

As with Carlyle and Froude, so with Ruskin, and all the other schoolmasters of our era—a clear recognition of the terrifying problem; a matchless eloquence in the depicting of the conditions, and utter helplessness when it comes to the suggesting of a remedy.

Henry George was the first of the modern schoolmasters to grasp firmly and set forth clearly the explanation of the great paradox of Poverty keeping pace with Progress; and what is still better, he was the first to present the simple, natural and practicable method whereby these evil conditions can be rectified; the proposal, namely, that land values shall no longer be allowed to remain the property of those who own the land, but shall be rendered up to the people as the just equivalent for the privilege that land-holders enjoy.

But it is not because this would involve a vast improvement in our system of taxation that the disciples of Henry George are filled with unquenchable enthusiasm. Their warmth and energy arise from their consciousness of being the custodians of a great truth, the triumph of which will make for the lasting well-being of the race. To them Political Economy is not a dry and dusty subject for college class-rooms, but the essential subject-matter of Religion. The old prophet summed the essence of all true religion in one phrase: "What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God," a text which might, I think, be briefly expounded to human governments—as—abolish all law-made monopolies; prohibit all injurious and unmerciful institutions, and refrain from all national cant and jingoism.

I dissent from the prevalent theory that Religion and Business, or Religion and Government are separate and distinct things, and the conclusion to which it leads, that the State is less holy than the Church. I cannot believe in an all-wise God without believing that He has supplied guidance for statesmen as well as for prophets and preachers. I must accordingly believe that there exists a natural and therefore just law of revenue as earnestly as I believe there is a divine distinction between Right and Wrong.

J. W. BENGOUGH.

## "Let Not Thy Wrath In Its Terrors Awaken"

IT very rarely happened that Leo Tolstoy used a simile which was inadequate, much less misleading, but I think one case was where he spoke of the efforts of organized and respectable society to hush up the teachings of Henry George as comparable with the efforts of certain bees to wax over the bodies of beings who intruded within the hive. Only true *so far*. But the message sent from God by His servant, Henry George, is not the spiritual equivalent of a dead body, and those who wax it over do so at their own utter peril. Obviously. The advice which would have been "given" to the Tsar of all the Russias we know was to introduce

the Single Tax system as taught by Henry George and then to resign power into the hands of the representatives of the people. Every effort was used to wax over Tolstoyism—Stoliepin used his hangman's necktie to persuade the peasants to give up communal use of village lands and set up private ownerships. Thousands of millions were borrowed from France to fight with the long purse all agrarian and political reforms. Tariffs were adjusted on systems of graft to the Nth power for providing employment in secondary industries for all voluntarily or involuntarily deficient of their landed heritage. But the thing was alive. Incidentally, the Marxians turned from their creed of nationalizing "factories for cannon, ribbons and fancy soap" to shoot the Autocrat and all his advisers who could be caught; but their efforts also were doomed to failure when they turn to construction.

The Allies have given support without stint to anyone who would try to re-establish private property in land, or compensation for that utilized; and to that extent the Marxians have fully deserved their success, which was at least half due to the hatred by the released populations for our friends as soon as our policy was comprehended. For instance, it was generally reported that Denikin began his advance by burying to the neck round his camp such peasant elders as had taken part in the re-division of lands privately "owned;" though his last advance followed a cable notice that he had allowed retention of all land by the actual occupier, but no fresh "jumping" would be permitted.

This in spite of the Constituent Assembly elections having shown a 70 per cent. poll of sympathizers with the Single Tax and property rights in articles of human production!

The Marxians have now had to concede to the peasants the right to dispose of their grain, which stultification of their creed must be indeed a bitter pill. I cannot see how such a right can be denied to the grower of linseed, or hemp, or potatoes, under penalty of everyone growing corn, except the Labor serfs of the First Red Labor Army, who again will only act so under the lash, the gallows, or for uneconomic pay.

Woe be to the theorists who tamper with the development of Henry George's teaching, taking it for a corpse! "Capitalist" or "Marxian"—only if statesmen follow it no matter how cautiously and even timidly it offers them power, and to their countries wealth and happiness. Nigeria and Malaya are sufficient proof of this to those who see only racial progress in the results of a Georgist tendency in municipal legislation in the British autonomous Dominions. But of those who play up to the Georgist support and let every opportunity go by to realize expectations the downfall must be tragic. One does not know how the vengeance falls: what one sees in one chain of horror began when a police official, Alan Bell, threw Henry George, as a traveler in Ireland, into jail on suspicion of popular sympathies. The wheel swung full circle on March 26, 1920, when Alan Bell was removed from a Dublin tramcar and shot by a

group of revolutionaries who were certainly not Single Taxers, whatever they were. *Deus ullionum.*

This tragedy led to the removal to an easier job of the Secretary for Ireland, Ian Macpherson, on whom the principal press comment has been that no man has ever shown more ability in misleading the House of Commons. This unhappy man owed his first election to his profession of Georgist views and his letter of appreciation to the Scottish Single Tax organization was a model of grateful enthusiasm. At his last contest he showed the bad courage consistent with his career to avow that he was against the taxation of land values and always had been, adding, "you have a straight answer this time, anyway!" He graduated to his present position through the War Office, which in all English speaking countries seems to have a disintegrating effect on avowed Single Taxers' morals and opinions. In this the Office resembles the War itself which offered so unequalled an opportunity for noble self-sacrifice and indeed proved to be such in the case of almost all liable to Service legislation. But the pitiful cowardice of statesmen of "sonorous platitudes" before the Landed Iniquity and the public need of the adequate revenues that only all the value of God-given opportunity can provide are leading the nations of the world to unspeakable disaster, due to the "waxing-over" policy.

When Mr. Lloyd George made his suitable reply to Mr. Asquith's land-dodging speech to the National Liberal Club someone played The Land Song outside on a bugle. Lloyd George, like Pilate, made the one great opportunity of his life the occasion of a silly and pointless jest!

CAPTAIN MERVYN J. STEWART.

## The World's Unrest— A Sane Remedy

**T**ODAY, everywhere, a spirit of unrest prevails. In the past wealth has been unequally distributed and now the cost of living is abnormally high. A larger production is urged and a fairer distribution demanded.

Many remedies are proposed. Most of them would prove ineffective, some harmful and others impracticable.

Rational conditions should facilitate production and insure labor, either of muscle or brain, its actual earnings.

There is one reform that will do all this and more. It is the Single Tax as outlined by Henry George. It is simple, just, sensible, far-reaching and may be easily introduced.

### ITS AIM

To open up the natural opportunities of nature, now monopolized, to all on equal terms. This is the great primary need. Men cannot enjoy their full right to "life, liberty and the pursuit of happiness" when the equal right to the use of the earth, on which they dwell and from which they derive their sustenance, is denied them.

### ITS METHOD

Abolishing the taxes now foolishly levied on labor and

its products and, in lieu of them, increasing the tax now levied on land values, *exclusive of all improvements*, until the full annual rental value is taken.

### IT IS SIMPLE

It requires no new governmental machinery since it utilizes that already used. The abolishing of a multitude of other taxes would do away with the army of officials who now pry into private affairs and levy and collect the taxes.

### IT IS JUST

It takes for public purposes a value that belongs to the public and leaves to the individual the full fruits of his labor untouched by tax or toll.\*

It says to the present holders of valuable locations, "You may continue to hold the ground, to which all other men, by rights, have as valid a claim as yours, but in the future you will pay into a common fund its annual site value. The product of your labor, however, will be yours in its entirety, free from the many taxes formerly levied."

### IT IS SENSIBLE

It doubly encourages production first, by putting no imposts on production and secondly, by taxing natural opportunities on their *value* instead of on their *use*, as now.

### IT IS FAR-REACHING

It cuts off, at the fountain-head, the main stream of unearned wealth, by stopping the tribute which the holders of valuable natural opportunities have long levied on the wealth producers, and for which they have made no return whatsoever.†

Killing land speculation it would open up freely to capital and labor the unbounded opportunities of nature. Hence it would increase production, lower prices, raise wages, reduce rents, promote home-owning, raise the standard of living and add greatly to the general welfare.

### EASE OF INTRODUCTION

It can be introduced gradually, but even if adopted in its entirety at once it would bring no shock to the social structure. It would benefit every class except one and that, the land speculators, as social parasites, deserve no sympathy.

### OBSTACLES

Only ignorance. Few people have any adequate knowledge of the object and methods of the Single Tax.

HAROLD SUDELL.

THE squalor and vice and misery that abound in the very heart of our civilization are but results of the misapplication of forces in their nature most elevating.—HENRY GEORGE.

\*"The Single Tax does not interfere with private ownership and does give to industry and skill its reward. It takes for the State only the site value." Editorial, *Philadelphia Public Ledger*, Sept. 18, 1919.

†In the decade 1890 to 1900 the land values of New York City increased nearly \$1,200,000,000. This exceeded the combined production of gold and silver in the United States for the same period by \$75,000,000 and was greater than the railroad stock dividends of the country for the same time by \$280,000,000.