

# The Freeman

*A Monthly Critical Journal of Social and Economic Affairs*

Vol. II. 4

February 1939

Five Cents

## Abraham Lincoln On Land Monopoly

<i>Economic and Speculative Rent</i> .....	JULIAN P. HICKOK
<i>Democracy's Ideal: "Let's Get Ours"</i> .....	HARRY GUNNISON BROWN
<i>This Thing Called Freedom</i> .....	SIDNEY J. ABELSON
<i>The New Leisured Class</i> .....	FRANCIS NEILSON
<i>Is Socialism Scientific?</i> .....	MAX HIRSCH
<i>Land Tenure in Pre-Norman England</i> .....	B. D. ROBERTS
<i>This "Pixilated" Civilization</i> .....	FRANK CHODOROV
<i>Captains (?) of Industry</i> .....	R. JOSEPH MANFRINI
<i>Farm Relief Does Not Relieve Farmer</i> .....	LANCASTER M. GREENE

## "The Profit of the Earth"

by Stephen Bell

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The first step toward a natural and healthy organization of society is to secure to all men their natural, equal and unalienable rights to the material universe. Unless we do this nothing else will avail.—Social Problems.

# How To Balance The Budget

Americans spent some forty millions this past year on sport goods and a newspaper headline writer gave the story this title: "American Sports Budget \$40,000,000." His use of the word "budget" in this way is perhaps more correct, economically, than he suspected.

Bookkeepers have propagated the idea that a budget is a detailed plan of spending income, or expected income. The ideal or "balanced" budget is one that automatically closes the purse at a given danger point.

But, even if we never heard the words "debit" and "credit," our existence is budgeted, for we live by production, our own or others, and spending must stop as soon as production stops. In fact, consuming and producing are but two phases of the same process, distinguishable in thought but not in fact.

To return to our national sports budget. The baby wants a rubber ball. The mother takes a dime from her house money, which represents the production of the family provider, and secures the ball, which is the production of ball-makers, from the rubber tree tappers in Africa to the Main Street store clerk. The budget is balanced. The boy sells newspapers, and some of this production goes into a catcher's mitt. Perfect balance again. The sister-stenographer spends her wages on a tennis racket, or the father, who operates a store, exchanges some of his profits for a set of golf sticks. The exchange of services or goods for goods or services is the perfect budgetary process.

The problem becomes a problem only when the element of credit is involved, when one secures satisfactions on the promise to render service in the future. For instance, the sister-stenographer "charges" her tennis racket. And here the problem arises only when she is unable to fulfill her promise; that is, she loses her job, she ceases to be a producer.

Superficially it seems that the way to abolish budget problems is to abolish credit, if it were possible to do so. But credit, or trust, is both the oldest and most advanced mechanism for facilitating exchanges. Imagine the difficulties a farmer would encounter in exchanging heifers for an automobile directly, without the conveniences of a bank and a checkbook. Money itself, in the final analysis, is only an instrument of credit. But the keystone of any credit structure is merely faith—faith in the willingness and ability of the borrower to liquidate the debt in the future.

As for willingness, honesty, there is no question. One's selfish desire to secure more satisfactions through credit is sufficient guarantee, to be crassly materialistic, to assure fulfillment of agreement. The breakdown of any credit arrangement, individual or national, is caused primarily by inability to produce the agreed upon services or goods. It is in the stoppage or curtailment of production that we must seek the solution of any budgetary problem.

It may be contended that this is true with individual or even corporate budgets but not with national budgets. A government produces nothing. How then can it balance its budget through production?

True, government is a non-producer. But government exists only on the production of the people, and if its exactions were not enforceable by power instruments with which it is implemented, its expenses would be curtailed as the production of the people diminished. Thus, its budget would, like those of individuals or corporations, balance itself automatically. It is the power of officials to levy on the production of the people, that is, the power to levy taxes, that causes unbalanced budgets. Not until this power of levying taxes is removed from government can any nation hope to keep its budget in perfect and permanent balance.

For, with taxation abolished the only source of revenue for social purposes will be the social fund of rent. Common sense and justice indicate that this fund should be used for the common needs of the people. It is commonly produced, it grows with the increase in population, it fattens on the enterprise of the people as a whole, and the taking of it for community purposes does not deprive the producer of a single thing.

On the other hand, the socialization of rent would be the greatest incentive to production. The use of this fund for more roads and bridges, for better police and fire departments, for recreational and educational purposes, or, if you so decide, for free transportation, electricity or telephone service, would permit the greatest production of goods and services. The increased power of the people, thus relieved of the burden of taxes, would reflect itself again in an increased rent fund, which again would provide greater social services.

Thus, and thus only, can an automatically balanced budget be attained.

# Freeman Views the News

## A War Product

Whether the incarceration of Tom Mooney for twenty-two years was legal or not is of little historic importance. The law, it has repeatedly been shown, is at best merely the prevailing public opinion on social behavior congealed into phraseology that is more important because of the police power attached to it than because of any inherent logic or justice. At worst (which is most frequently the case) the law is merely an instrument of oppression in the hands of the financier-gangsters.

The Mooney case is important not because of its legal phases, or because of the injustice that has been done to the man. He himself is a very unimportant character, just an incident in the flux of events. The importance of the case—from the viewpoint of present trends—is that he was arrested and convicted at a time when this nation was preparing for war.

The war was advertised and "sold" to the American people as one that would "make the world safe for democracy," and one that would end all wars. It did neither. There is less democracy and more war in the world today than in 1917, when the Mooney case began its career. The next war—our President has used the ominous phrase "to make democracy work"—will further enslave the peoples of the fighting nations. Every war ultimately impoverishes the workers, entrenches the powerful monopolists. Every war destroys more liberty.

During the hysteria of the next war, there will be more Mooney cases. Acts of injustice will be justified with most specious argument. When the drums begin to roll, the uniform of the incipient and unwilling killer is sanctified, the orator fills the air with his hissing song of hate, the bands blare out their cacophony of death—then reason and all the nobler qualities of man vanish. It takes more strength than most of us have to resist the hysteria.

Who will be the Mooney of the next war?

## Nine Billion More

For ten years now—beginning with the Great Engineer—our Federal government has been spending more than it has been receiving in taxes. We have been trying to buy our way back to prosperity, and are sinking deeper and deeper into the Slough of Despond.

In spite of this record of failure, our President now asks Congress for Nine Billion Dollars more to promote "a steady recovery."

Can there be one person in America who believes that this nine billion will not be as ineffective in its purpose as all the other billions which have gone before?

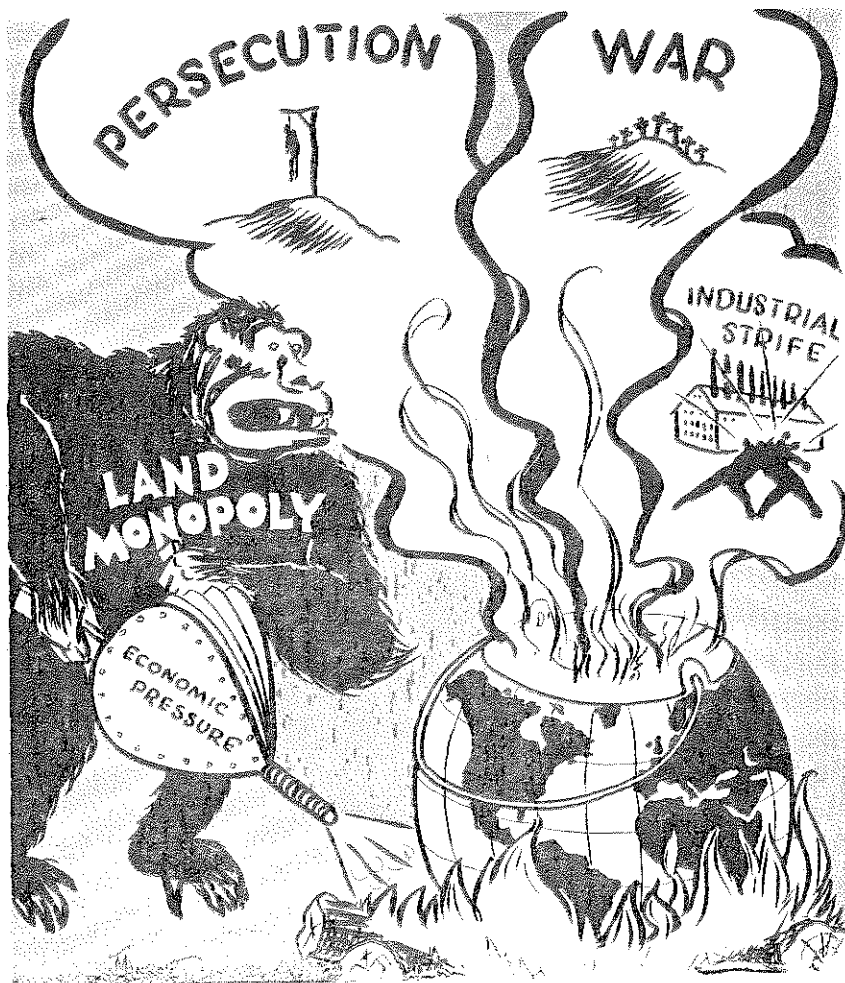
We have had a Great Engineer and a Great Humanitarian in Washington this past decade. Would that we had an Economist there once.

## For What War?

"There comes a time in the affairs of men when they must prepare to defend not their homes alone but the tenets of faith and humanity on which their churches, their governments and their very civilization are founded. \* \* \* To save one we must now make up our minds to save all."

In this implied warning to the fascist powers, President Roosevelt, in his address to Congress, originates a dangerous foreign policy for this country. Yet it is explainable. It is consistent with the spirit of internal paternalism to criticize the behavior of other nations. "Better than thou" puritanism knows no boundary lines.

But, which fascist power do we threaten? And if we shake our



finger at any one, should we ignore the others? If fascism in Europe or Asia menaces our "tenets," how about the fascism of Central and South America? Where shall we stop in our righteous scolding? Whom shall we not chastise?

To prepare for this war against an unnamed fascist power the administration's plans call for the expenditure of \$1,319,588,000 for "national defense." This stupendous fund will be raised by a bond issue, undoubtedly; these bonds will be sold to the wealthy. For generations to come, perhaps until repudiation, the "interest" on these bonds will be a levy on the production of labor. For which labor will get an opportunity to go to war, to get killed.

And why this sudden excitement about the behaviorism of fascism? It has been going on for many years. Shall we begin with England's slaughter of Boers and East Indians? French killings in Northern Africa were not skimpy or clean. Russia for twenty years has been a slaughter house. Italy did a fine job on the Ethiopians. How about Haiti, Nicaragua, Venezuela?

It just does not make sense—this preparation for war against an undetermined enemy whose methods we do not like. Therefore, the possibility of another reason suggests itself. Can it be that the ancient trick of diverting the people's attention from their economic troubles has been resorted to? After all, six years of New Deal has not solved the problem of unemployment. In the last election the dissatisfaction with the party in power was rigorously expressed. Perhaps the administration has been forced to call on a bogey-man merely to "save face." Governments have been known to do this.

Or, is it possible that the failure of the W.P.A.-dole system is becoming so patent that another make-work program is being resorted to—armaments? Reports from England indicate that this program brought "prosperity" there.

Nobody in Washington seems to have thought of the idea that internal happiness and prosperity is the only way to solve our foreign problems. That if we destroyed privi-

lege in America, if we freed our own people from economic bondage, the example of our resulting civilization would make fascism and communism untenable. It might be a good idea to start our house cleaning at home.

## No One Appeared

Mayor La Guardia of New York signed a six months extension of the special one-cent-a-pack cigaret tax last month, after a statutory public hearing—at which no one appeared. The total collected by the City from July 1, 1938 to December 31, 1938, on account of this Cigarette Tax was \$3,548,766.

The people are not economists. They do not know that any reduction in taxes merely raises rent, thus affecting their personal economy but slightly. Yet somehow they sense this. Perhaps that explains why the "Boston Tea Party" has gone out of style.

## Milking the Business

During 1938 the Post Office Department spent nearly forty-four million dollars more than it collected in revenues.

What happens to a business that spends more than its income? Its profit-and-loss sheet is the index of its efficiency. An inefficient concern disappears. In a competitive

field it is replaced by those who can render the service with less waste, as indicated by the profit-and-loss sheet.

But does this inexorable rule obtain with a business run by the government? Never. By law there can be no competition with the government. It is a cooperative enterprise in which 130,000,000 American citizens, with no part in its management, participate. Whatever the managers lose in the operation of the business we make up by taxes levied upon us.

Postmaster General Farley feels impelled to rationalize the deficiency. In a completely planned economy he would not deem it necessary to explain; but we members of this American cooperative may yet register our displeasure of the mismanagement in votes and in "letters to the editor." So, he tells us that the forty-four million dollars which we have to pay, and for which we have received no service, represents the cost of carrying mail free for members of Congress and government departments, to subsidize the air mail, and for "non-postal" functions. One wonders whether the latter includes the cost of Mr. Farley's political speeches throughout the country.

In a private enterprise these expenditures would come under the

## The Freeman

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Published monthly by THE FREEMAN CORPORATION, a non-profit corporation, at 30 East 29th St., New York City.

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Entered as second class matter, Nov. 15th, 1937, at the Post Office at New York, N. Y., under the act of Congress of March 3rd, 1897. Subscription rates: single subscription, fifty cents a year, five or more, forty cents each.

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head of "milking the business," and would be considered by the stockholders and the creditors quite reprehensible. Mr. Farley's report does not disclose any sense of moral turpitude. He merely reports.

To the socialistic-minded planners who would place all of our industries in the hands of the government this report should be somewhat disquieting. That is, if they were reasoning people.

## Hens Upset AAA

The mild weather of early January tricked the laying flocks into an ecstasy of production that glutted the market. Prices dropped. Housewives were happy, wholesalers wept, retailers were cautious, and the planners were bewildered. The head of the egg division of the AAA held conferences galore; but the hens were sure it was spring. He couldn't control them.

The way to control prices is to control supply. But, when nature laughs at the would-be controllers, as she always does, the resort of the commissar-conscious is to take the surplus off the market, thus "pegging" the price, and soaking the public for the loss. At latest reports, the "marketing specialist" in charge of the New York office of the Surplus Commodity Exchange was awaiting instructions from Washington to buy. This bolstering of the market will be at the expense of the hungry husbands whose cheap dish of scrambled eggs will be offset with more taxes. The commissar cackles last.

## "Surplus" Population

"Rural Youth" is a booklet issued recently by the Social Research Division of the W.P.A. It gives a very dark view of the chances of economic security for many farm boys and girls.

It shows that from 1920 to 1930, 2,000,000 rural youths went to the cities to find work. This movement has slowed down considerably since 1930, probably because of the "no help wanted" signs in the cities. Still, between 1930 and 1940 the search for a livelihood in some other occupation than the one they were born to, will, it is estimated, lure

1,000,000 away, leaving 1,000,000 to stay on the farm as a "surplus." (See: Malthus.) This increase will raise the number of young people on farms and in villages, mostly unemployed or under-employed, to more than 10,000,000, according to the report.

One does not have to be an economist to see that these boys and girls would seek employment first in the industry that is most familiar to them—farming. Why they do not do so is evident to any passing observer. They cannot get any land on which to farm. It is useless to tell these potential farmers that land is "cheap." They know how cheap it is by seeing how hard their parents had to work, as tenants or mortgaged "owners," to eke out a living. The good land, the land which because of its fertility or nearness to market will yield them a decent living for their labors, is so far beyond their reach as to be non-existent.

So long as we persist in treating land as private property there can be no more solution of the rural unemployment problem than of the urban bread line.

Does Mr. Corrington Gill, Assistant W.P.A. Administrator see this? Not so. He holds that inadequate school facilities are largely responsible for the rural economic situation—as if college graduates can find jobs readily. And he calls for larger appropriations to extend the programs of the National Youth Administration and the Civilian Conservation Corps. Obviously, to keep the boys out of the labor market.

Unless the land is freed, the problem will become greater and greater, and some future "assistant administrator" will find the solution in concentration camps and regimented labor battalions.

## A Form of Taxation

During the year 1938 there were 54,095 cases heard in the New York City Night Court and a total of \$20,518 in fines assessed, according to the report of the Chief Clerk. This indicated an increase of nearly \$6,000 in fines over the previous year. Taxes are surely going up.

## The Poor Doctor

Group medical care on an insurance or prepayment basis is not socialized medicine—provided there is no legal sanction. Voluntary cooperation is consistent with freedom. In fact, the very essence of civilization is cooperation. When instruments of coercion are applied—when law, taxes or subversive measures attempt to regulate group action or to make membership obligatory—there is no cooperation. These are de-civilizing instruments.

"Group Health Association" is a non-profit corporation which seeks to provide adequate care for low-paid government employees in Washington, D. C. Some 2500 Federal workers, earning mostly \$2,000 a year, have joined Health Group, and for a comparatively low membership fee were provided with the services of salaried general practitioners and specialists, and with limited hospitalization.

The Medical Society of the District of Columbia (a constituent of the powerful American Medical Association) exerted pressure against Health Group. Members of the Society were expelled for taking employment with it. Others were coerced to leave such employment. Hospitals were induced to refuse hospital privileges to G.H.A. physicians. Complaints reached the Department of Justice, a grand jury investigation resulted in an indictment of a number of medical societies, physicians and surgeons, as participants in an unlawful conspiracy and combination in restraint of trade.

The monopolistic character of organized medicine—derived, as all monopolies are, from legal sanctions—is not the main issue. The main issue will not be brought out in the trial. It is economic, not legal.

Competition between doctors for the trade of patients is the surest method of developing and encouraging medical skill. There is no socialized sickness. Every patient is a problem unto himself, even though the symptoms fit a general pattern. Individual attention is essential to complete and quick recovery. But, the time necessary for individual attention is more than the average patient can pay for. How many sick people are receiving no treatment

whatsoever merely because they cannot afford to pay any fees, or even to buy medicine?

Public clinics do not answer the problem. The methods of wholesale curing in these institutions are necessarily inadequate, and to the sensitive patient they are revolting. The good-enough-for-you attitude prevailing in most of the public hospitals is not conducive to quick or complete recovery—and illness which does not incapacitate is preferable to the treatment accorded the free patient, unless one has "pull." This is socialized medicine.

The answer to the health problem is neither in group medicine nor socialized medicine—although the former is preferable. The answer is in the economic problem of poverty.

Observe that the wealthy do not, as a rule, join the cooperative medical enterprises. Why? They can afford to have the best doctors, when they want them, for as long as they want them. When hospitalization is necessary they occupy private rooms, in an environment that is conducive to recovery. Group medicine is so cheap that hospitalization may mean sharing the room with a person about to die; which doesn't help one trying to get well.

Does the American Medical Association attack the problem from this fundamental viewpoint? Hardly. They do not even admit that it is the problem of making a living that is forcing the doctors, who prefer the dignity, efficiency and emoluments of private practice, to accept employment in these cooperative enterprises. But, a monopolist never thinks; the enjoyment and use of force dulls his mentality.

## The Wandering Americans

A migration of landless Missourians has called the attention of the country to an inevitable and cruel effect of the administration's attempt to control crops. Tenant farmers have been evicted by their landlords as a result of the crop-reduction payment program of the government. These payments are made to both landlords and tenants, on the basis of the division of crops in the terms of tenancy. The checks are made out to both. Thus, the government actually pays our tax

money directly to the landlord, increasing land values and encouraging speculation.

The tendency of landlordism is to get "all that the traffic will bear." Gratuities from the government are not to be overlooked. Since ownership of the land gives him the first call on all revenues attaching to it, the landlord will not part with any more of it than he must. To share this extra emolument with his tenant is silly, provided he can get his land worked by cheaper labor. The cheapest labor he can get is the wage worker. Therefore, eviction of tenants and replacement by day laborers resulted from these government grants.

The migratory Missouri tenants are the offspring and successors to the evicted eastern tenants who travelled by covered wagon to the free lands of the West. But, thanks to government, there is no free land to go to today. There is only "relief."

## What Is Security?

Security is merely the certainty of retaining possession of what one produces. One who gets more is a beggar or a robber; one who accepts less is a slave.

Government cannot give us security, except that through its police powers it can prevent the robbing of the producers by the monopolists. That it has not done so is due to the ignorance of the people. True, this ignorance is in turn the result of control by the monopolists of the instruments of education and information. It is nevertheless certain that only when the producers know how security of possession can be had will their government give it to them.

The soft-hearted and weak-minded legislators who confuse security of possession with the idea of certainty of income, present and future, have merely enhanced by their acts this insecurity of possession. For the shortage of income resulting from the peculations of monopolists is made up, by taxes, which are a further drain upon production. The tax system in itself insures the continuance and strengthening of the very instrument, rent, which the monopolist uses to get something for nothing. The machinery of tax-col-

lection and tax-distribution which are made necessary by the attempts to assure income is an additional burden upon producers.

Thus, confounding of the idea of security with the idea of income results in a continuing tax-drain and a consequent fortifying of rent, both of which reduce the amount of his product retained by the worker. From the social viewpoint certainty of income is highly undesirable. For this involves a condition of monotony, with a corresponding lack of incentive necessary for progress. The chattel slave always is sure of his income. But, an economy based on chattel slavery breaks down because of the productive incapacity of such workers; no slave civilization progressed or persisted for any considerable length of time.

## Without Capital

No one denies the necessity of capital in the production of goods. But to Marxists and their offspring—socialists, new dealers, fascists and planners—capital is the original category in production, without which production is inconceivable. To them some recent news from China must indeed be disturbing.

China was threatened by loss of contact with her sources of supply when Japan occupied her Pacific ports and moved up her principal rivers and railroads. A new route was necessary. Thousands of coolies were put to work making one. In eight months they completed a road, wriggling over high tablelands, clinging to mountainsides, twisting through canyons, from Chungking, the Chinese interior capital, to Mandalay, in British Upper Burma.

"To realize the extent of the Chinese feat," said U. S. Ambassador Nelson T. Johnson, the first to traverse the road in a private car, "one must realize that the entire road was laid out, surveyed and built by naive labor without a single piece of road-building equipment, using bullock carts to take away material and stone rollers carved out of rock to smooth down the surface."

Quibblers will point out that the bullock carts and the stone rollers are capital. True. But even this capital was provided by the natural resources which were available to the coolie labor

# ABRAHAM LINCOLN On Land Monopoly

In a letter\* to Mr. Gridley, of the firm of Davis, Lincoln and Gridley, Attorneys, Bloomington, Ill., Abraham Lincoln wrote:

"If I made the investment it would constantly turn my attention to that kind of business; and so far disqualify me from what seems my calling and success in it and interfere with the public or half public service which I neither seek nor avoid.

"I respect the man who properly named these villains land sharks. They are like the wretched ghouls who follow a ship and fatten on its offal.

"The land, the earth God gave to man for his home, sustenance and support, should never be in the possession of any man, corporation, society or unfriendly government any more than air or water—if as much. An individual or company, or enterprise, acquiring land should hold no more than is required for their home and sustenance, and never more than they have in actual use in the prudent management of their legitimate business, and this much should not be permitted when it creates an exclusive monopoly. All that is not so used should be held for the free use of every family to make homesteads and to hold them as long as they are so occupied.

"The idle talk of foolish men, that is so common now, will find its way against it, with whatever force it may possess, and as strongly promoted and carried on as it can be by land monopolists, grasping landlords and the titled and untitled senseless enemies of mankind everywhere.

"On other questions there is ample room for reform when the time comes; but now it would be folly to think we could take more than we have in hand. But when slavery is over and settled, men should never rest content while oppression, wrongs and iniquities are enforced against them."

*\* Quoted by Robert H. Browne, M.D., in his two volumes of "Abraham Lincoln and the Men of his Time."*



# "The Profit of The Earth"

By Stephen Bell

Author "Rebel, Priest and Prophet"

A wave of anti-clericalism, not to call it anti-religion, is sweeping over the world. It's no new thing, for it has been observed by discerning eyes for half a century or more. It has merely become more blatant and obvious in recent years. It is likely to grow worse rather than better. Whether it be true, as ex-President Hoover believes, that Communism is weakening before the forces of Fascism, or otherwise, the communistic belief that "religion is the opiate of the human mind" is certainly growing in strength.

This communistic belief is a challenge to the religions of the world. It suggests the question of how far organized and institutionalized religion is responsible for the increasing disbelief in religion as an agency for human betterment. Can the churches meet the challenge? It must be admitted to date they have not done so. As in former times, institutionalized religion has settled itself comfortably in formal creeds and rituals which give joy to its devotees and do not to any noticeable degree incite them to rectify the glaring wrongs and festering conditions which our so-called civilization seems to breed spontaneously.

If what is called religion be the genuine article, the declaration that it is the opiate of the human mind would seem to be amply proved. It was this thought that prompted Wendell Phillips, a deeply religious man as well as a leader in the cause of the abolition of chattel slavery, to declare himself to be "an infidel to a church that can rest at peace in the presence of this great wrong." It was this thought that made the Hebrew prophets whose words have come down to us rebels against the institutionalized religion of their day. Even the Founder of Christianity was a rebel against the travesty of religion that was offered the people of His day by the scribes and Pharisees of high and

low degree. How like the denunciations of religion by the Socialists and Communists of today reads His discourse set forth in the twenty-third chapter of St. Matthew! Small wonder that He met the fate meted out to the prophets who had preceded Him!

But as we read the words of the Carpenter of Nazareth and compare them with the teaching of the churches today we are struck by a mighty change that has come over those who presume to teach in His name. It is not merely the change that might be expected from changed conditions. It is a change in spirit and substance. It is a change that comes from total and complete failures to comprehend His spirit and His aims, a failure as complete as that of the High Priest Caiaphas, who saw in Him indeed an agitator bent on turning the world upside down but could not see that the world urgently needed to be turned right side up.

Consider one phrase in that prayer of prayers which He taught us: "Thy will be done on earth, as it is in heaven." How many so-called Christians mouth that phrase without a thought of its implications, never drawing of the obligation it imposes on us to ascertain God's will and do it!

The laws of Moses have both an individual and a social or economic significance Jesus did not, as so many believe, repeal them. Instead, He strongly and specifically endorsed them in His Sermon on the Mount, saying:

"Think not that I am come to destroy the law and the prophets. I come not to destroy but to fulfill. Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matt. V. 17-18)

Those parts of the law designed for the governance of individuals in

their relations to one another have been preserved and form a part of the religious teachings of the churches today. Those parts of the law designed for the governance of the state or nation in its relations to its people, and of the people in their relation to the state, have for the most part been discarded.

Neither Israel nor Christendom have ever regarded or obeyed, in spirit or in letter, the land law promulgated by Moses in the twenty fifth chapter of Leviticus. This law forbade the sale of land in perpetuity and provided for a practical redivision of the land in the year of jubilee, which was to be every fifty years. This law, promulgated in a primitive pastoral and agricultural civilization, could have had no other design than to provide that there should grow up in Israel no landless proletariat with no right to a place to live, to work, to earn an honest living. Obedience to it was to be rewarded by security, prosperity, happiness and length of days. Disobedience was to bring national disaster. The history of Israel and of the world in general is a testimony of the continued ignoring and disobedience of the law.

There is one bright exception to this disheartening history. The youthful Solomon, we are told, prayed for wisdom to govern his people, and received it abundantly. He revived the law, which had become a dead letter. He raised Israel to unprecedented prosperity and grandeur. Little is said specifically of how he did it, but a clause in Ecclesiastes gives us a hint:

"The profit of the earth is for all; the king is served by the field."

The "profit of the earth," clearly, is the rent thereof. The king was the state. Solomon would appear to have collected the revenues of the kingdom from the rent of the land, thus killing at one blow the double bleeding of the people by landlordism on the one hand and the robbery of the industry and trade of the people by misplaced taxes on the other. Thus there is no mystery in the prosperity that came in an earlier period of his





reign, nor in the kingdom's relapse into its former state when in his dotage he forgot the law. At his passage the nation wellnigh destroyed itself in the civil wars of rival interests that followed.

In later years Isaiah (fifth chapter) lifted up his voice to tell Israel in general and Judah in particular the reason for their sad plight. In beautiful Eastern imagery He told them what God had done for Israel, what He expected from Israel, and what He got:

"And He looked for judgment, but behold oppression; for righteousness, but behold a cry. Woe unto them that join house to house and lay field to field till there be no place, that they may be alone in the midst of the earth!"

Could condemnation of the monopolizing of the land be more strongly or plainly phrased?

Later, in his 65th chapter, he gives us a glimpse of the civilization that will result from obedience to the law:

"They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build and another in-

habit; they shall not plant and another eat; they shall not labor in vain nor bring forth for trouble."

The concluding verses of the fifth chapter of Jeremiah, that irrepres-sible denouncer of the nation's sins and predictor of the evil results thereof, are worthy of the prayerful considerer of every so-called interpreter of the will of God and preacher of His word today:

"A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so. And what will ye do in the end thereof?"

Is not that an accurate picture of the world today?

Is it innate cussedness or ignorance that makes men and nations act as they do? I have no hesitation in asserting my belief that it is ignorance—that ignorance is in reality our "original sin." We are all born totally ignorant, knowing nothing whatever, and few indeed are they who emerge far from that condition. And they who presume to have learned and to teach the social as

well as the individual law of God have not learned it well. They follow too well the injunction of the Israelitish King who demanded, "Prophesy unto me smooth things," as he got rid of a troublesome prophet who told him the rough truth.

Is religion, then, "an opiate of the human mind?" I do not, I cannot, believe it. True religion is an inspiration, a developer, an ennobler of the human mind. But this cannot be said of the superstitions which have so clustered themselves about religion as to obscure and conceal it, so that it may be said that Churchianity has usurped the place of Christianity.

It is Churchianity, not Christianity, that is the opiate of the human mind.

If any one who reads this article detects in it a flavor of the philosophy of Henry George, I can only say that the philosophy of Henry George is based on the law and the prophets, aided and developed by the social truth discovered and applied by the King whose name has become a synonym for wisdom:

"The profit of the earth is for all."

we stand in a society which has a "crooked" pedestal?

The incident in itself indicts our business fraternity, as did the recent Whitney affair: how can we have faith in our business-economists when they allow themselves to be taken in as they were in this instance? These are the "big" men of the community. These are the captains of industry whose economic views dominate our business life, whose words of economic wisdom are head-lined by the press, whose contributions to colleges have a bearing on the economic concepts taught. The Coster case reveals them for what they really are—gullible and stupid, if not downright dishonest.

R. JOSEPH MANFRINI

## We Apologize

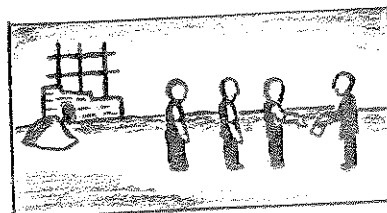
"Man at the Crossroads," the new book by Francis Neilson which was reviewed in December Freeman, sells at \$2.50 per copy. The price printed in our review was an error. We apologize to the publisher, who advise us that they graciously filled several orders at the wrong price.

## CAPTAINS (?) OF INDUSTRY

Philip Musica, alias F. Donald Coster, president of the powerful drug combine who committed suicide when faced with the accusation that his company's assets had disappeared, was undoubtedly a man of unusual mental ability. The New York Times referred to him as a genius. Those of us who knew him in a personal way feel that he might now be referred to as a genius with a decidedly unethical bent of mind. He was a hard worker, consistently sympathetic towards the under-dog and to close observers, at times giving the impression that he held some of our business leaders in high contempt. As we look back over the past ten years of his life, we realize that his quiet dignity and pronounced reserve were part of the mechanism he used to cloak dishonest business practices.

This shocking incident has provoked a great degree of moral indignation throughout the country; but far greater is that theft, condoned by society, through the

deflection of rent to the pockets of the landowners. Musica's speculations are more dramatic merely because of their illegality, not their size. The pity of the matter is that this extraordinarily gifted man did not live in social order where his outstanding ability could have been honestly applied. It is quite likely that in a free economy F. Donald Coster would not have dissipated the energy and power with which he had been endowed by his Creator. It is no wonder that a man born with so strong a personality, in a dishonest economic order, did satisfy his desires as he did. It is a wonder that we do not hear of many other dishonest exploits, for how can we really claim to be "on the level" when



# This "Pixilated" Civilization

By Frank Chodorov

Students of lost civilizations are fairly well agreed that a condition of moral degeneracy characterized the declining years of these civilizations. The environmentalists assert that this decline in moral stamina resulted in each case from a gross maladjustment in the distribution of wealth; the debauchery of the idle rich and the debasement of the hopelessly poor both breaking down the moral fiber of the nation to such an extent that resistance to invading tribes proved futile.

Georgists point to the concentration of land holding, and the consequent enslavement of the landless, where sufficient historical data is available, as the cause for this maladjustment. Noting the same tendencies in our times—that is, the increase in the number of people who cannot provide the necessities of life for themselves, and the increase in the power and wealth of the few who own the earth—the followers of Henry George predict a similar fate for our civilization.

There are socio-economic observers who concur in this prediction, but base their prognostications on other reasoning. Some say we live "too fast." Others point to the food we eat, still others to the way we pray or don't pray. And so on.

Suppose in the year 3,000—and assuming, which is a far-fetched assumption, that there are no Georgists then—some scientists, delving into the records of our civilization, (which shall have been "lost" by that time), should fall upon the reports of Dr. I. S. Falk and Dr. N. D. M. Hirsch on the mental health of our nation. These reports were delivered last month before the American Association for the Advancement of Science, holding its sessions at Richmond, Virginia.

The reports would reveal to these scientists that on any average day (in 1939) nearly 3,000,000 Americans (one of every forty-three men, women and children) were temporarily or permanently disabled by mental

disorders. The scientists would further learn that approximately 14,500,000 of us were mentally and emotionally defective or diseased.

Further statistics: We spent more than three-fourths of a billion dollars just for maintenance of these individuals; the total unemployment cost was three billion dollars a year. The mental deviates were responsible for half our crime. They accounted for a large proportion of our prostitution, with its consequent 3,000,000 cases of venereal diseases annually. To them were traced from 25,000 to 50,000 cases of suicide a year. They were responsible for our excessive alcoholism and drug addiction.

Perhaps these research workers in the thirtieth century will find a copy of the report of Dr. Carney, of Columbia University, and Dr. James Page, of the University of Rochester, in which they would read: "Some variety of mental disease is present among 1.5 per cent of the adult population today. Sooner or later mental disease will incapacitate, for a time, 10 per cent of the population."

Maybe the report of Dr. Benjamin Malzberg, of the New York State Department of Mental Hygiene, might stimulate their thoughts along economic lines. That is, if their understanding of our word "depression" is as keen as it was in 1939. For Dr. Malzberg blamed the depression for an increase in dementia praecox cases; in 1929 the number of these patients admitted to institutions was 3.5 per cent of the total admission, while in 1934, after five years of depression, the number increased to 11 per cent.

Or, they might find food for economic thought in the statement of Dr. John W. Thompson, of Harvard

University, that both mental and physical work appear to be wearing down the nerves of those who work too hard.

The finding and study of these reports in 3000 A.D. would probably be hailed as a great discovery. And if they also ran across any record of the moving picture "Mr. Deeds Goes To Town," in which the marvellous semantic "pixilated" is so pointedly used, they will arrive at a most profound conclusion. Namely, that this civilization disappeared because it was pixilated.

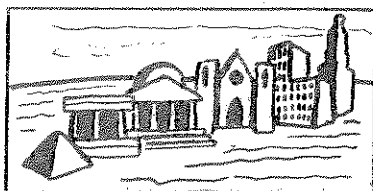
Perhaps their deduction will be correct. But, if in the year 3,000 our system of land tenure prevails, and those who support the places of learning then, as now, are interested in the status quo, there will be no effort made to ascertain the cause of our pixilation. Present day scientists (unless they have economic convictions which they deem advisable to hold private) do not go beyond the facts for the cause. Why should we expect their successors to do so?

## Unemployed Employ Themselves

Henry Ford allowed 67 boys to work his 400 acre farm on the outskirts of Detroit. They produced their own food, shelter, paid themselves \$2 a day, hired a cook, and Mr. Ford for the tools and seed he loaned them—and at the end of six months divided \$6000 from the sale of their products, among themselves. They were jobless sons of needy families.

## Wages Are — ?

"One Dollar A Week Feeds Nine." So says a newspaper report. Actually the wages of this family, near Worcester, Mass., consists of eggs, vegetables, milk and pigs, products of their labor on land. The headlined dollar wage is for flour and cereals only.



# Tenure in Pre-Norman England

By B. D. Roberts

Land ownership through the ages has assumed many forms. Throughout its development, run two predominant threads of thought. One is land hunger, the desire to secure sufficient land for one's existence; the other is the lust for power expressed in control of land and, consequently, of its inhabitants. The early history of England demonstrates these trends.

The Celts are the earliest known race of historical times. But even they had conquered and held in subjection a race of Iberians to whom were allotted only sufficient lands for their needs. All the better lands were divided among the Celts according to tribes. The tribal holdings were further subdivided among the freemen, the head of each family receiving in his name the family allotment. Each family had a right to its acre strips, its homestead, and pasturage lands.

The right of partibility was early recognized, but was exercised with difficulty. The consent of the family was required in order to deed land, not an easy matter where each man's existence depended directly upon the product of the soil.

As freemen the Celts were required to take up arms and furnish services to their lord and king in time of war. Since war was fairly constant, there arose a system whereby each man's contribution and service became a charge upon the land. The Druids, the priestly caste, were also able to impose their exactions as a permanently attached lien. Debtors impressed the terms of their debt upon their land holdings. It was the only known security.

Another factor had a great influence upon the tenure of land at this time: the system of patron and dependent. In times of insecurity, and these were frequent, the Celt sought the protection of a powerful lord for the safety of his household. In return, he swore fealty to his patron, rendered him service, and paid him tribute out of the produce of the soil.

Thus, over the course of centuries, the land became burdened with many charges. Ownership, such as it was, still remained in the hands of the freeman, but the lord had a superiority while the freeman had the use. In fact, it is a question whether, at the time of the Roman invasion, the free Celt was any better off economically than the subject Iberian alongside him.

While Rome never completely conquered England—its influence was confined to the lowlands—it made on lasting contribution to English thought by establishing the concept of private land ownership.

Roman generals received large grants of land for their own. Land speculators from conquering Rome bought extensive tracts and estates. Tribal chiefs, in return for swearing allegiance to Roman arms, received title to lands formerly held by the tribal unit. These chiefs became the owners of the land, subject only to the levies and taxes paid to Rome. The settlers on these lands paid tribute either in services or in kind to their lords, who gave them protection from the hordes of savage Picts and confirmed them in their titles.

The Romans also introduced the idea of the town as a convenient unit. Not only did the town control its own land, but the surrounding villages, the neighboring farms and homesteads, paid tribute to it. These towns the Romans regarded much as we look upon our incorporated cities, as a tax-collecting entity subject to a superior political unit.

When Rome abandoned the island in 450 A.D. there followed a period of chaos. The Picts broke through from the west, the Angles and Saxons ravaged the coasts and rivers. Land tenure now rested upon force; and

force succeeded force. The institution of patron and dependent persisted, since it offered the only possible security. At last the Anglo-Saxons gained control and there emerged a settled state of society. About 878 A. D., King Alfred succeeded to some extent in imposing his rule, and land titles took coherent form.

At the head of the state was the King in whom all title to land was vested. This was the concept of tribal ownership carried to its logical conclusion. Both Celts and Saxons, closely akin by ties of blood, maintained this tradition. While the king held some land in demesne, land which he devised at will, the land of the realm was his only as head of the kingdom. He could never alienate land. Nevertheless, he did.

There were many potent reasons for this alienation. His retainers and followers had to be paid; his regal establishment and powers must be maintained; and then, his salvation. This last received its great impetus through the importunities of the Church, which stressed its need of land for the Glory of God and the salvation of the king's soul.

It was the Church which pointed the way to the alienation of land. Its ministers were trained in the customs of imperial Rome, from which had come the institution of private ownership. They were versed in the subtleties of argumentation and in the intricacies of theology. Theirs was the solution which retained the forms of tribal ownership, but alienated the substance.

Land tenure in those days rested in definite social strata, those of the lowest stratum performing duties and services for those of the next, until the uppermost step was reached and all duties were performed for the king. To demand the performance of these duties was the privilege of the king. In other words, he had a superiority. This could be alienated. So the Church taught. Since it was a royal prerogative, he could dispose of it as he chose.

This idea gained great popularity. It made little difference to the mas-



ses to whom they paid their dues, but to the king and all his underlings it opened a new vista. It gave them an opportunity to gain more power, more wealth, for what was true of the king, could equally well be said of the thanes, the landholding nobles. They, too, had a superiority.

As a result, land in King Alfred's time was fairly well divided or rapidly tending toward that end. All claimed their superiority from the king. The direct recipients of the king's favors were the thanes, or land nobles, and the Church. Below these great landholders were the freeman, the warriors, tenants holding under the former. These tilled the soil and rendered services to their lords. There were some freemen who held their land free from all service, but these rapidly disappeared because of economic pressure. The town, too, retained its landholding powers and was firmly established as an economic necessity.

Then, too, there was a large body

of laborers, peasants, shepherds, etc., who were serfs permanently bound to the soil, but not permitted to own land. For the purpose of our inquiry, they may be disregarded.

There were two principal kinds of land tenure. One was book-land, held under written instrument from the king. The other, covering a vast amount of land, was held without charter. This last is called folk-land. Many have sought to identify folk-land with land held in common, but it was quite different. Folk-land was held without written instrument or charter by freemen who tilled the soil and rendered service to thane and Church; their tenancy was based on oral contact or tradition. The conclusion is irresistible. With increasing demands upon the royal exchequer, folk-land tended to vanish.

An instrument of power, based on land tenure, was early introduced by the Church. By leasing lands to thanes and powerful nobles for a term of years, the Church could com-

mand their services and enroll them as her dependents. Such leased land was termed loan-land.

Roughly speaking, this system of land ownership, at the time of the Norman conquest, had attained a four-story structure. At the base or first story, the cultivators consisting of the freemen and the serfs; above these, the lords of the lands who held their title in various manner from the Church or the Thane; in the third story, the Church or Thane who held directly from the king; and at the very top the king in whom vested all titles and from whom all privileges were derived.

If we keep in mind this image of a four-story building, it will serve to give us a fair picture of land conditions in those days. It contained all the germs of the succeeding feudal society. It comprised many of the elements which later were to prove so vital and powerful. It had many of the fundamentals which have persisted to this very day.

## ANCIENT ORIGIN OF "LOTS"

In the November Freeman is an item from Lancaster M. Greene entitled "Drawing Lots—Free." According to that, Sir William A. Craigie calls "lots" of land an Americanism originating from the Pilgrim fathers drawing lots for their parcels of the soil.

It may be of interest to know how much further back the word and practice originated. In Laveleye's "Primitive Property," (Macmillan 1878, Marriott's English translation) at page 111, I find the following footnote:

"M. Fustel de Coulanges recently wrote in the *Revue des Mondes* of May 15, 1872: 'The word *sors* was applied to all land that passed by descent. The idea of casting lots was not implied in it.' Undoubtedly, at a more recent period, the word *sare*, or *sortes*, implied neither casting of lots, nor periodical partition, any more than does the phrase *lot of land* in the present day; but the terms obviously originated in the drawing of lots, customary in early times. All the land of Gaul was not confiscated and distributed by lot; here M. Fustel is certainly correct. But there is no doubt that after the conquest it was by means of lots that the land taken from the vanquished was apportioned. See Von Maurer, *Einlei-*

*tung*, p. 82 M. Fustel de Coulanges, in an excellent article in the *Revue des deux Mondes*, 15 May 1873, himself quotes several facts which prove that in ancient times the apportionment of the soil was effected by means of lots. *Sors patrimonium significat*, says Festus the grammarian. Compare Livy I, 34. This sense of the word *sors* was a very ancient one in the Latin language; it was the same with the Greeks. . . . Decision by lot was an old custom, which the population of Greece and Italy had always made use of in the apportionment of the soil, without which it does not appear how private property could have been established.

"...Originally the portion to be occupied for temporary enjoyment was assigned by periodical drawing. Subsequently, portions so obtained were transmitted by descent; private property sprang up in fact from the last apportionment by lot."

Laveleye says in the text: "In the first place, the parcels were in German called *Loosgut*, for which the Latin translation is *sors*. . . . From

this practice of drawing lots our word *lot* is derived. . . . Of this there seems to be no doubt, that periodical partition by lot remained in practice, from the most remote ages down to our own time, in certain villages of Germany, and in some localities in Scotland."

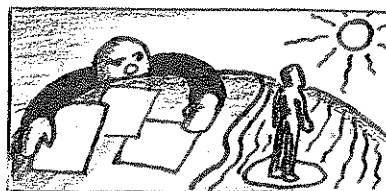
That should settle Sir William Craigie.

JOSEPH W. SHARTS.

## Upkeep of Zeal Prohibitive

Mme. Flagstad arrived in this country recently still "a bit puzzled" after paying an \$800 fine for her party of four. It seems they came from Honolulu on a Japanese ship because it would enable the conscientious singer to reach Los Angeles in time to keep her engagements there. It is difficult for an artist to become adjusted to the idea of doing things the hard way—or being penalized for insisting on doing them the easy way. Then too, Madame is a foreigner and could not be expected to have a deep motherly feeling for our "infant" industries.

JESSIE T. MATTESON.



# Economic and Speculative Rent

By Julian P. Hickok

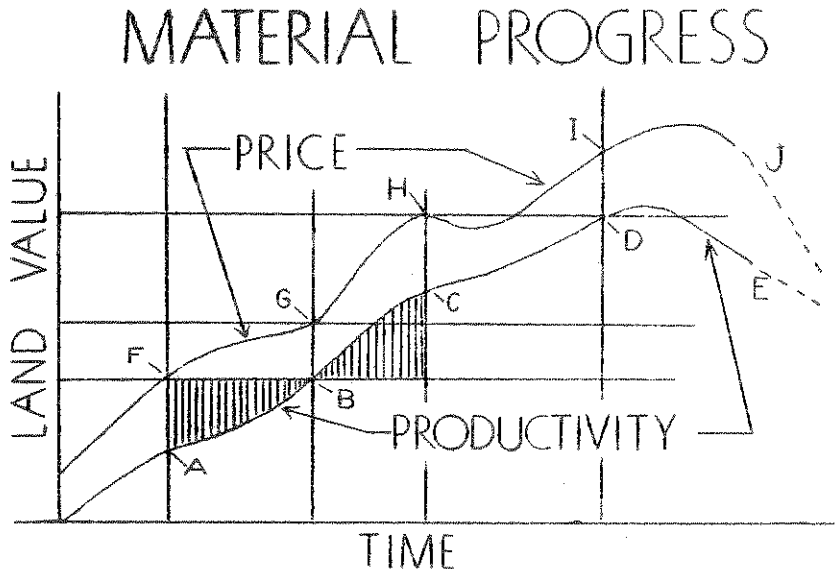
With material progress, due to cooperative industry, technological advance and improvement in the general welfare, or with a reversal of these trends, we find the eco-

the holder as long as the returns were in excess of those upon which the price line F—B was determined. It is this expectation of recovery of investment losses which justifies the long term holding of land.

We may note that a purchaser

price at which they are willing to dispose of their land. Very frequently their estimate of future need is far in excess of the need that will be translated into demand within the life time of the purchaser. That is why most purchasers of land lose on their investment. It is only when the seller makes an error in his estimate of the future need for land that the buyer at A, for instance, can recoup at C.

The curve F, G, H, I & J is very much like the bundle of hay hanging from a stick in front of the mule; its attainability is always doubtful. The greater the need for land, the greater the productivity of the community, the more disparity between economic worth of land and the speculative price put upon it.



nomie worth of land, or its productivity under application of labor and capital, will vary as shown by the Curve A, B, C, D & E. With land held as private property, however, we find that speculation in land or discounting of future increases in value will be manifested in expected exchange value or market price as shown by the Curve F, G, H, I, & J. Although all lands will not increase simultaneously or in the same degree at any given time, we may assume the curves shown above as typical and illustrative of the influence of Material Progress on Land Values.

At any given time we may find productive land value as at "A" and price or exchange value as at "F". A purchaser at that time would hold his "investment" at a loss until the benefits of material progress increased the actual value to "F" as at "B". From then on he would be making gains on his "investment" until he had recovered all his losses as at "C". After the time interval "C", there would be a net gain to

at time "B" would have to pay a higher price "G". He might recover his losses sooner but his total net gain would never be as great as that of the purchaser of another similar piece of land at "A". A purchaser at time "C" with price at "H", might be "land poor" for a longer time and possibly never recover his losses. A purchaser at "D" with price at "I" when the actual values were about to decline from repeated shocks of depressions, or interferences with production, would be caught "holding the bag".

The economic worth of land—that is, the curve A, B, C, D, & E—is the capitalized rent of land. This rent is determined by the need for land, which in turn is determined by the density and productivity of population. The measure of this rent is approximately the social services which the community enjoys.

But, the owners of land, especially in a productive or growing community, anticipate the increase of social services, or the greater productivity of society, in fixing the

## Elmer

Elmer was a big boy and I was a little one when we went to school together in a little one-room school house. Elmer was kind to the little boys. We often exchanged choice bits of our lunches. That was like Elmer. Elmer went to War and came back. He was a good farm hand and saved his money. He and Daisy got married. Elmer went to work on the "section." It paid better than farm wages. The State gave Elmer a soldier's bonus. He bought a home with the bonus and what he could save of his wages. The Railroad Company told Elmer, they must cut expenses, so they turned Elmer out. The Loan Company took Elmer's home, his bonus, his savings. Elmer worked on the WPA. Leaned on a shovel. Fed a rock crusher. Dust. Pneumonia.

Yesterday I went to Elmer's funeral. Daisy and the children will get that which we call "Social Security." Society will pay back what was taken from Elmer. Society didn't take it from Elmer. We will pay sales taxes to pay Society to pay Daisy. Pay, pay, pay. Those who took it from Elmer will never pay. An American flag draped Elmer's coffin. The minister said Elmer helped to make the World safe for Democracy.

MAHLON G. LITTLE.

# Democracy's Ideal: "Let's Get Ours"

By Harry Gunnison Brown

"Two hundred dollars a month," "thirty dollars every Thursday," "protection" for American industry and labor, "parity prices" for the farmer, etc., etc. What does it all really mean except that each group is trying disingenuously to get something away from others and that the siren call of something for nothing is, to millions of people, just about irresistible.

The highway robber demands something for nothing at the point of a pistol. The burglar seeks something for nothing by sneaking into your house at dead of night. The pickpocket reaches slyly into your pocket or your purse. The bribe giver pays alderman or legislator or other public official to betray you and other citizens into the hands of men who will thereby profit at your expense,—again something for nothing. All these are looked on askance as criminals and grafters. What they do is not "respectable." They are looked on as "lower" than the common run of folks. They are considered as public enemies and reprobated as such. They are "dangerous" to society.

But how do the seekers for government favors and privileges differ from them? The seekers for government funds combine and conspire together to OUT-VOTE those who do not want to be mulcted of their hard-earned incomes. They do their best to fool the rest of us—just as the burglar, the short-weight merchant and the pickpocket try to fool us—and they try to persuade us by various hocus-pocus logical tricks and by attractive slogans, that we shall be richer to have them take a part of our earnings away from us than not to have them take it away from us. Fundamentally they are trying to steal just as truly as the burglar and the pickpocket are trying to steal.

However, we are, often, more helpless against their assaults than against the assaults of the burglar and the pickpocket. With care, we may guard our money against the

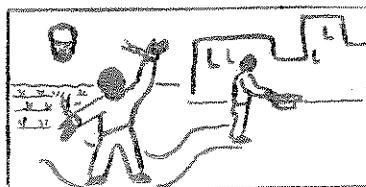
tricks of the pickpocket. With the help of a watchdog—and perhaps a pistol—we may checkmate the burglar. But how shall we protect ourselves against a CONSPIRING GROUP of robbers who VOTE their robbery into government policy so that stealing becomes legal and the refusal to consent to being robbed becomes the crime? Surely, in this regard, the conspiring group of robbers are a worse menace than the criminals who prey upon us each by himself.

Of course a conspiring group of robbers has its apologetics,—its philosophy of justification. The robbers—if they have been brought up with some slight sense of right and wrong, i.e., if they have some little glimmers of conscience—can live with themselves more comfortably by fooling themselves into the notion that it is "right" for them to get something for nothing. They can dream happily of the gains that their proposed policy is to secure for them, and not have these golden dreams spoiled by a scorching contempt for themselves, if they can manage to make themselves believe, either that they "need the money" more than those from whom it is taken and that this justifies the taking, or that—as their spokesmen try so hard to tell their victims or prospective victims—those from whom it is taken are thereby made richer than if it were not taken. Similarly, the burglar and highway robber, no doubt, sometimes persuade themselves that their greater "need" justifies their taking money from people a shade richer than they; though I can't recall ever having heard of a burglar or highway robber who seriously argued that the people from whom he took money were so made more prosperous than if he had not taken it! The conspiring

groups of robbers who take from the people by turning their very government into an instrument of thievery are thus, in a second way, worse than individual thieves and robbers. For they add to the material injury they inflict, the insult of a pretense that the injury is really a benefit!

There is still a third difference between those who do their robbing as individuals—as burglars and pickpockets—and those who do it collectively and through deceiving some of their victims and outvoting the rest. The thief who is a thief in his individual capacity usually practices his robbery on the comparatively well-to-do. We need not attribute this to him as any special virtue, for doubtless he has commonly no motive other than to make his takings large,—as they cannot be if he preys mainly on the very poor. But—virtue or not—this is a limitation that our robbers by group conspiracy do not place on themselves. Those who rob us through a protective tariff always were and still are willing to have this tariff levied on goods that the poorest of our people use, including necessities of life. The Townsend plan to give \$200 a month to every person over sixty, and, therefore, \$400 a month to every married couple over sixty (and even \$200 is a far larger amount than the average person who has to work for his living is able to earn), definitely proposes to raise the necessary money by a sales tax. And a sales tax is certainly a burden on the very poor, who would thus contribute of their poverty to the comparative affluence of many "oldsters" still full of vitality and well able to work.

Similarly, the Agricultural Adjustment Act is most certainly calculated to make life harder for countless families of city workers, to whom it is intended to mean increased cost of food and clothing, as well as to agricultural laborers and tenants, to whom it means diminished opportunity to work because part of the land on which they might work is withdrawn from use. Indeed,





the original A. A. A. relied on the so-called processing taxes as the means of financing the venture. And, though these taxes were thrown out by the Supreme Court, there have been recent suggestions that, counting on the changed and now more "liberal" personnel of the Court, the Administration and Congress might restore them. If it be claimed that the depression distress of many farmers justified some form of special taxation to relieve this distress during the worst emergency, will it be likewise claimed, not only that the policy should be a permanent one, but also that the cost of it may properly be imposed, in large degree, on the earned incomes from the labor of the poor?

What beneficiary of or apologist for any of these plans has any interest in trying to finance his pet scheme so as to MINIMIZE its burden on the community, or any interest in promoting the GENERAL welfare, or any aim other than the sordid one of "getting his" or, if a politician, any thought in supporting one or more of these schemes, other than to get the votes of the expectant beneficiaries by appealing

to their basest characteristics of self aggrandizement?

It might be supposed by a youthful idealist that a few among the supporters of benefits to farmers, or of subsidies to manufacturing, or of a \$200 a month pension to every person over sixty, would look to the COMMUNITY-produced location value of land as a desirable source for such benefits or subsidies, rather than to taxes on the hard-earned incomes of the poor. It might be thought that even among these advocates of something for nothing devices, there would occasionally be one who would have a kind word for the idea of drawing on such a type of income as land rent, which is not really earned by its recipients, to finance his pet venture, instead of penalizing earned incomes, including even the smallest ones. But if there is anywhere such an one, WHERE is he, and WHO is he? All the ballyhoo seems to be directed, sordidly, to the "main chance," for each person concerned, of "getting his."

Surely, when all the time-consecrated and all the newly proposed systems of robbing the masses are

evaluated and compared, none will be found more serious than the private appropriation of the rent of land. That a majority should have to pay a minority, in this twentieth century, for the very PERMISSION to work on and to live on the earth and to make use of COMMUNITY-produced location advantages, is indeed a sad reflection on the way a so-called democracy betrays the masses of its people. But is there any use in looking for help in fighting this evil, to groups of the robbed who are happily enthused and excited by the prospect of themselves using the power of government to rob others who are worse off than they?

Can we hope to establish, in some calculable future, a society without special privilege,—a society where incomes received have some reasonable relation to services rendered? Or must our people be degraded, in their relations with each other, to

"The good old rule,

The simple plan,

That they should take who have the power

And they should keep who can"?

## FARM RELIEF DOES NOT RELIEVE FARMER

The rise in the price of farm land since 1933 is indicated by comparison of present prices of Joint Stock Land Bank bonds with those of five years ago.

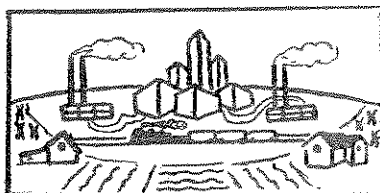
In 1933 the "Emergency Farm Mortgage Act" was passed by Congress, allegedly sympathetic to the farmer. Following the passage of this act, the 12 Federal Land Banks helped farm land speculation by wholesale taking over of Joint Stock Land farm paper. In four years Federal Land Bank loans increased \$1,700,000. The 3 percent bonds of some Joint Stock Land Banks are now selling above 100, as compared to 5 percent bonds selling at 25 to 50 in 1933. The increased "interest" on these bonds is merely rent; the increased market value is merely capitalized rent.

By increasing loans, by adjusting the farmer's mortgage interest rate downward, and his cash income upward, by payments for not producing, by improved commodity prices,

great increases in the price of farm lands were achieved; but a large percentage of working farmers either rent their farms or own the equity behind a farm mortgage. Rising farm land prices did not increase the returns or wages of these mortgaged farmers, and were of still less benefit to the tenant farmers. Rent took the increases.

Recent studies of what the farmer can buy with the higher prices of farm produce indicate that the rise in manufactured goods prices leaves his purchasing power from all this so-called help at a greater disadvantage than when help started in 1933.

—LANCASTER M. GREENE.



## Easier to Die

Despondent because of ill health and loss of his job, Walter Keenan, 37, hanged himself in the kitchen of his home in Brooklyn. He leaves a widow.

## Some "Crops"

The American Petroleum Institute reports that American "farmers" are receiving \$2000,000,000. annually in rent (or royalties on oil land). Why plant potatoes?

## Rewarding Non-Producers

It was seventy-one years ago that Mr. Toppin purchased land on Thirty-fourth Street to get away from congested conditions in the City. My newspaper informs me that this property which then cost \$27,500 is being rented for a half-million.

Not even if the price of this land was placed in a compound interest account would the return to the Toppin family be as favorable as their land investment. Will the increased population, which made this high rent possible, benefit?



# This Thing Called Freedom

By Sidney Abelson

**FREEDOM OF INQUIRY AND EXPRESSION.** A collection of facts and judgements concerning freedom and suppression of freedom of all forms of intellectual life. *THE ANNALS of The American Academy of Political and Social Science*, November 1938. Edited by Edward P. Cheyney, LL. D. Contributions by various specialists. Philadelphia.

It is becoming fashionable these days to discuss "freedom" in somewhat the same spirit in which one describes the comparative virtues of two different types of overcoats. We can take it or leave it, and arrange our lives accordingly—the whole thing is a seeming matter of personal preference and the outcome of our choice a problem of planning the life of man with sufficient astuteness and cunning. Is not this man's world? Has not man triumphed over nature?

Few and far between are the thinkers who have had the wisdom—and courage—to penetrate this subject beyond its rhapsodic stage wherein the "liberties of man" provide material for lyrical sallies. Few indeed reach that profounder stage wherein freedom is noted not merely as a natural right of man as man, but as an integral part of natural economic law.

How refreshing it is therefore to read in the closing page of this volume that "freedom of expression is not merely a personal privilege, nor is it only a defense against tyranny of government or of any other possessors of power; it is a condition of progress. Freedom is positive; restraint is negative. An atmosphere of limitation, of restriction, is an atmosphere of sterility, of inertia. It is only freedom, both from external and internal repression, that favors progress. . . ."

Yves Guyot, in 1899, expressed somewhat the same idea, but with more elaborate connotations and with axiomatic vigor when he wrote, "Progress is in direct ratio to the action of man on things, and in inverse ratio to the coercive action of man on man."

The idea, of course, is not new to Georgists. Indeed, it is this idea which is largely responsible for elevating what otherwise might be a mere tax reform into a complete social philosophy.

Unfortunately, the summation referred to (written by Professor Cheyney) is not a characteristic theme of the volume. Perhaps it is unfair to expect that it should be, for the subject of the symposium is "Freedom of Inquiry and Expression"—that is, the resulting and not the causal factors, "objective" description, rather than "subjective" or critical analysis: and page after page testify to an academic shyness that restricts so-called objective studies of this sort to a sterile course of detached review. Despite this restrictive topical scope one cannot resist making the observation, particularly since a number of contributors note the importance of economic factors in determining questions of freedom or restraint, that it would not be beside the point even in a descriptive survey of this kind, to venture into the subject of economic causes and effects. This is a world of natural laws, as no doubt every contributor to this volume will agree, and if freedom is justifiable it is so primarily on the basis of natural ordination. Hitler and Stalin are wrong, not because they are cruel and despotic but because they are flouting the laws of nature. Throughout the animal world we can observe in each specie herds or "masses" following leaders, but never being driven by them. It is natural for man, too, to follow—voluntarily. Man is by instinct gregarious. He is also a hero-worshipper. He reaches new heights of achievement when inspired by superior men. But when, instead of following according to his own choice, he is driven involuntarily he brings forth the perverted societies of which

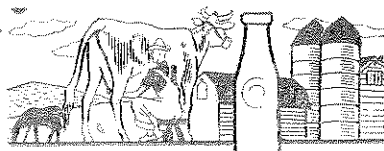
Italy, Russia and Germany piously boast.

If you are even a little inclined to believe that the word "perverted" is too strong to apply to the "brutalitarian" states read the soberly and impartially written chapters in this volume devoted to Italy, Russia and Germany.

There is a long, factual account of Soviet repression—enumerating facts so stark, so concrete, so conclusive in themselves that one would imagine any trained intellect could feel entitled to use them as a basis for equally concrete conclusions. But the author of this contribution, Professor Philip E. Mosely, warns us in advance that "the purpose of this article is not to argue the question of Marxist determinism, but to examine concretely recent phenomena in this sphere of life, no less important than statistics of literacy or of grain production."

Here, possibly, is an important clue to the so-called liberal "objective" writers: the author, in the few words quoted, expresses an implication that the phenomena of freedom and restraint need an apology for being treated as if they were equally as important as literacy statistics. Yet it is precisely in those restrictive measures which Professor Mosely enumerates so convincingly that thorough thinkers will find the weaknesses of the whole Soviet system. The grand climactic paradox of the "strong" nations is that the measure of their strength is really the measure of their weakness; indeed, their strength is their weakness. Their pompous show of force is what physicians call a "masking of symptoms." The wasting disease is there, but a few doses of morphine transforms the decaying victim into a vigorous hero full of grand ideas—for a little while. What narcotics are to the human body measures of restraint are to the body politic.

In spite of its failure to penetrate more profoundly into its subject matter "Freedom of Inquiry and Expression" is a valuable handbook for all who are interested in realistic prob-



lens of social philosophy. It contains handy summarizations of various phases of the question of freedom, all of which are worth consulting. Of particular interest is the chapter entitled "Restraints Upon The Utilization of Inventions" by Dr. Bernhard J. Stern. Dr. Stern unlike most of his colleagues, does venture into philosophical speculations, but unfortunately his conclusions are hardly more profound than a convention-tailored political platform; he swallows, hook, line and sinker the whole doctrine of the "technological unemployment" school; he weeps over the "tragedy of displacement and the loss of skills occasioned by introduction of machinery," but he fails to take note of the fact that the same ingenuity of

mankind which brought forth that machinery is still available to develop new and even more efficient means of economic sustenance—if only the root source of man's economy, the land, were universally open to him. Men for the most part are willing to work for a living, and, by and large, they possess the wits to provide for themselves; but without the land (and of course all the resources included in the term) on which to work, their willingness and their wits, their brain and their brawn can achieve nothing more significant than calisthenics.

Dr. Stern is on much more substantial ground when he sets forth the facts and outlines the effects of patent ownership and suppres-

sion. His methodical presentation of facts serves to confirm once more the anti-social effects of a patent structure originally designed to protect and encourage the rights of the individual inventor.

We return to Professor Cheney who, perhaps because he enjoys the advantage of being editor or perhaps because his mind just happens to run that way, comes closest of all contributors to a realization that freedom is not a vague Platonic virtue but a law of nature. To quote him once more, and finally, "...the greatest possible freedom in the realm of thought and its expression, as in the realm of action, is conducive to the security, the prosperity, the progress and the happiness of a nation..."

## PUBLICIZE YOUR TEACHERS

In many communities in which Extension Classes of the School are conducted your teachers are well known for their leadership in business, professional or civic affairs. But how well known are they as accredited instructors of the philosophy of Henry George?

If you have an ardent camera addict among your students or graduates, ask him to take pictures of your teachers in their places of business. There certainly won't be any objections on the part of the teachers.

If you do not have a photographer in your midst, see the City Editor of your paper, and put it up to him. You should become acquainted with the City Desk of your local newspapers. The City Editor, news editor, photo editor, society editor (and all the rest) become accustomed to seeing press agents of every conceivable product or person come to their desks day after day. Don't think you are a source of annoyance to editors simply because the publicizing of your classes requires frequent visits to the editorial rooms. The essence of news today is publicity.

If you have no photographer in your group, put the matter up to the City Editor. (Some people who are allergic—or think they are—to City Editors, try to get their announcements into the papers by de-

vious means, usually through some special friend, an underling on the paper. Don't do this!) The City Desk may not think much of your idea. But reel off some of your Big Names. If your teachers aren't big enough names to command space, offer names of sponsors. Maybe you have a secretary for one of your classes who is either pretty or well known. Use somebody's picture at his daily work, preferably a teacher, because the point most significant in your story is that "Mr. John Jones, map manufacturer of Yourtown, is a teacher in the Main Street Extension of the Henry George School of Social Science."

I can't very well write your story that will accompany these pictures, but below are salient facts that you want to impress on the reporter assigned to "cover" your story:

1) The people pictured are people engaged in business or the professions by day, and accredited teachers of Fundamental Economics at night. Elaborate on their business connections. Get quotes from them on Georgism. 2) These teach-

ers are graduates of the Henry George School of Social Science, and give their time to this teaching because they feel impelled to carry on the work of spreading the knowledge of economic freedom. 3) The School is chartered by the University of the State of New York. 4) The School is now six years old, and there has been an extension division in Yourtown for .... years. 5) Over 20,000 students have taken the courses given by this School, either in classrooms or by correspondence. 6) The course is absolutely free, made possible by voluntary contributions from people all over the country, and the voluntary teaching and secretarial services. 7) The next term in Yourtown will open on, ... at the following places...

Of course, if you can get a graduation picture the night the diplomas are handed out, fine. The picture must be in the paper by the following day to be NEWS. Shooting pictures of your teachers is good human interest stuff, and never in the history of publishing has human interest appeal been so important to newspapers. Radio has taken the edge off the news headline. Human interest is the thing today. — W. W. NEWCOMB.

## Adman Economist

A New York store advertises: "Think how much more men's hats would cost if there were no Blank hats."



# The New Leisured Class

By Francis Neilson

By all appearances, we are rapidly approaching the time when the "leisured class," that waxes fat on rent and interest, will become the helots of the bureaucratic class, if, indeed, we are not there already. If so, the old theory of the leisured class will soon be on its way to limbo, and with it will go innumerable theories and ideas such as the notion of the exploitation of producers by landlords, or the socialist's theory of the exploitation of the laborer by the capitalist class.

The private appropriation of rent and the ownership of the tools of production have done long service in the revolutionary armaments of the individualist and socialist, but all without making any considerable dent in the existing economic system. The unequal distribution of wealth has not been checked; the leisured class has diligently gone on owning and exploiting; the producing class, which includes labour and capital, has diligently gone on being exploited. But now there seems every possibility of a new, large element, a distinct class, coming in with a view to a most rapacious exploitation of both the leisured class and the producing class, and possessed of unlimited powers of exploitation.

In short, it appears that the producers and the leisured class have entered upon a fierce struggle for existence with office holders; and the former do not stand the ghost of a show, for all the weapons are in the hands of the latter, except the irresistible weapon of the boycott, which the former have neither the sense to understand nor the courage to use. Indeed, the producers and the leisured class are devoid even of a sense of protest, for the laws made by the office holders do not permit protest.

The Darwinian notion of the survival of the fittest seems in for profound disparagement, for the fitness of the fittest is being speedily nullified. The law of the jungle has been superseded, and the law of the bureaucratic parasite is in a way to

The prescience which characterizes certain writings is not an evidence of revealed knowledge or supernatural understanding. It merely indicates the author's ability to reason logically from fundamental principles. The incidence of experience must fit into the pattern so devised.

Francis Neilson wrote many editorials for the original Freeman, the brilliant publication which flourished from 1920 to 1924. We have selected this one for reprint (by permission of the author and B. W. Huebsch, Inc., publishers of The Freeman Book) because of its applicability to current socio-political trends. It appeared first in 1922. It might have been written today. It seems to foretell the future.

rule every activity of life.

How long a time it seems since the day of Herbert Spencer, a solitary voice crying in the wilderness of economic heresy! How long a time it seems since he told us what we were in for! Few paid any attention to him. He was a highbrow, a philosopher, an impractical person; devoid of business experience, a calamity-howler, an alarmist, he put incendiary notions into the heads of ignorant men, and tended to make them dissatisfied with that station in life unto which it had pleased God to call them. Indeed it might be said that in "Social Statics" and "Man Versus the State," Spencer was something dangerously and reprehensibly akin to a bolshevik. He was 'agin' the government. Well, but for all that, here we are, just where he said we would be! The state has just about absorbed the man. The office holders have become all-powerful, and the producers—labour and capital—and the leisured class alike, stand before their indiscriminate voracity, helpless and appalled, like a litter of guinea pigs before a python.

The new leisured class, the bureaucracy, has an immense fecundity. It multiplies its kind like rabbits, nay, like shad, like houseflies. Nothing, moreover, stimulates this reproductive power like a state of war. Many of us remember Washington twenty years ago; many of us remember it in the days of the famous

"billion-dollar Congress." Think of it now! No, there is nothing like a war for making a bureaucracy truly prolific, for multiplying departments of the state, and making a horde of office holders thrive where a handful thrived before. In France, according to a current newspaper item, one person out of every forty in the population is an office holder! Every item of paternalistic legislation foisted upon a country by office holders—housing laws, labor laws, laws providing for this or that commission, this or that board—every such item means a new litter of officials, inspectors and what not; and a consequent new creation of vested interests in office holding, and a new lot of insatiable mouths set sucking at the veins of the producing class and the leisured class.

The office holder unfortunately has not, as far as we can see, a single quality to justify his parasitism. The leisured class that battered on rent and interest had, by and large, some virtues, some sense of obligation, often imperfectly and capriciously expressed, no doubt, but present and active. Its members played a more or less beneficent part in the communal life; a part which, at any rate, was meant to be beneficent. They maintained a kind of official interest, sometimes a genuine and fruitful interest, in the things of the spirit, in literature, art and science. As a whole, the leisured class had some culture, and there is no doubt that under the existing economic system, culture was almost wholly dependent upon the leisured class for such promotion as it got. The leisured class, too, was useful for the service—too little recognized or appreciated—of setting a standard of social life and manners which was for the most part agreeable and becoming.

Of the new leisured class, however, nothing of the sort can be said. It is notably characterized by ignorance, stupidity and venality. Its activities benefit no one but itself. It cares nothing for culture. As for manners, it seems to have been born with a genius for offence. If it is possible

to do a thing either civilly or rudely, the office holder may be depended on to do it rudely. As far as one can see, in short, the office holding class is devoid of any sense of responsibility to anything but its own maintenance in place and power.

As a result of the office holder's pernicious activity, industry has everywhere today become largely a routine matter of cutting losses, reducing staffs and closing plants. Great numbers of producers, the world over, have lost interest in the business of production. Many of them freely say that they have decided to work no longer for the

benefit of government; they are tired of sweating out the wherewithal to feed office holders; and they have shut up shop, taken out what fragments of their capital they could salvage, and retired. As for the leisured class, there is precious little left of it, and what is left is in an immediate way to be less.

Perhaps, after all, the extinction of the producer and the leisured class, is, from their own point of view, not greatly to be dreaded or deplored. The office holders have, as the slang of the ring-side goes, "got them where they want them," but what of

it? True, they might rebel, but they will not, because there are laws against rebellion, and we must all respect these laws because office holders have made them, and because the bar association frowns on disrespect for law. So there seems really nothing for the producer of wealth—the laborer and the capitalist—and the leisured class as well, but to face extinction; and again what of it?

Extinction is preferable, anything is preferable, to the continuance of a condition in which the producer is the helot of the office holder, the servile creature of a dominant state.

there will not be any starving men and women.

Perhaps it would interest Mr. Eccles to know further that this policy of confusing government and private debt is a basic feature of the totalitarian states; the dictators, too, say government can step in and assume management of the economic functions which nature has assigned to individuals; the dictators, too, say one arbitrarily organized government fund can serve efficiently in place of many privately managed funds.

And still further, Mr. Eccles, don't you agree with practically every writer on social subjects, ranging from extreme left to extreme right, that man's political and spiritual rights are directly affected by the terms of his economic life? Don't you see that when government assumes to direct the economic functions of the people it, ipso facto, assumes a control over their spiritual lives?

\* President Roosevelt quoted the same argument in his opening address to the present Congress.

SIDNEY J. ABELSON

## "Who Owns the Earth"

A pamphlet under this title has been added to the catalog of the Robert Schalkenbach Foundation. It is an informative survey of world land ownership, by Margaret E. Bateman. The paper was originally delivered as an address before the Henry George Congress held in Toronto, September 1938. It was reprinted in full in "Land and Freedom," in condensed form in *The Freeman*. The pamphlet is offered at 15c per copy, one dollar for ten copies.

## MR. ECCLES TRIES A TOTALITARIAN TRICK

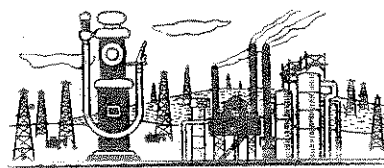
Just by way of proving to millions of undernourished, ill-housed and ill-clothed Americans that they have nothing to worry about, Chairman Marriner Stoddard Eccles of the Federal Reserve Board reminds us that the total of public and private debt \* "is no greater today than it was in 1929." What has happened, or is happening, according to Eccles, is that Uncle Sam is putting to use "otherwise idle funds of individuals and corporations" borrowed and spent by the government. This latter-day noble experiment has broken another record—the national debt now exceeds the 40 billion dollar mark.

Mr. Eccles may be a master of finance, but if he made this argument seriously he has a good deal to learn about elementary economics. It is the unfortunate circumstance that under our political leaders of recent years—Republicans as well as Democrats—financial theory has oriented economic policy; whereas economic theory, being basic, should dictate financial policy.

Government debts and private debts have decidedly different significances, and it is inconceivable that Mr. Eccles should not realize this. The debts of private business are acquired and utilized, by and large, for the purpose of direct economic production. Production creates demand. Demand creates a need for further production, and in turn production creates demand. This is the natural economic cycle, as fundamental in our social structure as is the diastolic-systolic rhythm in the

functioning of the heart. The vast government debts of the past few years were acquired, in the main, not for direct purposes of economic production, not to satisfy existing natural demands in normal economic competition, but for extra-economic purposes; for supporting so-called "made work" not directly indicated in the natural economic order. What is the result? In spite of "made work" for millions, the unemployed roles remain as large or nearly as large as they were in the depths of the depression—because only production of goods in demand can satisfy that demand, and only satisfied demand can create the need for further production. The motion of just keeping busy is a sterile occupation, something of a vacuum in the economic process.

Perhaps it would interest Mr. Eccles to know that this is a world of human desires, not of manipulated finance. People want things, material goods, and they want the opportunity to acquire those goods freely. There is only one way to give them that opportunity—open up to them on a basis of equality the natural resources of the earth. Then you will not have to juggle figures to assure starving men and women that they are exaggerating their distress;



# Is Socialism Scientific?

By Max Hirsch

One of the claims most frequently and passionately urged by modern socialists is, that their system has emerged from the empirical stage and has become scientific. Nevertheless, this claim appears to be unfounded. Knowledge becomes science through the systematic arrangement of the natural laws by which a group or groups of related facts or phenomena are governed, and in their interpretation through causal connection, so that from that which is observable conclusions can be formed with regard to that which is not observable. The essential condition through which a mere collection of facts becomes a science, is, therefore, the discovery and tabulation of the invariable, natural laws which govern their appearance. Any system which applies such natural laws to man's needs, is a system based on science, i.e. scientific. Thus navigation is scientific, inasmuch as it is based on the sciences of mathematics and astronomy; a scientific system of medicine is based on the natural laws tabulated by the sciences of biology and chemistry; a scientific system of mining is based on geology, etc. Likewise any system of politics will be scientific if it is based on well-ascertained natural laws governing the conduct of men in society. But if any political system is not based on such natural laws, still more if it is based on the express denial of the existence of such laws, it cannot be scientific; it is a mere empirical conception.

## 600 Examples

"Why Rents and Rates Are High," compiled and annotated by A. W. Madsen, BSc., is a welcome source book. This collection of **factual data, case histories and source material**, will have a three-fold value to readers:

- 1) To our modern economists, inclined to minimize or overlook the anti-social effects of private land ownership, this book will by its factual data be a distinct shock.
- 2) The casual reader who has thus far supinely accepted the theory of private ownership of land being compatible

Today we are in the midst of a battle whose outcome will decide the fate of civilization. As the smoke from minor issues lifts, the great antagonists confront each other — Man against the Dictatorial State, or more generally, Freedom versus Totalitarianism. In 1961, during a period of comparatively peaceful development and friendly world-feeling, Max Hirsch foresaw this inevitable conflict. And in that same year he published a book, from which we quote, that with classic and irrefutable finality analyzed and exposed the essential nature of the authoritarian State. Whether it calls itself Socialism, Fascism, Nazism, Communism or Gradualist Collectivism, its face is the same and its purpose clear — the ruthless subordination of the individual to the juggernaut of centralized political power. Max Hirsch realized that only those who genuinely stood for Freedom could rightfully take up arms against the justifiable zeal for social equity that motivated the misguided and erroneous proposals of Socialists. So Max Hirsch was, inevitably, a Georgist, perhaps the most famous theoretician and activist the movement has produced in Australia. We recommend the reading of "Democracy versus Socialism."

This is the position of Socialism. The most prominent of the conceptions on which it is based is, that there are no natural laws which govern the distribution of wealth; that distribution may be governed by municipal enactments alone, and that, therefore, its arbitrary regulation is a necessary function of the State, and the only means by which justice in distribution can be achieved. Whether this conception is true or not does not concern us here. If

true, then Socialism is not scientific, because there is no science on which it can be based; if untrue, then Socialism is unscientific, because it disregards the science on which the economic part of politics must be based. This denial of natural law, therefore, whether in itself it is true or not, destroys the claim of Socialism to be considered scientific, and proves that it is based on unverified or unverifiable interpretations of facts, the causal connection of which is either unknown or disregarded.

The ethical conceptions on which Socialism is based are equally empirical and equally deny the possibility of any moral science. For the conception of a right includes that of a duty to respect that right. The denial of natural rights, therefore, involves the denial of natural duties. If all rights are granted by the State, all duties are imposed by the State. Moral conduct, therefore, is conduct according to law; there is no standard by which the morality of any law may be determined, for the existence of the law constitutes its morality. Morality, therefore, has no existence; it is merely a secondary term for legality.

As in the case of economics, therefore, socialism is unscientific, whether denial of ethics, and, consequently, of ethical science, is true or untrue; if true, because there is no ethical science on which its proposals can be based; if untrue, because its proposals disregard the laws which that science has established.

with capitalism, will be jogged by the examples of this ruinous policy.

3) The student of Henry George will breathe a prayer of thanks that here is a compilation of proofs which he may use to advantage in presenting the Georgist philosophy.

Between the covers of this book Mr. Madsen has listed hundreds of cases — real cases — in which land monopoly has created artificially high land values, higher rents, with consequent injustice to mankind. Isolated examples show how the progress of railroads was hampered by the sudden rise in value of almost non-taxable agricultural land. Others dem-

onstrate how playgrounds bought at inflationary prices will be paid for, through taxes and rent, by the very children for whom they are acquired.

Of particular worth to the student of Henry George is a chapter which presents various moot questions concerning land value taxation, giving both sides of the arguments. Not only is the book enlightening, but it will also fortify the student who is confronted with arguments for private land ownership.

"Why Rents and Rates Are High" can be purchased at the Robert Schalkenbach Foundation, 11 Park Place, N. Y. C. —40c prepaid.

SANDY WISE

## NEWS OF THE CRUSADE FOR ECONOMIC ENLIGHTENMENT

Edited by Margery Warriner

**Henry George Centenary—September 2  
International Union Issues Opening Call**

LONDON, England — The International Union for Land Value Taxation and Free Trade (A. W. Madsen, Secretary) last month mailed to hundreds of Georgists throughout the world the opening announcement of plans for the hundredth anniversary of the birth of Henry George.

"The Centenary of Henry George's Birthday (September 2, 1839) will be celebrated internationally by the holding of an International Conference in New York City, August 30 to September 4, 1939, under the joint auspices of the Henry George Foundation of America, the Henry George School of Social Science in New York and the International Union for Land Value Taxation and Free Trade.

"Nationally or locally, in all the countries where men and women speak in the name of Henry George, the Centenary will be celebrated by conferences or local gatherings and by the most effective press and other publicity each is able to organize."

The office of the International Conference will be at the headquarters school, 30 East 29th Street, New York. Georgists who propose to attend are requested to write to this address.

An appeal for Conference papers on the progress of land value taxation throughout the world, on the life and work of Henry George, on his influence, on his

theory and his teachings, is followed with the details of a plan to gain wide publicity for these papers. The manuscripts should not exceed 1,300 words, and should be in the hands of the Committee not later than May 15, to permit time for duplication (translation, if necessary) and circulation.

"It is suggested that national and local celebrations everywhere should be held on the actual date of the anniversary—Saturday, September 2, 1939 — or as near that date as possible, so as to make a combined demonstration throughout the world. For bringing all these meetings into association with one another, the International Union will be glad to have timely notice of the intended meeting, where it will be held and when, and the address of the organizing secretary, also telephone number or telegraphic address for cabling messages.

"The International Union offers the following service: To organize world greetings to every Centenary Celebration, wherever held, in a telegram sent from London, to the following effect: 'Fraternal greetings from the followers of Henry George holding Centenary Celebrations in ----' (Naming all the places in all the countries where the gatherings are being held.)"

**Continuing At Ingram**

INGRAM, Pa.—S. M. Rex, Extension Secretary, writes that 9 students completed the course and that another class began studies on January 9, 1939.

**Hamilton's First Grads**

HAMILTON, Ohio—14 members of the class organized by Dr. Mark Milliken completed the course in Progress and Poverty and received their certificates at a commencement dinner in January. Of these graduates Mr. Ed. F. Alexander is preparing to train three or four as teachers.

**Write to Denmark**

The Youth Federation of the Danish Justice Party will be happy to hear from any English-speaking adherents of Henry George, with a view to putting them in touch with their members who wish to be in personal contact by correspondence. It is an opportunity for friendly interchange on matters of mutual interest as well as for improving knowledge of each other's language. Write to Mr. Svend E. Hansen, Vangedevej 2, Gentofte, Denmark, who will supply to enquirers names and addresses of Danish friends wishing to correspond in this way.

**South Dakota Tax Muddle**

SIOUX FALLS, South Dakota—Herman Rabe, HGSSS instructor, spoke at the Forum on January 13, on a question which is disturbing the land monopolists and legislators of this State. Marginal lands, which constitute nearly two-thirds of the area, are being relinquished by "owners" because of high taxes. But farmers are willing to work the land, and are offering to pay an annual rental of five cents an acre for it. The realtors are opposed to the principle of state-tenancy. The market value of land is disappearing. Also, they claim that the low rentals offered will not support the social services of these marginal communities — which means that in so far as these communities support the land values of the better farm lands and the cities, the social services will have to be paid for by taxes on the better lands.

**Book Wanted**

TORONTO, Canada — A. I. MacKay, 25 Pinewood Avenue, Toronto 10, Ontario, is anxious to secure a copy of "Some Recognized Laws of Nature" by Berens and Singer. A second-hand copy, provided it is readable, will be welcome. Anyone who can help Mr. MacKay in his search will please communicate directly with him.

**How He Gets Students**

WINCHESTER, Mass. — Morris K. Hand, instructor, reports the following technique for getting students in this city, which has the reputation of being ultra-conservative in its mental habits. (1) Circularizing the names recommended by former students with a mimeographed letter, with which is included a reprint of a newspaper story about the last class. This story contains statements of former students on what they got out of the course. Triple postcards were sent to 200 names of business and professional people, selected from the local directory. (2) Placards announcing the new classes placed in various stores and in the railroad station. (3) News items in the local papers for several weeks in advance of class opening. (4) Graduates contacted friends and acquaintances.

**Classes No. 7 & 8**

HUDSON, N. Y.—The menus at the dinner held on January 16 by Hudson graduates carried this information: "Food, net cost, 35 cents. Hidden taxes, 15 cents. Total, 50 cents."

The seventh class conducted here started on January 24 at 802 Columbia Street. It is led by Willis A. Snyder. The eighth class, led by Robert E. Knarr, will open the following evening, at Guild House, Presbyterian Church. The sponsors are: Rev. R. W. Schlachter, Kurt E. Feustel, Theodore Kline, R. Bruce Smith.

**Meetings Produce Classes**

W. MEDFORD, Mass.—Dr. Charles R. Morgan reports that the meeting on January 10 at the Oak Grove Improvement Association resulted in the organizing of a new class in Fundamental Economics. 21 enrolled. Gordon K. Hurd will be the instructor. Twelve members of the Cliftondale Methodist Church have applied to Dr. Morgan for an instructor.

**Samuel H. Cohen**

NEW YORK—The passing of Samuel H. Cohen on January 12 took from us another of the faithful followers of Henry George. For nearly half a century Mr. Cohen, a prominent dress manufacturer, preached the philosophy he learned so well during the political campaigns of the Prophet. He lived to see the founding and growth of the School, which he frequently told his son, Ezra, a member of its faculty, was the only way to spread the philosophy. Mr. Cohen recorded his memoirs in a book entitled "Transplanted."

**4 out of 6**

BROOKLYN, N. Y.—John W. Angus' class at 56 Mackay Place has graduated four students out of an enrollment of six. Only the fact that two left the City prevented a hundred per cent achievement.



## Speakers Bureau First Month—Fourteen Meetings

NEW YORK—Miss Dorothy Sara, Secretary, reports that the Speakers' Bureau of the Henry George School of Social Science has arranged for the following addresses in New York and vicinity:

Dec. 21—Miss Dorothy Sara spoke at the Hadassah Chapter No. 8 on "Social Philosophy of Henry George." In the group of 75 women present there were several mothers of recent graduates of the School.

Jan. 6—At the Friday night Forum of the Jewish Community House of Bensonhurst, Brooklyn, M. B. Thomson, teacher at the HGSSS, talked on "Outlook for Youth."

Jan. 8—Nathan Smith, graduate of the School, conducted a forum on the Tariff question at the Community Church, 550 West 110th Street. 70 people were present. Mr. Smith is a member of the Social Action Committee of the Community Church.

Jan. 11—Louis Wallis, author of "Productive Capital" and other Georgist books, addressed the economic forum of the Abraham Lincoln High School, Brooklyn. Two-hundred students attended and the discussion was lively. A. L. Wilbert, chairman of the economics department, who presided, advocated the Single Tax.

Jan. 17—C. O. Steele, of the faculty, was one of the speakers at the Yonkers Community Forum, at the High School of Commerce, which was given in conjunction with the WPA and sponsored by the Superintendent of Schools. The subject was "Some Aspects of the American Economic Scene." Mr. Steele spoke on the Georgist principle of a free economy, and the other speakers dealt with "Cooperatives."

Jan. 17—A group of 50 young people, at the Jewish Community Center, in Yonkers, heard Mr. Peter C. Murphy, instructor at the HGSSS give a talk on "Preservation of Democracy," followed by

a question and answer period.

Jan. 20 and 24—Emanuel Choper, teacher, addressed two meetings held at the Federation Settlement, 115 East 106th Street, New York. At the first he spoke on "Preservation of Democracy" to a group of 200, and later to a group of 25 high-school seniors on "Economic Causes of Anti-Semitism." At both meetings questions on the Henry George philosophy showed interest on the part of those present.

Jan. 26—At a dinner meeting of the Presbyterian Men's Brotherhood, Woodbridge, N. J.; Mac V. Edds, member of the HGSSS faculty, will deliver a talk on "Democracy—The Only True Brotherhood."

Jan. 30—John B. English, teacher, will address the Flatbush Republican Club, 2421 Church Avenue, Brooklyn, N. Y., on "The Way Out," to be followed by a question and answer period. Many of those who will be present are expected to join the February classes in "Progress and Poverty."

Feb. 8—Michael J. Bernstein will give a talk on "Lincoln and George—Prophets of Freedom"—with particular stress on taxation methods during Abraham Lincoln's era and today. Over 200 men and women will attend this meeting, at the Community Center of the Congregation Bnai Jesereth, at 270 West 89th Street, New York.

Louis Wallis will address the following Clubs on "Lopsided Taxation":—

Jan. 25—Kiwanis Club of Bush Terminal at Feizman's Restaurant, 39th Street and Fourth Avenue, Brooklyn.

Feb. 7—Lions Club of Brooklyn, luncheon meeting at the Hotel Granada.

Feb. 23—Kiwanis Club of Staten Island, luncheon meeting to be held at 303 St. Marks Place, St. George.

## In Government Community

GREENHILLS, CINCINNATI, Ohio.—Albert S. Colby has succeeded in establishing a class in this Government community where he is now living. Out of 17 students enrolled in his first class, 8 completed the course, and it is planned to begin again on January 10. Folders on the School and its Course are being sent to all the 600 families living in Greenhills.

## Mrs. George N. Beach

LOS ANGELES, Calif.—We regret to report the death of Mrs. George N. Beach, widow of George N. Beach, Georgist pioneer in Texas. Mrs. Beach was also an earnest Georgist and well known to many in the movement. Her daughter, Bessie Beach Truehart, has taught classes in Texas and California, and her grandson, "Bill" Truehart, has been driving home Georgist economics as a student at Los Angeles College.

## The Boston Area

BOSTON, Mass.—Mrs. Francis G. Goodale reports that cards are being sent out and posters put up announcing the new term of five classes in Greater Boston. Dr. Morgan's classes in Everett, Melrose, Winchester, Medford and Brookline increase the classes in this vicinity by ten or twelve.

## Thirty Cincinnatians

CINCINNATI, O.—George W. Hughes, Extension Secretary, reports that the Sponsoring Committee held a dinner on January 18th at 7:30 p.m. at the Y. M. C. A., 9th and Walnut Streets, in connection with raising funds and obtaining students for the coming classes, 3 in "Progress & Poverty," one in "Protection or Free Trade" and one in "Science of Political Economy." Thirty students completed the courses during the last term.

## Four Classes in K. C.

The Kansas City Extension of the Henry George School of Social Science announces the following classes: Monday, January 16th, "Social Problems"; Tuesday, January 17th, "Progress & Poverty"; Wednesday, January 18th, "Protection or Free Trade"; Friday, January 20th, "Progress & Poverty."

## Oakland—Berkeley

BERKELEY, Calif.—Grace Johnston sends the following schedule of Winter 1939 classes for Berkeley and Oakland:—

### Oakland

Fremont High School—Tues. Jan. 10—7:30 p.m.

Oakland High School—Tues. Jan. 10—7:30 p.m.

Technical High School—Thurs. Jan. 12—7:30 p.m.

### Berkeley

Live Oak Clubhouse—Mon. Jan. 9—7:30 p.m.

McKinley School—Tues. Jan. 10—7:45 p.m.

Residence, 751 The Alameda—Wed. Jan. 11—7:30 p.m.

Teachers are Miss Helen Calista Wilson, Miss Helen D. Denbigh, and Mr. C. K. Sutcliffe.

## More in New Hampton

NEW HAMPTON, N. Y.—John H. Cloonan last month graduated ten students in the course in Fundamental Economics and is planning to start a class in International Trade. 20 students are needed so that the High School authorities will allow the class to continue to meet in the High School building.

## Philadelphia Graduates

PHILADELPHIA, Pa.—86 graduates, former students and friends attended the 8th consecutive commencement dinner of the HGSSS, Philadelphia Extension, at Kugler's Restaurant, January 6, James H. Dix, presiding.

The speakers, Charles H. Ingersoll and Harold Sudell, were introduced by the chairman, whose eloquent recitation of the epitaph on the tombstone of Henry George, while the gathering stood in tribute to the Master Teacher, was inspiring.

Mr. Sudell spoke on the bill he will introduce in the next Pennsylvania Assembly, for Philadelphia County to derive 99 per cent of its real estate revenue from the value of land and one per cent from improvements. The illustrated lecture given by Walter S. Fairchild, assisted by Prof. L. H. Mayes of Riders College, was brilliantly carried through.

Certificates were awarded to 34 graduating students and distributed by the Extension Secretary, Mr. Julian P. Hickok, assisted by instructors—Harry W. Hetzel, Ernest Schneider, James S. Farauna and Charles Scheerbaum.



## What We Are Doing in Canada

**TORONTO, Ont.**—Through the promotion of A. I. MacKay, a Federation of Progressive Societies and Individuals, modelled somewhat on the British pattern, has been organized. The response of the progressive groups to this clearing house project has been most encouraging.

**TORONTO, Ont.**—The Single Tax Association by invitation has submitted a Brief on a proposed metropolitan area for Toronto and suburbs to the Department of Municipal Affairs of the Province of Ontario.

**OTTAWA, Ont.**—The first study group to be organized in Ottawa completed its work in December, under the leadership of Herb. G. Barber. It met Sunday evenings at Mr. Barber's home. One of the members is Chairman of the Economics Committee of the National Council of Women, a very influential body. Miss Constance Bawden is secretary of the group.

**HAMILTON, Ont.**—On Dec. 9th the group here concluded its sessions in "Progress and Poverty" under the leadership of Ernest J. Farmer. Extension secretary Robert Wynne reports an average attendance of 15; also that two representatives attended the Hamilton & District Youth Congress and succeeded in having a resolution adopted favoring free trade as being indispensable to peace among nations. A second resolution favoring taxation of land values as a solution to unemployment was new to the audience and was reserved for study during 1939. New groups are scheduled for January 20 to be led by local graduates.

**TORONTO, Ont.**—Carl C. March, a graduate of last spring's group, is leading a class in the West End, meeting at a private home. Several members of trade unions make the sessions lively.

**TORONTO, Ont.**—J. Baker has a class in the Leaside area meeting at his home on Tuesday evenings. His class was recruited through the contacts made by Albert Naylor and Mr. Baker in their barber shop. Alan C. Thompson has been conducting a keen group at Beaches Presbyterian Church in the East End.

**MONTREAL, Que.**—Miss Stretbel Walton, Extension Secretary, reports that a group under the leadership of Mr. John Anderson has met at the YMCA throughout the fall. Margaret E. Bateman has had an interesting group at the Y.W.C.A. Both covered "Progress and Poverty." In January, it is expected that two or three groups in Progress and Poverty will be organized and Mr. Anderson will have a class of graduates in "Protection and Free Trade."

**TORONTO, Ont.**—J. H. L. Patterson, president of the Single Tax Association of Canada addressed the East York property owners association on the merits of exempting improvements from taxation, and his remarks received a favorable reaction.

**TORONTO, Ont.**—Secretary Herbert T. Owens had a double header on Nov. 29th. At 6.55 he addressed the Urban Problems Group of Victoria College, University of Toronto, and at 8.15 spoke at the weekly discussion club at the Central "Y." The latter address was followed by questions which came hot and heavy until after 11 p.m. From the tenor of many of these a great deal of false hope seems to lie in monetary schemes, but the Georgist solution was carefully listened to and evoked many pertinent questions.

**TORONTO, Ont.**—Powerful interests are working for the disfranchisement of tenants in municipal elections on the alleged ground that tenants do not pay taxes. As a project of the Sales Tax Repeal Association, A. I. MacKay, field secretary, has had a handbill printed in which P. W. Schwander's words: "Tenants pay rent and the rent pays the taxes" are played up, and these handbills were distributed by Trade Unions, socialist, communist and other organizations.

**OSHAWA, Ont.**—Meeting weekly at the Genosha Hotel a splendid group under the leadership of A. I. MacKay, covered the course in Progress and Poverty this fall. Oshawa is the headquarters of General Motors of Canada, and this is the first group held in that city of 25,000. A new group organized by Meredith H. Moffatt will be started in January.

**TORONTO, Ont.**—On January 17, the graduates of the groups led by Mr. Alan C. Thompson and Mr. J. Baker received their certificates. An address was given by Carl C. March. A new group will be enrolled January 19th.

**CANADA**—The Workers Educational Association has scheduled a series of broadcasts over a national Canadian hook up. On January 11, three members of our group—Alan C. Thompson, Arthur B. Farmer and A. Herridge—participated in a symposium "Why Should Labor Organize." The series runs each Wednesday from 9 to 9.30 p.m. and other members of our group are scheduled on later programs.

### A. E. Swearingen

**KANSAS CITY, Mo.**—Armstead Ernest Swearingen, chairman of the sponsoring committee of the Kansas City Extension, suffered a fatal heart attack on January 19 while attending a meeting of the American Legion post named for his son, Hewitt J. Swearingen. "Dad" Swearingen, as he was affectionately known by his friends, who were numerous, besides taking an active part in the local extension of the HGSSS, was interested in the Boy Scout troops and various veterans' organizations. He was president of the Ebony Paint Mfg. Co.

"In his passing we have suffered a great loss," writes Edward White, Extension Secretary. "He was devoted to the work of the School."

## House Parties

**NEW YORK**—A series of house parties conducted by instructors for their graduates, with admission charge of \$1 per person, for the benefit of the School Building Fund, has resulted in the addition of several hundreds of dollars to the Fund.

The response of the graduates to these parties exceeded expectations and since these friendly gatherings have proved so enjoyable, it is planned to conduct many more. Instructors who have already conducted parties are as follows: Mrs. Anna George deMille, Emanuel Choper, Earl Levey, Abraham Ellis, Sidney Mauser, Earl Jones, David Hyder, Dr. Harry Albert, Andrew P. Christianson, David Hiller, Lancaster M. Greene, William H. Quasha, R. Joseph Manfrini.

## Cincinnati's Sixth

**CINCINNATI, Ohio**—The sixth commencement dinner of the Cincinnati Extension was held at the Y.W.C.A., on January 31, E. F. Alexander acting as toastmaster. Rabbi Michael Aaronsohn delivered the invocation. The speakers were Dr. George R. Geiger, Hon. Herbert S. Bigelow, Charles H. Gravett and F. B. McConaughy.

## Goal \$10,000

**NEW YORK, N. Y.**—A committee consisting of Messrs. Earl Levey, G. Gustav Steiner, Abraham Ellis, William Bertsch, Ely Goldenberg, M. B. Thomson and Emanuel Choper and the Misses Adele Nichols, Lillian Mechanic, Anna Lund, Pauline Rehr, Twyla Kryder and Mrs. Jessie Matteson has formulated plans for an entertainment and dance to be conducted at Palm Garden, 306 West 52nd Street, New York City on Saturday, April 22nd at 8:30 P.M. In conjunction with this affair the committee has planned a Building Fund Drive at 25c a brick, and a Plymouth automobile will be given to the owner of the Lucky Brick Number. Books of tickets for the Building Fund are available at the office now.

## Centenary in Melbourne

**MELBOURNE, Australia.**—A. L. Gibson, Chairman, and P. J. Markham, Secretary of the Literature & Publicity Committee of the Henry George Foundation, Australia, have sent out a circular letter suggesting Centenary celebrations of Henry George's birth on September 2nd throughout countries of the world and asking for an exchange of ideas so that the best possible program might be evolved.

## Chicago Socializes

**CHICAGO, Ill.**—The first of a series of instructors' parties for their graduates of the HGSSS was held at the home of Henry L. T. Tideman Friday evening, December 16. Each guest chipped in a dollar toward the class organizing fund, netting \$15.00. Miss Anita L. Niles added a joyous touch to the party by a game of questions which she had developed.

## Norman C. B. Fowles

NEW YORK—When Oscar H. Geiger, founder of the H.G.S.S.S., passed away in 1934, the directorship was taken over by Norman C. B. Fowles, although he knew that the task involved a tax on his health. One year of devoted work was a greater strain than his body could endure, and he resigned. January 18 of this year his long illness ended. We lose a valuable teacher, an orator of great force, and a worker who for thirty years never forgot his devotion to the philosophy of freedom.

## Greene at Columbia

NEW YORK—Lancaster M. Greene spoke on "The Philosophy of Freedom" at a meeting of the Alumni Association of Graduate Schools of Columbia University, on January 18. The lively interest in the subject was testified to by the comment of the presiding chairman, R. M. Palmer, trustee of Brown University, that "this was the most interesting meeting in a long time." Several professors expressed the intention of taking the course at the School. Dr. Janet Rankin Aiken, English Professor at Columbia, who invited Mr. Greene, is now making a study of "Progress and Poverty" with a group of students.

## Open Forum

NEW YORK—Commencing Sunday, February 5th, and thereafter on the first Sunday of each month at 3:30 P.M., an open forum will be conducted in the Students Room of the HGSSS. Mr. Morris Van Veen, veteran Georgist and Mr. Donald MacDonald, Alaskan member, International Highway Commission, will conduct the opening session. "Why Labor and Capital Stagnate" will be the subject of Mr. Van Veen's talk. Mr. MacDonald will discuss the problems of the engineer in a monopolized world.

## N. Y. Faculty Dinner

The members of the faculty, which includes instructors and secretaries, as well as the members of the Freeman, Letter Writing, Research and Public Speaking Committees, will attend a dinner at the Madison Square Hotel, Madison Avenue at 26th Street on Tuesday, January 31st at 6:30 P.M. Frank Chodorov, Director, will comment on the work of the term just ended and outline for those present the work to be accomplished during the coming term. Albert Jay Noek has accepted an invitation to attend and will address the gathering.

## Teaches State Representatives

CONCORD, N. H.—At the first session of the extension class led by George H. Duncan, forty-one persons, including fifteen members of the New Hampshire House of Representatives, enrolled. It was decided to divide the class and conduct sessions on Tuesday and Wednesday evenings. Interest shown by the legislators indicates the forming of another class, to be led by Lawrence W. Rathbun, a graduate.

## Schedule of Classes

Winter Term, 1939

## Henry George School of Social Science

Chicago Extension

### DOWNTOWN

Mon., Jan. 16, 7:30 p.m.	Room 1415, 11 S. LaSalle St.	Maurice E. Welty.
Tue., Jan. 17, 7:00 p.m.	Room 909, 30 N. LaSalle St.	Joseph W. Bauer.
Wed., Jan. 18, 7:00 p.m.	Room 502, 180 W. Washington St.	Gustave K. Carus.
Thur., Jan. 19, 7:00 p.m.	Room 1415, 11 S. LaSalle St.	Harold L. Broliar.
Fri., Jan. 20, 7:30 p.m.	Room 909, 30 N. LaSalle St.	Arthur P. Anderson.

### NEIGHBORHOOD

Mon., Jan. 9, 8:00 p.m.	Evanston Public Library.	J. Benton Schaub.
Fri., Jan. 6, 7:30 p.m.	Englewood Y.M.C.A.	Harry G. Gollnick.
Wed., Jan. 11, 7:30 p.m.	Arnett Chapel, 11218 S. Bishop.	John A. Harney.
Tue., Jan. 17, 8:00 p.m.	Hennessy Undertaking Parlor, 9145 S. Ashland Ave.	F. J. Levenenz.
Fri., Jan. 13, 8:00 p.m.	Lincoln-Belmont Y.M.C.A.	Paul J. Kantrowitz.
Wed., Jan. 18, 6:00 p.m.	Fulton M.E. Church, Damen & Maypole Ave.	B. Gage Leake.
Thur., Jan. 19, 8:00 p.m.	Wabash Y.M.C.A.	James G. Guiles.
Thur., Jan. 19, 7:00 p.m.	Austin Public Library.	John C. Mesch.
Fri., Jan. 20, 8:00 p.m.	3312 Ogden ave., 3rd Fl.	Sam Levin.
Fri., Jan. 10, 7:30 p.m.	North Ave. Y.M.C.A.	Harry P. T. Tideman.
Tue., Jan. 31, 7:30 p.m.	Blue Island Public Library.	J. L. Monroe.
Wed., Feb. 1, 7:30 p.m.	Desplaines Public Library.	J. L. Monroe.
Thur., Feb. 2, 7:00 p.m.	La Grange Public Library.	J. L. Monroe.

### ADVANCED CLASSES

Mon., Dec. 12, 7:30 p.m.	(International Trade) 180 W. Washington St.	Henry L. T. Tideman.
Mon., Jan. 9, 7:30 p.m.	(International Trade) Nichols Jr. High School, Evanston.	Ill. J. L. Monroe.
Thur., Jan. 12, 7:30 p.m.	(International Trade) 180 W. Washington St.	Henry L. T. Tideman.
Fri., Jan. 20, 7:30 p.m.	(Science of Political Economy) Office of Edwin Hamilton,	155 N. Clark St. Maurice E. Welty.

