

be expected to give heed to the chain of circumstances. For a time that we may call normal, the law of supply and demand functions fairly well. Then added capital, encouraging invention, develops a surplus supply in the factory, the elevator and the storehouse. An excess demand soon follows, but it is in the workman's cellar and pantry. The first is stalled for the want of a paying market. The second, represented by labor, starves in idleness because it lacks the one essential of production. What is this essential? The answer is found in the flight to idle land in the north and the city plots. A bare subsistence for a very few may be found there, but—let him who would see open his eyes. If giving access to the natural element to labor can be made to benefit in a very small degree, what might be hoped for from a wholesome restoration to the dispossessed and idle millions of their birthright lost by that most iniquitous steal of the ages, private land ownership? The evils traceable to this wrong are not removed by any little schemes to enable a few families to provide themselves with potatoes and cabbage. The families who are being exiled up near the North pole out of the immediate reach of the land speculator have an equal right with their fellow Canadians to the most valuable sites in the largest city. The easy plan of recognizing this natural right by collecting all annual land values into the public treasury and expending them for the general good would render taxation of every kind unnecessary. Labor as well as legitimately used capital would thus be set free and with an equality of opportunity the lion and the lamb might lie down together, and in this goodly land blighting depression would disappear.

E. S. GILBERT in Hamilton (Ontario) *Spectator*.

## A Plea For Political Action by the Initiative

LETTER TO THE HENRY GEORGE CONGRESS

THIS assembly is not divided on the solution of our economic ills. There has not been nor will there be any revision of the economics of "Progress and Poverty." We need no patching like many movements for recovery. The question with us is to find the best way to get the attention of others on the solution.

Is there a way to make our work more effective? Can we create opposition and get the attention of the multitude? That will bring it into discussion, make it negative as well as positive, for and against, as in our sports and other contests?

Without finding fault with any one in the movement, I see a great need of collective action. We have a plan to abolish poverty and there should be a plan to get the people to see the plan. We have mastered economics. Now we must find the best plan to give it application.

We now seem to be inclosed from the rest of the world that we are trying to reach. We have schools and colleges, press and radios, but these channels or roads are so occupied that our voice is like a Voice in the Wilderness of Chaos. But there is a road for us and the people that we can use and no one can exclude us from it. We will not have to depend on others for a Right of Way. This road is the initiative in four of our States. The Initiatives in either of these States are good vehicles to convey our thought and at the same time put it in operation.

This plan for political action by the initiative is a plan to get our work out of "slow" into "high speed." It is the "Line of the Least Resistance." We can frame our own measure and ask people to sign the legal petition. This will get the signers' interest and make our own publicity and create the opposition that will give us the help we need to break the silence that our movement is shrouded in today. It is the way to put the Single Tax on the bill of fare.

We will fail as Custodians of the Knowledge that we have from "Progress and Poverty" if we do not use our organized effort to have a measure on the ballot in one of these States. The Single Tax seed

will grow now if planted in this way, for the people are seeking a change.

Some of you see the need of this collective action and I suggest a committee can give it the consideration it deserves. The Henry George Foundation can act as the promoting organization for a measure in any State that has the initiative. This will give indorsement and lead to a political action that will get us working together as an army. This work, like running a railroad or any other service that requires collective action, needs a head to function.

The N.R.A. we know will fail. It leaves the land owners at the feast while those that provide the feast are made to divide what this economic parasite does not devour. However, as this experiment will end in another blind alley, the people should more readily then vote "Yes" for the Single Tax if they have the opportunity. This conference is the logical body to take action at this opportune time. It will be a good investment for Single Tax Dollars.

St. Louis, Mo.

E. H. BOECK.

## Radio Speech of Harry Weinberger for Welfare Committee

THROUGHOUT my career my interests have always been in economic justice, never in charity. But until the problems of economic justice are solved, someone must come to the relief of those families in acute need.

Everything I am, or almost everything I am, I owe to the City of New York. Born in the City of New York, and educated in its free public schools and high schools, I desire to give back to my city in its present great crises a little of the things that it gave to me.

There are in the City of New York at the present time, two hundred and fifty thousand families on the public relief roll, and at least thirty thousand families are in desperate need. Jobs and food and shelter are being taken care of by the City, the State and the Nation, and will continue to be taken care of by the City, the State and the Nation, but if every unemployed individual was given a job tomorrow, there would still be families who need the aid of the experienced social workers because of maladjustment, sickness, hopelessness, physical and mental breakdown in the families. Four million dollars are needed for this purpose. Some families are in a shell-shocked condition as much as any soldier was shell-shocked during the great war, on the battle-fields.

To me the most pitiful sight in the world is a man ready, able and willing to work, and unable to find work. The only thing that can be more pitiful is a family almost at the point of destitution, seeking help and unable to find it.

In my bringing up in the City of New York I have known poverty, I have known what it was to have the streets of New York City as my only playgrounds. I felt the lack of parks, of playgrounds, of swimming places. I have never lost my memories of my boyhood days in New York City. I have travelled to many cities of the world, but wherever I have gone, my heart always comes back to New York City as my home town. I have seen the beauty of Budapest, built on two hills, the loveliness of Vienna, on the Blue Danube, London on the sleepy Thames with almost every spot in the town old with historical memories, Mexico City on the mountain tops, Paris with its glamour, and parks, and wide boulevards, its marvelous art galleries, but always I come back to my New York City, situated at the cross-roads of the world, silhouetted against the sky, nestling between two rivers facing Europe—magnificent in its skyline—within its bounds the finest art, the finest theatres; with industry and trade, the last word in great progress, but in its border, like all other cities, also great poverty—great need.

Wherever I have gone in my travels I have always visited the art galleries and the theatres of every city. I have studied the great paintings and the sculpture of all nations. I have always been enthralled



by the great actors and actresses everywhere. In the art galleries and in the theatres, I have always been aware of the curious power of hands.

There are wonderful hands shown in paintings, described in literature, and great actors on the stage usually have hands of superb power. I have seen the marvelous hands of Christ as shown in paintings—the powerful, decisive hands of Moses as shown in paintings and in sculpture. I have seen the pictured hands of Washington and Jefferson, Thomas Paine and Lincoln, and I have seen the living, marvelous hands of Roosevelt and Henry George and Eugene V. Debs, and on the stage the hands of Eleanor Duse and Maude Adams, Forbes-Robertson and Barrymore. I have seen hands of toil, I have seen nursing hands, tender hands, and in this campaign, it seems to me all the needy families of New York have their pleading hands stretched out for help, pitiful hands, despairing hands, desperate hands, hands of babies, hands of men, hands of women. Those hands are pleading with you; will you, if you can, stretch out answering hands of help?

I saw the parade for children on Broadway Thanksgiving Day, the floats, the funny animals, the clown, the balloons. I heard the laughing voices of happy children, and saw the smiling faces of parents, and at the same time as I walked along I thought of the faces of other children who could not laugh, the faces of other parents who could not smile. If you are satisfied and safe, sheltered and surrounded with the love of family, from out of that enclosure, send forth your dollars to those who need help.

American character as shown in its history, is to have courage to face the adversities of life. This country was settled by pioneer men and women who faced adversity. The poet Henley well may have described Americans in his little poem known as "Invictus:"

"Out from the night that shelters me,  
Black as the pit from pole to pole,  
I thank whatever Gods there be  
For my unconquerable soul;

In the fell clutch of circumstance  
I have not winced or cried aloud,  
Beneath the bludgeoning of chance  
My head is bloody but unbowed."

But after three years or more of this depression and unemployment, courage has almost failed for many, caught in conditions over which they have no control, seeking jobs when there are no jobs to be had.

This poverty problem challenges our sense of justice; hunger and want amidst plenty cry for help; this emergency requires immediate solution. Why with great progress comes great poverty, is the riddle of the Sphinx that calls for a remedy.

## Mark M. Dintenfass

THE death of Mark M. Dintenfass on Nov. 23 at Cliffside Park, N. J., where he had lived for a number of years, removes from the scene of his activities a devoted friend of the movement. Mr. Dintenfass was born in Austria fifty-five years ago.

It was in years gone by that Mark listened to a group of Single Tax advocates on the street corner in Philadelphia. At this time he ran the Fairyland Theater on Market street. The doctrines preached by the Henry George men attracted him; he approached the group and volunteered the use of his theater on Sunday evenings when no pictures were being shown. This offer made without charge, was accepted, and for a long time the speakers held forth in the little theater on Sabbath evenings. And the young man was at all times an eager listener.

When the Single Tax party movement began Mark was at once attracted and became an earnest crusader. He was a member of the party's executive committee, associating himself with W. J. Wallace, Robert C. Macauley, James A. Robinson, and Miss Charlotte Schetter. The three first named have passed away, and almost the sole survivors of the militant group are Herman G. Loew and A. Bourgeois. This phase of Single Tax activity has passed away, though it may return. In 1919 Mark ran for governor of New Jersey.

In 1908 he formed the Chapin Film Company at Fort Lee and shortly after organized the Universal Film Manufacturing Company of which he was treasurer and secretary until 1916. In 1918 he produced the screen picture "My Four Years in Germany," based on the book by James W. Gerard.

Funeral services were held at the Riverside Memorial Chapel. Oscar H. Geiger officiated and read from "Progress and Poverty." About four hundred persons were present. Mr. Geiger also spoke impressively at the interment.

Mr. Dintenfass is survived by his wife, Esther Wallace Dintenfass.

## Walter L. Sinton

WALTER L. SINTON, who died Sept. 29 of last year, was born near Belfast, Ireland, in 1858.

All his life he had been a seeker after truth. He said, "I want the truth whether I like it or not." His friend, Charles T. Townsend, of San Francisco, writes of him: "His whole life was bound up with the life of humanity, and so sensitive was he that he suffered in his person all the miseries of our rotten social system. As Isaiah said: 'By his righteousness shall my servant justify many; for he shall bear their iniquities'. Knowing that it was impossible for man to live without doing everything that is unrighteous he considered that no man had any right to life unless he devoted his life entirely to bringing about a just social system. His whole life bore witness to that belief."

He suffered little physical ailment until his seventieth year when disease began to encroach upon him, and to this he finally succumbed.

Walter Sinton found the truth he craved for in the spiritual unity of all things. This made him a not unwilling convert to the principles of economic law as taught by Henry George. This thought he expounded and elaborated in his "Spiritual Law and Economics Harmonized," and in several miscellaneous pamphlets, and in an unpublished work on the history of Quakerism.

There are not many men capable of following Walter Sinton's philosophy. Some will call it mystic and disregard it for that reason. But it cannot be dismissed in that way. What he called his "illumination" was very real to him, as real as it was to Saul of Tarsus, Whitfield,