

over the head and put him in the lockup. The last I heard of Cameron, they were trying to punish this leader, and the city officially wrote me a letter of apology. It isn't far back to Lovejoy. At King City, the only man who dared to openly espouse the cause was a man by the name of Pickard. He said, "Stranger, I have lived here most of my life, served four years in the Union army, and was through the most turbulent period in these parts. I have raised a family, and draw a pension. I never was in jail, and neither was my family. I have always paid my debts. But, sir, I would not undertake to make a speech anywhere in this county for fear of my life." "Then," said I, "you do not advise me to speak here." "You may do as you please, but I am only telling you that in my judgment you will be either injured or killed." I spoke there, but only by special protection from the city authorities, and then under turbulent auspices.

Dear reader, this occurred in the heart of the United States of America, in the twentieth century, in the land of the brave and the home of the free, where Christianity and free speech are supposed to prevail. What had I done to those people that they should seek my life? I was asking nothing from them. I merely asked them to listen to a new gospel of freedom, and the same savage instinct that dominated men in the dark ages was ready to leap forth. Where men dared to talk to me they said they would vote for the amendment if they dared, but a secret ballot was no protection. In one county, six hundred votes more than there were voters in the county were recorded against the measure. The farmers said if the cities outvoted them, they would resist by force,—that it was merely a scheme on the part of the cities to load all the taxes on the farmer, yet there were more land values in the cities and rights of way in Missouri than in the farming sections. But figures did not count in this whirlwind of passion. However, this hysteria is dying down, and a rational campaign of education is setting in. Let it be remembered that the Canadian farmer is becoming a Single Taxer as fast as the American working man, and the

landed class is becoming fewer in number.
—J. R. HERMAN.

OPEN LETTER.

To the honorable President of the Chamber of Urban Property of Zaragoza, Don Felipe J. Guillen.

Translated by M. J. STEWART.

HONORED SIR:

The Educational Monday issue of the *Herald of Aragon* has given the opportunity to discuss in our beloved town various notes relating to the Single Tax, and for you to comment on them: for this reason I take pleasure in directing these lines to you.

The famous Aragonese jurisconsult, Don Marceliano Isabal, opened a recent meeting with a careful paper on land values, giving an account of "Georgist" aspirations, which he did not qualify as unrealizable, although he styled them deeply radical. He said: "It is truly rare that the official Chamber of Urban Property, a conservative organization in the social sense of the word in regard to all the interests which it represents, and yet in politics as to all which touches any of its worthy and most influential members, should have pointed out in its notable resolution to the City Council in November the advisability of the latter inquiring "to see if they could introduce the Single Tax, in place of multiplying and subdividing the tax conceptions, etc. etc."

A fortnight later, in the number of January 22nd, in the same section of the same paper, your honor has stated as President of the Chamber of Urban Property, that in speaking of the Single Tax, an allusion was made to a careful revision of the form of tax notices and to a fixed organization of the tax by levy which would free the taxpayer from the nuisance of constant small tax payments, and appeared to regret that this was supposed to be an inspiration of the policy of Henry George.

Respecting at its fullest value your frank opinion, I can find no motive for

your honor's protest against the suspicion of being inspired by the illustrious American physiocrat, the master of economic and moral laws and the true apostle of service.

I only desire that your honor should always seem to be guided by the influence of such an illustrious teacher!

Although it may be agreeable to your honor, your resolution (less definite than that of Senor Quejido for the abolition of taxes on foodstuffs in Madrid) is a great step in aid of the Spanish Single Tax League, and as such it has been recognized by a person of such clear judgment as Senor Isabal as stated above, and will be by all who take recognizance of the resolution referred to.

For in it is demanded the introduction of the Single Tax, which is, or at least one of the points of which is, as we believe also, to tax by a Single and sole tax notice, which is an undeniable benefit.

In your honor's explanation, it seems that the gentlemen who are owners of property in Zaragoza ask the Town Council to keep a current account for each taxpayer, to whose debit shall be charged the various arbitrary charges now made, and that quarterly, half-yearly, or yearly, shall be sent out a notice for the total then due: in this way your honor would be contending for a "Single Receipt" rather than a "Single Tax."

The "Single Receipt" is an aspiration for nullity of results, so long as one is but content with saving a few reams of printed paper to no particular benefit of the town or of the taxpayers. To obtain positive advantages, it is impressively necessary from every point of view to reform *radically, energetically*, the methods of taxation in such a way that over and above the provision of a satisfactory answer to a question of the local treasury and of economics, a solution shall be found also for the social question, the threatening phantom of our epoch.

We are many who believe that the realization of this social and economic salvation is a thing assured. Henry George's book "Progress and Poverty," which as Senor Isabal has well said, is the greatest product of the printing press

for many ten-year periods, explains the way to realize it.

Holding these teachings as a programme, there have been set up all over the world "Single Tax Leagues," in one of which, the Spanish, I have the honor to belong.

We believe that the monopoly of land is the basis of all political injustices, and as we believe that a man alone has proprietary rights in all that he has created or produced, we deny the right of individual ownership of the earth, which exists to be for the common good, the community conceding to the actual holders (for the object of recognizing their right of ownership in what they have produced—houses for instance) the title and right of quiet possession by means of payment of a Single Tax equal to the annual value of the site.

As your honor will see, it follows from this that to have advised a "single receipt" so as to be taxed only in one demand does not mean only modification in form of tax notices nor a careful change in methods of collection. Place must be given for the larger, ampler field of human activities, and liberty from the eternal payments that fall today on merchants, employees, *and house owners* that they may sell more cheaply, and improve their businesses, which is now truly a necessity.

Taxing only upon the value of the land, a site unused will pay as much as if it were fully utilized or built upon, for which reason the first class will be few in numbers. As the Single Tax has been brought into operation with excellent results, I draw your honor's attention to the following notice of what is due to it, as officially notified:

In Palmerston, one of the cities of New Zealand, which first adopted this tax, 200 houses were built in three years after its introduction, only 50 houses having been built in the three years previous.

Your honor will see how the doctrine of your supposed inspirer, Henry George, would increase the number of the members of the Chamber of Urban Property in Zaragoza, over which your honor so worthily presides, from the day of its introduction among us.

I recommend to your honor to study

very deeply the book "Progress and Poverty," and then you will not lament if you are believed to be inspired by its author, whom you will honor as his merit demands, but assuredly will hasten to enter your name on the books of our Spanish League, in which fights your faithful servant who salutes your hands.

MARIANO GRACIA ORO,
(El Impuesto Unico.)

(NOTE. I know of no abler writer in our movement than Mr. M. G. Oro. This gives an idea of how he keeps to a text, sets out his point of view, and politely wipes out an opponent, though of course translation destroys much of his style. It is of interest to note that Mr. Oro was the first to notice in the Press that for 40 years the Republican Federal party of Spain, founded by the noble Pi y Margall, have been in plain words demanding the Single Tax. Their assimilation of "Progress and Poverty" is today exercising an amazing effect in altering every detail of Spanish politics.

Mr. Oro as a business man has taken a leading part in introducing into his neighborhood the famous "Jabon Fels-Naptha," and is an active promoter of the Single Tax World Parliament in Ronda at the end of May.—M. J. S.)

A PLEASANT VISIT.

(From *El Impuesto Unico*)

Translated for the REVIEW by M. J. S.

We have had the pleasure to meet and welcome to Ronda two leading Single Taxers of Montevideo, Don Manuel Herrera Reissig, Doctor of Laws, and Don Benjamin Fernandez Medina, Under Secretary for Foreign Affairs for the Republic of Uruguay. With their charming families they passed two days in Ronda, admiring the beauties of the country and conferring on the Georgist movement.

In their journey they will visit the principal towns in Spain and see as many Single Taxers as possible. Also in the great cities of Europe where they will

pass six months before their return to Montevideo, where they will relate their impressions to Dr. Felix Vitale (well known to our readers by his publications), to whom they owe their conversion to Georgism.

At our request they have made out for us a few short biographical details, which we will publish in our next number, in regard to the life and works of Andre's Lamas, an economist of Uruguay, who like our Florez Estrada saw clearly the injustice of private property in land, and propagated in many writings the idea of return to common property in the gifts of Nature—a principle which began about 1826 to find its way into the legislation of Rivadavia, the first president of the Argentine Republic.

This policy was later abandoned and surrendered for the spoliation and alienation to speculators of the public estate, which has constituted the origin of the great fortunes of the Argentine privileged class.

We have also in hand a series of most interesting articles on these traditions and taxation reform in England, due to the distinguished juriconsult, Don Manuel Herrera, y Reissig, in which in a masterly way he analyses this social movement and gives an account of the work of Rivadavia and Lamas in South America, a work that had fallen into the deepest oblivion, but which these two enthusiastic and active colleagues have charged themselves with the task to resuscitate, as our own Costa has resuscitated those of Florez Estrada. These articles were published in the Montevideo *El Siglo*, with so much success that every copy was at once sold.

(A typical item from *El Impuesto Unico* (June, 1912) is the following notice of "Newcomers to our Ranks":)

We have received the valued adhesion of the distinguished industrialist, advocate, and provincial deputy for Haro, Don Felix Martinez Lacuesta, a personality of great weight in the province of Logrono.

By his activity and grasp of economic questions we hope that this addition to our League will prove of great value for the propagation of our doctrines in La Rioja. Our new co-religionary is welcome.

We say the same of other gentlemen