

logical" and "cultural". If for these we substitute the more familiar terms, "heredity" and "environment" we will be able to follow the author quite as well through many an interesting speculation.

It is not a book to be disposed of in a few paragraphs even where we differ with its conclusions. It is a thoughtful and scholarly work and will repay careful reading.

*Social Change. With Respect to Culture and Original Nature. By William Fielding Ogburn, Professor of Sociology at Columbia College. 12 mo. clo. 365 pp., price \$2.00. B. W. Huebsch, New York City.

A STUDY OF HENRY FORD*

This is a study of the life and character of Henry Ford by his former pastor and one-time head of the Sociological Department of the Ford Motor Company.

Dean Marquis quotes Ford as saying: "There is nothing I want I cannot have. But I do not want the things money can buy. I want to live a life, to make the world a little better for having lived in it. The trouble with most people is that they do not think. I want to do things that will make them think."

Surely a man with such ambitions cannot go far wrong. We cannot believe that the weaknesses here attributed to Mr. Ford, or his peculiarities, will seriously affect his usefulness. The aspiration in the utterance quoted will keep him straight.

Nor are we disposed to lay much importance on his supposed intellectual shortcomings. His contempt of history has been shared by men more conspicuous for scholarship and more widely acquainted with history. Was it not Walpole who said to one who read to him in his last illness as to whether he desired history or fiction, replied, "Read me history, for that I know to be false."

The Ford Peace Ship may seem to offer a curious contradiction when we consider the practical genius of the man of business. How reconcile the idealism of this strange adventure with what we know of him as the efficient manager of the greatest industrial plant in the world?

Let us not jump to the conclusion that, impractical and even Quixotic as seemed the Ford Peace Ship, it was not without its usefulness at a time when men were more or less war-crazed. Ford did not need any advertisement, but the ideal of Peace which had departed from the world may have needed this dramatic gesture made by the first man of Business as well as the richest man in the world. Contrasted with our view of events at the time, and indeed with what appeared the rational views of human conduct, this seemed an adventure highly irrational. Yet so seems every spiritual striving when mundane things are uppermost, every attitude of prayer, every appeal to the invisible. May not the Ford Peace Ship seem in historical retrospect as an appeal to human tenderness, possessing the virtue of an invocation, a spontaneous appeal to the higher ideals of humanity where these had disappeared in a world racked with hate? Why not confess that we do not know?

One other consideration occurs to us. It by no means follows that because Mr. Ford has succeeded as a business man that therefore he would succeed as President. Nor does the reverse conclusion follow—i.e. that the qualities which have enabled him to succeed in business might not stand him in good stead as President. People have a lot of ready-made opinions and reason according to formulas. But these are wholly unsafe when applied to so extraordinary a character as Henry Ford. He does the unexpected things, but what he does is governed by a wide range of experience and a quick and agile mind. The customary formulas do not apply.

We are not booming Henry Ford for President, but we can conceive of greater national misfortunes, and we can name presidents whose achievements would not stand out in brilliant contrast to what Henry Ford might accomplish in the simplicity of his inexperience with world problems, but out of a quick and virile intellect and sympathetic nature.

Dean Marquis has made an interesting book dealing with a very interesting man. But we cannot help but feel that his analysis leaves something to be desired. He is so near the picture that something is left out. His statement, that, "No one can know Henry Ford who has

not lived for some time in his industrial family," seems to us to indicate the limitations of the writer who would place before us the true picture of Henry Ford. For it is not in this way alone that so varied a character, looked at from one single view-point, can be accurately limned. Dean Marquis has therefore presented us, despite the interest attaching to these pages, an unfinished portrait. —J. D. M.

*Henry Ford, an interpretation. By Samuel S. Marquis 12 mo. clo. 206 pp. Price \$2.50. Little, Brown & Co., Boston.

MR. FLACY TELLS IT AGAIN BUT DIFFERENTLY.*

With much simplicity of illustration, in plain language easily comprehended by the hurried business man or the worker in his few hours of leisure, Mr. Flacy has told the story of economic conditions and the cure. Our author is not an experienced writer and tells us as much. He has made no effort to clothe this thought in rounded periods. His is a plain, unvarnished tale of a man who trusts to simple words to explain simple truths.

To the Single Taxer there is nothing new in this work—to him it is the same story told in other words. But the language is modern, of the kind spoken by the "man in the street." And for this reason it has a power of its own, like the writings of Cobbett, Bunyan, Defoe, Thomas Paine—not in the same degree, of course, but measurably and efficiently.

Yet how it shames the work of the college professors who deal with the simple laws of economic science in elaborately learned treatises. How few of them would be capable of a thought like this, and how few would elect to express it as simply, or succeed in expressing it as well:

"Prescript and man-made rules which do not rest on the morals of nature are very technical and mischievous and not dependable, and place the administration of government and judiciary in a very awkward position to administer justly, and can never meet the requirements; but when desired, may be caricatured, with magic phrases, and dignity and affable composure, into almost any kind of verdict that is wished."

Mr. Flacy divides economic thinkers into two groups which he terms felicitously "artificialists" and "naturalists" and says:

"The Naturalists have a political party known as the Single Tax Party; they believe that all equitable and fundamental law can come only from the source of nature, both for individual and national life; that the injunction of the natural law and divine order must be fully obeyed in order to have equity, liberty and lasting peace and prosperity; that this is the only source that can be depended upon, as this alone can restore to man his natural inherited rights that are his by birth—his equal right to the use of the land, by which both the individual and the nation are lifted out of the deadly pit of self-defence, struggle and the strife of tooth and claw."

On the whole we heartily concur in the words of John Emerson Roberts, who writes a few words of introduction for this little work, when he says, "If a few million of people read this little book the dawn of a new and better day is at hand."—J. D. M.

*Constructive Democracy and the Science of Political Ethics. By William J. Flacy. 12 mo. clo. 188 pp. Published by the author. Box 65. Kansas City, Mo.

NATURAL LAW IN THE ECONOMIC WORLD*

In the flood of books dealing with economic questions it strikes as a bit of deliberate impertinence that these writers, for the most part, proceed with their more or less nebulous speculations as if a man known as Henry George never blazed a pathway for them. In blissful unconsciousness that the fallacies they elaborate as important discoveries have been exploded by Mr. George as the sheerest nonsense they continue their amateur maunderings, which they try to make pretentious by assumptions of scholarship and reference to books on economics as dead as Adam.

That there are natural laws in the economic world, and that one book, if not more, Henry George's "Progress and Poverty," has indicated a line of reasoning that has rendered nearly all the books on political economy wholly useless as authorities—to this they seem politely oblivious.

On the other hand, the elaboration of the thought whose germ is the discovery of Henry George might be profitably extended in many fruitful speculations. Stress might be laid on these natural laws to which were our institutions to conform, quite a different civilization would arise.

This is the task Mr. Peddie has set for himself, and no acknowledgement of his obligations to Henry George is necessary, for his work is sufficiently his own in the elaboration of his thought and in the reasoning that fortifies his conclusions.

We could have wished that he had more carefully considered the wording of his thought here and there, for occasionally loosely constructed sentences mar the work. It must not be thought, however, that these lapses are frequent, for they are not. Clarity of expression is the rule of this admirable discussion, and the thought is clear as a limped stream. Nor is this detracted from by the frequent very exasperating misuse of commas, which is perhaps due to careless proof-reading, or perhaps to the author's own imperfect ear for these matters.

At all events, they should be corrected in subsequent editions, for they are real blemishes in a work of this character. It is obvious that some of these errors are not those of the author, such as Mathiesian for Malthusianism, and so perhaps he is also to be acquitted in part on the score of misuse of commas.

We might quarrel with the author's term, "rent of land value," but as he has been careful to make his meaning clear he has left no room for misunderstanding.

There are some instructive and rather novel reflections on the rent of mineral and timber lands, which those interested in Mr. St. John's recent article will find profitable to consider. Mr. Peddie would probably not be greatly concerned over the problem raised by Mr. St. John, for he argues that, with all mineral lands free to use, the best of these would be utilized at once, and as the contents are soon exhausted the rental value would soon approximate to the poorest mines. As we understand him, he is of the opinion that, with all mining lands free to use, the problem of their rent tends almost to disappearance. We quote: "Therefore, where there is no monopolization, the rich fields will be worked to the exclusion of the others until they lose the advantage they possess before the poorer fields are brought into use. Rent, therefore, will not arise owing to different degrees of richness or fertility in mines."

It may not be wholly fair to the work to attempt to convey an idea of its quality by quotation. But two sample paragraphs suffice for the reader of this review who may be induced to secure the work, which it is not too much to say is an exploration into fields almost unsurveyed.

"It seems to be generally assumed that, in the modern world, with its specialization and division of labor, it is not possible for the individual to be economically independent as he was when he performed all services for himself; that because of modern methods of producing wealth, because of cooperation and exchange, and the bringing together of individuals in society, that individualism cannot be maintained; that the individual cannot enjoy the benefits that arise from present methods of production, and at the same time retain his personal economic independence. It is assumed that he must forego either one or the other, that the retention of both is impossible.

"The drift of thought in this direction is one of the most vicious tendencies of the present time. It conveys in a subtle way the impression that the interest of the individual and of the community are opposed, that the interests of the whole, representing the community, are greater than that of the part representing the individual. The interest of the part therefore, should be subverted to that of the whole. Consequently the individual should forget about himself and live for the community, and the community in return will see that the individual is provided with employment and with the necessities and comforts of life. It has a pleasing and attractive sound, but a policy of this nature, were it persisted in and carried into effect, would wipe out the last vestige of human liberty, destroy civilization, and divest man of all that differentiates him from the brutes."

This is well said, and is a true statement of the true doctrine of individualism that needs to be said again and again.

We commend the work heartily.—J. D. M.

*The Order of Nature in Economics. By David Edward Peddie. 12 mo. clo 147 pp. Richard G. Badger, Publisher, Boston, Mass.

"La Parcelle 32" by Ernest Perochon is a novel of French peasant life during the great war. It is a story of sordidness, greed and unhappiness, unrelieved by humor; but is told with a simplicity, directness and power. If Perochon gives a true picture, the French peasant who lived away from the war zone spent no time hating the Germans and was not alarmed by the danger to his country. He usually hated or feared some neighbor, and was intent on amassing money from the high prices, and on buying land. It was an era of intense land speculation in the rural communities, the land being sold in small fields or "parcels" at auction, with spirited bidding, disagreeable cunning and avariciousness, and unheard of prices for lots of Mother Earth. All that is bad in human nature seems to be excited by the keen desire to make money by buying and selling land—Perochon makes that plain.

—H. M. H.

CORRESPONDENCE

SUGGESTION FOR A NAME.

EDITOR SINGLE TAX REVIEW:

The selection of an expressive name for the party which proposes to bring to a successful issue the great cause advocated by Henry George has never yet been settled to the satisfaction of the great majority of so-called "Single Taxers."

For many years past the writer has pondered over this question, and lately has become convinced that we shall never procure a better name than

"THE EQUITY PARTY"

The more this name is examined, the more it will be seen to serve its purpose. We could not call ourselves "the Justice Party," for Justice is sometimes administered with a rope. If we say "The Land Party," there are millions of people who say "We do not want land." Everyone all over the world, however, wants "Equity."

All dollars must be equal in value; all yard sticks must measure the same; all pound weights must weigh alike, and all men recognize this principle.

All men are entitled to all they earn, and if one man gets less than he earns, some one is getting more; contrarywise, if one man gets more, some one is getting less.

Equity demands the abolition of all special privileges; it demands that the community receive all the value that it creates, it demands that Capital receive all the earnings due to its investment, and, finally that Labor receive all that it earns.

Equity says that the wealth received as the community's share shall be administered for the benefit of all the people, omitting no one, and favoring no one.

Charity, the highest of all the virtues, cannot exist without Equity, as Henry George so often pointed out.

Will you not present this suggestion to your readers, and invite comment? Several to whom I have offered this idea have approved it. I may say, unqualifiedly.

Who knows whether we may not at last have reached our goal?

New York City

EARSEN I. SOPEN.

SURFACE AND CONTENT VALUE

EDITOR SINGLE TAX REVIEW:

St. John's article in May-June SINGLE TAX REVIEW seems to have stirred up considerable comment and some controversy.

It seems to me to be a very clear statement of a principle that I have always supposed every careful student recognized.

In Minnesota for several years that principle has been embodied in our statutes. We do not alienate the title to any minerals or timber.