

Sample Copy
PASS IT ALONG

Henry George Centenary

The NEW ABOLITION

The work before us is the abolition of Industrial Slavery.—Henry George

Vol. 1

Endwell, New York, U.S.A., September 1939

No. 9

HENRY GEORGE

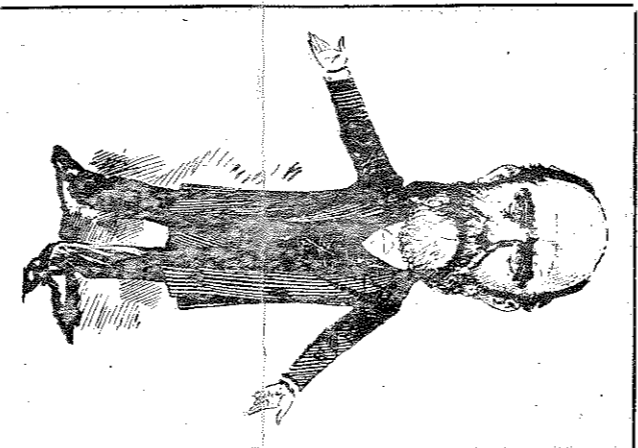
Born September 2nd, 1839, of "middle-class stock" as his biographer says. He had little schooling, as did Abraham Lincoln and Herbert Spencer, his mind being left free for spontaneous development. He was a sailor before-the-mast and became a printer in California. In 1864 he had a small printing office, and in the "Hard Times," the "depression," he came near starving to death in January, 1865. This he later spoke of as the darkest time in his life. This experience changed his whole life and he devoted his time to the attempt to find out why we have depressions; why men able and willing to work are forced to idleness; why "charity" has to dole out a living to the jobless; the same problem of today for which the "New Deal" is invoked; the same problem that the dictators have attacked in their brainless way. Seven years later he published a book on the subject but it received no attention. And still another seven years later, in 1879, he published his immortal "Progress and Poverty," the most successful book on Political Economy ever written.

George showed that all the ills we are now complaining about, depression, bank holiday, unemployment, NRA, WPA, PWA, strikes, lockouts, the Wagner Act, etc., etc., can be cured by what came to be known in the middle of the first decade as "Single-Tax." This name came to be adopted because people incessantly asked "How are you going to keep the land divided among the people after you have it divided up?" People thought George proposed to divide the land into ten-acre plots and give each man a plot. But George's remedy was so to tax land monopoly that all unused land would be free for any user to use so that any man out of a job could if necessary employ himself on some of the unused land that we see on every hand. It is not necessary to nationalize the land; it is only necessary to nationalize the rent of land.

What a man!!! The greatest

The International Union

The International Union for Land, Value Taxation and Free Trade (which in the American language is included in the word "Single-Tax") is conducting the centenary of Henry George at Hotel Commodore, New York City, October 30th to September 2nd. In America address 30 East 29th St.; foreign address is 34 Knightrider St., London, E. C. 4.



Cartoon of Henry George which appeared in the Australasian when he visited Australia in 1890.

AND THE MINISTERS

Mr. J. B. Chamberlain of Kensington, Md., asked 200 ministers to subscribe to the certain statement as follows: "I can subscribe to these tenets as ethically right and fundamental to equitable government.

"All men have equal right to the use and enjoyment of the elements provided by Nature."

"Every man is entitled to benefits from society equivalent to the services he renders to society."

Of the 200 addressed two completely agreed; two agreed with reservations; and two re-nigged.

of the Political Economists. We are not apt to see the likes of him again.

Single-Tax Not a Levy

On the 'Workers'

By HENRY GEORGE

While the single-tax . . . must take the products of labor—for it is only in the products of labor, or their representatives, that taxes can be paid—it does not take from the laborer. It only takes that part of the products of labor which the laborer cannot retain, and which if not taken in taxes will go to the land-owners.

Approaching the matter in this way the question may suggest itself, "Ought not the whole product of labor go to the laborer?" The answer is, No; the whole product of labor ought to go to the laborer only where the natural opportunity which he uses is such as any other laborer can get. Where the opportunity of which he is accorded the use is a superior one, then in order to secure equality he should contribute for the use and benefit of all an amount equivalent to the superiority of the opportunity which he is permitted to use.

Or to put the matter in another way, labor is the producer of wealth (or labor products) only in the sense of being the active and human factor. Labor cannot produce without having something to produce from. That something, consists of the material and forces of nature, the passive or responsive factor in producing, which are all comprehended under the term land.

This is what the Single-Tax does. It would not fall at all on those who were using only land of no special advantage. Such land would have no value, and consequently would be liable to no tax. It would only fall on those who were holding peculiarly valuable land, and on them, not in proportion to their labor, not in proportion to what they did, but in proportion to the special value of the opportunity they held, and from which they, therefore, kept out others—for it is this value of opportunity which gives a value to land irrespective of improvements.

—"The Standard," Jan. 1, 1890

The New Abolition

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Started in 1915 and Published

Whenever Funds Are Available

What This Paper Strands For

By HENRY GEORGE

This paper advocates the abolition of all taxes upon industry and the products of industry, and the taking by taxation upon land values irrespective of improvements, of the annual rental value of all those various forms of natural opportunities embraced under the general term, Land.

We hold that to tax labor or its products is to discourage industry.

We hold that to tax land-values to their full amount will render it impossible for any man to exact from others a price for the privilege of using those bounties of nature in which all living men have an equal right of use; that it will compel every individual contributing natural opportunities to either utilize them by the employment of labor, or abandon them to others; that it will thus provide opportunities of work for all men, and secure to each the full reward of his labor; and that as a result involuntary poverty will be abolished, and the greed, intemperance and vice that spring from poverty and the dread of poverty will be swept away. — Henry George in "His Standard."

Evolution--Up and Down

Evolution is not always upward and onward, but may be downward and backward, when it is called involution. And such is the case in Hitler's Germany for Hitler has deliberately set the clock of evolution backward and re-introduced the dark ages in middle Europe. Few of us ever thought to get a glimpse of the Middle Ages and it is something like reading a Wells' story of prehistoric monsters being discovered on a plateau in South America. But all this goes to show how unstable is a civilization that has taken thousands of years to reach its present height—a small group of men being able, through concentrated and irresponsible power, to destroy the work of many ages. For in a Hitler we find the "moral imbecile" set to control modern mechanical forces, which, meant to be for man's good, can be used irresponsibly for his destruction.

Economic Death

By MYRTLE MOSKOP

Note: The author of this article is a share-cropper from the terror region in eastern Arkansas and a student at Commonwealth College.

OF ALL the wealth that is in America and over production of foodstuff! People starving to death for want of a bite to eat. I know of one woman, her name was Ollie Strong, she died begging for a cup of coffee. She was the mother of 11 children.

She has worked at sawmills, which was too hard work for a 110-pound woman. I have seen her hack cross-ties and haul them 15 and 20 miles to sell them so she could get herself and the children something to eat.

It was nothing uncommon for the children to go barefooted in the winter. Their top clothes were mostly made of meal and flour sacks, while their underclothes were what they came in the world with — dermis and epidermis. She chopped cotton on various plantations when she was with child to help feed the rest of the family. When she could not get any employment on the plantation she would take in washing. She would get 50 cents for doing a week's washing for a family of five or six. When she was with her last child she would chop cotton till she would faint and fall in the field. What she had to eat at this time was corn-bread and stock peas and not enough of them.

The baby was born August 28, 1931. When the baby was about a month old she took dropsy.

Cotton picking opened up in September. She went to picking when she was swelled so large she could not stoop over. She would have to crawl on her knees so as to be able to pick. She stood this about two weeks; then got down bedfast. She was bedfast for 18 months before she died.

The baby almost starved to death. Corn-bread and water was mostly their diet. When they could get it! They went several days at a time many times without anything to eat at all. When she died there wasn't anything to eat at all in the one-room pole cabin. The last thing she called for was a cup of coffee, but there wasn't any.

So this is economic death. And in the wealthiest place in the world. But where is the wealth used?

Dictators Beware

Nazism, the totalitarian state, dictatorship, is the deadly poison that times gets into the economic body and saps the strength of civilization. The most fundamental of the natural rights of man are ruthlessly trampled under foot and force is worshiped as a god in place of justice, righteousness and truth. The dictators should learn the lesson of history, that irresponsible power has always destroyed civilization. James Anthony Froude gives warning in his "Science of History":



First, it is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tables of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last, not always by the chief offenders, but paid by some one. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but doom-day comes at last to them, in French revolutions and other terrible ways. (1864)

THE MEANING OF HISTORY

By JAMES ANTHONY FROUDE

What, then, is the use of history, and what are its lessons? If it can tell us little of the past, and nothing of the future, why waste our time over so barren a study?

First, it is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tables of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last, not always by the chief offenders, but paid by some one. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but doom-day comes at last to them, in French revolutions and other terrible ways. (1864)

In a Nazi, or totalitarian or dictatorship country under whatever name, the very first thing would be to ban such papers at this, and the printing of such tracts as we print. For in a dictatorship people must not think; they must go through the forms, but they must be regimented, which in itself destroys creative thought. This paper and our tracts are works of art — in the sense that there is no commercial interest whatever involved and what we put out is in the sole interest of truth. It is significant to note a news article from Nazi-Germany that art is dying there.

"Germany Turns the Clock Back" (Edgar Mowrer) is the title of a book recently published and the title accurately describes the condition of dictatorship. For the torch of progress is carried aloft by Liberty, and progress declines as freedom is destroyed. This is

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Anti-Slavery and Anti-Poverty

Extracts from the address of Rev. Hugh O. Pentecost before the
New York Anti-Poverty Society, June 19, 1887.

IN the city of Newark, where I live, an American white woman, a widow with four children, answered an advertisement in a newspaper asking for someone to do a certain sort of work; and when she made her application for the work, she was kindly given employment by a man who sells children's pretty dresses for a living for himself and his family. He kindly gave her the privilege of making these children's pretty dresses, and graciously gave her eight cents apiece for them. So that, by hard work through long hours she was enabled to take from the share of the world's wealth which she helps to produce, each day twenty-four cents, each week \$1.44, each year \$72.00.

Negro chattel slavery has been abolished in this country because it has been discovered that it is cheaper to hire men than to own them.

"Why don't you build a roof over these men?" said someone to a railroad superintendent who had in charge a gang of hands—men used to be men, now they are hands—"Don't you see that the rain falls upon them, and don't you know that they will get pneumonia and the asthma?" "Put a roof over them?" said the superintendent. "Men are cheaper than shingles; there are plenty more to take their places when these drop out."

If you liberate men from chattel slavery and put them into industrial slavery, you knock off iron shackles from them, but you leave them shackled by social conditions still; and until these social conditions are changed so that it will be possible once more in this free country for a man to make a living for himself and family without the help of his wife and children, you simply give him the privilege of henceforth taking care of himself, and millions of men that are all the time out of work in this country are depriving that that is a very difficult thing under present circumstances to do.

Now what constitutes slavery? It is slavery when one man takes another and compels him to yield up all or part of the products of his labor to him. The man who owned another in the old

chattel slavery days had only that power. He took the product of the man's labor, and he gave them shelter, clothing and food. Now, wherever you find a man or a woman who works long hours and long years, and at the end of those long years has nothing to show for all his work, because it has been taken away from him with the exception of just what was necessary to keep him in working condition—if that is not the same thing, then I should like to have somebody define for me the difference between slavery and slavery.

We are going to abolish Industrial Slavery. How? By abolishing private ownership of land? Just as soon as the wickedness of ownership in man was fairly discovered, this nation rose and put that infamy out of the way. Just as soon as men begin to understand that no man can own land without owning the people who are on the land, they will put this infamy out of the way. What are you going to do is asked. Turn the whole land into a gigantic mud pie and slice it into fifty million pieces and give one piece to each inhabitant? No; we are not such blooming idiots as that. Are you going to take away the title from those who hold them at present? No; after we've cut off the lion's claws and pulled his teeth, he may still call himself a lion, but he can't get the lion's share. Is the government going to own the land? No; the government has no more right than the individual. The land is going to be made free, so that *when land is unused anyone can go and use it*. Isn't this going to make land tenures uncertain? No; perpetual POSSESSION is as good as perpetual ownership. Isn't somebody going to offer a bigger rent, perhaps, for some desirable piece and take it away from the user? No, for there will be nobody to offer the rent to. If another wants your land he will have to buy it from you, just as now. How is all this going to be done? Simply by shifting the taxes from all the products of labor, and putting them all on the land (according to its value). And that will force the unproductive member of the partnership out, and give the assets to the useful members—Labor and Capital. LAND ONCE FREE, MEN WILL BE FREE TO EMPLOY THEMSELVES AS THEY LIKE.

NOTES: The speeches of this first decade struck the keynote of the movement. (1) Now, fifty years later this would be about 60c, \$3.60 and \$180. (2) See *Progress and Poverty*, Bk. 6, ch. 2, par. 1-4; Bk. 8, ch. 2, par. 5-13, et seq. *Progress and Poverty* (\$1.00 a copy, postpaid) and other books by Henry George may be obtained from the Robert Schalkenbach Foundation, 11 Park Place, New York City.

a leader than an argument, no matter how logical.

Economics Has No Natural Laws

Economic laws are manmade and can be modified by man who therefore is able to control the economic field, Dr. Willard Long Thorp, director of research for Dun and Bradstreet, told the first fall meeting of the National Cost Accountants' Association in the Arlington hotel last night.

Dr. Thorp, who also is editor of Dun's Review, spoke on "Changing Aspects of Our Industrial Organization," in which he referred to transfer of emphasis to selling and from production, trend toward purchase of durable goods, formation of larger producing units, and closer tie-in between government and business.

From the Binghamton (N. Y.) Press

Economics as taught in the schools

is the economics of business, the economics of the business man and is not concerned with natural law and thus is not a science. Without natural law there can be no science. But Political Economy (see Henry George's "Science of

Political Economy") is the science which treats of the nature of wealth and of the natural laws governing its production and distribution.

JUST ANOTHER LAW

The teacher was giving a class a lecture on "Gravity." "It is the law of gravity that keeps us on this earth."

"But, please, teacher," inquired one small child, "how did we stick on before the law was passed?"—Exchange.

INTERNATIONAL UNION

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Henry George Tract Society

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Our tracts are free

shown by a news article about the decline of art in Germany.

We quote in part: "The effect of this regimentation upon the creative arts to date appears to be an almost complete atrophy in spite of the many prizes and subsidies offered creative artists for works embodying 'the spirit of our times.' Herr Hitler . . . lamented that it was only the second-rate artists who devoted themselves to the task of immortalizing and aggrandizing the National Socialist State.

Most modern literature in Germany today is translation from foreign languages—mostly American and British."

There are no longer any Universities in Germany, using the word University in anything like its true meaning; when academic freedom is gone then is the spirit of the University dead, and that former University becomes a mere

Military Academy. In an authoritarian state all colleges are wiped out as is signified when a former great University has an Army Veterinarian appointed as its president or head.

The reason dictators are successful is because it is easier to follow

Distribution—and Three Kinds of Rent

People do not generally recognize that wealth may be analyzed into component parts exactly as water is split into two gases. Thus the political economist knows that wealth is divided (in our present state of society) into three main portions, rent, wages and interest; and ground rent into three subdivisions, economic or true rent, monopoly rent and speculative rent. The diagrams show clearly Mr. George's argument in "Progress and Poverty."

The Distribution of Wealth

C. LABARON GOELLER, 1911

W		E		I	
Economic Rent or Rent Proper		Monopoly Rent		Speculative Rent	
Z		R		W A G E S	
A		B		C	
INTEREST		INTEREST		INTEREST	

The Distribution of Wealth

C. LABARON GOELLER, 1911

R		E		N		T	
Economic Rent or Rent Proper		Monopoly Rent		Speculative Rent		W A G E S	
Z		R		W A G E S		INTEREST	
A		B		C		D	
INTEREST		INTEREST		INTEREST		INTEREST	

Under present economic regime

Let the large rectangle represent the wealth produced at any given instant. Then nature divides it automatically into three portions, in the same way as she manipulates chemicals in their reactions. Under the present economic regime owners of land (natural opportunities) get the bulk of the produce. What they don't get from land monopoly, economic advantage and speculation is left for the workers—together with a small amount of interest, which is at present perhaps not more than one per cent. The Single-Tax system proposed by Henry George would allow nature to distribute wealth as indicated in the second diagram.—wages would certainly double, and perhaps treble and there would be no unemployed people.

Under Single-Tax System

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Pointed Paragraphs By GEORGE

Why should workmen be content with frugal fare when the world is so rich? Why should they be satisfied with a lifetime of toil and stinting, when the world is so beautiful? Why should not they also desire to gratify the higher instincts, the finer tastes? Why should they be forever content to travel in the steerage when others find the cabin more enjoyable?—Coit.

* * * * *

I am glad that the printers of Boston are beginning to think of the matter of wages, for of all subjects this seems to me the most important. I say so from no class standpoint. Wherever wages are highest, there you will find the highest standard of comfort, the highest standard of intelligence; the quickest invention and the readiest adaptation.—2-22-1889.

* * * * *

I have not a word to say against unions, except that there is a better way. If I went back to my old bus-

THE WAY TO INDUSTRIAL PEACE

Louis Albert Banks

(With Apologies to the Author by C. Lab. G.)

Oh, who shall find a higher way
For men who dig and delve for pay?
And who shall find a better scheme
For those who hold the purse and dream?
Who peace will bring 'twixt brain and brawn?
Who blaze the trail to brighter dawn?
Who right the wrongs the workers feel?
Who give to labor a "square deal"?

The Single-Taxer!

The problem's here—right in this verse,
Though stated maybe very terse;
Who'll bring about industrial peace
And give man's force complete release?
Who'll find somewhere a golden mean
To make the labor world serene?
Who'll make the worker feel a man,
Yet satisfy the dreamer's plan?
The Single-Taxer!

When each the other seeks to serve,
'Twill quiet every vexing nerve;
They'll work together full of glee
When each one lives in sympathy—
The dreamer dreams of labor's good,
And workers toil in brotherhood.
Then both will have a friendly mind
And run a race in being kind.
That's Single-Tax.

iness (printing), my first step would be to join one.

Labor is the producer of all wealth, and the condition of things in which the laboring class finds itself the poor class is an unnatural state.

* * * * *

The association of poverty with progress is the great enigma of our times. It is the central fact from which spring industrial, social, and political difficulties that perplex the world, and with which statesmanship and philanthropy and education grapple in vain. From it come the clouds that overhang the future of the most progressive and self-reliant nations. It is the riddle which the Sphinx of Fate puts to our civilization, and which not to answer is to be destroyed. So long as all the increased wealth which modern progress brings goes but to build up great fortunes, to increase luxury and make sharper the contrast between the House of Have and the House of Want, progress is not real and cannot be permanent. The reaction must come.—P.&P.

HENRY GEORGE TRACT SOCIETY

Box 105
ENDWELL, N. Y.

Send for envelope of

FREE LITERATURE

We printed our first tracts in 1906, (our present No. 8) and sent them free to F. B. Swinney's Information Bureau, Brooklyn, N. Y., at which time we lived in the Bronx. In 1910 we moved to this part of the country to establish a national Single-Tax newspaper, "The Single-Tax News". There proved to be insufficient sentiment at that time to support a paper and we have sporadically issued numbers as money was available, changing the name to "The New Abolition", a descriptive title more easily understood by the average person.

We recently finished printing a million tracts and have a large supply at your disposal.

C. LeBaron Goeller, Editor-Manager