erected eight new business buildings, with a ninth, the new bank building now well under way; all on land of our Colony; and all of substantial, modern, fire-resisting construction. In all parts of town there has been residential construction, including some of the best yet erected.

All this increase in taxable values, will mean, of course, more taxes to be paid; but along with this development has come increased land value; which we will draw on to meet the taxes on the improvements, leaving the improvers scatheless. And our lessees, regardless of whether members of the corporation or not, have heartily joined in approving rentals which meet the need."

An interesting address was made at this anniversary dinner by our friend, John Emery McLean, who was a personal friend of Henry George and who is now a resident of Fairhope. This address is printed in full in the *Courier* and we cite the following paragraph:

"Henry George regarded both Altruism and Utopia as the vaguest sort of dreams. Though lacking the technical advantages of a systematic collegiate education, he confounded some of the world's ablest scholars. He was equally at home in challenging the Pope, in refuting Herbert

Spencer, in addressing audiences of negroes in the 'black belt' of Harlem, New York City, and in talking to street crowds of foreigners on the lower east side of the same metropolis, where several thousand human beings often exist within the confines of a single block. In that vast city six million people occupy an area less than one-eighth of one per cent. of the habitable land of the country which is increasing in population at the rate of 5,000 a day.

It may interest our readers to know that at a meeting of Colony lessees to receive report of a committee appointed by them on rent appraisement, a vote to ask the Colony to change its policy by limiting the amount of taxes to be paid for any lessee to the amount of his rent, received the support of only the mover and seconder; the appraisement of the Colony Council, carrying increases averaging nearly if not quite 25%, was approved by unanimous vote, and a motion offered by a non-member lessee thanking the Council for the consideration shown the lessees also received unanimous support.

This after 32 years is naturally gratifying; as is also the fact that after meeting all tax obligations the Colony will have a cash balance of several thousands at the close of the year.

Who Made the Natural Bridge?

ON a motor trip from San Francisco to New York last spring, the three of us, my husband, little son, and myself, found ourselves in the Shenandoah Valley of Virginia, on the direct route to the Natural Bridge and the famous Caverns.

I was delighted at the thought of seeing these natural wonders. The pictures in the geography books were the nearest I had ever come to seeing them before and now I would have the satisfaction of looking at realities instead of mere pictures.

We came to the Natural Bridge first. Signs by the highway told us of our approach, and we actually drove over the top of the bridge. But what could we see? The bridge is so huge—about 100 feet in width,—that with trees growing along the highway, all view of the jump-off to the valley 215 feet below is obstructed. So we crossed the bridge without knowing it and came down a short hill to a circular parking space. Signs informed us of a path leading up the canyon to a wonderful view of the Natural bridge. We parked and followed the path. It passed through a small toll house where each person, desiring to look at this seventh wonder of the world, had to pay \$1.10. This meant \$3.30 to our family and because of unexpected automobile trouble in North Carolina, costing us \$100.00, it was a sum which we couldn't afford. I was sorrowful.

I questioned the man in charge about the management, expecting to learn that it was a government reserve and that the money was used to build good roads or for some other public service. But no! I learned that a private

corporation owns the Natural Bridge and fences off the view (just as though they made it) from the eyes that love beauty. Then I was indignant!

Why should not I, a citizen of the United States, have a right to enjoy the beauty and wonder of the Natural Bridge of Virginia, without paying a dole into the pockets of some private individuals, who have no more right to it than I? When any group of men, make by their own labor, a "Natural" Bridge, then and then only, will I uncomplainingly pay for looking at it (if I can get the money to do so.) But if I had a million dollars in my pocket, I would not willingly pay one cent of it to any man or corporation for a chance to look at a bridge made by nature alone. By what right does any man claim the land or the wonders thereof as his own private property?

We had to drive away without seeing the bridge and I found my desire to see it smothered under the greater desire of wishing to help do away with such injustices.

The same situation existed in connection with the Caverns. Private corporations own each group of caverns and exploit the public for all it will stand. At the Luray Caverns, the admission is \$1.65 a person; I was discouraged and didn't inquire the charge at the others, but someone told me it was the same at all of them. The individual corporations have done some work in these caverns, such as excavating to open up new rooms, putting in electric lights, walks, and such things, but probably a charge of \$.50 per person would easily cover this, with a reasonable surplus for running expenses.

I had long been aware of the injustices lurking in the private ownership of land, but this particular aspect of the wrong I had never encountered before. It was as startling as though someone had fenced off Niagara Falls and had charged me admission to look at them. Security of improvements on land is just and necessary, but private ownership of the land itself is a rank injustice and is not necessary. How long shall we stand for an injustice which so vitally affects us all?

—MABELLE HATHAWAY BROOKES.

THE majority of men do not think; the majority of men have to expend so much energy in the struggle to make a living, that they do not have time to think. The majority of men accept as a matter of course whatever is. This is what makes the task of the social reformer so difficult, his path so hard. This is what brings to those who first raise their voices on behalf of a great truth the sneers of the powerful, and the curses of the rabble, ostracism and martyrdom, the robe of derision, and the crown of thorns.—HENRY GEORGE.

THY kingdom come! How can His kingdom come,
While children work in mines, with justice dumb?

—HORATIO.

The Single Tax in Australia

A STIMULATING GIFT

WITH the advent of the New Year a brief review of Single Tax activities during the past twelve months will not be out of place. These activities received a great stimulus in New South Wales through the generosity of a retired Government surveyor, the late R. S. Johnson, who offered the League £100 on condition that £400 more were contributed in equal and smaller sums. While sympathisers with the movement, stimulated by the example so generously set, were doing their utmost to obtain the required sum the donor himself passed away, but not before he was so satisfied with the response to his offer that he handed in his cheque. He was an ardent Single Taxer, and felt that he could not serve the cause better than by providing it with funds. How to make the best use of the money was very carefully considered, and it was finally decided to advertise for the services of an assistant secretary to help Mr. Huie in the great work he is carrying on, especially in pushing the circulation of the *Standard*, the organ of the movement in New South Wales, which Mr. Huie has so ably conducted for many years.

This turned out to be the best move made by the League for some time past. One of those who answered the advertisement was a comparatively young man named Walter Finch, a native of New South Wales, who has lived principally in Sydney (although he has visited the United States), and who has held various important positions in city firms. He soon showed that he was the right man for the position by the energy and zeal he infused into the work. He put the Sunday meetings in the Domain on a much better footing, he re-started the class for training speakers, which Mr. Hilman had ably conducted for several years, he took a leading part in the open air meetings in the suburbs, and he contributed some very good letters to the press. The Sydney press seldom, and the Sydney *Morning Herald* never, publishes anything with what they call a "Single Tax sting," but the *Herald* does occasionally let us join in the campaign against the protective tariff, which is the greatest obstacle everywhere to the Single Tax cause. The country press is much more sympathetic and we endeavor to keep it fairly well supplied.

IN THE SYDNEY DOMAIN

Sunday afternoon in the Sydney Domain is a well-known hotbed of Communists, anarchists, revivalists, and revolutionaries of every kind. An immense amount of froth effervesces there from noon till dewy eve, which eases the minds of the orators, and does on the whole less harm than if it were curbed and had to find a vent in some other way. For many years Mr. Huie held Single Tax meetings there on Sunday afternoons, he was very seldom assisted, his audiences were generally small, and so soon

as he commenced to barrack for the *Standard* his hearers melted away. Now we have a chairman in the person of Mr. C. Hobbs, and several speakers in addition to Mr. Huie, including Messrs. Finch, the assistant secretary, Mortmain, Pantin (occasionally), and Hogg. Tracts bearing on the movement are given away, and the sales of literature have been so large—about a hundred books and leaflets every Sunday—that a heavy supply has had to be ordered from London.

In paying his tribute to the founder of the movement the chairman (Mr. Hobbs) said he looked upon Henry George as the greatest reformer since the time of Christ. Although his enemies had not crucified him they would gladly have destroyed his work. He blazed a pathway of intelligence through the injustice from which mankind had suffered for many ages. His works shone as a beacon light, warning the people of the social dangers around them brought about by the curse of land monopoly.

The Assistant Secretary has also helped a good deal in taking charge of the work while the Secretary (Mr. A. G. Huie) conducted a campaign round the country, the biggest he has yet undertaken. He travelled in a motor car which was presented to the League by a friend some time ago, he delivered speeches at all the leading towns along the route, which he mostly reported himself, the reports being generally published by the local press. On previous country tours he used to hire a hall, arrange for a chairman, and engage a bellman, but he soon found that he could get a better crowd at a good street corner without any expense except that of advertising the meeting. Everywhere, of course, he sold the *Standard*, renewing subscriptions and getting new ones. He would have done still better work as a propagandist had he arranged beforehand with someone in the towns he was to visit to distribute tracts and other literature free and sell the *Standard* while he was "preaching the word." This should certainly be done in connection with the next country tour.

However, it was a great success. It lasted about twelve weeks, during which time 46 country towns were visited and addressed, 2186 miles were covered by car and 1385 by train, a large number of the 68 newspapers published in the districts visited were supplied with reports while others supplied themselves, over 500 new subscribers were obtained for the *Standard* in addition to nearly 300 renewals, and more than 500 copies of Henry George's Anti-Poverty addresses delivered in Sydney were sold—together a very memorable tour.

A TYPICAL SPEECH

The following summary of one of Mr. Huie's country speeches which is typical of the rest, was delivered at Lithgow and was published in the *Lithgow Mercury*. I happened to be on the relieving staff of that paper at the time while the editor was away and heard the lecture,

which the audience seemed to appreciate, for most of them stayed to the very end, which is not usual when a speech is delivered in the open air. Mr. Huie commenced by pointing out that the land was the source of all wealth. Land was the passive, and labor the active, factor in wealth production; capital was that portion of wealth used to assist in further production, or wealth in course of exchange. Today the wealth produced had to pay rent to land owners, wages to workers, interest on capital, and taxes to Governments. His proposal was to abolish taxes and to use the land value, or land rent, as public revenue. "We could," he said, "run the country better without taxes than with them."

In Sydney they were constructing the North Shore bridge and the city railway. These great works were sending up land values by millions. Who was getting the benefit? A few landowners. In the same way in the country, constructing a railway increased land values. It was said we constructed railways to open up the country. It was not true. We constructed them to give unearned increment to landowners. He would charge the interest on the cost of the railways to land values and reduce railway charges. Roughly 70 per cent. of freights and fares were working expenses, and 30 per cent. interest upon cost. Consider what a benefit it would be to Lithgow if railway charges were reduced 30 per cent. The effect of such a proposal would be to stimulate the use of land.

Today land was monopolized in the hands of the few. In the Central Tablelands divisions nearly 2,500,000 acres were held in estates of over 5,000 acres. Where could a young man with limited means get land upon terms which would give him a chance? At Warialda there were 887 applications for one block, at Warren 894, at Forbes 414, and at Temora 585 for one block. The only way to deal effectively with the question was to tax land values and abolish other taxes. He had no objection to a man having as much land as he liked, but he must be required to make full use of it, and there would be plenty of land for all.

Touching upon the working of the tariff, Mr. Huie said that the goods came into Australia for two reasons (1) in payment for our exports; (2) as capital for investment in developing the country. To which of these did any sensible man object? Trade should be free. Trade was the means of promoting civilization and progress. Trade was exchanging the surplus products of one country for those of another. It benefited both parties, and enabled us to get more for our labor than we could by trying to produce everything for ourselves.

In conclusion Mr. Huie dealt at length with the electoral system, and especially with the Proportional Representation, which he described as the fairest and most democratic method of election, the rejection of which (as is proposed in New South Wales) is a debasing of the franchise, a greater crime than debasing the coinage.

SOME INTERESTING REMINISCENCES

During the present year we have lost a very prominent Single Taxer and life-long supporter of the movement in the person of Mr. E. W. Foxall. He was a great friend of Henry George. A portrait of the two in close confab, which was taken in Sydney in 1890 during Henry George's visit to Australia, has just been published in the *Standard*, and is one of the most striking photographs of either of them I have ever seen. At that time Mr. Foxall was manager of a Building Society and real estate business in Sydney, and asked Henry George if a Single Taxer could legitimately hold such a position, to which the latter replied in the affirmative, observing that we were not responsible for the law which made land monopoly possible, and that the more we understood its effects the better we would be able to combat it when the opportunity offered.

Mr. Foxall wrote several books, the most important of which was on "The Claims of Capital." From 1890 till the time of his death he was English secretary to the Japanese Consulate in Sydney, and his activities in our direction were, of course, considerably slackened, but prior to that date he was ever to the fore either as a speaker, writer, or liberal contributor to our funds. He was a President of the League at one time, delivered some of its most impressive addresses, and used to spend his annual holiday on lecturing tours, in the course of which he addressed large audiences on the Single Tax.

Mr. Foxall was a leading spokesman on the deputations which waited on the late Sir Henry Parkes, urging him to introduce land value rating into his long-promised Municipalities Bill. Sir Henry was sympathetic and expressed himself willing to do so, but it was Mr. (now Sir Joseph) Carruthers who ultimately enabled New South Wales to follow the example set by Queensland years before and become the second country in the world to adopt land value rating for its municipalities and shires.

Mr. H. J. Fletcher, a commercial traveller, brother of our last President, recalls some very interesting reminiscences suggested by Mr. Foxall's death. It was in 1886, he says, that Mr. Frank Cotton, then living at Forbes, started the very first Single Tax League in New South Wales, at that time termed the "Land Nationalization Society." Hearing that the Lithgow *Enterprise* was being run by John Farrel, the poet, on Single Tax lines he went there, interviewed Mr. Farrel, and with him attended a lecture given that night by Mr. Foxall, who started his western tour at that town. Mr. Fletcher was also present on this occasion, and recalls that when Mr. Foxall gave his lecture at Bathurst shortly afterwards it was reported for the Bathurst *Times* by myself.

One result of the lecture at Lithgow was the formation of a league there, which bought the two Lithgow papers and merged them into one, the Lithgow *Mercury*, with John Farrel as editor and manager, and Mr. Joseph (now Sir Joseph) Cook, our present High Commissioner in

London, as secretary. Farrel was shortly afterwards succeeded on the *Mercury* by another Single Taxer, Mr. James Ryan, a very able journalist with great organizing power and a keen business brain, who made it one of the best local papers in the State, overcame every attempted opposition, and retained control till a few months ago when he sold out to the Bathurst *Times*. Many and many an article and letter I contributed to that paper while he was associated with it, bearing on the Single Tax.

Farrel subsequently went to Sydney, and edited the *Australian Standard*, his contributions being wonderfully written and reminding one of Henry George's to the paper after which the Australian one was named. Notwithstanding the brilliancy of its articles it petered out, and Farrel joined the Sydney *Daily Telegraph*, to which he contributed a weekly article, one in particular being a splendidly written account of the life and teaching of Henry George. It was shortly after this, in 1889, that the Sydney League raised a guarantee fund of £800 which resulted in the famous visit of Henry George. Mr. W. E. Johnson (now Sir Elliott) organized the campaign and accompanied Henry George throughout his tour. I was secretary of the League at the time, and acted as his shorthand secretary, and I have always treasured my coming in personal contact with him as the greatest and most inspiring event in my life.

PERCY R. MEGGY.

International Press Bureau, 65 Market Street, Sydney.

The Taxation of Land Values Merely a Means to An End

I BELIEVE the three propositions, (1) to base the claim of community ownership of land values on the fact that these values are due to public presence and service, (2) we should take land values for public uses because God made the land, (3) because men have by nature an equal right to the use of the earth,—are all equally rational premises, or if there are three degrees of comparison and it is necessary to compare them, I would put the second first, the third second, and the first last.

We believe in the taxation of land values merely as a means to an end. Our aim is to give every man and woman now living, as also those who are to follow them, their natural right of access to land. Single Tax has for its object the achievement of economic freedom for humanity; it is only important because it is the means by which we hope to reach our objective. If there is a better way to make men free we should choose the better way.

No matter how we sugar-coat a pill it will have to be swallowed with a little water, but the plain unadulterated, undiluted truth is that human beings came from a Divine Being and that natural laws must conform to Divine laws. When God made men He owed them a storehouse and

workshop to maintain existence and develop their spiritual and intellectual lives; for this reason he provided the earth.

This is the great truth which George emphasized and which is in perfect harmony with right reason. The Scripture says, "The fool said in his heart there is no God"—not in his head,—in his heart he wishes there is no God. Men are becoming self-sufficient. They want to put God out of science and even out of church. But my dear old mother taught me God is everywhere. Dr. McGlynn defined God as infinite truth, goodness, beauty, light and life; therefore if He is not in economics we should strive to put Him there.

Truth is infinite. Man is finite. No one human being knows all the truth. Those who see the fiscal side of our proposition and who so ably expound it are doing a great thing for the truth. More power to them and may they live in peace and concord with others who see other truths or the same truth from another angle.

"Father of all; in every age,
In every clime adored,—
By saint, by savage or by sage—
Jehovah, Jove or Lord!
If I am right, Thy grace impart,
Still in the right to stay;
If I am wrong, oh teach my heart
To find the better way."

—JOHN J. EGAN.

Where Senator Richards Errs

SENATOR EMERSON RICHARDS recently delivered an address before the Newark Real Estate Board on the financing of State highways. He advocated a gasoline tax and the quadrupling of the annual license tax on commercial motor vehicles, his idea being that those who use highways should pay for this use—a revival of the obsolete toll-road system. The Senator touched but lightly upon the fact that there are others than road users who benefit from the establishment and upkeep of paved highways. He did not, as he well might have done, explain that the only values to be created or increased by the substitution of good roads for poor ones are location or site values.

The Senator knows very well that municipalities assess the cost of highway improvements against contiguous lot holders, this course being legally and morally justifiable. It may well be asked why this Senator, other legislators and the Governor himself do not turn their attention to the possibility of establishing a system by which a large part of the cost of paved highways may be drawn from the holders of locations that are especially benefited, making the assessment levies payable over a period of five or ten years.

There is no reason why New Jersey should follow the bad example of other states in penalizing transportation,

industry and trade by a gasoline tax or by the imposition of heavy commercial license fees. Equity demands a revision of our methods of financing highway construction, and the responsibility is upon our legislators to contrive that the revision be in conformity with common sense and good morals rather than with the practice or customs elsewhere. We of New Jersey are entitled to the best system of financing highways that can be devised.

The revision of highway financing should be deferred until there can be a full inquiry into the possibility of accompanying new highway construction with a State system of assessing abutting and contiguous land holders on the basis of the Site-Value created by improved roads.

—GEORGE WHITE.

Message of New Hampshire's Governor

THE message to the Legislature of Huntley N. Spaulding, Governor of New Hampshire, dated January 6, 1927, has this notable statement:

"We often hear about "taxpayers" and "non-taxpayers." There are no "non-taxpayers" in New Hampshire. All who pay rent, buy merchandise, including food and clothing, ride on train, street car or taxi, or attend the theater, are taxpayers whether they realize it or not."

Further on the Governor makes this recommendation on a specific matter:

"There is much merit in the suggestion of the New Hampshire Lumbermen's Association that the State Tax Commission make a survey of the timber acreage in several rural towns to use as a basis in ascertaining the financial position of all towns if growing timber were to be exempted from taxation until it had nearly reached maturity. This, as I understand it, would enable us to ascertain just how far it will be practical to go in exempting trees under certain diameters. I recommend that this survey be broad enough to cover all phases of taxation connected with the general forestry problem."

New Jersey's Governor Also In Line

GOVERNOR A. HARRY MOORE of New Jersey, in his first annual message to the 1927 Legislature, after discussing several methods of financing new highway construction, said: "Lastly, I might suggest to you the wisdom of assessing some part of the cost of the road system upon the land specially benefited thereby, as is the practice in municipal improvements. A striking illustration of what might be regarded as an evil of having the State at large pay for major improvements and the land peculiarly benefited by the improvements escape, except in so far as it shares its proportions of the state's

expenses, is in the increase of land values in Bergen county, which came as a result of the projected Hudson River Bridge."

Spain

THE Prime Minister, General Primo de Rivera, is reported to have issued a manifesto to the Spanish people which contains the following statement:

"There should be a national reform in the direction of the Single Tax. The requirements of national reconstruction would call for a revenue of 3,300,000,000 pesetas, which could be obtained without impairing the national wealth, provided there was a true spirit of citizenship."

For some years there has been active work by disciples of Henry George in Spain. The firm of De Francisco Eeltran, in Madrid, are publishing in Spanish all the works of Henry George.

Last year "*La Ciudad Lineal*," a Madrid paper, declared that "the triumph of the Georgist idea is no other thing than the triumph of common-sense applied to economics and the moral and material amelioration of human life."

Very Rev. Canon Doriga, speaking to the Catholic Labor Clubs of the Archdiocese of Granada, in Spain, in 1915, said of the Taxation of Land Values that it "is the one means by which the community may rise from the mire of poverty, regain its God-given rights, and again walk upright and unashamed in the image of the Most High."

We may await great happenings from Spain, for thought is awakening in that country.

Progress in South Africa

THE town of East London, South Africa, voted to raise its local revenues by a tax on land values only, at the election held November, 1926. For, 1327; against 1245; favorable majority, 82. This result is gratifying since it is the outcome of an eight years contest.

In December, 1918, the voters by 565 to 456, decided to adopt a partial land value tax plan, and since then the council has raised local revenues by a combination plan which yearly increased the proportion paid by land and decreased that paid by improvements. In February an attempt was made to return to the old plan of taxing land and improvements alike, but this was defeated by 1217 to 404. A further poll was had on the proposition to put all the taxes on land values and this was carried in April. The council then adopted a resolution to carry out this plan. Subsequently the issue was raised again in the election for councils, and a new poll was had in November with the result stated above.

China

IN the New York *American* appears the following statement from Chiang Kia Shek, Commander-in-Chief

of the Canton armies whose recent victories have made him supreme over two-thirds of China.

"Dr. Sun Yet Sen's teaching is our political guide, (Dr. Sun Yet Sen was a Single Taxer, as our readers know.)

"We have neither capitalists nor great land owners. We have no problems that bother great industrial nations. We have only a land problem but no great landlords. We mean to adopt as a policy the rule that the government shall either tax or buy all lands according to values fixed by their owners. When the landlord has fixed the value and the Government has recorded it, the value of land the government does not buy increases. The increased value shall go to the government."

Denmark

DR. AXEL DAM and Mr. Hesselbjerg have been elected to the Danish Folketing as candidates of the Justice Party (Single Tax Party.) The *London Times* says the "surprising feature" of the election is the success of the new party and the election of two avowed Henry George men.

New Zealand

YOUR readers are doubtless aware that rating on unimproved values was adopted in the City of Wellington 25 years ago, but in those days legislation authorized the levying of the general rate only on the unimproved value. Special rates and separate rates had to be levied as heretofore on the total value of property, including of course, improvements. The result is that today out of an annual rate revenue of £355,942, £248,561 is levied on the unimproved value and £107,381 on the gross value. In 1901 the law was altered, and since that date, if and wherever rating on unimproved values is adopted, *all* rates are levied on the unimproved value, but it is necessary in districts where the system had been already adopted to take a second poll. In order to have a second poll, however, 15 per cent. of the rate-payers have to sign a requisition to the Mayor. For some time past a movement has been on foot in this city to obtain a poll, and at the present moment I have in my office nearly sufficient signatures to procure the same. It is our intention to have the poll on April 27th next, on which date the City Council will be elected. Curiously enough, the Wellington City Council recently passed a resolution condemning the system of rating on unimproved values, and committing itself to a proposal to promote a poll to revert to the old system. So far, they have got very few signatures, however, and I am quite confident that we shall win handsomely. You will see a full account later on in *The Liberator*.

From the point of view of those who want the full realization of our principles at once, the victory we are

about to achieve in this City may seem a trivial matter. As far as this country is concerned, however, it is the only practical work we are able to do just now. The local governing bodies of this country now require an annual revenue of £5,000,000 and it is steadily increasing. To place all this taxation on the unimproved value, in my opinion, will be a great step in the right direction. So far, out of 118 boroughs in this country 74 have adopted our system, and out of a total of 129 counties 53 now levy their rates on the unimproved value. You will see from this that it is only a question of time when all our local rates will be where they ought to be.

If we have not made the progress that I had hoped when I entered Parliament some years ago, I can only say that in my opinion the present situation can be explained by the fact that for the past quarter of a century this country has been be-devilled and distracted by matters in which it really has no concern whatever. I allude, of course, to the South African and the European wars. There never was a greater lie passed off on a gullible public than that the object of the late war was to make the world "safe for democracy." If our people have been cheated by the lie, however, there is a kind of satisfaction in remembering that they were not alone and that shrewd Americans have been gulled likewise. Not the least distressing fact about this blighting heresy of Imperialism is the savage intolerance it begets in its votaries. Had the war continued much longer we would have had chaos and not freedom.

Wellington, New Zealand.

P. J. O'REGAN.

Commonwealth Land Party News

THE New York Commonwealth Land Party will meet at noon the first Saturday of each month at the headquarters, 3 East 14th Street. All are invited.

Several of the members have filled speaking assignments. Among those active in making addresses before organizations of various kinds are Oscar Geiger, Morris Van Veen and George Lloyd. The last named has personally distributed many thousand Single Tax tracts including the platform of the Commonwealth Land Party.

On February 3, Mr. Van Veen addressed a large meeting of the Master Sign Painters at the Advertising Club, Park Avenue and 35th Street, this city. The call issued by the Sign Painters organization says of him, "He knows his subject well and you will profit considerably by hearing him."

THE Twenty-Second Anniversary number of the Sydney *Standard* under the editorship of A. G. Huie is a splendid issue, with portraits and cartoons. Our congratulations to our Sydney co-workers.

THEY fined the man who robbed the hen house—once—
But him that built it, every year—the dunce!—HORATIO.

Henry George Foundation Purchases Birthplace

THE disciples of Henry George throughout the world will rejoice with the trustees of the Henry George Foundation of America over the announcement that the Foundation has achieved its first important objective through the purchase in January of the birthplace of Henry George. The old brick house in which George was born stands on South Tenth street, near Lombard street, in the heart of Philadelphia, and its appearance has changed but slightly since the days when young Henry lived there with his parents. The property has for several years been in the possession of Dr. Thomas S. K. Morton of Philadelphia. An investment of \$20,000 will be made in the purchase, remodeling, equipment and maintenance of the birthplace. It is hoped that additional property may be acquired soon in order to give the historic house an attractive setting.

The old homestead will be made a permanent memorial to the founder of the great modern movement for economic freedom. The valuable collection of George memorabilia donated by Benjamin W. Burger will add to the interest of visitors to the shrine. The humble dwelling of this great American will be restored as nearly as possible to its original condition and some of the original furniture, now in the possession of his daughter, Anna George de Mille, will be placed therein. Formal dedication exercises are being planned to be held on the next anniversary of the birth of the philosopher, for which notable occasion many of the most prominent and active of his followers will be present to pay a fitting tribute to his memory. The present year, which witnesses the restoration of his birthplace, will also mark the thirtieth anniversary of the death of Henry George.

The officers of the foundation have been gratified to observe the widespread interest in the preservation of George's birthplace and are duly appreciative of all contributions, large or small, that have been made to the birthplace fund. This memorial to our great leader has even enlisted the interest of prominent Single Taxers in Europe and Australia, and it seems fitting to make special mention of contributions recently received from Senor Antonio Albendin, of Cadiz, Spain, and Hon. George Fowlds of Auckland, New Zealand.

The birthplace restoration fund will not be closed until all Single Taxers interested in this worthy project have been given an opportunity to have a part in the establishment of this memorial. If plans now under consideration are carried through with the enthusiastic support of the loyal friends of the cause, the birthplace of Henry George will become not only a shrine dedicated to the great cause of freedom and justice, but also a center around which a number of important activities associated with the Single Tax movement will be located.

P. R. WILLIAMS.

Purchase of Henry George's Birthplace

PITTSBURGHERS have a particular interest in the news of the purchase by the Henry George Foundation of America of the birthplace of the philosopher and economist in Philadelphia. Not only are the headquarters of the foundation here, but the Pittsburgh graded tax law, a modified form of the Single Tax principle, represents what is described as the most notable approach in this country to the Georgian views of taxation. The ideal of the out-and-out single taxer, of course, is to concentrate all taxation upon land and give the public the benefit of unearned increment, freeing industry of what they call a penalty upon its very enterprise. Formerly land held vacant here was touched lightly by taxation even as it was being greatly enhanced in value by the building around it, the builders being forced to pay chief toll almost as if being fined for adding to the wealth of the community. Now the builders in Pittsburgh are encouraged; improvements are taxed just half the rate levied upon vacant land. Building has increased accordingly. Also no personal property taxes are levied here for city purposes. The sharp turn in this country against giving away public franchises for private enrichment also may be attributed largely to Henry George.

Here is illustrated again how ideas once thought radical and impractical come gradually into general acceptance. While the views of Mr. George may never be applied wholly or by the terms in which he expressed them, there can be no doubt that his book, "Progress and Poverty," was one of the most important productions of the past century from the standpoint of stimulating the study of economics. It put life and heart interest into a topic that generally had been regarded as dull. His work also had a greater effect upon politics of the country than may ever have been realized, renewing the demand for freedom and general opportunity. Mr. George twice made notable canvasses as an independent candidate for the mayoralty of New York. His death came under dramatic circumstances just a few days before the election following his second campaign.

Gratitude for such work in the cause of humanity should be expressed generally in tributes to the memory of Henry George. Accordingly the news of the purchase of his birthplace to be made a shrine of the cause he represented must give wide satisfaction. The Foundation that has made the purchase is entitled to the thanks as well as the congratulations of the public. Such Pittsburgh Single Taxers as George E. Evans, William E. Shoyer, Percy R. Williams, Ralph E. Smith and William N. McNair deserve particular attention in this connection. They have long been working for the cause and with never-flagging zeal.

—*Pittsburgh Post*, Jan. 4.

A Henry George Shrine To Be In Philadelphia

(From the Philadelphia *Evening Ledger*)

THE chartering in Harrisburg of the Henry George Foundation of America is to be followed by the purchase of the birthplace of George in this city and by an attempt to raise \$1,000,000 for the support of an institute to stimulate interest in the study of political economy and especially the promulgation of the principles of the Georgian school of economics.

The birthplace in this city is to become a permanent memorial and museum. The headquarters of the proposed institute are to be in Pittsburgh. Among the incorporators are Warren Worth Bailey, the erratic editor of *Johnstown*; George E. Evans and Percy R. Williams, of Pittsburgh. They confidently believe that they will have no trouble in raising \$1,000,000 among those who accept the doctrines set down in "Progress and Poverty."

That Henry George's economic theories have survived destructive criticism for forty years may be regarded, according to the point of view, as a compliment to their soundness or as a sad commentary on the ability of men to think on economic problems.

George regarded the Single Tax on land as a cure-all for the inequities of existing taxation systems. As every one was aware of the faults of the existing systems, a certain proportion of the people gladly welcomed the remedy proposed. The faults have not disappeared. The lawmakers are still in the habit of passing tax laws without due thought. For example, Congress during the war planned to make a levy on the profits of the theatres, and it put a tax of 10 per cent on the price of theatre tickets, thinking that each week the managers would compute the amount of their receipts and lay aside 10 per cent to pay the tax. But every one knows that they simply increased the price of admission by 10 per cent and made it clear that that increase was to pay the tax. So the theatre-goers paid the tax and the managers went untaxed. Although the leviers of taxes do not seem to be aware of it, that is what happens with every tax that is levied. It is passed on to the ultimate consumer.

The notion that the big corporations and the rich men can be made to pay a heavy tax and thus relieve the poor man is so widespread that men who ought to know better accept it, and they have been damning Congress for reducing the surtax on large incomes. It need surprise no one if the Democratic platform in 1928 contains a plank denouncing the Republicans for favoring the rich at the expense of the poor.

Now, Henry George's theory was suggested to him by the conditions which prevailed in California. Large tracts of land had been bought at a low price. The owners refused to sell as the population of the State increased. They

were holding it for higher prices. In San Francisco there were large areas in the heart of the city assessed at a low figure which could not be bought.

Henry George thought that if this land could be taxed at the rate fixed for the adjoining land on which buildings had been erected, not only would the revenues of the city be increased but the development of the land would be forced upon the owners. And so he evolved his theory that all taxes should be levied on land and that the State should absorb what is known as the unearned increment, that is, the increase in value due to the growth of population.

Without going into the merits of his theory, it must be admitted that some, if not all, of the evils which he sought to cure could have been cured by raising the assessment on the vacant land. This is what happens nowadays in most communities. And it is not at all uncommon to see a lot in an advantageous location in a city covered by a one or two story building of cheap construction known as a "tax carrier." The owners are not ready to put up a large building, and they carry the property from the rentals of the small one. And the city gets its revenue.

And in practice, too, the city gets the unearned increment. It does not get it in a lump sum, but it gets dividends on it every year. A Chestnut street corner that sold for \$50,000 twenty-five years ago may be sold today for \$5,000,000 and a building worth a similar amount put up on it. The city, instead of collecting a tax on \$50,000, collects a tax on \$5,000,000 plus the cost of the building, so that the unearned increment is in the nature of an investment on which a permanent dividend is paid into the City Treasury.

The greatest evil in land taxation lies in the inequality of assessments. Where ignorance or indifference does not cause this inequity, it is due to political favoritism. There is altogether too much of this sort of favoritism in Philadelphia. If it could be done away with, the provocation to advocate some different system of taxation would not be so great.

"THE people they left the land, the land,
But they went on working hard;
And the village green that had got mislaid
Turned up in the squire's back-yard:
But twenty men of us all got work
On a bit of his motor car;
And we all became, with the world's acclaim,
The marvelous mugs we are."

From G. K. CHESTERTON'S
"Ballad of St. Barbara and other Verses."

THE Secretariat of the International Union for Taxation of Land Values and Free Trade has by special request forwarded to the Danish Section of the League of Nations at Geneva, copies of the Union's publications, *The Certain Pathway to World Peace and Free Trade and World Peace*, with issues of *Land and Liberty* reporting the Copenhagen Conference and containing special articles on Free Trade.

A Son of Philadelphia Who Won the Attention of Many Nations

(From the *Philadelphia Bulletin*)

HENRY GEORGE, though born on South Tenth street near Lombard, spent only ten years of his boyhood and early youth in Philadelphia. The Single Tax Congress, which observed his eighty-seventh anniversary on Thursday by opening their sessions here, served as a reminder that the author of "Progress and Poverty" was a native son, and the acquisition of his childhood home in this city to become a permanent headquarters for propagating his ideas has just been announced.

When scarcely beyond boyhood he went to sea and made several voyages before he settled in California at eighteen. His family remained in this city, and his brother "Tom" was for many years associated with the United Gas Improvement Company in an important executive position.

But in the middle eighties and during the ten years preceding his sudden death at the crisis of his second campaign for Mayor of New York in 1897, Henry George was a frequent visitor here. Outside the range of his economic agitation, he had several warm friendships in Philadelphia. One of the most intimate was with John Russell Young, who had been Minister to China and accompanied General Grant in his tour around the world, but had now returned to his dearest love, journalism, as editor of the *Evening Star*. Many a time was "Henry" within the sacred portals of the Union League as the guest of "John."

Some of the older members would have been greatly perturbed if they had identified the quiet mannered man sitting on the terrace of a Sunday evening in friendly converse with an ex-diplomatist as the terrible agitator who had come there from addressing a meeting of the Anti-Poverty Society in the Broad Street Theatre, on the opposite side of the street. But had such a member been invited to join the little group, he would speedily have decided that Henry George, the man, was far different from the Radical he had imagined. He would probably have capitulated to the simple, unpretentious charm of one who was philosopher and economist more than an agitator.

A PERSONALITY TO COMMAND RESPECT

There was a decided contrast between Henry George in person and the grotesque misconception of him by people who had formed hasty opinions concerning his doctrines. He was under rather than over middle height. His head was well formed. His face, mobile, with its high forehead merging into the bald crown, was that of a thinker. His neatly trimmed beard was auburn, in which light silver streaks were beginning to show. His figure was somewhat stocky, yet full of action on the platform.

Henry George's voice was a baritone of exceedingly agreeable quality, and it carried through a large auditorium without effort. But once in talking with "John" about his oratorical experience, he confessed that he had felt the greatest strain in filling Ulster Hall, Belfast, which seated some 10,000 persons on one floor. He was a fluent speaker, never at a loss for a word, a phrase, an epigram. He was able to impart unlimited variety to his expositions of his main theme, the nationalization of the land by the incidence of all taxation on land values, irrespective of improvements.

He wanted the land to yield all the revenue required for every purpose of Government, national and local, and he visioned many of the broader institutions of today, not only hospitals and other charities, but parks, playgrounds, art galleries, libraries, and orchestras, as exclusively financed from this source. His readiness was demonstrated in his answers to the questions which he invited from the audience at the conclusion of every address. He took the heckler seriously, and if his answer sometimes carried a hard knock to the interlocutor, Henry George's grave courtesy was unflinching.

In those days the author of "Progress and Poverty" gathered around him a group of earnest young disciples in Philadelphia. Prominent among them was Frank Stephens, who is oftenest heard of nowadays in connection with the thriving Single Tax colony which he founded at Arden. Delaware was chosen for the experiment, because it was hoped that a small State might become the proving ground for Henry George's theories. But the deeply ingrained conservatism of the Diamond State stood in the way of this plan's being realized. After a generation, the settlement at Arden stands a model self-governing community, which is free from the queerness or extravagances that people mistakenly associated with it in its early years.

JOSEPH FELS PROVED A LOYAL BACKER

But the most important of his Philadelphia disciples was the late Joseph Fels, the manufacturer who was not only ardent in spreading the doctrines of the Single Tax but gave liberally of his time and energy and money for the cause, both in this country and overseas. He made many addresses in its advocacy in England and spent much money in settling the unemployed on land. For this purpose he purchased 1,300 acres at Hollesley Bay and 600 acres at Mayland, Essex. He had a London residence and was a member of the Taxation of Land Values Commission of London. He was active also in the promotion of his favorite cause in Germany, France, Denmark and Spain. Just before his death in this city in February, 1914, he was planning a trip to Argentina, where he hoped to establish a co-operative colony. He was one of the main supporters of Arden and established a Single Tax colony at Fairhope on Mobile Bay, Alabama. He founded a fund for the promotion of his ideas to which he annually made a \$25,000 contribution. The

Vacant Lots Association of this city knew him as a liberal supporter.

More obscure, but equally ardent, Single Taxers for years did propaganda work in this city. At the period before the war, when soap boxers used to be permitted to harangue such knots of listeners as they could collect on Sunday nights, the advocates of the Georgian theory were never wanting.

In the political movement in which some of the advocates of the cause have gone in recent years, Philadelphians have been prominent. Robert Macauley, of this city, was their candidate for President in 1920.

HENRY GEORGE WAS NEVER A SOCIALIST

Henry George insistently contradicted the impression which some of his opponents endeavored to broadcast, that he was a Socialist. His doctrines, he maintained, were the most individualistic that had ever been promulgated. To the question, "Then what do you want?" he replied. "We want the earth," meaning that the land on the earth's surface should be restored to the people for the benefit of mankind.

A small anecdote illustrates the economist's simple kindness in his domestic relations. One Sunday night, following a meeting of the Anti-Poverty Society at the Broad Street Theatre, he sauntered north, accompanied by one or two young friends. Just below Sansom street he stopped short and turned to his wife and daughter, who were following a few paces behind. "Jenny," he said in a voice of almost boyish eagerness, addressing Miss George, "do you remember where we are?" "Why, papa, of course; we are in Philadelphia." "Yes," pursued her father, "and what is Philadelphia famous for?" There was a touch of girlish roguishness in her tone as she replied, "I suppose it's famous because you were born here." "Now, now," he admonished, "don't flatter. Don't you remember something good to eat that comes from Philadelphia?" Miss George thought a moment and then ventured, "Ice Cream." Her father almost chortled. "That's it," he said, "Let's go and get some real Philadelphia ice cream now when we have a chance." And off they went to a nearby restaurant, where they feasted on the confection of a far better grade than was ordinarily procurable in those days in New York.

Henry George was not direct and matter of fact only in the family circle when it was a question of gratifying his simple tastes in edibles. In his autobiography, the late Henry M. Hyndman, for many years leader of the British orthodox or Marxian Socialist, tells of the embarrassment this trait of the American radical caused him.

Hyndman was a Cambridge University man of considerable means and large financial experience whose identification with the cause of the proletariat had made no difference in his habits, mode of life, or garb in which he affected distinctively the fashionable English gentleman. He even insisted on wearing top hat and frock coat on the soap box. When George came to England in 1882 in the full flush of

the fame which "Progress and Poverty" had brought him, Hyndman entertained him at his house for a month.

"His indifference to some of our English prejudices was at times rather annoying," writes his host. "On one occasion we were passing the top of Great Portland street, going home to lunch when George espied a barrow load of whelks at the corner being sold by the costermonger who owned them. 'I say, Hyndman' quoted George, 'I like the looks of those whelks.' 'All right,' said I, 'if you like them I'll have some sent in for you.' 'No,' was the answer, 'I like them here and now.' Expostulation was useless. So George consumed the whelks from the barrow while I, got up in the high hat and frock coat of non-whelk-eating-at-the-corner civilization, stood by and saw him do it. I never see a whelk stall at a street corner to this day but I feel inclined to bolt off in another direction."

NOTABLE CAREER IN ENGLAND

Hyndman's interest in George, as he admits himself, lay in the belief that he would prove an easy convert to Socialism, but he was soon disillusioned. "It was useless," he writes, "to be angry with him or to press him too hard, for then he only went off to some of his devoted Single Tax worshippers, from whom he returned more single tax than ever. However, I believe I may take some of the credit of inducing him to write his 'Social Problems,' a book which, though it never attained anything approaching the popularity of his early work, showed that he was beginning to understand that in our complicated modern society man cannot live by land alone."

In the end Hyndman sat George down as "in his way a sort of intellectual Anarchist" and denied him possession of a first rate intellect, although admitting he was honest, sympathetic, well-meaning, humorous, good natured, in short, a good fellow and a delightful personality. George's religious feeling astonished the Briton.

"The religious turn of his thought I never fully comprehended," he says, "until I was debating with him, with Mr. Henry Labouchere as chairman, at the old St. James' Club Hall. Then his arched bald head rose up like an apse at the other side of the table and I saw that the bump of reverence was of cathedral proportions."

The furore made over George in England proved very disturbing to conservative minds who visioned an approaching end of the British land system. How seriously the menace was taken can be seen by the long article in the *Quarterly Review* in which the late W. H. Mallock, then at the beginning of his career as a staunch defender of the established social order, sought to refute the reasoning of "Progress and Poverty."

But George's ideas have made some progress abroad, although he himself did not live to see London adopting his ideas in a modified form by taxing land values without regard to improvements; New Zealand and parts of Australia applying the Single Tax; nationalization of the coal

mines recommended to Parliament by two Royal Commissions in Great Britain, and David Lloyd George promulgating a land policy which can scarcely be distinguished in principle from that set forth by his American namesake.

What Proportional Representation Offers For the Single Tax Movement

(Address of George H. Hallett, Jr., Secretary Proportional Representation League, at the Henry George Congress, Sept. 3.)

I AM speaking this afternoon as a member of the Henry George Foundation. There are many believers in proportional representation who are not believers in Single Tax, but I personally am working for "P. R." because of what it can do for this and other fundamental reforms.

We have listened to cheering evidence of the spread of Henry George's ideals and heard many suggestions for spreading them more effectively in the future. That brings us to the very practical question, How shall we make those ideals take form in actual legislation? How shall we get full representation for the Single Tax sentiment that has been created, so that it may have its full weight whenever our law-making bodies consider the raising of revenues?

Most of our law-making bodies are controlled by political machines. Can we hope to persuade those machines to espouse our programme? If our programme were less fundamental, perhaps we could. The machines are on the lookout for ways to win the favor of even small groups, and many an idea with less following than Single Tax they have enacted into law. But Single Tax strikes at the root of the special privilege whose political instruments they are. Whatever else they may surrender, they will not surrender that.

We must beat the machines. How? Suppose first that we organize a new party. Our difficulties begin with the platform. If we confine it to the Single Tax, we lose those who want a platform more inclusive. If we make it more inclusive, we divide our ranks by the other things we put in.

Suppose that we do get a platform on which all Single Taxers agree. Still we cannot get all Single Taxers to vote for it. For many who would favor the taking of the full rental value of land give their first allegiance to one of the established parties, say the Democratic or the Socialist. And many, many others think a vote for a new party would be just thrown away.

You all remember the campaign of 1912, when the Progressives overwhelmed the G. O. P. so that you had to look for its presidential electors with a microscope. The Progressives didn't elect Progressives, they elected Democrats, whom many of them wanted least of all. A new party may have its educational value, but our prospects of electing members by it are not bright.

Now suppose instead we try to capture one of the old parties, as the farmers of North Dakota have done on occasion. Right away we lose the support of the many Single Taxers who think so little of the party we want to capture that they will not vote in its primary under any circumstances. Also we lose the vast numbers who will not trouble to vote in the primary at all—enthusiasts are a minority in the camp of any cause. But the machine turns out in force, for elections are their means of getting a living. Again the prospect is not bright.

To beat the machine and make it stay beaten we must change the rules of the game. We must find rules that will let us all start even. The present "majority" system is anything but that. It gives all the representation in each district to the one group that is largest, whether it is a majority or not. Since there is nowhere any united majority, the representation goes to the best organized minority. That is pretty sure to be a machine which can add to the natural following of its candidates a nucleus of votes purchased by jobs or the promise of jobs. The divided and unorganized majority does not even put its candidates in the field.

Since we cannot hope to get the true majority united, we must find some means of representing it when it is not united. That means is proportional representation.

The best form of P. R., the one used in the Alberta election and also in Cleveland and Cincinnati, not only gives fair representation to each party but gives it also to the different elements within parties. It selects to represent each party the particular individuals who are most representative of the party's voters.

Now suppose this system were in effect for all our city councils and state legislatures and for Congress. The task of making effective the full strength of Single Tax sentiment, now almost hopelessly difficult, would be easy. All kinds and degrees of Single Taxers would get representation, without any necessity of concerted action. Single Taxers within the Republican party—and there are such, of course, for party labels may mean anything nowadays—would elect Single Tax Republicans. Single Tax Democrats would elect Single Tax Democrats. Single Tax independents and new party people would also elect their fair share. And when a question of public revenue came up in the legislative body they would all be there to influence the decision. If a majority of the people were favorable to the ideals of Henry George, a majority of the legislators would almost surely be also.

IT is for us Georgists to point to the real value of Free Trade—both for industry and its workers. But we must also show that Free Trade itself is not enough to solve the problem; that the campaign for access to land and against monopolies, which can gorge themselves also in Free Trade countries, must be taken up with far more energy and understanding than we have yet seen in ordinary Free Trade circles—JAKOB E. LANGE.

Henry George the Evangelist

PART of an address delivered by Mrs. Akeroyd in Sydney, Australia, and reprinted in the *Sydney Standard*:

Again, when teachers of political economy maintain that there is not enough food in the world to support the increasing population, that nature is niggardly and many must starve, that war and pestilence are necessary evils, because they exterminate thousands and leave more for those who survive, is it any wonder that Christ is resolved into a myth?

So in this unjust state of society, masses of people are not only deprived of the just reward of their labor, but are deprived also of their faith and hope—deprived of their ideals.

Surely, this is a very terrible state—masses of people, embittered by want, without faith and without hope. It is the cause of revolution and anarchy; it has overthrown mighty civilizations.

IT IS JUSTICE THAT DEMANDS OF US

It is in dealing with this question that Henry George stands pre-eminent as evangelist as well as political economist.

He says: "It is Justice that demands of us to right this wrong; Justice that will not be denied; that cannot be put off—Justice that with the scales carries the sword. Shall we avert the decrees of immutable law by raising churches when hungry children moan?"

"Though it may take the language of prayer, it is blasphemy that attributes to the inscrutable decrees of Providence the suffering and brutishness that come of poverty; that turns with folded arms to the All-Father and lays on him the responsibility for the want and crime of our great cities. We degrade the Everlasting; we slander the Just One.

"In the very centres of our civilization today are want and suffering enough to make sick at heart whoever does not close his eyes and steel his nerves. Dare we turn to the Creator and ask Him to relieve it? Supposing the prayer were heard, and at the behest with which the universe sprang into being there should glow in the sun a greater power; new virtue fill the air; fresh vigor the soil; that for every blade of grass that now grows, two should spring up, and the seed that now increases fifty fold should increase a hundred fold! Would poverty be abated or want relieved? Manifestly no! Whatever benefit would accrue would be but temporary. The new powers streaming through the material universe could only be utilized through land. And land, being private property, the classes that now monopolize the bounty of the Creator would monopolize all the new bounty. Land owners would alone be benefited. Rents would increase, but wages would still tend to the starvation point!"

"Think of the powers now wasted; of the infinite fields of knowledge yet to be explored; of the possibilities of which the wondrous inventions of this century give us but a hint. With want destroyed; with greed changed to noble passions; with the fraternity that is born of equality taking the place of the jealousy and fear that now array men against each other; with mental power loosed by conditions that give to the humblest comfort and leisure; and who shall measure the heights to which our civilization may soar? Words fail the thought! It is the Golden Age! It is the glorious vision which has always haunted man with gleams of fitful splendor! It is the culmination of Christianity! It is the reign of the Prince of Peace!"

These are abridged extracts from that wonderful book, "Progress and Poverty;" a book that shows the anarchist a saner way, that teaches the materialist that the old faith is true; a book that reveals Christianity in its original truth, strength, and simplicity; a book that enlists many in the cause of humanity, that makes them realize that there is a "wrong that needs resistance," a "cause that lacks assistance," and a "future in the distance." A healthy and happy future, but so far in the distance that many who work for it may never reap any material benefit from it. Their great reward is the exultation they feel in knowing that their just cause will ultimately triumph.

A PATHWAY THROUGH THE WILDERNESS

They have an ideal and in this they are fortunate, whatever their position in life may be, for those without an ideal, even though surrounded by every luxury, are poor.

This wonderful book, "Progress and Poverty," is a pathway through the wilderness of political economy, and it is not a barren and uninteresting pathway, for the writer has called to his assistance a company of poets and has made the wayside colorful with the flowers of song.

One feels reverence for this man who, while wearing the fetters of poverty, paved the way to freedom, who, though dwelling amid the commonplace environs of the poor, visualized the City of God on earth!

A man of great sympathy and greater intelligence, a man who yet speaks, reviving dead faith, restoring lost hope, and leading toward the immeasurable heights foreseen by prophets and foresung by poets—Henry George, mightiest evangelist of our day!

IN a letter to the *Birmingham* (England), *Gazette*, on the taxation of land values, Mr. Chapman Wright concludes:—

"The cause of the opposition which is roused at any proposal for this reform, was well worded by Mr. Joseph Chamberlain: 'All this clamour about confiscation and blackmail and plunder is so much dust raised by men who are interested in maintaining the present system, and who are either too prejudiced to read the proposals or too stupid to understand them.'"

The Boy

AS far back as history goes there never was such a wonderful era as the one we are passing through. There never have been such probings into the very heart of nature, such an unveiling of her innermost secrets, such remarkable inventions and brilliant discoveries, such an advance of the human spirit in every direction, such an unravelling of the many problems by which we are beset. And yet there never has been greater disparity between those who have and those who have not, a keener struggle between the workers, their employers and those who toil not, neither do they spin, and in consequence we have a more widespread industrial and social unrest.

Into all this clangor and turmoil enters the BOY, keenly alert in body and mind, longing for adventure, eager to encounter the difficulties before him and to surmount the obstacles which obstruct his path. Here in Australia the importance of the boy is beginning to be recognized as never before. Hands are outstretched to help him on every side. He is sent in groups to the center of the Empire and to foreign countries to improve his understanding and to open his mind. He is taught to exercise his ingenuity in all sorts of different ways, he is trained as a scout, and helped to find out the field in which he is most fitted to shine. For a whole week Sydney has been doing him honor, and helping him to realize the possibilities that the future has in store if he will only prepare himself for it in the right way.

No one who studied, however cursorily, the products of his skill in the exhibition held at the Sydney Town Hall can doubt the intelligence of the Australian boy or that he is unusually fitted to play his part in the struggle for freedom that is everywhere taking place. The yachts and aeroplanes and the many other specimens of his handy-work which he fashioned with such skill during his leisure hours showed that, when properly trained, he is well able to hold his own. For the work it has done in suggesting and organizing the Boys' Week, and still more for instilling into the mind of our growing youth the principle of "Service before Self," the Rotary Club has earned the gratitude, not only of the boys themselves, but of every one in Australia, for our future depends on the way in which our boys are brought up.

A BOY'S GREATEST ASSET

In Australia, at any rate, poverty is no bar to success. Given health and intelligence (sufficient of the latter to keep him from smoking and drinking), a normal will power, and a clean heart—which last is the greatest asset of all—a boy can go far. Our resources are infinite, and every faculty that a boy can possess will be taxed to the uttermost to harness them and make them conducive to the well being of the community. The trouble is that these resources are for the most part ungettable, and the prob-

lem which our boys will have to tackle will be how to unlock these resources so that they may be utilized to their fullest extent.

A BOY'S WONDERFUL CAREER

There was once a boy in San Francisco with all the qualities that a boy should have, and in addition an enquiring mind. His parents were poor and his friends were few. He earned a precarious living first as a sailor, then as a miner, and afterwards as a printer. From printer he became editor, and from editor he became author, but so poor was he that he had to set up the type of the book which he wrote. But the book was a success. More copies of it were sold than of all the books on the subject he treated, and it is and will ever remain one of the classics in the English language. With a keen relentless logic he showed the fallacies underlying the political economy of the day, showed that, so far from being a "dismal science," it was the most interesting and far-reaching of all, and radiant with a new born hope.

He showed, too, that the reason why all previous civilization had declined and disappeared was because the canker of injustice had been allowed to grow up in their midst—permitting one section of the community to inherit the earth to the disinheritation of the rest—and that, unless this canker were cut out from the heart of it, the British Empire, like all its predecessors, would also decline and finally disappear. That is the great problem which the present generation has to face, and it depends on the boys of today whether our present civilization will follow the same downward path as its predecessors have done, or whether it will get rid of the canker and rise to greater heights than any empire that the world has ever seen. The name of the book, in which this problem was worked out is "Progress and Poverty," and the author's name was Henry George. Almost every big city has a body of his devoted disciples and a League which is called by his name. International Conferences are held in the different centres of Europe to further the principles which he taught, and the degree of civilization which a country has attained may be measured by the extent to which those principles have been practically applied.

Sydney, Australia

PERCY R. MEGGY.

BEFORE any effectual renovation can take place we must efface the abuse which has grown up out of the transition from the feudal to the more modern state—the abuse of land being held as absolute property.

—HARRIET MARTINEAU.

IT is becoming apparent to thoughtful men that if the present method of procedure goes on we shall be driven to the Single Tax idea, whether we like it or not.

—THOMAS MARSHALL, former Vice-President of the United States.

How Does the Community Create Value?

IN speaking of land values the followers of Henry George claim (and rightly) that these are created by the presence and activities of the people as a whole. To the average man, unversed in the mysteries of political economy and more particularly of rent, this means little. He reasons that since all wealth must come out of the soil, and since it can only come by reason of labor, the idea that the community in a collective capacity, actually produces or creates the commodities, etc., which land values represent, seems absurd; yet it is even so. Place 10,000 men on 100 islands and they will produce wealth of a certain aggregate value—now place 10,000 men on one island and they will produce wealth to a very much greater value. The additional production of the 10,000 men on one island (as compared with the same number on 100 islands) is due to the co-operation of a large number of producers within a circumscribed space, and is reflected in the values which attach to the land on which they work. Thus land values are an index (though not necessarily an exact one) of that added amount of production (and services) which concentration of population brings about, and without concentration of population would not exist. It is a community-created surplus, and private owners of land reap that added value (either in full or in the main) if allowed to hold their land in fee simple or as freehold. They give nothing in return, save that infinitesimal quota which they (as units in the community) add to the co-operative effort. It is therefore, necessary that these land values, *economic rent* as it is called, should be taken by the people, for the people, so that all may share in the advantages which accrue from the existence and means of communities living and working in close co-operation. Under present unjust social conditions a privileged few collect this economic rent, and thereby rob the people of their birthright. It will be noted that with 10,000 people on 100 islands there would be little (probably no) land values on any of them, while with 10,000 people on one island land values would have appeared, and would grow as the population grew. That is what we mean by community-created land values, and why we say the State should collect these for the benefit of all. That is what we mean when we say the Single Tax (i.e., State appropriation of Rent) will free *individual* production from *all* taxes. That is what we mean when we say the expenses of the people as a whole (Government expenses) should be paid out of the revenues created by the community, and why we assert the Government should take these land values *first*, before it taxes anyone on his individual earnings. And we declare that the Government should, in peace time at least, live within such means and keep its hands off the product of a man's individual labor.

—C. H. N. in *Liberator*, Auckland, New Zealand.

Ignatius Singer

A COPY of *The Yorkshire Observer* of June 8 has been received at *The Liberator* Office. It contains a portrait of the late Mr. Ignatius Singer. This is the first intimation that we have had that our old friend has passed away.

Mr. Singer's death removes one of the most remarkable men of our movement. He was a Hungarian Jew by birth but has spent most of his life in the British Empire.

Many years ago he was actively associated with the Single Taxers of South Australia, and in conjunction with the late Mr. Behrens produced that wonderful book "The Story of My Dictatorship." About the year 1898 he came to Wellington, New Zealand, with the late Mr. Michael Flurscheim, and together they started the manufacture of soap at Petone. Mr. Singer was a highly skilled analytical chemist. The venture was mixed up with Mr. Flurscheim's efforts to found a Peoples Bank and came to grief. Mr. Singer then tried fowl farming for a time, and put on the market some patent fowls' feed. While carrying on this work the Bradford Dyers' Association, with whom he had previously been connected before coming to New Zealand, sent for him to return to their employ, and he had been their analytical chemist up till the time of his death.

Mr. Singer was a very loveable personality with some of the angularities which often accompanies genius, and that Singer possessed genius nobody who knew him could deny. He had read and pondered widely and deeply, and has left behind writings which will influence human thought for all time. In conjunction with Behrens he published a very remarkable book entitled "Some Unrecognized Laws of Nature," which led flippant critics in Wellington to refer to him as the man who had upset the law of gravitation. In recent years he published some studies on the rival philosophies of Jesus and Paul, which revealed a deep and sympathetic study of New Testament literature.

When one thinks of the character and mental capacity of men like Singer, who have spent their lives in the advocacy of the teaching of Henry George, and compares them with the "Pigmies" who have from time to time tried to ridicule the Great Prophet of San Francisco, one gets more convinced than ever that George saw and proclaimed a mighty truth which must ultimately prevail.

—HON. GEORGE FOWLDS in *The Liberator*, Auckland, New Zealand.

A SPECIAL article in the *Manchester Guardian*, December 30th, is devoted to a translation of a digest of the late Dr. Sun Yat Sen's book, *Three Principles of the People*, issued by the China Christian Education Association. The digest explains that the doctor was for the taxation of land values, one way or another.

Wages Not Paid Out of Capital

LABOR can in no wise get more from industry than there is in it—no more than is produced. Capital is not a fund from which wages can be drawn. Wages are paid not out of the capital of a business but out of its earnings; not by the employer, but by the buyer of the goods produced—the working class itself. The extraordinary wages in some industries are paid by the workers in all industries, the whole being a maze of relativity in which the strongest get the largest shares.

Then rises the question of the equitable division of the earnings of a business. Are the earnings of the textile business equitably distributed? It is perfectly true that the industry generally is about as poorly paid as any of our great industries, probably the poorest. There may be something in the claim that this is due to its relative lack of organization, but this is at least debatable, for latterly the industry has paid its capital and its management as poorly as its workers. It is indisputable that to grant the demands of the workers would well-nigh bankrupt the industry under existing conditions.

But the task of answering the question—what is to be done about it?—falls definitely upon the captains of the industry. They are put upon the defensive because they enjoy the backing of governmental favors which are meant and claimed to give them fair profits and their workers fair wages. They owe to the American people an understandable explanation of how it happens that one of the most highly protected industries we have remains one of the poorest paid ones, far below the standard of industries that have little or no tariff protection. Unless they can give such an explanation—and the attempts that are made at it are uniformly futile—the tariff stands convicted as a swindle with respect both to wages and profits.

—Commerce and Finance.

Ethics and Morals of Taxation

TAXATION is more than a fiscal function. It has its ethical and moral aspects. Speculation in land is in reality speculation in sites or locations. It has for its object (as shown in numerous real estate advertisements) the forestalling of the rising generation and making the children of today, who will be the adults of tomorrow, pay an increased purchase price or rental for a site which necessarily they must have later for a home or business, in utter disregard of the biblical injunction "Woe unto him that offend against my little ones." There was never a practice so despicable, and the wonder is society has not awakened to it before this and put a stop to it, which can be done simply by taxing this speculative value to the utmost for the benefit of the public treasury. And when this is done taxes on industry, farms and homes will be reduced.

The ethical standards of the human race are constantly improving. Many things which were looked upon with approval half a century ago are condemned by society of today. Strenuous efforts have largely put a stop to gambling in, and on, various things, and now speculating and gambling in land, on and from which man has his whole existence, is coming under the ban, as speculating in a necessary of life, and making it more costly and difficult to use, is against public policy.

REVIEWING the recent publications of the Vanguard Press, Ben Ray Redman says in a recent issue of the book review section of the New York *Herald-Tribune*:

"George, Bellamy and Morris were all concerned with the same problem: the amelioration of the lot of man. The one wrote argumentative economics; the other two found expression in Utopias. What George proposed—the abolition of all taxes save that on land—was a simple operation compared to the vast social changes implicit in Bellamy's sweeping vision.

"George, Bellamy and Morris were men of faith and imagination. The more pessimistic of us must believe that their faith is doomed to disappointment, but that should not lessen our enjoyment of their imagination. And if any of them could have made mankind in his own image, as they fashioned their Utopias, then—well, then the history of the future might tell another story."

The Law of Progress

PROGRESS goes on just as society tends towards closer association and greater equality. Civilization is co-operation. Union and liberty are its factors. The great extension of association—not alone in the growth of larger and denser communities, but in the increase of commerce and the manifold exchanges which knit each community together and link them with other though widely separated communities; the growth of international and municipal law; the advances in security of property and of person, in individual liberty, and towards democratic government—advances in short towards the recognition of the equal rights to life, liberty, and the pursuit of happiness—it is these that make our modern civilization so much greater, so much higher, than any that has gone before. It is these that have set free the mental power which has rolled back the veil of ignorance which hid all but a small portion of the globe from men's knowledge; which has measured the orbits of the circling spheres and bids us see moving, pulsing life in a drop of water; which has opened to us the ante-chamber of nature's mysteries and read the secrets of a long buried past; which has harnessed in our service physical forces beside which man's efforts are puny; and increased productive power by a thousand great inventions. * * *

To freedom alone is given the spell of power which sum-

mons the genii in whose keeping are the treasures of earth and the viewless forces of the air.

The law of human progress, what is it but the moral law? Just as social adjustments promote justice, just as they acknowledge the equality of right between man and man, just as they insure to each the perfect liberty which is bounded only by the equal liberty of every other, must civilization advance. Just as they fail in this, must advancing civilization come to a halt and recede.

—HENRY GEORGE in "Progress and Poverty".

Local Activity in Pittsburgh

THE Henry George Club of Pittsburgh which conducts weekly luncheons Friday at noon, at Club Room number 1, of the Chamber of Commerce, 7th Avenue and Smithfield, listened to an address on December 10 by Kenneth Lindsay, former member of the British Parliament, his subject being "The Land Problem in Great Britain" On January 21. Hon. Robert Garland, chairman of the Finance Committee of City Council and former President of the Chamber of Commerce of Pittsburgh, spoke on "Pittsburgh's Tax System and Its Advantages."

WHEN two persons desire the same plot of ground, land values arise. If three persons desire it, this value is increased. If scores of thousands cast longing eyes upon it, the value begins to run into the hundreds of thousands of dollars per acre.

An Interesting Letter

The following letter from H. B. Maurer, of Brooklyn to August Heckscher of this city, relative to the latter's proposed plan for housing, is an interesting communication.

"My dear Mr. Heckscher:

I am neither flattered by the promptitude with which you have replied to my letter nor piqued by the information that your letter was 'dictated but not signed' by you, nor by its thinly veiled, but uncalled for, sarcasms.

"Anent the statement 'we are not yet far enough along for the employment of co-operative experts,' I beg leave to say that when you are I shall not be then, as I am not now, interested in any scheme for unloading irksome wealth to ameliorate human ills, especially when it ignores causes; stresses symptoms and leaves the seat of the sore untouched, but serves, however, as an outlet in a fertile field for philanthropy.

"Sharing, as I wrote you, in the conviction expressed in the public prints, that the 'Heckscher Plan' will prove a palliative only, comes now *The Nation*, in its current issue, with an article which leads off thus: 'Henry Ford set sail with the magnificent assurance that he would get the boys out of the trenches by Christmas. Now comes

August Heckscher sailing back to get men and women out of the slums by Easter or thereabouts. The impulse in each case was as decent and generous as the practical realization was dubious * * * * * the elimination of the slums in Manhattan should not mean their prompt development in Brooklyn and the Bronx, which under the Heckscher plan, might readily prove to be the case.' Besides stressing the merits of Governor Smith's solution for the housing problem over the Heckscher plan, *The Nation* offers no remedy and gives no reasons. I shall proceed to do both.

"To the land policy of our boasted civilization may be traced a long train of evils, of which the slum is by no means the most flagrant; a policy which creates vast wealth for the few over night, but causes 'countless millions to mourn' all the time, since from the masses is drained the wealth which is meagrely doled out back to them by the more fortunate, the shrewd and alert.

"So long as the many can use portions of the earth's surface at the suffrance of the few only, no genius will ever arise who can propose a cure for present social and economic ills. Fundamental wrongs cannot be righted by superficial expedients.

"Not so long ago, while riding in a Fifth Avenue omnibus, I counted one hundred and ten vacant lots along the east side of that avenue. When my forebears emigrated from Germany to this country and helped swell the incipient slum population of the east side, those lots could be bought for sums of two or three figures, now they command sums running up to five, six or seven, and quite a few of them still lie serenely in the grasp of the insatiate. Idle land, kept out of use so that the holders thereof may fatten on the enterprise and thrift of others, or used only to the extent of producing taxes and carrying charges, all over Manhattan; in vast areas in the outlying districts, of easy access from the slums, supplies the only natural and effective means for putting to an end a housing condition as easily preventable as it is grossly disgraceful.

"Now, the Creator only could give a title deed to land, as He only could give a bill of sale for a slave, and He has done neither. Human ingenuity has usurped the divine prerogative. This, in the words of Herbert Spencer is how it happened; "Violence, fraud, the prerogative of force, the claims of superior cunning—these are the sources to which those titles may be traced. The original deeds were written with the sword, not the pen; not lawyers, but soldiers were the conveyancers; blows were the current coin in payment and blood was used in preference to wax. Could valid claims thus be constituted? Hardly. And if not, what becomes of the pretensions of all subsequent holders of such estates, so obtained? * * * * * How long does it take for that which was originally a wrong to become a right?"

"Elsewhere in his 'Social Statics' Herbert Spencer says—and this should serve as a hint to those who sub-

stitute charity for justice and eleemosynary enterprise for effective endeavor and sound sense—"Our social edifice may be constructed with all possible labor and ingenuity and be strongly clamped together with cunningly devised enactments, but if there be no rectitude in its component parts, if it is not built up on upright principles, it will surely tumble * * * * * Not as adventitious, therefore, will the wise man regard the faith that is in him * * * * * and made subordinate to calculations of policy, but as the authority supreme to which his actions should bend."

"In an article appearing some years ago in the *Times* of London, Tolstoy urged the acceptance of the philosophy of Henry George as the only means of curing Russia's agrarian ills, claiming that its application would be effective, equitable and expedient. But there, as well as elsewhere, on this round globe where so many of us play the wise and the foolish, men still adhere to the circumlocutionary and the involved."

Is This A Fabled Country?

This admirable "skit" appeared in the *Pennsylvania Commonwealth*, a paper published by R. C. Macauley. The terms of subscription for this little paper which appears monthly, are designed to secure a large circulation. These terms are ridiculously small. Our readers are urged to write Mr. Macauley at 1247 N. 13th Street, Philadelphia, Pa., for sample and particulars.—EDITOR LAND AND FREEDOM.

IT is related a certain country adopted a taxation system which absorbed the value of every improved process of production the ingenuity of its citizens could evolve.

A striking feature of this unique taxation system was that a certain privileged few (for some real or supposed service to the State) were permitted to participate in the division of the revenue arising from the aforesaid unjust and confiscatory taxation.

When this special privilege was first granted, the returns to its beneficiaries were quite meager, for the reason that man's power of production was but little in excess of what was required to sustain life and keep him in condition to continue producing.

As years passed, however, by reason of their invention and industry, men became able to produce much more than was needed to satisfy their desires; and the surplus was promptly confiscated under the unique taxation laws of the country.

Soon the few who were privileged to participate in the division of this now greatly swollen fund successfully conspired to divert the major portion of the nation's surplus wealth to their private use.

This action of the specially privileged conspirators aroused severe opposition from the producers, who finally rebelled and refused longer to work for the benefit of the conspirators.

Champions of the conspirators (barristers, they were called) attempted to invoke the law to compel the people

to work. These pleaders contended their clients would be deprived of a "vested right" unless the workers were compelled to continue their usual production of wealth.

The controversy, which was waged long and bitterly by both workers and conspirators, was finally "adjusted" by the State awarding to the conspirators large tracts of public lands in lieu of their "vested right" to confiscate the major portion of the taxes, which, in their entirety, were now collected by the State.

With only the public needs to be met out of the people's production, there was now a great surplus of revenue, and the producers were soon relieved of more than half of their former taxes.

In a short time, however, as a result of the nation's prosperity, resulting from the low taxation, the population of the country increased, and demand became great for the use of the land, most of which was now "owned" by those to whom the State had "given" it as "compensation" for their former "vested rights."

As no more land could be produced and the entire supply was now "legally" in possession of the former conspirators, the large demand for its use enabled them to take an even greater part of the people's production, in the form of land rent, than they had ever received when they participated in the confiscation of public revenue.

This new form of privilege caused another outburst from the producers. They declared that the conspirators, now called GROUND LORDS, did not produce land; that the workers produced all the wealth; and that as the GROUND LORDS rendered no service in the production of wealth, they were not entitled to any part of it.

The GROUND LORDS, now grown powerful through their accumulated wealth, none of which they had rendered service for, with the aid of their friends, the barristers, and their allies, the politicians, however, were able to defeat the producers, who, it is recorded, are still compelled to give the major portion of their production to the GROUND LORDS for mere permission to work.

How easily, in these days of enlightenment, we would abolish such injustice through the governmental collection of ground rent and the abolition of all taxes.

Although not generally conceded at that time, everyone now agrees the earth is the birthright of all mankind, and that the rent value of it arises from the mere presence of population and its activities. It follows, therefore, THAT THE RENT OF LAND BELONGS TO THE PEOPLE, AND THAT THE FIRST DUTY OF GOVERNMENT IS TO COLLECT IT.

As population grows land values rise,
But privilege has a key!—and takes the prize!—HORATIO.

THE earth is man's inheritance from on high,
But some heirs, born too late, must rent or buy.—HORATIO.

The Farmers of Montana Waking Up

WE have received the programme of the Progressive Farmers of Montana. In its Declarations of Purposes it says:

"First. We believe that all community-made values belong to the community.

Land exists for the people—so we demand a system of land tenure that will eliminate landlordism and tenantry and will secure the land to the users thereof."

The Western Progressive Farmer is the official organ of this organization of farmers and is edited by Elihu Bowles at Prosser, Washington.

John Filmer is Ninety Years Old

TO Single Taxers outside of this immediate vicinity where he is a familiar and well-loved figure, the name of John Filmer is not so well known as it should be, though many of the older disciples of Henry George in other parts of the country will recall him as one of the editors of the *New Earth*, published in the '80's, a New Church Organ that preached our message and was a welcome visitor to Swedenborgian and Single Tax circles.

John Filmer is one of the keenest analytical minds in the movement. But he is also one of the most charming and gentle spirits who has endeared himself to hosts of friends in the city of Brooklyn where he has been active for so many years.

On the evening of January 12th John Filmer was ninety years old, well and hearty and mentally vigorous as ever. His birthday was fittingly celebrated by a gathering of about 35 of his closest friends at the home of Mrs. Thomas P. Beggs in Brooklyn, called together by Mrs. Cebelia L'Hommedieu and Miss Jennie Rogers. Among those present were Mr. Chas. O'Connor Hennessy, Mr. and Mrs. Aiken, Mr. Seaver, Mr. and Mrs. Mansur, Mr. Thomas Ryan, Mr. D. B. Van Vleck, Miss Miller, Mr. and Mrs. E. B. Swinney, Mr. McGuinness, Mr. Vernam and others. Speeches, recitations, music and cards enlivened the evening.

Mr. Aiken sang a parody of his own composing in honor of the guest:

"He's still but a boy, a mere nonogenarian,
Soon he'll grow up a big strong centenarian,
Then you'll do well to be careful and ware of him
Should you engage him in argument warm,"

and more of the same swinging rhythm sung in good voice and with extraordinary verve.

A generous luncheon was served in the dining room and it was 2 A.M. before this party to the greatly loved disciple of our cause broke up, each of those present carrying with him as a souvenir of the occasion a photograph of John Filmer with an appropriate sentiment inscribed by his unfaltering hand on the back of each.

Notice To Our Subscribers

BEGINNING with the January-February issue individual yearly subscriptions to *LAND AND FREEDOM* will be \$2.00 (Two Dollars). Subscriptions to libraries, reading rooms and educational institutions will remain at the old rate of \$1.00 (One Dollar). A special rate of \$5.00 (Five Dollars) for four club subscriptions when accompanied by one individual subscription at \$2.00 (Two Dollars) is offered as a special inducement to extend the circulation.

No cause is well served in these times by poorly printed literature. *LAND AND FREEDOM* will stand comparison in typographical content and substance, not only with reform papers, but with any publication of general circulation. We think our readers will endorse our choice of a higher price rather than an inferior paper.

During the war and the years succeeding, when prices of printing and material rose, we kept to the old rate of \$1.00 for yearly subscriptions in hope of increasing the circulation and in the anticipation that prices would fall. But prices did not fall.

Nor does it seem fair to the contributors to our Sustension Fund, which will still be necessary, that so large a deficit should be carried solely by them. For these reasons we have decided on this change. Such aid as contributors to our Sustension Fund make for the current year will go toward increasing the usefulness of the paper and extending its circulation in quarters where the message it carries is as yet unknown.

We do not think that Single Taxers generally will object to paying Two Dollars for nearly 200 pages of reading matter of special interest to them.

SINGLE TAX PUBLISHING CO.

THOMAS G. SHEARMAN, in his book on "Natural Taxation," makes the statement that "Ground rent is invariably sufficient to meet all the expenses of necessary government." And he continues: "But as government never exists where society does not exist, and as society offers many advantages in addition to the mere benefit of government, the privilege of living in society is worth much more than the mere cost of government."

BOOK REVIEWS

WHAT IS THE SINGLE TAX?

This is the title of one of the series of Outlines of Social Philosophy, each following a definite syllabus, projected by the Vanguard Press, of this city, neatly bound in cloth, consisting of 150 pages and published for fifty cents (plus 5 cents postage).

The author is Louis F. Post. The idea of the publishers has been to select a representative from each school of social reform on whom the greatest number of its adherents could agree. We think we can say without fear of contradiction that Mr. Post is the one to whom the largest number of the followers of Henry George would turn as the one most eminently qualified to put our doctrines into formal expression within the compass permitted in the plan and scope of the series.

The plan which will be followed in all the books of the series entails a criticism of other remedies and their futility from the viewpoint of the protagonist of each particular school, and this, of course, within the limits prescribed, has prevented a more elaborate and extended treatment of our principles and philosophy such as Mr. Post has furnished in his admirable *Social Service*. But he has succeeded in condensing in this little volume the principles for which we contend. Everywhere he has reinforced his own presentation with the words of Henry George himself. And while others might have chosen to state these principles, here and there, in somewhat different language, there can be no criticism of this clear and definite statement of what we stand for.

His criticism of other "remedies," Labor Unionism, Cooperative Societies, Protective Tariffs, Philosophic Anarchism and Socialism, is in unflinching good temper, but characterized none the less by the vigor and clarity of expression we knew so well in the *Louis Post* of old.

It will interest our readers to know that the Robert Schalkenbach Foundation assumed responsibility for all arrangements covering this book, and that it received the approval from manuscripts submitted in advance of publication of a number of organized groups having for their object the popularizing of Henry George's teachings.

A brief biographical sketch of the author by Edward N. Vandigham adds an agreeable personal note to the volume.

—J. D. M.

PROGRESS AND POVERTY.

A new edition of "Progress and Poverty" (Abridged) comes from the Vanguard Press, 80 Fifth Avenue, New York City, neatly printed in large type and cloth bound. It is sold for fifty cents a copy. The work consisting of 214 pages is cut down to a little more than one third of the original.

On general principles we are opposed to abridgements of great masterpieces. But there is a special justification for this condensation that does not apply to works of other character. The work has been well and carefully done, and Mrs. Anna George de Mille, acknowledging her indebtedness to Louis Post and others, concludes her Preface with these words:

"It has been a most difficult task to make this short abridgement of a 568 page book, and students and lovers of the complete work will miss many of their favorite passages. Some slight changes have been necessary—changes in style, because this is a short condensation of a big book, changes in similes and words, because the book was written over forty years ago, but never has there been a change of the spirit or meaning of the author.

"For the benefit of those who seek here merely the Economics of Henry George,—'The Central Truth' and 'The Problem of Individual Life,' as taught in Book X and Conclusion, are printed as though an Addendum, in different type. But because this part is the soul of the work,—the flame that lights up the cold reason of economics—it has not been eliminated but (though somewhat abridged) is kept in this small volume. It is urged that the reader who has gone through Book IX will go further and read this message of Faith and Hope, not as a continuation but as a presentation on a higher plane. It is urged that he go further still and read the unabridged works of Henry George and there find, as many readers before him have found—a concrete and scientific foundation for belief in the Brotherhood of Man and the Fatherhood of God."

Nothing vital has been omitted from this abridgement. We hope it will be widely circulated and we congratulate the Vanguard Press on its enterprise in placing it before the public at so small a cost to the reader.

This work is identical with the abridgement published in 1924 by Harcourt, Brace and Company, which edition was exhausted.

On the paper jacket of the book the publishers have printed this excellent statement of its contents:

"All men have an equal right to the use of the earth. In this book, Henry George seeks to restore to man this expropriated right. His remedy for the cure of the diseased social body is simple: *We must make land common property*. He establishes that the value of land is created by the growth of a community, and hence should belong to the community. He shows that the remedy could be enforced by the exist-

ing state machinery, and with a great simplification of government. His legislative proposal is: *to abolish all taxation save that upon land values*. This remedy, the Single Tax, is growing in favor as a step from general poverty toward general progress."

—J. D. M.

THE SCIENCE AND PRACTICE OF URBAN LAND VALUATION

This is a volume of over 300 pages by Walter William Pollock and Karl W. H. Schultz, published by the Manufacturers' Appraisal Company, 4021 Walnut Street, Philadelphia, Pa.

There is much of interest in this volume and many valuable hints to assessors and students. There is a very thorough discussion of the factors that create land values and the important distinctions between land values and labor values. All in all, it is a book which is worthy of consideration and careful study.

We must take exception, however, to the statement, and indeed to much of chapter XXVI, where we read that Henry George erred in assuming that the value of land can be easily ascertained. The nearer the approach to the Single Tax ideal, the taking of all the rent of land for public purposes, the easier it would be to determine, by community opinion or otherwise, the actual or potential rent of any particular piece of land.

And, as Single Taxers all know, the selling price of land is merely the capitalization of the annual rent which the owner retains. Much of the difficulty which assessors now meet with is due to the concealment of rental values for speculative purposes.

—J. D. M.

BOOKLETS AND PAMPHLETS

From the United Committee at 11 Tothill Street, London, England, comes a new edition of an abridgement of Henry George's Condition of Labor, made by the late Henry Llewelyn Davies. It is intended as a memorial edition to Mr. Davies who died in 1923, and contains a brief but interesting biography of the late leader with a fine half-tone portrait.

The biography tells us that Mr. Davies had begun as a Fabian socialist. Before the Henry George Club he strove to make his hearers see the truth as he saw it. He found his theories met by the irrefutable principles of Henry George as enunciated by his disciples. Weeks and months of discussion finally convinced him; he made the doctrines of Henry George his own and they became a religion to him.

The work is well and carefully done, is neatly printed on superior paper, and is bound in stiff paper covers. Copies may be obtained of the United Committee at three pence each or twenty shillings for 100 postpaid.

From the Commonwealth Land Party at 43 Chancery Lane, London, England, come two pamphlets, "What is the Commonwealth Land Party," by X, and "Labor's Land Policy—Minimizing Bureaucratic Tendencies by Multiplying Bureaucracies," by J. W. Graham Peace. Both are exceedingly well written, forcible and uncompromising, as are all the pamphlets emanating from the Party at Chancery Lane. The publishers of the *Commonweal* have reason to felicitate themselves that they are able to put forth these well printed explanations of the militant side of our philosophy. They are bound to do good. The price of each is two pence.

Natural Law in Social Life, by W. R. Lester, is another pamphlet that bears the imprint of the United Committee of London. It was read at the International Conference at Copenhagen last summer, and is a thoughtful presentation of a neglected subject. The graduate of our colleges and universities hears little of any such postulate. As he is told that there are no principles of universal application, and that every social adjustment is a matter of empirical and constantly changing legislation, he hears of no natural laws which govern the economic relations of men. With this phase of speculation, capable of more extended ramification, Mr. Lester has dealt interestingly and effectively.

Relieving Business Through Scientific Taxation, is an address delivered in this city by Prof. Harry Gunnison Brown, professor of Economics in the University of Missouri. Prof. Brown has a clear and convincing style and what he writes is easy reading. Better still, he makes his meaning clear, which is an accomplishment not generally shared by professors of economics. Copies can be obtained from the Manhattan Single Tax Club, 226 W. 47th Street, New York, at 5 cents each.

—J. D. M.

DR. MILLER'S TRANSLATIONS OF THE GREEK IDYLS.

The Maxwellton Company, of Lexington, Ky., have put out a beautiful volume in The Greek Idyls, Pastorals, Songs, Mimes, Tales, and Epigrams from Theocritus, Bion and Moschus, translated into English verse by Dr. Marion Mills Miller. A critical introduction by Dr. David M. Robinson, of Johns-Hopkins, prefaces the work.

The dedication itself is arresting: "To the Memory of Samuel Ross Winans, Teacher and Friend, with whom I roamed the hills about Princeton, Theocritus being third in company." The prose introduction, The Lyric Theocritus, by Dr. Miller himself, reveals his mastery of a clear and comprehensive prose style.

Dr. Miller is well and favorably known to Single Taxers for his devoted and self-sacrificing labors for the cause in the more strenuous days of the movement when he was one of the army of out-door speakers.

These poems of the noted Greek lyrist are free translations. And often where the thought can be reproduced only in modern idiom Dr. Miller has not shrunk from the innovation. The present translator has avoided the merely formal rendition which has been the bane of so many scholars who have tried to render Theocritus and other Greek poets into English. The dry-as-dust scholasticism of the pedant—and we use the term not offensively—counted as a less grievous defect when translating some of the Greek poets, but with others like Theocritus this formalism, this scholastic literalness, was fatal. Dr. Miller, with all the inclination and equipment of the scholar, brings to his task something far more important—the instincts of a poet, an ear for tone and a genuine grace of versification.

We congratulate our old friend in producing a notable work, which justifies Hamlin Garland in saying, with special reference to Theocritus, "Dr. Miller has made me perceive the scenes of the poet's verse more nearly than I supposed could be done."

—J. D. M.

CORRESPONDENCE

FROM A CHICAGO VETERAN.

EDITOR LAND AND FREEDOM:

As a man in his sixty-ninth year I am more eager and hungry for the triumph of our principles than ever. The word Single Tax is repugnant to me because it connotes the idea of an oppressive burden instead of freedom from any sort of tax. Again thanking you for your great issue of Nov.-Dec.

Chicago, Ill.

MORRIS LYCHENHEIM.

COMMONWEALTH LAND PARTY IN IOWA.

EDITOR LAND AND FREEDOM:

I was unable to make an extended campaign for governor because of duties as a practicing physician and an epidemic in our town. I managed to write four articles for the local paper, and was interviewed by the chief papers of the county seat. Besides I made three addresses in neighboring towns.

My vote in my home precincts was 90; in each of the precincts where I spoke it was from 30 to 40. Thus if a campaign could have been carried through we could have made a good showing. If I could have

stumped the state I believe that the vote might have reached 40,000 or more, for men are beginning to understand that they must take a different attitude toward public affairs. The official count has not been made, but the vote cast for the Commonwealth Land Party is between 1000 and 1500.

Our ideas, however, are so foreign to the thought of the state that without an extensive campaign there is little hope of getting votes for them.

Marathon, Iowa.

T. J. KELLY.

AGAINST COMPENSATION.

EDITOR LAND AND FREEDOM:

My pamphlet "Relieving Business Through Scientific Taxation" is planned mostly to take the wind out of the sails of the opposition. A reason—not there stated—why I favor the moderate or gradual programme is my fear that the more radical one will end, because of the shock it creates in the general misunderstanding of those who think themselves radical, in proposals for compensation or purchase.

I judge from LAND AND FREEDOM that Ramsay Macdonald has "fallen" for that. Emphasis on the change as a gradual reform might avoid that difficulty. And I do not think that such emphasis would keep permanently out of sight the more fundamental rights aspect of the matter. Anyhow I do not want to see purchase or compensation.

Columbia, Mo. HARRY GUNNISON BROWN.

FROM A LOUISIANA SUBSCRIBER

EDITOR LAND AND FREEDOM:

Permit me to congratulate you as poet and as editor of LAND AND FREEDOM. Your paper carries a great message each time it is issued and I am persuaded that Truth will finally prevail on earth—the truths taught by Henry George, greatest of Americans.

Baton Rouge, La.

J. F. COLBERT.

THE SUBLIMITY OF GEORGE'S GOSPEL

EDITOR LAND AND FREEDOM:

Your Comment and Reflection in every issue of your paper is always inspiring reading to me, something always that fortifies my faith in the sublimity of the Henry George Gospel, for gospel it is to me now, the only one that will bring to mankind the prayed for "Kingdom to come on Earth" through the restoration of the earth, making possible the Right to Life for all—viz., Ground Rent. I always stress this whenever an opportunity presents.

St. Louis, Mo.

HENRY PRIESMEYER.

WEDDED TO THEIR IDOLS.

EDITOR LAND AND FREEDOM:

In comparing the attitude of the Pennsylvania State Grange, and more especially the National Grange, I find I am beaten two out of three. They favor the primaries—but are still wedded to a "protective" tariff—only it must be made to boost agricultural products. As a whole the present system of taxation pleases them—they don't want any higher tax on land. In the past, the Grange has favored a number of necessary reforms—parcel post, equal suffrage and others. And so, now on a number of questions—but not on the main one. Am disappointed in this. *The Farm Journal* in a recent paper poll found the farmers strong for the present tariff. Our local Grange Master, Dorsett, showed some independence on the question and was beaten for State Master, 36 in a vote of 700. This may have contributed to his defeat—for the National Grange is conservative. To quote from one of your own poems:

"And these succeeded? Who shall say, indeed,
Of some they fail; of others they succeed?"

Mansfield, Pa.

ROBERT E. URELL.

FOR A NEW SLOGAN

EDITOR LAND AND FREEDOM:

It seems to me that the inclusion of the word "land" diverts attention from the word "commonwealth," which with us stands for the collection of the economic rent of land. It is for [the public collection of this rent that we are campaigning.

Also a single word would be in harmony with the names of the other parties.

I also fear, that in keeping the word "land" in the party name we may be classed in some way with land nationalists, and that in this way the present name of the party may be as much a hindrance to the success of our campaign as has the term "single tax" been to our general cause.

For slogans I would modify the one in use to:

First a short form—"The RENT of land is the COMMONWEALTH of the PEOPLE."

Secondly a longer form—"The RENT of land is the COMMONWEALTH of the PEOPLE and its FULL COLLECTION is the first DUTY of GOVERNMENT."

Sandwich, Mass.

LINCOLN CROWELL.

FROM THE EDITOR OF THE STOCKTON FORUM.

EDITOR LAND AND FREEDOM:

Will you permit me to make the following comment upon your very kind reference on *The Forum* in your item on the address by S. S. Taber on the merits of this secret to independent journalism?

The Forum is more for those who want to KNOW than for those who want to use its columns—for the very good reason that there are many more of the former than of the latter!

While *The Forum* is open to ANY one for the discussion of anything that can be said under Section 43 of Roberts Rules of Order, that should be looked at more as a guarantee that its columns will not be misused than as an opportunity for debate.

Do not misunderstand me. I am not "hedging" on the offer of my columns; I am trying to point out the fact that your item unintentionally placed the emphasis on a minor feature of *The Forum* rather than upon its MAJOR FEATURE.

Comparatively few people are qualified to make use of freedom of the Press, if by that you mean the publication of articles in its columns; still fewer are inclined to do so; and but few of these few dare to appear in public on any page. Therefore, that part of *The Forum* plan is only a minor feature,—except as the possibility that at any moment some one of the few among the few may take advantage of it and throw the spot light on something that others want to keep dark. In that indirect way, this feature of the paper which you mention has great value. A former saloon boss here tells me: "Beckwith, you do not realize how much influence your paper has, for you have not the opportunities I have for seeing its effects; but I know of steals that are not put over for fear you will get next."

But the danger is not limited to my alertness. *The Forum* has more reporters than all the other papers put together and more talented ones than they. And it has never paid a cent to any of them for anything,—not even for telephone hire, carfare, or postage. Any man who cares enough to want things run right may join the reporters' staff and have a regular assignment on the "beat" of his choice.

That leads directly to the thought which is much more worthy of emphasis: That *The Forum* plan makes it possible for the public to KNOW, as NO One controls the columns of a Forum,—NOT EVEN the PUBLISHER.

Stockton, Cal. ®

S. D. BECKWITH.

NEWS NOTES AND PERSONALS

THE million or more friends of that unique and interesting character, Wm. J. Radcliffe, will be pleased to hear that Billy is as bright as ever although he is approaching his 77th birthday. He does a man's work every day in the office of the County Auditor, in Cleveland, John A. Zangerle.

WILBUR LUPTON and Mrs. Charlotte Smith, democratic candidates for the legislature, went down to defeat in Cleveland with the entire legislative ticket.

HON. ROBERT CROSSER, one of the three members of the U. S. Congress from Cleveland, was returned to Washington for another two years.

FRED. SKIRROW, of Keighley, England, writes us that Richard McGhee, despite the serious operation he underwent about a year ago, is now restored to health. Mr. McGhee is one of the veterans of the movement in Great Britain.

HON. ED. F. ALEXANDER is First Assistant City Attorney, of Cincinnati and Chief of the Civic Division, which is practically the same position held by Hon. Leon Hornstein, who is First Assistant Corporation Counsel, of Chicago, Ill. Both stand for real fundamental democracy.

HON. GEORGE H. DUNCAN, of the Henry George Lecture Association of Chicago, of which F. H. Monroe is president, addressed the State Normal School of New Jersey on December 4, being greeted by more than 650 students.

Mr. E. S. GILBERT, of Hamilton, Ontario, writes us in a recent communication, "I want to join with your many friends in wishing you a Happy New Year made more happy by increased success of your efforts in opening the eyes of the blind."

THE MIRROR is the title of a play written by an old time Single Taxer, B. H. Nadal, which opened at the Hecksher Theatre, 5th Avenue and 104th Street this city. Mrs. Fiske said of the play "I found it very, very interesting, and Woodmites is charming." Arnold Daly wrote, "Woodmites has all the charm of Peter Pan." Our congratulations to Mr. Nadal.

We regret to learn the death of Howard Underhill who died December 15 at his home, 332 Convent Avenue, this city. For many years he was financial secretary of the Manhattan Single Tax Club. Funeral services were held at his home. James R. Brown, President of the Manhattan Single Tax Club, paid a feeling tribute to his memory. Mr. Underhill was 74 years old.

REVIEWING The Greek Idyls by Dr. Marion Mills Miller, Dr. Percy A. Hutchinson says in the *New York Times Book Review*: "Dr. Miller is among those benefactors of the human race who seldom if ever receive their just due. Dr. Miller belongs to the tribe of translators of whom unthinking persons are wont to say lightly, why don't they do original work? If there were more good translations of work that is actually great and less original work that is mediocre (as a vast deal of it is) literary standards would be immeasurably raised and the opportunity improved for the establishing of wider literary contacts." Dr. Miller's Greek Idyls is reviewed on another page.

THE *Arizona Single Taxer*, edited by N. A. Vyne, of Camp Verde, Arizona, now appears in type form in place of the mimeographed paper we have been accustomed to. It is filled with vigorous and pointed editorials.

DR. JAMES C. FULLER, of Kansas City, Mo., writes: "The last number of LAND AND FREEDOM is fine. I wish it might go out more widely."

FROM a letter written by Thomas Colegate, of Rome, Georgia, we cite the following: "I wish to compliment you on LAND AND FREEDOM. I always anticipate its advent and enjoy reading it."

"I HAVE always had a high opinion of your paper and marvel that you can maintain it—and at such a high standard," writes Chas. H. Haase, of Newport, Ky.

"THE last number of LAND AND FREEDOM was simply excellent," writes John McGowan, of Newmarket, Ontario.

OUR old friend, Mr. P. H. Donlon, of Ruthven, Iowa, writes: "Have enjoyed reading the reports of the Copenhagen Conference and the reception to our returned delegates in New York."

THE Henry George Lecture Association of Chicago, reports an unusual number of requests for speakers from entirely independent sources.

EX-CONGRESSMAN JOHN J. LENTZ, of Columbus, Ohio, for years identified with the Henry George movement, is president of the American Insurance Union. This company will soon have ready for occupancy an office building in Columbus which will be one of the five highest structures in the world—taller than the Washington Monument.

THE sons of Single Taxers are not always believers in or very enthusiastic workers for the cause, but Ohio has a distinguished group whose paternity is interesting. Dr. Samuel K. Bieler was one of the early pioneers of the movement. One of his sons is Vice-President of the First Bank of Hamilton and two others are prominent druggists of the city, and both are Single Taxers. Samuel D. Fittton, former president of the same bank, was a strong advocate of the cause, and his son Dan is an even greater enthusiast, as is his brother Cyrus who is a member of the State legislature. Dr. Dan Milliken was a believer and his son, Dr. Mark Milliken, needs no introduction to readers of this paper.

C. LEBARON GOELLER addressed the students of the summer school of Economics of the University of Syracuse on September 7. His address which was entitled "The New Abolition," dealt with Political Economy from the standpoint of the Single Tax. Mr. Goeller is a prominent figure in the Single Tax movement, and the author of several pamphlets and books which explain its doctrines.

WE have received the January number of *Our Bulletin*, official organ of the Brotherhood of the Commonwealth founded by Chas. Frederic Adams. The present president is Hon. Edward Polak of this city, former Register of the Bronx. This organization has an attractive plan of tontine insurance and is slowly but surely increasing its membership. An inquiry addressed to LAND AND FREEDOM will be acknowledged with fuller details and descriptive literature.

ANTONIO ALBENDIN writes us from Cadiz, Spain: "I congratulate you on the publication of the many addresses in last number and your good informative work, as well as the editorials with their sound doctrine."

WE learn of the death of John L. Murphy of this city. Mr. Murphy was a Single Taxer of the days of '86 and maintained his interest to the last. A member of the Manhattan Single Tax Club he was unremittent in his work for the cause, and was a familiar figure at all meetings to advance the movement.