

for it many adherents. The author of "Progress and Poverty" died without seeing his reform adopted, but the vitality of the theories he put before the world is proved by the fact that they are still advocated by groups of undiscouraged believers. The latest evidence is a bequest of \$225,000 by a business man of New York to be used for propagation of the George doctrines. This is not the first large contribution to the cause. Joseph Fels, of Philadelphia, devoted to it a large share of his fortune and the greater part of his time during the closing years of his life. His widow, loyal to his memory and to the faith she shared, continued the generous support.

Yet despite intelligent and enthusiastic advocacy the system has made comparatively small headway. To a limited extent it has been tried in Australia, in the city of Vancouver and in some small communities; the Single Tax town of Fairhope, Ala., has been in existence for nearly thirty years, and seems to have prospered. In California some of the irrigation projects were forced to adopt the Single Tax principle because large owners profited from improvements created by ranchers. But why has the world shown no disposition to make any large-scale test of the program which its advocates insist offers the only scientific and equitable method of taxation, besides relief from the economic evils due to land speculation? Even a \$225,000 fund provides a small lever for the task of moving the dead weight of public indifference on this question."

In addition to these editorial comments our old friend of the eternal platitudes, Dr. Frank Crane, speaks of the Schalkenbach Bequest in the *Evening Journal*. He evidently regards the bequest as of questionable value to the movement. His article is entitled "The Power of the Dead Hand." He begins by giving us a definition. "The dead hand means the power of money left for a certain purpose and is administered for that purpose."

With all due respect, this is not what is meant by the "dead hand" in law or common understanding. The "dead hand" is such form of bequest as vests itself in the control of the dead; money left for the advancement of education in any department of knowledge, and *subject to democratic control*, cannot by any latitude of meaning, be said to belong to the class of bequests stigmatized under the "dead hand." It is not necessary to indicate the kind that can be so called, that seek to bind future action, that act as obstacles to the modification of institutions of learning in response to new discoveries, or seek to render static the curriculum of colleges or universities. All this is so obvious that we ask to be pardoned for pointing it out.

A Real Fiscal Reformer

IN the unpublished manuscripts of the late Theodore Roosevelt are many shrewd observations on men and things. One paragraph is arresting:

"In all great reforms the wise thing is to proceed somewhat as the great French reformer, Turgot, strove to proceed—and Turgot was as far from the spirit of Bourbon reaction, embodied in Louis XIV and Louis XV, on one side, as from the spirit of evil revolutionary violence embodied in Robespierre and his colleagues on the other side."

Address of Carl D. Thompson at Fairhope

FAIRHOPE, the flourishing Single Tax colony on the shores of Mobile Bay, celebrated its 30th Anniversary on Jan. 1st of this year. About 200 guests, composed of Fairhope colonists and visitors from Mobile and elsewhere sat down. The secretary of the Fairhope Single Tax Corporation and editor of the *Fairhope Courier*, E. B. Gaston, gave an interesting report for 1924 and Carl D. Thompson, secretary of the Public Ownership League of America and a Single Taxer for many years delivered the principal address. We extract from the *Courier* the report of this very eloquent and uncompromising statement of our doctrines:

He had chosen for his subject, the most appropriate one: "Henry George the Prophet of Social Righteousness."

Preceding the development of this subject, Mr. Thompson said:

"For years I have been hearing of the Fairhope Colony. Every now and then some one out of the great world outside, would leave to go to Fairhope and every now and then somebody would come back to us from Fairhope aflame with the inspiration of 'what they are doing at Fairhope.' Every week I read the *Fairhope Courier* alive and alert to the call of our day and its tremendous opportunities; 'till I said: maybe Fairhope is the Bethlehem of our social salvation. Some day I'll go there and see.' So I was glad when this invitation came. I am glad to be where the Kingdom has come—at least so far as the land question is concerned. It hasn't come in Chicago yet."

Launching then into his subject, Mr. Thompson said that as a boy he had puzzled over what he later knew as the "unearned increment," and gave an experience familiar to everybody who has been in a rapidly growing community; seeing land bought for \$5 an acre and after ten years, without any improvements being made (upon the particular parcel), selling for \$50. "Not a furrow plowed, no buildings, no improvements—nothing. My boyish question was: 'who made the extra \$45 an acre?' Why should the absentee get it?"

"Twenty years afterward," he said, "while studying in the University of Chicago, I found the answer. While pastor of a little church in Elgin, Ill., one of my church members brought me the answer. Here it is:—holding up copies of *Progress and Poverty* and *Social Problems*, by Henry George.

"Every now and again," continued the speaker, "God seizes upon some man and makes a prophet of him. He infuses into him unusual qualities; gives him vision, inspiration, resolution; takes away his reason, or what most people call reason, makes him immune to the ordinary appeals of human kind that divert the usual man from the

quest of truth; and becomes a pillar of fire, of unquenchable passion for truth and devotion to it. He gives him endurance, so that thru a lifetime of disheartening, trying, discouraging experience of renunciation, contempt, persecution, he holds to his course, until his message is burned into the life of humanity and a GREAT TRUTH IS LEARNED. Such was Henry George.

"Every religion has its prophets, every age, every country.

"We have had ours.

"Henry George was one of them."

Henry George's contribution to the cause of social righteousness, according to the speaker, was that he "saw the fundamental wrong and found the remedy."

The wrong was *private ownership of land*. He emphasized this and established his position by quotations from both *Progress and Poverty* and *Social Problems*, using well-thumbed copies.

He said he felt it necessary to emphasize this point, because he had found Single Taxers who denied this and who insisted that Single Tax did not strike at land ownership, but merely at certain evils of land ownership.

He told of one occasion when he was an officer (clerk) of the city of Milwaukee and when Henry George Jr. made a speech there. Mr. George made a splendid speech. It was a convincing speech. It moved him powerfully and he wanted to show his appreciation of it. More, he wanted officially to take up as it were, the banner of the City of Milwaukee (then under a Socialist administration, of which he was a part) and set it alongside the banner of the Single Taxers, and show that they were comrades in the same great cause, but when he said that he agreed with Henry George that private ownership of land, of the great resources of nature, with which the creator had endowed man was the great fundamental wrong and that land must be made common property, to his amazement Mr. George took the first opportunity to repudiate the idea that Single Taxers sought to make land common property.

Quotations which were read from the works of Henry George the first, (which the *Courier* thinks it will be highly profitable for Single Taxers—and others if there be such readers of the *Courier*)—to read, but which space forbids our reproducing will be found as follows: whole chapter XIX of *Social Problems*; also page 265 same: "Our fundamental mistake is in treating land as private property;" *Progress and Poverty*, pages 326, Chapter I, Book VII, Chapter I, of Book VIII; also page 382.

The speaker said he did not know how his position would be taken at Fairhope even, but he was given abundant reason to know that his position was approved by the Single Taxers present.

He said he qualified his statement often that he "was a Single Taxer" by saying that "he was a Henry George Single Taxer" and was always prepared to prove it by the words of the immortal George himself.

Due attention was given to Mr. George's presentation of "the taxation of land values as the remedy" for the evil of land monopoly, but this must be taken in connection with his declaration against the private ownership of land, and for thus making land "in effect common property."

The speaker also presented as one of the evidences of Mr. George's greatness that he did not claim his remedy as a panacea, but admitted that there would be other wrongs requiring remedy, even after the equal right to the use of the earth was secured. And he gave illuminating quotations from Mr. George along this line.

Mr. George saw his remedy not merely as a fiscal measure, but a great moral reform. Those who emphasize only the fiscal side of the Single Tax, belittle it; take away its power to stir the heart and warm the blood.

Henry George "kept the faith." His moral courage and unfaltering faith and personal devotion, were perhaps his greatest contribution.

He understood also that social reform and progress depend upon education. And this is the present task of all who would help in the great cause of human progress, with all that it means to the world of today and that of the future.

"The reporter is conscious of but feebly presenting the great address of Mr. Thompson.

"He brought to the subject such a wealth of illustration, such a power of argument; each impassioned appeal to his hearers to stand for the full gospel of the great leader, whose inspiration was behind the founding of Fairhope, with all that was involved in its application to all questions of human freedom, the right of men to have that more abundant life, which Christ came to give them, that the printed word can do it but scant justice.

"It was a treat indeed and made all feel grateful to Mr. Mr. Thompson for coming all the way from Chicago to Fairhope to bring it to them."

A Great Journalist on Henry George

THE following is from the pen of the late H. W. Massingham, editor of the *London Nation* from 1907 to 1923. The article appears in the *London Spectator*, a Conservative weekly, and was intended to form part of a volume of reminiscences. It was written but a short time before his death.

"Through him (Stewart Headlam) I came in contact with Henry George. It was my first introduction to the man of genius. George was taken here for a type of American crank, but he never talked like one, being in fact one of the great natural thinkers who reduce the detail of life to pure vision. Doubtless he was one-ideaed. He saw society restored to happiness by the way of land restoration, and that, in its turn, achieved by the method