

tection and the dole are sisters of evil and are deadly poison to the citizen, insidiously lulling to sleep the self-respect of the worker and finally reducing him to the slave mind of the helot.

IT is not solely nor principally differences in wages that determine the course of trade, but, more vitally, differences in natural resources, climate and aptitudes. As an illustration of climate as one of the determining factors it might be pointed out that at one time in England, a condition probably still prevailing, in the town of Oldham was manufactured a certain kind of cotton cloth that could not be duplicated anywhere in the world.

WHETHER due to aptitudes or superior labor efficiency it may be indicated that the greater part of our exports, excluding farm products, is made up of commodities in which labor as an element of cost predominates, such as watches, clocks and machinery, and this is significant too in consideration of our problem. When Mr. Burger, a Swiss watchmaker, delegate to the Centennial Exposition in 1876, after a comparison of Swiss and American watches, stated that the scepter of the watch-making industry had passed from Geneva to America, he definitely stated what had been apparent to American manufacturers for a long time—that to refer again to James G. Blaine, leader of the protectionist force, in the Republican party, that longer hours of labor and greater efficiency, principally perhaps in the greater subdivision of labor—gave America the mastery.

IT cannot *prima facie* be that a theory like protection that contradicts all elements of reason and logic is scientifically correct. Take the "balance of trade" theory of which we hear so much—namely that a country prospers by its excess of exports over imports and that this constitutes what is called "a favorable balance." Here is the *pons asinorum* of the problem that seems to puzzle so many people. Even some "journals of civilization" like the *New York Times*, which is old enough to know better, repeats the absurd chatter. The idea at the back of it in the mass mind is that we are to be paid some time in money for this excess of exports. If we are, some day the "favorable balance" will change to an "unfavorable balance" due to an excess of imports!

BUT of course it all isn't so. Goods are paid for in goods. Trade between peoples is a two-way traffic. If there is a balance, it is settled for in shipments of bullion—goods again. Yet even this amount is so small as to bear no comparison to the bulk of exchanges and is almost entirely negligible. Perhaps more enlightened generations will laugh at the notion that the more goods we send out the richer we are.

IT may be appropriate right here to answer a correspondent who asks us to explain the mechanism of international exchange. It is very simple. It may be described in a few sentences as follows: A merchant in the United States sends goods to a merchant in France. Unless credits have been previously arranged, the shipper takes to a bank the bill of lading, with a draft on the buyer for the amount of the bill. The draft with the bill of lading attached is forwarded to the bank's correspondent in Europe for collection from the buyer. The foreign correspondent, being in possession of the money, places it to the credit of the American bank, which in turn places the proceeds to the credit of the shipper.

A Forgotten Hero

HERE is the place for a tribute to a forgotten hero. And whom should he be, of all persons, a member of the ruling house of Austria, son of Maria Theresa, one of the most reactionary monarchs of Europe, and brother of the intriguing and traitorous Marie Antoinette of France—himself Joseph the Second of Austria.

He was not forgotten in the preparation of the Single Tax Year Book in 1917 and is quoted as follows (see page 328):

"Land which nature has destined to man's sustenance is the only source from which everything comes, and to which everything flows back, and the existence of which constantly remains in spite of all changes. From this unmistakable truth it results that land alone can furnish the wants of the state and that in natural fairness no distinction can be made in this."

Joseph was eccentric, even erratic. That he was entirely sound in his economics cannot be contended. He hated in his secret soul the trappings of royalty. He could hardly be persuaded to treat with common courtesy the members of the royal household, even the members of his own family. The one exception he made was his clever brother Leopold. But to his social inferiors he went out of his way to make himself agreeable. He was particularly gracious to those of "the lower orders."

He developed an early dislike for the church knowing that it supported privilege, for which even in his youth he was gradually cultivating a violent dislike. He read the French physiocrats and the encyclopædists, and he wrote a sharp letter to his sister Marie Antoinette for antagonizing Turgot, Louis's Finance Minister. He told his sister, in language not over-polite, not to bother with what she did not understand. Here is his language: "The intrigues and stupidities which appeal to your vanity make you commit one blunder after another. Why, my dear sister, do you interfere in removing min-

*Most of the material for this article is gathered from "The Revolutionary Emperor" by S. K. Padover, Ph.D., Research Associate of the University of California, 1933.

ers, in exiling some to the country, in helping others to win lawsuits?"

In urging the taxation of the nobility he admitted that their diminished income would reduce the brilliancy of the court, but said, "Who cares for the splendor of the court?"

Of course the nobles resented his sharp criticism, but he told them it was unjust that those who worked should pay the taxes while aristocratic idlers enjoyed all the privileges.

He opened the parks to the public which had hitherto been monopolized by the nobility. The nobles protested against having to rub shoulders with the plebians, and his extraordinary emperor retorted, "If I were to associate with my equals I would have to descend to the vaults of the Capuchin church (where the Hapsburgs are buried) and there spend my days." He made frequent appearances in the public parks which were now the people's parks, but issued a decree that no one should pay any attention to him. He inscribed at the entrance of one of these parks, "This amusement place is dedicated to the people by their well wisher." It can still be read.

Emperor Joseph accomplished much but he sought to achieve a great deal more. He annulled from the statute books the crime of heresy and with it the imposition of torture; he strove to abolish the death penalty; he abolished serfdom; he sought to keep separate church and state; he urged complete religious liberty; he suppressed the censures.

When a lady applied to him protesting against his anti-pension decree he treated her with scant courtesy.

"How can I live on a hundred florins? I demand justice of Your Majesty." "It is precisely because of justice that you will not get that pension. As to your standards, for those you believe you are entitled to, am I to assist you at the expense of the unfortunate poor? Justice demands that I shall not accord to you what would support five or six thrifty families."

"What will become of my daughter? She is without resources."

"She can go to work."

My daughter work? But, Your Majesty."

"Work," snapped the Emperor. "Yes, work. I, too, work."

Joseph sought to establish the Single Tax. All industry was to be free and land to be the sole source of revenue. To get at the values a registrar of real properties had to be made. The nobles objected and in Hungary the army had to be called out.

The measure of course would have resulted in the abolition of the nobility. The nobles called the Emperor the "peasant God," and rose in rebellion.

Three months after this attempt to enforce the edict the Emperor died, and his brother Leopold who succeeded him found it necessary to revoke the decree. And thus came to an end the first nation-wide attempt to secure

the freedom of industry and man's natural right to the earth.

Brave Joseph! He left as his own epitaph the record of his failure and requested that it be engraved on his tomb. This request was disregarded. The people he sought to benefit did not know their friend and so he passed almost unrecognized by his ungrateful subjects.

The war he had tried to carry on in their behalf had been lost, and another great fight for human liberty had come to naught.

Lonely Joseph! Except for his easy going brother Leopold he went his way alone, cherishing his great dream of human enfranchisement. One thought was a comfort to him—the memory of his wife, Isobel, torn from him by death in his early manhood. He never forgot her, and it is as beautiful a love story as was ever told. But there was no other man or woman to share his solitude, with mother, brothers and sister unable to understand him, or openly or secretly hostile.

We have spoken of him as a hero. The designation is richly deserved. For who among the reformers of the world has traveled so desolate a path? Brave Joseph!

Causerie

BY THOMAS N. ASHTON

HONNEUR ET PATRIE

AS between a bad, bold, brazen exploiter and an unctious, psalm-singing statesman who operates behind the cloak of private "legal" title to public site-values, the bestowing of our scintilla of respect goes to the former.

Dick Turpin acted the man he professed to be—a highwayman. Jesse James made no pretense at being an exemplary citizen. Al Capone intended to violate the statutes against rum and rackets and cared not a hoot who knew it.

When a gun-man suddenly looms out of the night and pokes a gat into our ribs we need no scientific treatise to clarify his aims. Pietistical platitudes are a waste of time in his purposeful programme. When the Moham-medan banditti semi-annually swooped down upon the natives, a couple of hundred years ago, the victims knew that taxes were due—that their homes would be burned to the ground if the tax collectors felt the least bit bilious, that their property might be destroyed in sheer cussedness if not taken in tribute—that it was time to take to the tall timbers to save, most precious of all, their very lives.

These poor souls were far more fortunate, in one respect, than we tax victims of this enlightened age—they were not called upon to learn and believe that wrong is right through the media of political economy as taught in our universities, nor needed they learn to be awed by a title-deed filled with to-haves and to-holds and know-alls