

The Freeman

A Monthly Critical Journal of Social and Economic Affairs

Vol. III. No. 5

March, 1940

Five Cents

THE SOURCE OF "BIG" PROFITS

By Mitchell S. Lurio

•

WELLS GOES IN FOR BOMBS

By Adam Savage

•

MATHEMATICAL NONSENSE IS NONSENSE

By Jules Guedalia

•

THE GOSPEL OF FACT FORGOTTEN

By George B. Bringmann

•

TITHES AND TAXES

By Michael Aaronsohn

To attempt to make a nation prosperous by preventing it from buying from other nations is as absurd as it would be to attempt to make a man prosperous by preventing him from buying from other men.—Protection or Free Trade.

Why We Waste Our Time

POLITICAL economy ought not to be a subject for study. Its objective is to ascertain how men in an exchange economy make a living, and why they don't succeed. The fatuity of delving into this matter lies in the fact that making a living should be, like living itself, the simple concern of each individual.

* * *

Having chosen a particular mode of making his living, every man should perfect his knowledge of that particular technique; and in proportion to his mastery of it he should enjoy both the material advantages which his specialty brings in the market and the pleasure derived from doing anything well.

Thus we should learn how to make a living as grocers or doctors or farmers or mechanics. But, to spend as much effort as we do in trying to find out how man, as distinguished from the beast, makes a living, or rather fails to do so, seems to be sheer mental waste. Why should there be any problem of making a living?

* * *

As a matter of fact people concern themselves very little with political economy until the making of a living becomes a widespread problem. And since the making of some sort of living is usually possible, or has been until recent years, the study of this subject is neglected, as it should ordinarily be. It is a bore. Why waste time with such recondite matters as the law of rent, or the meaning of wealth, or diminishing returns, when there is a concert to hear, a baseball game to see?

Reading a good book before an open fire, fishing, courting, arguing over some very intricate and utterly useless point in metaphysics—of such are the primary components of living.

* * *

Quite secondary is one's productive occupation. Our work is obviously an unwanted means to an end. Political economy rears its ugly head only when work, the means, becomes life, the end. Then we want to know the cause for the reversal of the ordinary, sensible process. We marvel that mere employment becomes the goal of living.

Even then it is doubtful whether the study of political economy would concern us much if the

problem of making a living did not involve other problems affecting our social life. Crime, prostitution, hunger, strikes, occupational disease, bankruptcies, wars—all these things are unpleasant, interfere with living as it should be.

We label these things "social problems," and somehow we feel that they spring from poverty—the inability of men to make a living. And we dig into the study of political economy with the hope of finding there the cause for poverty, in order that we might remove the unpleasant cancer from our midst, and then go on living.

* * *

This we could very easily do if we kept in mind what making a living is. It is merely the making and exchanging of things people want. This we do naturally, by applying our minds and bodies to the modifying and moving of natural products so as to fit them for human consumption. The whole trouble is that by some hocus-pocus we prevent men from doing just that. The hocus-pocus is our legal fiction of a title deed to land, by virtue of which a few people lock out the rest of us from the only place where production can start, or take away from us so much of what we produce for mere permission to work that we haven't sufficient left to get along on. So, the thing to do, it seems so clear, is to destroy the fiction of a title deed to the earth.

* * *

The reason we don't do exactly that is that our simple job has been obfuscated by the lawyers and the learned men who have found their living dependent upon the maintenance of the fiction. Perhaps not consciously or with malice, but through custom and that mental quirk called rationalization. As a result the simple facts and rules of political economy are lost in a mess of obscurantism.

Books are written. Courses are given. Statistics are laboriously compiled. Theories are piled upon theories, and nobody—particularly the professors—knows what it's all about.

* * *

Students of political economy, if you would abolish this boring and unnecessary subject, abolish the fiction which prevents men from making a living, so that we can all go about the pleasant business of living!

Line-Up For Land

THE OMINOUS SPRING before us becomes intelligible in terms of natural resources. The line-up of European powers for the death struggle will be determined primarily by land-hunger and the probability of satisfying it at the expense of a neighbor. The map's the thing.

Land-hunger has ever been the initiatory impulse to war. It is not the land-hunger of the landless that drives them to organized murder, but that of their exploiters. The rent collectors within the nation seek to satisfy their insatiable gluttony beyond the national borders, at the expense of new victims.

This war is different from most others only in that a new class of rent collectors has appeared. Previous to the nineteenth century this fraternity admitted to its membership only the self-anointed "aristocracy." In the last hundred years some of the bourgeoisie have been permitted to share in the spoils, partly because their enterprise always increases the rent fund, partly because they serve as rent collectors for the daintier swash-bucklers.

The newest class of rent collectors are the bureaucrats. The Junkers of Germany still share in the land grabs of the Nazis, as in Austria, Czecho-Slovakia and Poland. But, to a large extent the loot goes to "public officials." The Czarist regime of Russia was no more land-hungry than are its commissars; strangely enough, their foreign policy (which is a euphemism for the exploitation of foreign peoples) coincides with the foreign policy of Russia for centuries—Poland, Finland, European Turkey, Mongolia, the warm water seaports of Scandinavia. So, we see that strong centralized governments, under whatever ideological names they travel, have but one purpose: grab land to collect rent for the benefit of privileged groups.

England and France have apparently no desire to increase their land holdings. Their purpose at present seems merely to hold on to what they have. If they succeed in vanquishing Germany, they will grab as they always do, but this time possibly will acquire only "spheres of influence."

Now for the line-up:

Italy's price for participation seems to be freedom to exploit the Balkans. Who will pay? Germany and Russia need the Rumanian oil fields so badly that a deal for a Balkan "sphere" might be made with Mussolini. On the other hand, England and France have been known to make promises. Rumania may be protected by Greece and Yugoslavia

from Bulgarian and Hungarian landlords who joined the "wrong" side in 1914.

Turkey, with the aid of England, may create a "diversion" for the Red commissars by grabbing their manganese deposits and oil fields in the Caucasus; on the other hand, Russia has long had an eye on British oil fields in Iran and Iraq.

Japan, besides encroaching upon China, has a longing for the rich holdings of the Dutch in the East, and if Germany invades the Low Countries and seems to have a chance of bringing Britain to terms, the flag of the Rising Sun may fly over the Dutch East Indies. The Japanese may be forced into this undertaking by their inability to do business with moralistic Uncle Sam. In that case, will the American fleet go into Asiatic waters to protect something or other?

As we study the map we see where land-hunger is driving the ruling classes of the various nations. During the Spring the relative strength of the sparing predators will determine the lineup.

And the workers who pay the rent will fight and suffer and die. If rent were socialized—if private appropriation of rent were abolished—who would war for what?

A MODEST PROPOSAL



Mr. Roosevelt's National Income

PRESIDENT ROOSEVELT, assuring us that the country is not "going bust," points to an increase in "national income" from over forty billion dollars in 1932 to sixty-eight and a half billion in 1939 as proof of his statement.

It is assumed, in his statement and by others who have used this phrase, that "national income" bears some relation to our national economy. But, in view of the recognized facts that ten million or more of our people cannot find jobs, that public relief must be maintained on a national scale and that capital in very large amounts is unemployed, there seems to be very little relation, if any, between "national income" and national economy.

Perhaps the answers to a few questions raised by the President's statement may disclose the cause for this discrepancy.

In computing "national income" do the accountants deduct the national tax burden? If not, are incomes derived from taxes added to incomes derived from production?

For instance, is the income enjoyed by public officials—the 800,000 on the federal pay roll plus the larger number on State and local pay rolls—added to the gross income of the workers whose production is taxed to pay these incomes?

Are payments made to those on relief, to C. C. C. youths, to make-work enrollees, included in "national income"?

That such is the practice seems to be revealed in the President's explanation of the economic "recession" in the latter part of 1937; he attributed this to the reduction in the government's spending a few months before. Also, in his figures he adds to "cash farm income from sale of products" an item called "from benefit payments." Obviously, then, he includes in "national income" the incomes derived from tax levies and the incomes derived from production.

If A earns \$15 at his productive work, from which he pays tribute of \$3 to B, and \$3 taxes to C, is the "national income" \$21? Production has not gone up. The production of one worker has been divided with two non-workers. A is poorer by virtue of the division.

Another question. Dividends, the figures reveal, have gone up. Now, dividends on the stock of the U. S. Steel, the A. T. & T., and similar monopolistic enterprises are partially payments on land monopoly. The monopoly rent item in these dividends adds to the income of the security holder, but reduces the purchasing power of the incomes of those

who pay the rent. In computing "national income" is there any distinction made between dividends resulting from the use of capital—which would be "interest"—and dividends which result merely from privilege?

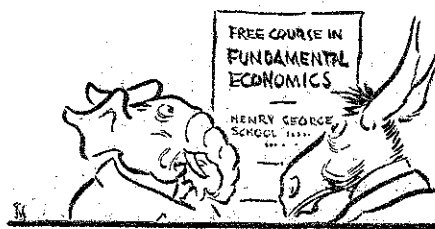
Racketeers, since Al Capone went to jail, now fill in income tax reports. Are their incomes—which are out-and-out robbery—included in "national income"?

The answers to these questions might reveal the discrepancy between "national income" figures and unemployment facts.

One statistic published by the President is quite revealing. The one item that had gone down since 1932 was "interest received by individuals." He explained that this was due to two facts: interest rates had gone down, and so had the debt burden of the country.

When the demand for production goes down, the demand for capital goes down. Slackening in the demand for capital means lower interest rates. So, Mr. Roosevelt's figures on reduced interest payments mean only one thing: production has gone down.

And the national economy—which means employment, eating regularly, riding in automobiles, paying the dentist, enjoying life—will never go up until production goes up. Everything that the New Deal has done has retarded production; nothing that the G. O. P. candidates have promised will result differently.



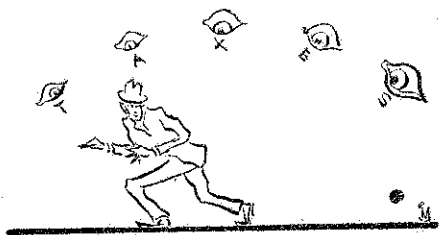
The Freeman

A Monthly Critical Journal of Social and Economic Affairs

Published monthly by The Freeman Corporation, a non-profit corporation, at 30 East 29th Street, New York, N. Y. Officers and Directors: Lancaster M. Greene, Chairman; Anna George de Mille, President; Otto K. Dorn, Secretary-Treasurer; Lloyd Buchman, Counsel; Ezra Cohen, Frederic C. Leubuscher, John C. Lincoln, Leonard T. Recker, Frank Chodorov. Entered as second class matter at the Post Office at New York, N. Y. under the Act of Congress of March 3, 1897. Single subscription, fifty cents a year; five or more, forty cents each. Title registered U. S. Patent Office.

Catching the Artful Dodger

The art of taxation (according to Jean Baptiste Colbert, seventeenth century French Minister of Finance) consists in so plucking the goose as to obtain the largest amount of feathers with the least amount of hissing.



The unsocial nature of this art was high-lighted in the House of Representatives last month. Elmer Irey and his 228 sleuths of the Bureau of Internal Revenue of the United States Treasury were eulogized in a report of their twenty years' tracking down of income tax dodgers. They uncovered evidence leading to nearly one thousand convictions for evasions, resulting in the recovery of a half-billion dollars for the government, indirectly sent Al Capone to jail, Bruno Hauptmann to the electric chair, etc., etc.

Pikers! Every adult in the country is a tax evader. That the opposition to being plucked is so general is evidenced by the army of tax collectors and detectives that every tax law brings into being. No tax law is self-enforcing.

The most notorious organization for spying on the public is the United States Customs Department. Its tentacles reach out into every capital of every country where American citizens might start their nefarious schemes for bringing good things into the country. It employs a veritable navy to blockade our shores against these good things. The custom house officials who undecorously pry into one's intimate dirty linens, break into luggage and do not hesitate to force suspected women smugglers to disrobe, infest every port of entry that flies Old Glory. The personnel of this army—not forgetting the judiciary and the attendant legal leeches—runs into the thousands. What for? Merely to collect from citizens what they do not wish, and ought not to be required, to pay.

That's a mere sample. Every tax law passed by every city and every State gives birth to uniformed and plain clothes hawkshaws whose business it is

to browbeat the public. We are a beleaguered people.

It should be obvious that nobody wants to pay taxes. There is no difficulty in getting people to pay for their shirts and steaks. Why so much resistance to paying for the public services for which taxes are supposed to be paid? We all want sewers and schools and fire departments, and a great many of us want even Congressmen. It we want things we naturally desire to pay for them.

The resistance to taxes is due to an inherent understanding that taxes do not measure the amount of services received. We suspect that we are being robbed. Even if we never heard of that natural measure of the value of public services—rent—we have a feeling that taxes are unjust and unnecessary. That is why we are all tax dodgers.

On the last day for filing income tax reports a citizen rushed into a notary public's office and blurted out: "I want to swear to a pack of lies." Said the notary: "You are the first honest man to come in here to-day."

Jean Valjean in Milwaukee

JOHN M. CULVER, of Milwaukee, father of three, explained to Circuit Court Judge Emory Crosby:

"We have been on relief for three years. Every time we sat down to a meal the children would cry because there wasn't enough to eat. I couldn't stand it. Every penny I made at odd jobs and every penny I stole I used to buy vegetables for the children."

He stole—so that his children could eat. What decent father wouldn't? But society which makes laws that prevent fathers from working for their children also makes laws that punish fathers who steal for their children. So, Judge Crosby, whose business it is to enforce laws, sent Mr. Culver to State prison where for three years he will eat regularly at the State's expense. Undoubtedly now the State will also provide for the three children by taxing the production of other fathers.

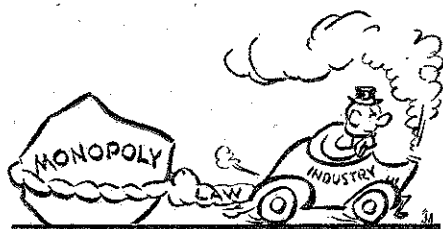
Edna Culver, the wife, sobbed as her husband was led away: "I'm going to have another baby—what will it do for a father?"

Milwaukee is in the United States of America.

Mesabi - A Rent Lode

WHEN YOU DRIVE SOUTH into Hibbing, Minnesota, you see in the distance what appears to be a lake but turns out to be a hole in the ground, a couple of miles long, about a mile wide, and some seventy-five feet deep. A narrow gauge railroad running around the outer rim of this vast chasm brings to the surface loads of rich iron ore.

The famous Mesabi iron ore range, which consists (as far as it has been exploited) of several such open pits, came into public notice again last month when the Oliver Iron Mining Company, a subsidi-



ary of the United States Steel Corporation, offered its products for public sale. Only on rare occasions, and then only as an accommodation, has the Oliver Company ever sold ore to other than its parent company. The notice in an iron ore trade paper that Mesabi ores were on sale seemed to indicate a radical change of policy. For fifteen years, during prosperity and depression, the price of iron ore ranged from \$4.25 to \$4.95 per ton; the opening of a market broke the price to \$3.75.

We do not know whether Big Steel's unpegging of the iron ore price was due to economic or political considerations. Recently the Temporary National Economic Committee questioned the president and a "statistician" of U. S. Steel regarding its prices. *The Freeman* last month printed an open letter by Professor Harry Gunnison Brown to Senator O'Mahoney, Chairman of the Committee, pointing out that the basis of some industrial monopolies is the ownership of natural resources. We know of similar attempts by Georgists and others to make this clear. That such efforts have had any effect on the so-called Monopoly Committee, or that its recent hearings resulted in the break of iron ore and steel prices, it would be folly to assert. But, it is just as far-fetched to explain the price break as purely accidental. Maybe the steel monopolists suddenly became business men, realized that their exorbitant rent exactions were choking their steel sales.

John D. Rockefeller in the early 90's lent \$420,000 to two Merritt brothers for the exploitation of Mesabi; the Merritts built up a \$29,400,000 corporation, overextended themselves. John D. called in his loan during the panic of 1893. A neat "profit" of twenty-nine million mainly in privilege, accrued to him.

Henry W. Oliver and Henry C. Frick, Andrew Carnegie's partner, were also interested in Mesabi. In 1896 they leased Rockefeller's vast mines for a royalty of 25 cents a ton, which was the value of the privilege Rockefeller took over from the Merritts. The joining of the holdings of Oliver, Frick and Rockefeller (and the agreement with Rockefeller to ship 1,200,000 tons per year over his railroad and steamship lines) threw other mine owners into a panic. Fearing a squeeze, they dumped their mines on the market. When the U. S. Steel was organized Rockefeller's interest in Mesabi was bought out for \$79,000,000. This payment represented payment for privilege pure and simple; the price of every ton of iron ore includes a charge on this investment, and this charge is monopoly rent.

Control of the Mesabi iron ore range is reported to give U. S. Steel control of 40% of the national ore output. With control of the railroads from the pits to the Great Lakes, the vast loading and shipping facilities, this ownership is the source of U. S. Steel's strangle-hold on the business, its ability to determine steel prices.

In the Breen Hotel in Hibbing one night we asked an Oliver accountant how much iron ore land the company owned. As far as the geologists had explored, the ordinary needs of the nation for four centuries were accounted for; but they had not covered the entire range (almost to the Canadian border), and there are underground deposits too expensive to mine while surface iron is still available. Only a small portion of the Mesabi range is exploited, and many pits and mines, used when the demand for ore was great enough to meet the pegged price, have been shut down for years.

If you own any U. S. Steel stock remember that your dividends represent largely exaction of monopoly rent; but that is one reason why your automobile costs you more than it should. One pocket is filled by pilfering another.

Planned Parenthood

Recently some learned men and women (the Birth Control Federation of America) hailed the establishment in New York of a tax-supported clinic for "planned parenthood" as a step toward race-building; also as a means of bettering our economic order.—In Germany the fructifying of the race is advocated for the same reasons, police chief Himmler assuring unwed mothers that they and their offspring will be taken care of by the National Socialist Party if the fathers fall in battle.—Thus, whether in the name of democracy or totalitarianism, the essentially individualistic emotion of love, in line with the general trend, is being absorbed into the orbit of state supervision. Venus is dethroned by a new mythological character from Hades—the Planner.

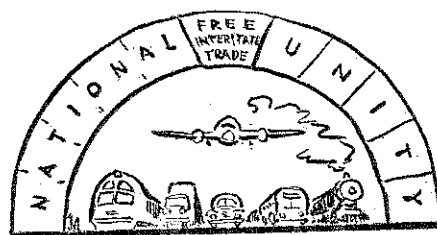
Never love unless you can
Love according to a Plan.
Cupid must adjusted be
To a Commissar's decree,
Who from sacred ivory tower
Shall proclaim the day and hour
Of thy scientific tryst,
Eugenically and unknissed.

Springtime's lure, bewitching moon,
Babbling brook, beguiling tune
Never must obscure the case:
Love's a problem of the race.
Organized economy,
Through some spinster Ph. D.,
Shall with nicety ordain
When thy heart may be profane.

Mount Olympus is no more
Seat of all romantic lore;
Parliamentary pedants now
Tell the lovers when and how;
And, lest swains and maids be lax,
Pounce upon them with a tax.
—Still, the gods within us sing:
"Love is not a public thing."

Inter-state Tariff Constitutionalized

THOSE WHO EMOTIONALIZE themselves into believing that a political union of nations is a necessary condition for international free trade should consider not only the tendency toward trade barriers between the States of our own federal Union, but also the recent decision of the United States Supreme Court that one of these barriers to trade between the States is not in contravention of the Constitution. This decision is another step in the de-



struction of the free trade between the States, which was an original condition of the political Union.

The case involved the municipal tax on goods sold by out of town companies to consumers in New York City, where a sales levy is imposed on local purchasers. By a 5 to 3 decision the court upheld New York City's right to tax merchandise from outside sources.

Chief Justice Hughes did write a dissenting opinion in which he held that the constitutional aim is to "prevent the re-erection of State barriers to the free intercourse between the peoples of the States." But the majority opinion held that a tax for revenue (which has always been the precursor and excuse for protective tariffs) did not impair Congress's constitutional powers.

Twenty-three States, New York City and New Orleans have sales taxes. The Supreme Court decision will be of interest to their politicians, who thrive on the power to impose and collect taxes. In fact, it was the politicians of New York who brought the matter to the court, because citizens of New York were evading the sales tax by making purchases in neighboring States. The case should have been entitled "New York Corporation Counsel versus People of the City of New York."

To Abolish War Make Peace Profitable.

The Source of "Big" Profits

By MITCHELL S. LURIO

The statement is often made by students of Henry George that our economy is not capitalistic in essence, but that its basic characteristic is land monopoly. If this is true, verification should be found in the financial statements of large industrial corporations.

An examination of the records (as published by Moody, Poor, and Standard Statistics), reveals that, in many cases, rent accounts for more than the net incomes of our industrial giants, and, in all instances, contributes substantially to their incomes. It also explains a paradox. Everyone knows that the enormous corporate empire is comparatively inflexible, unwieldy, overmanned; that it pays higher wages for fewer hours than do the small concerns, and often operates at higher costs per unit than its little, independent, compact competitors. Yet the big fellows keep on absorbing the little ones.

The explanation commonly given is that large aggregations of capital, by volume purchases, mass production, patent and cartel monopoly, are able to overcome their internal weaknesses. It will be seen from the analysis herein that rent is the primary prop of big businesses, sufficiently strong to hold them up in spite of their deficiencies.

* * *

For those who have no acquaintance with balance sheets, a simplified example will help clarify the analysis.

Suppose a corporation is organized with a paid-in capital of \$100,000, of which \$50,000 is in preferred stock and \$50,000 in common stock. Its balance sheet would look like this:

Assets	
Cash	\$100,000
Total Assets	\$100,000
Liabilities	
Preferred stock	\$50,000
Common stock	50,000
Total Liabilities	\$100,000

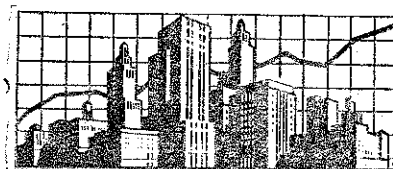
The Company now proceeds to buy a going business. It pays \$25,000 for inventory, \$50,000 for real estate subject to a mortgage of \$25,000, \$5,000 for machinery and \$1,000 for furniture, fixtures and supplies. The balance sheet takes on the following appearance:

Assets	
Cash	\$44,000
Inventory	25,000
Real estate	50,000
Furn. fixtures	1,000
Machinery	5,000
Total Assets	\$125,000
Liabilities	
Mortgage	\$25,000
Preferred stock	50,000
Common stock	50,000
Total Liabilities	\$125,000

Although the total of assets is now \$125,000, the Company is no richer than when it started, assuming that it paid the market price for its purchases. Instead of expressing its value in terms of total assets, therefore, we consider it in terms of net tangible worth.

Net tangible worth is defined by Dun and Bradstreet, Inc. as the sum of all preferred stocks and common stocks, surplus and undivided profits, less any intangible items in the assets, such as goodwill, trade-marks, patents, copyrights, leaseholds, mailing lists, treasury stock, organization expenses and underwriting discounts and expenses. The net tangible worth of our corporation, in accordance with this definition, is still \$100,000.

After a year's operation, during which the Company earns, say, \$5,000, after depreciation and dividends and after reducing the mortgage by \$1,000, the statement may look like this:



Assets	
Cash	\$6,100
Accounts receivable	100,000
Inventory	20,000
Real estate	\$50,000
depreciation	2,000
Real estate, net	48,000
Machinery	5,000
depreciation	1,000
Machinery, net	4,000
Furn. fixtures	1,000
depreciation	100
Furn. fixtures, net	900
Total Assets	\$179,000
Liabilities	
Account payable	\$50,000
Mortgage	24,000
Preferred stock	50,000
Common stock	50,000
Surplus	5,000
Total Liabilities	\$179,000

The tangible net worth of the Company is now:

Preferred stock	\$50,000
Common stock	50,000
Surplus	5,000
Tangible Net Worth	\$105,000

* * *

We can now look at some actual figures. In the case of United States Steel, we find in Moody's for the year 1938:

(In millions of dollars)	
Preferred stock	360
Common stock	653
Capital surplus	88
Earned surplus	247
Tangible Net Worth	\$1,298

From the same source, we find that U. S. Steel, on the asset side of its statement, shows the following items:

Property, plant and equipment	\$2,344
Less reserve for depreciation, depletion and amortization	1,178
Net property, plant and equipment	\$1,166

This means that U. S. Steel over a period of years has spent \$2,344,000,000 for property, plant and equipment, and, up to the end of 1938, has written off on its books against

this item, the sum of \$1,178,000,000, or about half the expenditure. Compare these figures with its tangible net worth of \$1,298,000,000.

Practically all of the write-off for depreciation applies to improvements and equipment and not to the land. The term depletion is applied to the diminution of mineral deposits, but depletion is small compared to the depreciation and obsolescence of capital. It is much more likely that if the land is carried on the books at cost of acquisition many years ago, its present day value is a great deal more than the book value.

The next question is: What percentage of the net figure for property, plant and equipment represents the land value? A rough idea of this percentage may be gleaned from the following assessed values for 1939 in New Jersey cities that I took off while looking up some oil properties:

Description of Property	Land Value	Building Value	Total	% Land to Total
5 water-front oil storage plants, totaling 30.39 acres	\$374,500	\$467,100	\$841,700	44%
Department store	2,208,600	1,239,700	3,508,300	62%
3 office buildings	2,041,300	8,586,200	11,627,500	26%
7 gasoline service stations	139,200	31,200	170,500	81%
One oil refinery	2,299,537	14,376,004	16,675,591	14%

No effort was made to select favorable examples, as the figures indicate.

Again it must be remembered that these are assessed values and do not represent actual market values. Whether the assessed land values bear the same ratio to actual land values that assessed building values bear to actual building values, I have no means of knowing. It is more than likely that the element of rapid depreciation of buildings is not fully allowed for in assessed valuations, since the assessments in these communities are much below the real values in the first place. Assessed values of buildings are generally the same year after year despite the factor of depreciation.

When it is considered also that the actual value of the land owned by a corporation may be many times the book value, the problem becomes all the more difficult.

Certainly for corporations in general a figure of 25% of the NET value of property, plant and equipment is a conservative estimate of the land values involved.

Hence, in the case of U. S. Steel, which carries on its books a net figure for property, plant and equipment of \$1,166,000,000, one-quarter of this figure or roughly \$300,000,000 may be assumed to be the value of the land.

The next question is: What is the rental value of land worth \$300,000,000? My own estimate is that 10% is a conservative ratio, that is, the rental value of \$300,000,000 worth of land is at least \$30,000,000 a year.

In actual leases of industrial property made by small companies, which haven't sufficient capital to buy land outright, I have found a ratio of rent to land value (as indicated by option of purchase of the land) to be over 20%. Since the option price is always greater than the actual market value at the time the option is given, the actual ratio is still greater than the apparent ratio.

U. S. Steel, therefore, by its own-

ership of \$300,000,000 worth of land, pays rent to itself in the sum of \$30,000,000 a year, using a 10% ratio. I am inclined to think that the actual rental value may be many times the figure that we have finally reached.

U. S. Steel lost money in 1938, but in the ten year period 1929 through 1938, it earned 320 million dollars or an average of \$32,000,000 a year—all rental value.

Despite the advantages that are often credited to large corporations by virtue of patents, volume purchases, mass production, alleged price-fixing, power of large aggregations of capital and tariffs, rent in this particular instance not only accounted for all of its earnings but undoubtedly left a balance to spare, which may have been absorbed in excessive salaries, too much man power, red tape, and inefficiency generally.

Mr. Lurio has prepared studies of the financial statements of several other large corporations that prove the contention that their profits are traceable to monopoly rent. These will appear in subsequent issues of The Freeman.

Death and Taxes

There is a rather pathetic escapism often repeated: "They can kill me, but they can't eat me."

The thought is that although man stands constantly in fear of his enemies he knows that when they do eventually kill him in life's battle his remains at least will be respected. Death, he hopes, will stay the hands of his foes.

But if one is unfortunate enough to exit this life in Clifton, New Jersey, his last moments will not be brightened by the thought that they who have killed him will grant his carcass final peace. For hovering nearby, wringing its ghoulish hands in itching anticipation stands a nebulous form, prepared to demand one last ounce of flesh. Here at his bier is civilization's last vestige of cannibalism. For Clifton, New Jersey, will demand a "fee" of one dollar before his body may return to the land from which it came.

The State of New Jersey forbids municipal governments from levying a tax on burials. But the town of Clifton managed to evade the prohibition, with the aid of the Supreme Court, by arriving at the weird conclusion that the one dollar levy is not a tax but a "fee."

Fee or tax—from birth to death the weary soul feels the constant touch of the predatory tax collector.

SANDY WISE, JR.

Right, General

"You cannot, in the long run, amend by statute or diplomacy, the essential principles of economic law—any more than you amend by statute the multiplication tables or the mortality rates."

GEN. HUGH JOHNSON

The Primal Need

Athwart my interest in the Single Tax comes this: that unless people become God-loving and obedient to His law, no legislation, not even the best, will stand, or even be brought about. God must first be brought home to mankind. No less will avail to avert war and all the other evils.

MARY FELS

Wells Goes In For Bombs

By ADAM SAVAGE

In a weekly magazine called "Liberty" which has a wide circulation in this country, there appears an article from the pen of Mr. H. G. Wells. "Liberty" is a paper which is published for busy people who must know before they start to read one of its articles just how long it will take. This article, called "Berlin Should Be Bombed," takes thirteen minutes and forty seconds reading time. I do not know how long it took me to read it—probably much less, because I am familiar with nearly every paragraph of it. It is statement—sheer statement from beginning to end, and bears the stamp in nearly every sentence of the fluent scribbler who suffers from what James Huneker called "a buzz on the pen." That means it is written by a man who can pour out platitude and assertion in a torrent. Why the platitudes should be accepted, how the assertions are to be put into practice, no one knows—not even Mr. Wells, for he never stops for a moment to consider the million imponderables which distort his suggestions. Wells always lived in a world of his own—at least from the time when he entered the field of what he called science and nominated himself as Field-marshal of the Brass Button Brigade. He loves to lead in his world, even though the army he commands has but one unit—himself.

To give one a notion of the floundering process in writing in which he indulges, it is only necessary to quote the following example:

"The monopolization of natural resources by private ownership and private finance so that the hands of the worker cannot reach them, and the plain necessity for mankind to break through these barriers and liberate these hoarded resources, make such efforts as Communism and totalitarianism inevitable."

Here, though he does not know it, he touches upon the fundamental question which has brought every country in the world to its present pass; but having made a statement

(which is not his by any means, because it has been made by thousands since the days of Thomas More down to so humble a person as myself), he drops it and goes wandering off into the wilds of the collectivized State, then attempts to deal with dictators, high officials, free public criticism, administrative law and heaven only knows what! He runs amuck in all the paltry verbiage used by the socio-municipal-nationalizing stump-orator who spoke when two or three were gathered together at the corner of the Thames Embankment on a showery night. Oh, Mr. Wells! Oh, Mr. Wells!

There is, however, one "practical" suggestion in this article which requires thirteen minutes and forty seconds of a busy man's time to read. Wells advances the notion that Berlin should be bombed. This attack is the first step in the plan to create the world which Mr. Wells is building in Regents Park. Like the Government and Mr. Lloyd George, Wells has the "greatest respect" for the German people, but he thinks that bombs on Berlin will effect a cure for their doing to others what the Allies did to them. He says, "The Germans have shown very little regard for the sufferings their belligerence has inflicted on millions of people outside their borders." In fact, he sums up: "They have insisted on being a nuisance to all the world."

In this astounding bit of repetitive vindictiveness he does not warn his English readers that two can play at that game. The Germans may think that what is sauce for the goose is also sauce for the gander. He says: "Let the Germans take their medicine now"; although

he admits "they are potentially one of the greatest peoples upon the face of the earth." This is scarcely fair to Churchill because it is stealing his thunder. Nevertheless, it should creep into the mind of Wells that Hitler has similar ideas of the English people and, notwithstanding his respect and admiration for what they have done in building up a great empire, he might, when the first English bomb drops on Berlin, say there is only one way to teach the English people a lesson, and that is to give them some of the medicine Wells prescribes for Berlin. Oh, Mr. Wells! Oh, Mr. Wells!

Towards the end of his article, he tells us, "The ending of warfare will put no stop to the mental conflicts of mankind." This sentence indicates that Wells has not really stopped thinking; that when he makes an effort, he can write a lucid sentence. War certainly has not put a stop to the mental conflicts which Wells has suffered for many years, nor has it put an end to the mental conflicts which all men in Europe and America suffer day in and day out. To my mind, the worst of all mental conflicts which warp, distort and aggravate the minds of politicians, half-baked Socialists, sociologists, professorial economists and blue-print planners, is the desire to boss anybody and everybody but themselves. Wells is Hitler in shadow and his trouble is that the English-speaking people show not the slightest inclination to take him seriously.

The Socratic Method

"Education is a personal exercise—it cannot be sprayed on in a lecture room." Professor Herbert R. Brown, Bowdoin College.

Likes Our Tune

Dear Editor: You speak of "volunteer contributors," and I should say that as director of a voluntary choir you produce superb music. C. M. Hoose, Glenside, Pa.



Mathematical Nonsense Is Still Nonsense

By JULES GUEDALIA

Apparently in jealous contemplation of the lofty heights which the use of mathematical processes has attained in the domains of the physical sciences many attempts have been made to convert economic chaos into economic science by mathematical means. The latest effort of this kind is presented in a tract entitled "Business Cycles in the United States of America 1919-1932" by Professor J. Tinbergen of the Economic Intelligence Service of the League of Nations, and published in this country by the Columbia University Press (\$1.25).

Applying the statistical method of multiple correlation to the 1919-1932 period, Professor Tinbergen concludes (a) there is no support for any view according to which influences in the field of money are the chief factors in the business cycle; (b) the over-investment theory, i.e., a situation in which industries in the higher stages of production are over-developed relatively to those in the lower stages, is confirmed as an important causal factor in the business cycle; (c) the "acceleration" principle, i.e., that fluctuations in investment are chiefly governed by the rate of increase in consumers' goods production, is not of much importance; (d) that statistically, no evidence of any systematic lag or lead is found to exist in the production of capital goods relatively to consumers' goods; (e) that changing costs of production, sometimes stressed as a cause of crises, are of little importance; (f) that over-investment and under-consumption theories do not serve as a turning point explanation for the 1929 collapse; (g) that agricultural theories are of doubtful importance and that "harvest fluctuations work in a complicated way, partly positive, partly negative."

The generalizations arrived at by Professor Tinbergen are—1. "The depression is an inevitable consequence and a necessary readjustment of certain disproportionalities which have

previously developed. It is necessary, however, only in so far as (i) the economic structure is not changed and (ii) no exogenous shocks occur." 2. "There may occur an automatic revival from a depression." 3. "The position in any year, though depending in part on what happened before, may be considerably influenced by fresh shocks, and if such shocks are a systematic set of measures, it is certainly within the possibilities to prevent a boom from developing to dangerous heights."

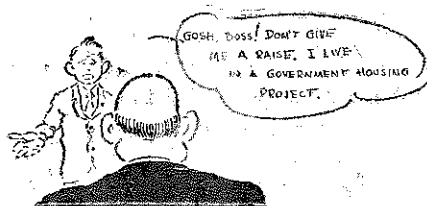
In layman's language all this adds up to—1. If you go on a party you'll have a headache if (i) your head isn't cut off and if (ii) you don't take a bromo-seltzer and a cold shower; 2. If you get the headache you may recover by just waiting long enough; 3. The way you feel depends on what happened the night before, but if you pursue a systematic shock treatment such as at Bill Brown's Farm (planning) you can cure yourself of getting a headache every time you take a drink.

Thus has a mathematical mountain labored and brought forth—what? When will "economists" learn that mathematics is merely a procedural form of reasoning which from assumed premises derives the necessary conclusions? For example, mathematics shows that if certain axioms (Euclid's) are assumed it follows that the sum of the angles of a triangle equals 180 degrees. A different set of axioms would lead to some other result such as is the case in a spherical triangle. Thus mathematical conclusions are relative, not absolute, and depend upon the assumptions started with. Mathematics is not like a filter

which takes muddy water and cleanses it; it is like a concrete mixer taking cement, sand, gravel, water, (the premises) and delivering concrete (the conclusion). Hence economic chaos must be replaced by economic science first; then and then only may mathematical processes be applied. To apply mathematical methods to chaotic premises leads necessarily to chaotic conclusions.

Hence, when Professor Tinbergen applies mathematical processes to variables predicted upon a priori considerations "based on economic theory or common sense" we know immediately that it is the premises and not the conclusions that must be subjected to critical analysis. For example, he assumes that wages depend on (i) employment, (ii) cost of living, (iii) labor productivity, (iv) institutional factors, such as the changing strength of trade unions, legislation, etc. . . . From these premises he derives an equation which in English means that fluctuations in wage rates with a lag of five months equals three-tenths of the volume of consumers' goods and services plus investment goods produced, plus thirty-nine hundredths of the cost of living, plus fifty-one hundredths of the elapsed time. Now does this have any real meaning? Does it convey any precise thought? Why not throw in a couple of sun spots a la Jevons? Why does the production of goods and services fluctuate? And on what does the cost of living depend? And so on ad infinitum!

The inevitable conclusion seems to be that Professor Tinbergen has added confusion to chaos and achieved chaotic confusion—a noisome brew of mathematically expressed nonsense. All of which brings on the thought that economics—the study of earning a living in society—seems to be reaching a stage where the "professors" and "experts" had better produce some results quickly, or else! Might it be that the ordinary citizen could do no worse?



The Gospel of Fact Forgotten

By GEORGE B. BRINGMANN

CHAPTER I.

1. And it came to pass that there were flowers sweet and fresh from the fields adorning the altar.

2. And the sunlight fused the oranges and yellows of a stained glass window into a golden road. And like a golden carpet the road was thrown athwart the red pews.

3. And the figure in the window could have walked the golden carpet and sat among them who listened. The lamb in His arms and all. But He listened from where He stood.

4. To the rustle of silk and the rasp of stiff linen and the whisper of rich fabric;

5. To the grand vibrations from the organ with golden pipes; to coughs and clearing throats;

6. To the slither of envelopes with numbers that meant names; to the text; to the prayer;

7. To the voice of the tenor turning baritone and rich; to the thumbing of hymnals and more clearing of throats;

8. To the padded clink of coins in envelopes with numbers that meant names.

9. And to the man who stood above them all and spoke of faith in God.

10. And then it was He walked the golden carpet and sat among them. The lamb in His arms and all.

11. And those around Him felt His nearness and knew He sat among them and listened as did they to the man who spake of faith in God.

12. And the lamb lifted its head. But He sat bowed and followed the thought uttered by the man who stood above all.

13. For the man spake of faith. And the word he spake often was God.

14. And second to that was Hope and Charity.

15. And he spake of bread and how the scarcity of bread blotted out the faith men have in God.

16. And never did he say I. For he was fed.

17. And he compared the needs of

body and the needs of soul and mind one with the other.

18. And he extolled the happiness of the second and the third of these while the happiness of the first he likened to the happiness of swine.

19. Yea, and with great eloquence said he this for heavy was his concern for others.

20. And He who held the lamb pondered the seemingly unseemly error of God in making man with stomach.

21. Yet further spake the man. An anecdote of a man ill and destitute who closeted himself with a minister of God.

22. And how when that sorely tried man had departed from the minister's side he took with him a faith that comforted him.

23. And the lacks of his body no longer held terror.

24. And again He fell to stroking the lamb. And He thought on the faith of that man once destitute of comfort.

25. And He cried within, for His Father had provided. And man had divided. And not well had man divided.

26. And He looked back to the household of the man who had this new strong faith in God. For some had died from need of bread. And some had frozen.

27. And His heart was pierced, for His Father had provided. And man had divided. And not well had man divided.

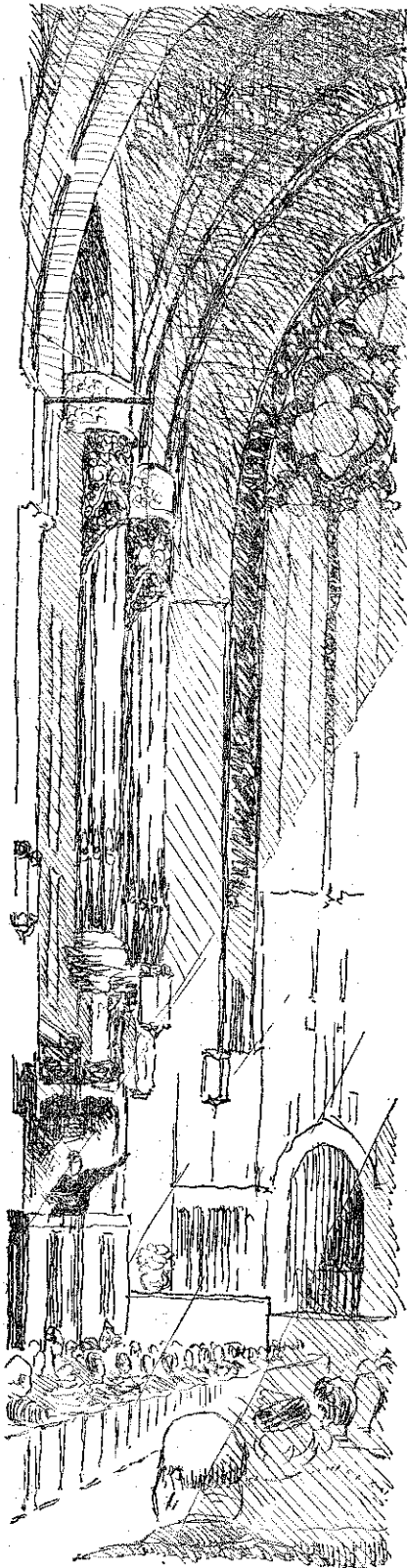
28. But the enhungered lamb bleated. And He walked the golden carpet of road and fed the lamb. For the lamb was with belly.

29. "The poor ye have with ye always." Yet I did not say they need be, said He.

CHAPTER II.

1. And it came to pass that on the night of the same day there was another man. And he was outside upon a bushel.

2. And this man's eyes were lit, for he spoke of bread and the need of it.



3. And he stood above them who listened. A shivering lot who listened stupidly as they leaned against the wall. For they were hungry. And they were cold.

4. And above, a stained glass window, dull with no light behind it. And its leaded segments of colored glass were a puzzle none looked to solve.

5. For they were hungry and they were cold.

6. And the man who stood above them who listened stupidly, spake. And the word he spake the most was bread.

7. And the word he spake next often was children. And the one he spake the less of the second was crumbs.

8. And the next to that was Charity. And to that, privilege.

9. Aye, always he spake of bread. And never but once did he say God. And added he with trembling lips, "the poor die very slowly."

10. Yet never did he say I. For he was fed and clothed.

11. And the gnawings of the belly and the ache of cold bothered his body none. But the gnawings and the aches in the bellies and the bones of others troubled his spirit.

12. And often he spake of equity and brotherhood.

13. And he spake of paper diets instead of bread.

14. And the lamb bleated and the figure in the window came down to stand among them. Lamb and all.

15. Yet e'er long he on the bushel spake much of brotherhood, a voice was raised from the dark knot hard against the wall under the window.

16. And the voice asked, "And you would do? And what would you others do?"

17. And a quiet fell. And so great was the quiet that the chatter of teeth was loud.

18. And again the voice was raised in question. And great was its suavity.

19. And it came to pass that he who stood above the listeners paused. And his eyes searched them against the wall.

20. For he was not deceived. And long had he expected the voice. For it was that of authority come from privilege and not equity.

21. And he answered the voice. And the word he spake was one. And it was "anything."

22. And he looked up and saw the window and a smile couched the corners of his mouth. For he knew the Man and His lamb.

23. But the questing voice persisted. Again, "Anything?"

24. And the crowd muttered. And the lamb hid its head in His arms from fear. But He whispered to the man on the bushel:

25. "Man does not live by bread alone. And all that a man hath will he give for his life."

26. And the man on the bushel heard it from afar and held it close to him as did He the lamb.

27. And he answered to the baiting unafraid. "Anything, for there are things for which man will give even his life ... men."

28. And he had no fear. For he was warm and he was full and it was the gnawings in the bellies of others that embittered him.

29. And he waited for the man to lay his hand upon him and to lead him away.

30. And the crowd pressed hard 'gainst the wall under the window and hid their faces and held their breaths lest they be known and fall into the hands of others.

31. And they edged away and hurried off. To hope. And to die.

CHAPTER III.

1. And He and His lamb looked once more from the stained glass window upon the altar vague in the sweet gloom of His Father's house.

2. And tears fell from His face to the lamb.

3. And He thought of the two speakers. The one within and the one without His house.

4. And He compared them one with the other and found them both to be as He.

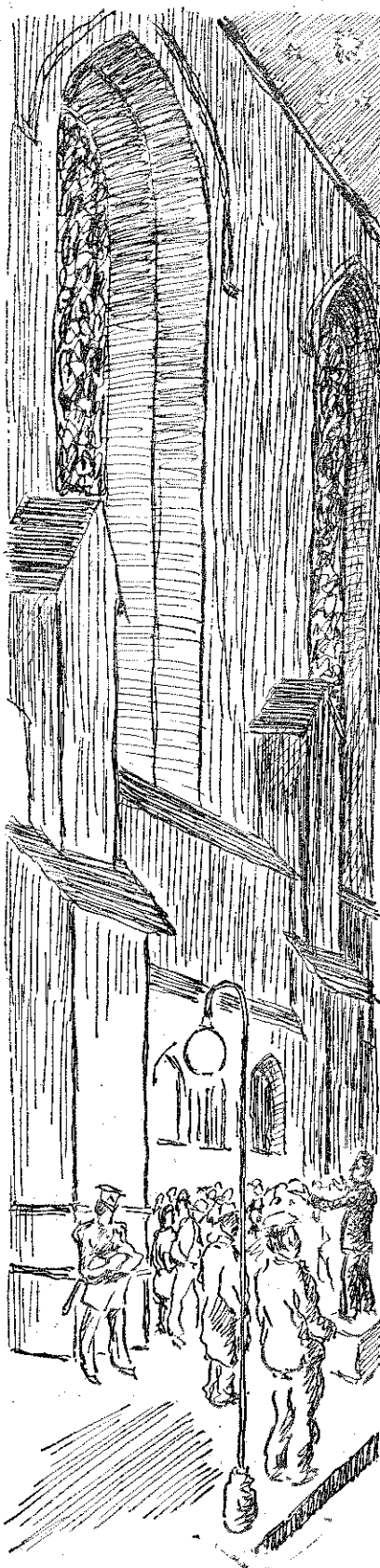
5. Verily, verily, the Son of Man has no place to lay His head. And as one of these two men did they crucify me.

6. And verily I say that as the other of these two men did they SAY they crucified me.

7. And the lamb slept.

8. But not so the Son of Man.

9. Jesus wept.



Tithes and Taxes

By Rabbi MICHAEL AARONSOHN

In the spring of 1878 a lecture was delivered under the auspices of the Young Men's Hebrew Association in San Francisco. When the lecturer had finished, Dr. Elkan Cohen, Rabbi of Temple Emanu-El, turned to the chairman of the lecture committee and said, "Where did you find that man?" "That man" was Henry George, the son of a devout Episcopalian. The address, "Moses," delivered sixty-two years ago, remains among the best in all literature.

It is not incongruous that the most eloquent and illuminating portrayal of Israel's master builder is the work of a non-Jew. For, so far as we have been able to observe, no man has come closer to the substance of Judaism than this great American philosopher. With knowledge and power of analysis found only in rare instances, Henry George cleared a way through the wilderness of superstition and mythology and stood with Moses on the heights of Horeb and Sinai—face to face with the reality of life.

There is a considerable variation of views as to the precise substance of Judaism. Notwithstanding apparent contradictions and a wide range of opinions among philosophers, poets, and theologians, the essence of Israel's heritage is as solid as the earth. It is contained in these prosaic and utterly ingenuous words:

"Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He swore unto thy fathers: And He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep in the land which He swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle." (Deuteronomy, Chapter VII—Verses 12, 13, 14.)

The following lines from George's lecture on Moses show how unerringly the American prophet pen-

trated to the core of the Mosaic Code:

"The belief in the immortality of the soul must have existed in strong forms among the masses of the Hebrew people. But the truth that Moses brought so prominently forward, the truth his gaze was concentrated upon, is the truth that has often been thrust aside by the doctrine of immortality, and that may, perhaps, at times, react on it in the same way. This is the truth that the actions of men bear fruit in this world, that though on the petty scale of individual life wickedness may seem to go unpunished and wrong to be rewarded, there is yet a Nemesis that with tireless feet and pitiless arm follows every national crime and smites the children for the father's transgression; the truth that each individual must act upon and be acted upon by the society of which he is a part, and that all must in some degree suffer for the sin of each, and the life of each be dominated by the conditions imposed by all. It is the intense appreciation of this truth that gives the Mosaic institutions so practical and utilitarian a character. Their genius, if I may so speak, leaves the abstract speculations where thought so easily loses and wastes itself, or finds expression only in symbols that become finally but the basis of superstition, in order that it may concentrate attention upon the laws which determine the happiness or misery of men upon this earth . . . Its promise has been of peace and plenty and length of days, of stalwart sons and comely daughters. . ." (Emphasis mine.)

A reading of the outstanding books of Henry George indicates how amazingly familiar Henry George was with Biblical philosophy; in the felicitous use of Biblical language and allusions he has seldom been excelled.

But it is when he deals with the problem of human suffering that Henry George shows how profoundly he grasped the Jewish concept of theodicy. The theme of the Book of Job is the justification of the ways of God. The central doctrine of Moses' last words to Israel is em-

bodied in these grandly chiseled words:

"His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He. They have corrupted themselves, their spot is not His. It is His children's. They are a perverse and crooked generation." (Deuteronomy, Chapter XXXII Verses 4, 5.)

Compare this sublime affirmation with the passage found in "Progress and Poverty":

"Though it may take the language of prayer, it is blasphemy that attributes to the inscrutable decrees of Providence the suffering and brutishness that come of poverty; that turns with folded hands to the All-Father and lays on Him the responsibility for the want and crime of our great cities. We degrade the Everlasting. We slander the Just One. A merciful man would have better ordered the world; a just man would crush with his foot such an ulcerous ant-hill! It is not the Almighty, but we who are responsible for the vice and misery that fester amid our civilization. The Creator showers upon us His gifts—more than enough for all. But like swine scrambling for food, we tread them in the mire—tread them in the mire, while we tear and rend each other!"

Passing from this treatment of theologic themes, we come to the most significant similarity in practical propositions. For, as with mystics and as with modern Zionists, the fundamental doctrine in the Henry George philosophy is the equal right of all men to the ownership of the land.

Superficially there is a contradiction between the Mosaic and the Henry George concepts of land ownership. Until the time of the abolition of the Jubilee practice of restoring land to the original proprietor, private ownership was the traditional, sacred and inviolable duty of every Israelite. The tragic story of Naboth's vineyard is an excellent illustration of this centuries-old custom.

"And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. . . And Naboth



said unto Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee." (I Kings, XXI, 2, 3.)

Henry George's use of the highly controversial phrase "common ownership of land" is not to be taken literally. His thesis is purely academic. It is, in fact, akin to the Biblical axiom or hypothesis that the "earth is the Lord's"—that God is the sole landlord. What is vital in the Georgist proposal is the way by which every member of society is to attain the greatest of all rights—economic independence, freedom from want, and the fear of want.

"This then," he affirms, "is the remedy for the unjust and unequal distribution of wealth apparent in modern civilization, and for all the evils which flow from it: WE MUST MAKE LAND COMMON PROPERTY."

In like manner when Moses says, in the name of God, "The land shall not be sold for ever: for the land is Mine: for ye are strangers and sojourners with Me," (Leviticus, XXV-23), the intent was to do away with the monstrous evils of land monopoly and land speculation, in order to secure for every member of the Congregation of Israel the grandest of all rights: economic independence.

The true comparison is found in method where, although we are again face to face with an apparent contradiction, we find complete harmony, as we found it in speculation. The objectives are identical. The philosophic, the theologic and the political ideals are identical.

The method advanced by Henry George is summarized as follows:

"In form, the ownership of land would remain just as now. No owner of land need be dispossessed, and no restriction need be placed upon the amount of land any one could hold. For, rent being taken by the State in taxes, no matter in whose name it stood, or in what parcels it was held, would be really common property, and every member of the community would participate in the advantages of its ownership.

"Now, inasmuch as the taxation of rent, or land values, must necessarily be increased just as we abolish other taxes, we may put the proposition into practical form by proposing—to abolish all taxes save that upon land values."

Where in the Bible do we come upon that specific law which coincides most perfectly with the "Single

Tax" system of Henry George? The answer is condensed in the word "tithe."

"When thou hast made an end of tithing," commands Moses (Deuteronomy, XXVI, 12), "all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates and be filled . . ."

The close connection between the terms tax and tithe may not readily be perceived. It is evident that Moses is concerned with a national life altogether agrarian; Henry George contemplates a society in which the emphasis is upon urban civilization.

Very little imagination is needed to realize that the tithe represents the "unearned increment." The famous school of French Economists called it the "produit net." The tithe is that portion of the produce of the fields above and beyond the just reward of man's labor. It—the tithe, unearned increment, produit net—is God's contribution in the form of rain, sun, chemical action in the soil, in the winds, and Time.

Moses ordained that this unearned increment should be given to the poor, and to the stranger. Thus poverty was to be alleviated and the fear of want forever dissipated. The beneficiaries of the services of Nature were enjoined by the sanctions of religion to return to society a tenth of their income to be used for the service of the community. According to benefits received from nature a man was bound to return in the form of a tithe. Charity? No! This was, this is, social justice. And this is the key to the practical program of Henry George. The "Single Tax" is a modern counterpart of the Mosaic system of tithing.

Whether we call it tithe or tax, the underlying principle is compatible with the doctrines of Judaism

and Henry George. To return to the community that which was produced by the community and for the use of the community is to comply with the laws of Nature and of Political Economy. Social Justice is a realistic, a natural, an eminently wise basis of civilization. Without it society cannot enjoy health, peace, prosperity, or happiness. Poverty is the antithesis not only of the natural order. Viewed from the watch-towers of Judaism, it is the denial of the wisdom and the will of God.

Modern Manna

"Dear, dear," quoth the Superman. "How times have changed since I was a girl!"

"Huh? What's that you're saying?" asked the Girl Friend without surprise, because nothing surprised her. "What do you mean, 'When I was a girl'?"

"Not you, I. But what's the difference? Times have changed anyway."

"What now?"

"Well, I see by the papers that our New York City council is to consider a tax on all telephones."

"Oh, I see. You mean when you or your great grandmother was a girl, they had no telephones. Haw, haw, what a joke!"

"No, foolish, it's not a joke; and that wouldn't be it if it were."

"All right, then tell me."

"Here goes, and even you should understand this. You remember that people used to look to Heaven for manna. In fact, we thought of favors as coming from Heaven and bestowed by divine grace. Surely, as a student of Sanskrit, you've heard the phrase 'Thank Heaven.'"

"Yes, yes. But what's that to do with a telephone tax?"

"Well, it seems that a councilman was asked where the idea of taxing telephones originated, and he replied that it was at a conference; but no one seemed to know just who got it first. He explained, 'The tax came clear out of the sky one day.'"

"So no more manna from Heaven. Now it's taxes."

LLOYD BUCHMAN



The Land is The Chief

By RAYMOND E. CRIST

PUERTO RICO

Of the many problems demanding solution in the island of Puerto Rico, that of land use would seem to be the most pressing. The history of this island differs from that of Mexico. Spain catered to Puerto Rico because it was an outpost, strategically located for protecting and controlling other possessions. From 1810 to 1820, when Spain's South American empire was shrinking, desperate attempts were made to retain the loyalty of the Puerto Ricans. In 1815, they were granted a Cedula de Gracias, a special Bill of Rights which was a most amazing document of liberality, inconsistent with the general attitude of Spain toward her other colonies. And on February 9, 1898, Spain granted to Puerto Rico la Carta Autonómica, which gave the people practically complete autonomy. The principles of this carta were joyously received by the Puerto Ricans, but on October 18, 1898, the island was officially transferred to the United States as the result of a war in the cause of which they had had no part and in which they had had no interest.

With this transfer, the island was placed within high tariff regulations. Sugar entered the United States free, at an advantage over other competitors. In addition to freedom from tariff regulations was the factor of proximity to the greatest sugar-consuming market. American investors were not slow to realize that in Puerto Rico sugar would be king and fortunes were to be made. All sorts of intermediaries were used in buying up all land suitable for cane growing.

At first land was bought at normal or sub-normal prices because many landowners had little faith in the future of the island under American control. Soon those who held out were offered twice or many times what the landowner thought the land was actually worth. The landowner sold, feeling sure that the land boom would collapse and then he could buy back the land at his own price

In the February issue Dr. Crist dealt with conditions of land tenure, and the consequences, in Ireland and in Spanish America. This installment concludes the article.

—but that time never came. The sugar growers have increased their holdings from 61,500 acres in 1898 to 233,000 acres in 1930, and the yield from one half ton per acre to 2.7 tons. Large sugar corporations have taken control of the limited areas of fertile flat coastal lands and are reaching out over the valley lands and low hills into the interior. They have taken over the areas where formerly subsistence crops were grown. Where corn once grew now sugar-cane grows. Dark-green cane-fields produce "white gold" for investors in a foreign land. Five American sugar companies have most of the best land in Puerto Rico in tracts of 5,000 acres or more. The sugar growers have prospered enormously.

A statistical study of the island since American occupation may be made to read like a typical American "success" story. But, in spite of phenomenal economic progress along certain lines, the welfare of the vast majority of the people has not been improved since the American occupation; if anything, it is worse. At one time during the depression nearly 90 per cent. of the people were on the government payroll, mostly in the form of relief. This great poverty is largely the result of the scarcity of food crop land. Sugar is so profitable that food crops have been crowded back to the hills, grown on unusually steep slopes.

These tropical hill-slope soils are thin and highly leached, and the yield abnormally low. The grower is too poor to buy fertilizer. The food crop acreage to feed one and three-quarters million people is ridiculously small: 70,000 acres in corn; 48,000 in yams and sweet potatoes; 41,000 in beans. Not over one acre in ten of the island's 2,176,000 acres is given over to food production, and

the poorer land at that. This means that each acre is expected to supply eight or ten people with food. However, the land needed to supply a decent standard of living, according to the United States Department of Agriculture, is some two and one half acres per person. On this basis the Puerto Ricans have only one twentieth of the amount needed.

In cases of this kind food must be imported, but imported food is expensive—much too expensive for the poor Puerto Ricans to buy. Thus, the people are confronted with a problem of getting enough to eat. They are not inherent revolutionaries; they do not stage Nationalistic demonstrations, kill policemen and shoot at American governors because lawlessness is "in their blood"—no, they are simply hungry. In the words of ex-Governor Theodore Roosevelt, Jr., the island "seethes with miseries"; the achievement of even a slight degree of economic security for a bare majority of the people would go a long way toward inducing political and social stability.

CUBA

Brief mention might be made of Cuba. Her cane fields, like those of Puerto Rico, are easily accessible to the neighboring American market, and since her site is so well suited for large-scale, one-crop farming, she has taken full advantage of her position. Here, too, most of the good land is largely controlled by sugar companies. When Cuba's sugar is in great demand the labor resources of the island are often overtaxed, particularly during the rush season. But the reduced crop which has been raised since the war boom has reduced the demand for seasonal labor.

In order to avoid great seasonal fluctuations in employment as well as too great dependence upon foreign markets, the country is aiming at greater self-sufficiency. This has meant an emphasis on the growing of food crops on land controlled by sugar companies. Since the owners of these companies are not always sympathetic with present-day trends, the

transition period between one-crop farming and a certain degree of self-sufficiency is marked by social unrest, which is reflected by an occasional revolution.

JAVA

Conditions in Java contrast markedly with those in Puerto Rico and Cuba. On the island of Java sugar cultivation is performed by white planters using native labor and native fields. To be sure, the monsoon climate is ideal for sugar-cane and the rich volcanic soil is kept in the best of condition by constant fertilization and by growing sugar in rotation with rice. But the really important factor in Java's prosperity is that sugar companies are not allowed to alienate permanently large tracts of land for growing cane.

According to Dutch law, the planters may rent rice lands for the cultivation of sugar-cane not more than eighteen months in any three-year period. This not only insures crop rotation, but it also prevents the island from becoming over-dependent on imports of rice. As a result, Java is able to support over 41,000,000 people on 50,554 square miles, one of the densest agricultural populations in the world. Wisely administered through Dutch or Dutch-Javanese officials, these people are relatively prosperous and contented, and on the verge neither of starvation nor of revolution.

AFRICA

In many parts of Africa Europeans have favored the plantation system over the native one of local self-sufficiency. Sisal, hemp, cotton, coffee, tea, tobacco, cane sugar, coconuts and bananas are produced on a large scale, almost exclusively for international trade. The natives never had a notion of private property in land in our sense of the term, till they found themselves serfs on huge European-owned plantations, forced to work many months a year for their new white masters just in order to pay taxes—hut tax, poll tax or some other tax or taxes. But a world-wide depression in prices would throw out of work thousands of natives, who had lost the knack of self-sufficiency. The post-war depression has possibly had one good effect in that emphasis is being placed on the

maintenance of gardens by those employed on the plantations. Writers on this subject who have studied conditions at first hand, agree that the majority of the natives on farms or plantations owned by whites have to work harder and live on a poorer diet than did their ancestors.

The impact of European industrialization and the plantation system upon the natives detribalizes them, and it brings about a general social disintegration; but the natives receive no new social mores to take the place of the old. Elasticity is demanded of Europeans in securing institutions which will work. If Bantus want chiefs instead of officials they should be administered through chiefs, properly educated for their work. Racial discrimination embitters the natives. At present, for the same crimes widely different sentences are passed on Europeans and natives. Hence the native proverb, "the ox is skinned on one side only," is applied to European courts, which it is complained do not mete out even justice.

Land Tenure in the Union of South Africa. There is an old fable about an Arab and his camel. The latter wanted to shelter his head in the Arab's tent, and this desire was granted. But, when the Arab awoke in the morning he found that the camel was entirely inside the tent and that he was outside on the bare sand. The fate of the natives of the Union of South Africa resembles in many ways that of the hapless Arab. There the proverb that "the land is the chief" is proved only too true. At present 91 per cent of the land is owned by fewer than two million Europeans, whereas only 9 per cent of the land is owned by five million Bantus. The present state of affairs is very succinctly expressed by one Bantu leader: "At first we had the land and the white man had the Bible. Now we have the Bible and the white man has the land."

KENYA

In Kenya the average size of estates controlled by white settlers is 600 acres, all of which are good land, whereas the natives own on the average only eight acres, of which at least one quarter is too sterile for cultivation or pasture. And in the

Nairobi region "squatters" on the great estates which the white people have carved out for themselves are obliged to undertake 180 days of labor each year for the privilege of domicile on land which is theirs by native law. The indigenous peoples, forced to work for masters not of their choosing, might sometimes wonder if the "white man's burden" is not somewhat lighter than that which they are called on to bear.

SOVIET RUSSIA

Under the Czar, ten million tons of grain each year were exported from the Ukraine, which would seem to show that agriculture was prosperous at that time. Gradually it is being realized, however, that the Russian grain export was a "fictitious" export. A vast peasant population was being exploited by a landlord class that was practically synonymous with the government. The exports constituted a sort of prosperous facade behind which large numbers of people were hovering on the verge of starvation.

With the liquidation of the landlord class following the revolution of 1917, peasant holdings increased from fifteen million to twenty-five million in number and the size of the average holding doubled. Yet there appeared no such surplus of food as had apparently existed before. The reason for this is that the peasants themselves began to eat more wheat and rye, meat and eggs and dairy produce. The meat consumption of the average household doubled. Ninety per cent of the grain produce was eaten by the peasants. Some of the more tangible results of an adequate food supply were a decline in infant mortality, a decline in the death rate, and an increase of population of from 130,000,000 to 160,000,000. Hence, to-day, since the people have a more adequate diet than formerly, there is not enough food to go around unless the harvest is a good one.

It is beyond the scope of this paper to discuss developments in Soviet agriculture since the liquidation of the Kulaks in 1929. Attention is merely drawn to the fact that the Russian peasants in 1917 seized the land in the great landed estates of the absentee landlords and began to grow food for themselves, just as the

French peasants did during the French Revolution. In both cases the people who in the last analysis made the revolution general were peasants, not fire-eating revolutionists. They were oppressed and hungry and simply wanted land on which to grow food.

CONCLUSION

Many more natural regions or political units might be considered—even more exhaustively—but from

these few case studies it is clear how universal the problem of land tenure is. To be sure, this is not the only problem, as has been pointed out, but it is a very important one. A study of the hacienda in Chile, with its millions of *rotos* (literally "ragged" or "broken" ones), and of the great estates in Argentina and Brazil, etc., to mention only a few other examples—might reveal much the same conditions and trends. And no matter

how advanced a civilization or a culture may be, the people who have achieved them must eat, and food in large quantities must be obtained from the land. Hence, throughout history land has been an important factor in determining the trend of events. How many people own how much and what kind of land is a matter of vital concern to all. Perhaps it is not only in Africa that "the land is the chief."

The Immigrant On the Farm

By VIRGINIA M. LEWIS

There is a popular notion that immigrants are poor farmers. On this notion Felix Cohen, in his study of immigration and its effect on American life, throws some light in the following figures. Group A consists of the ten states with the highest percentage of foreign-born population; Group B the ten states with the lowest percentage of foreign-born population, as indicated by the 1930 Federal Census.

State	% Foreign-Born Pop.	Value Per Acre	Annual Production Per Farm
Group A.			
New York	25.9	\$73.19	\$2,502
Massachusetts	25.1	130.26	3,061
Rhode Island	25.0	123.52	3,133
Connecticut	23.9	151.38	3,196
New Jersey	21.0	169.99	3,773
California	18.9	112.33	4,841
New Hampshire	17.8	39.47	1,972
Michigan	17.6	67.80	1,647
Nevada	16.6	15.71	6,095
Illinois	16.3	108.68	2,467
Average	20.8	\$99.23	\$3,269
Group B.			
South Carolina	0.3	\$36.43	\$935
North Carolina	0.3	46.75	1,040
Mississippi	0.4	32.79	910
Georgia	0.5	26.15	1,011
Tennessee	0.5	41.28	945
Alabama	0.6	28.62	856
Arkansas	0.6	34.13	988
Kentucky	0.8	43.73	1,004
Virginia	1.0	51.16	1,252
Oklahoma	1.3	36.78	1,615
Average	0.6	\$37.79	\$1,056

As far as fertility of soil and climate are concerned Group B would seem to have the advantage. Notice, however, that the Value of Farms Per Acre in Group A is more

than twice that of the Value of Farms Per Acre in Group B, and that the Value of the Annual Production Per Farm in Group A is three times that of the Value of the Annual Production Per Farm in Group B.

These figures must be considered in the light of several influencing factors. One is that succeeding waves of immigration have introduced new crops. Although a large part of our present crops is traceable to the American Indian, we owe much to the newcomers. The Spanish introduced the cultivation of citrus fruits in Florida and California. Intensive market-gardening in that state was developed by Orientals, Armenians and Italians. German and Swiss settlers established the cheese industry in the west. Immigrants from Mediterranean areas brought with them skills in olive culture, viniculture and the cultivation of dates and figs.

Another factor is that as new uses for agricultural products and improved methods of preservation, processing and marketing were developed, the immigrant, because of his knowledge of Old World methods of intensive cultivation and conservative use of the soil, was in a position to take advantage of the new modes of production.

J. L. Coulter in "The Influence of Immigration on Agricultural Development" writes: "The United States has been spending millions of dollars in introducing new plants, animals, and methods of farming from other countries. At the same time little

groups of foreigners such as the Swiss of Wisconsin or later the Italians in some southern districts, formerly thought of as the least desirable immigrants, have settled in our midst and put into practice their home training which has resulted in the establishment of great industries."

Although these two factors have a definite bearing on agricultural conditions, they do not satisfactorily explain the disparity between the two groups of states.

Malcolm Keir gives us the answer in his "Manufacturing Industries in America." After pointing out that the history of American agriculture is closely tied up with the history of immigration, he shows that the Dutch of New York, Swedes of the Delaware River and Germans and Quakers of Pennsylvania all were better, more careful farmers than the Pilgrims or Puritans.

As in colonial times, so it is today. In the states which comprise Group A, the immigrant was freer to settle. Finding fewer prejudices to overcome and a more equal opportunity to use the land, he soon became an integral part of the community. The result would have been the same had the influx of population been from any other source, such as a higher birth rate or a lower death rate.

New York, Massachusetts, Rhode Island, Connecticut, New Jersey and California all have thickly populated areas within their limits. It is this population itself, through the creation of a market, that gives the farms their value. As always, the greater the population, the greater the wealth of the community—if access to the land is possible.

The Book Trail

SIDNEY J. ABELSON

There is one basic economic point upon which everyone seems to agree. It would appear that given such a universal community of thought, the problem of working out mankind's economic salvation becomes a matter of doing the obvious.

But such is not the case. For the point of agreement is a junction arrived at from divergent sources, and leading, consequently, toward diverging ends. Radicals and conservatives both agree that this country can produce more than its present needs—but they arrive at this conclusion starting from different premises, and make proposals for implementing it that would lead inevitably to widely different results.

In "1940" (Viking Press, \$2.75) Jay Franklin, a former New Deal executive, assures his readers: "It can be demonstrated that, on the basis of present technology and equipment, the real income of the American people might be stepped up about 500 percent if the 'profit system' were abandoned." The so-called conservative position, of course, is quite the opposite: that a re-invigoration of the "profit system" is the key to expanded production.

It is interesting to observe that both are right—assuming the term "profit" is defined satisfactorily. The present "profit system," based as it is on pyramided monopolies, leads inevitably to curtailed production and maldistribution of wealth. On the other hand, a real profit system in which each man got the full "profit" of his labor, would lead just as inevitably to ever-increasing production and an equitable distribution of the product.

In considering Mr. Franklin's analyses and prognostications it is well to bear in mind that there are two types of New Dealers: the Political New Dealers and the Sociological New Dealers; the former consisting of those who are clinging to the coat-tails of a successful political

general, and the latter comprising those who sincerely believe they have a program for the regeneration of America. It is in the latter category that Mr. Franklin belongs.

It must be said to his credit that he writes frankly, avoiding the hypocrisy of the Political New Dealers and of the more timid, or perhaps more wily Sociological New Dealers who seek to sugar-coat the fundamentally collectivistic Roosevelt program. Mr. Franklin boldly uses such words as collectivism, socialism and bureaucracy in (to him) a favorable sense to describe the objectives of his political faith.

He would practically junk the Constitution and welcome "a Presidential Government, a State with a strong executive" and a "rubber-stamp" Congress. He states unequivocally that "national land-use planning, with its necessary ingredients of applied intelligence and bureaucratic control must be intensified and financed." He believes with "Quick Transition" Browder that "the shift from private ownership to socialism, if discreetly divorced from politics as we commonly understand politics, could be instantaneous and almost painless." And what is more he advocates such a shift.

"1940" therefore is an honest but erring book. It is a book which, without calling it such, sets forth the New Deal program as it really is, undisguised by vote-catching camouflage. Though many Democrats who were forced into the Roosevelt fold by the political glamour of the President may seek to deny these aims for the sake of their local political representations, the record of the Administration is too plain.

As for the future, these same political hacks who are ready to jump on any bandwagon that seems to be going places, may find the present bandwagon turned into an express train going too fast to permit the chance of jumping off. If Mr. Franklin reveals correctly the temper of the Messiahs at Washington, we live in an ominous time. He warns that "those who inherit the powers, the problems, the successes, and the failures of the New

Deal must decide whether America is to evolve in peace and order into a smooth-running, tough-fibered, satisfactory way of life for a virile nation, or whether we must come to the promised land through a desert of violence and privation."

Will the Political New Dealers bend to the messianic will of the Sociological New Dealers and aid in creating a New Deal dictatorship? Or will they attempt the suicidal effort of jumping off the fast express train to join up with the Republican cause in the hope of helping to preserve the status quo? If they find themselves finally between the Devil and the Deep Blue Sea they will awaken to a not too lonely existence—they will have as company many American voters who already inhabit that limbo.

EDUCATION FOR DEMOCRACY. Bureau of Publications. Teachers College. Columbia University. \$2.50.

In August 1939 a Congress on Education for Democracy at Teachers College was participated in by educators and laymen whose object was to view the application of the democratic principles in the world today and to discuss ways of insuring the practical progress of these ideals. This collection of addresses reveals the wide differences of opinion concerning "democracy" held even among people supposedly enjoying its benefits. Perhaps Dorothy Canfield Fisher presents most clearly the fundamental advantage of the democratic idea—that it furthers "that moral vitamin called responsibility" in the individual.

While Miss Canfield confines her talk principally to women, her statement that in our complex industrial society each individual must do his share of the sum total of what needs to be done or "division of labor is not an enriching but an impoverishing device" is applicable to all people. She takes to task those who would encourage a class of non-producing consumers in order to solve the "crux of the late capitalistic phase"—the difficulty in distributing its products. When there are large numbers of people who have the ability to buy-buy-buy, without producing-producing-producing, they must have acquired that ability by diversion of the fruits of labor from those who labor. Whether they be women who are recipients of gifts, or more direct holders of privilege in the economic sphere, the task of the believers in democracy is to educate individuals to be adults who see their responsibility as producer-consumer and not land-owner-consumer, monopoly holder-consumer or government endowed-consumer.

"Fascism needs as the only medium in

which it can work the return to infantilism of adults, the halt at infantilism of growth in the young. It offers certain childish, trivial rewards for the practice of civic infantilism and dependence, rewards which . . . democracy cannot and would not offer. Hence democracy must educate its people not to value these childish rewards."

Whether or not you consider as "a trivial reward" the promise of fascism and communism to provide work for the individual in accordance with a national plan drawn up by the ruling clique—these two ideologies promise and deliver a crust to the worker who produces a loaf. Theoretically, democracy promises the whole loaf; actually, as presently operating, democracy allows its admirers to keep of the loaf they produce that which is left after rent and taxes are fed respectively to unwarranted privilege and seemingly insatiable government.

FRIEDA WEHNES

THE NEW GERMAN EMPIRE, by Franz Borkenau. Viking Press, New York. \$2.00.

No discussion of present-day Germany is complete without some attempt to arrive at a generalization, either economic or philosophical, which will, firstly, relate German totalitarianism to the phenomenon of totalitarianism generally, and, secondly, explain the idiom of this new German totalitarianism.

Dr. Franz Borkenau's analysis of Nazi imperialistic technique in the countries she dominates or hopes to dominate, though informative, is of evanescent interest, because it deals precisely with that which is accidental rather than essential to the German "Revolution." He attributes a primarily political and only secondarily economic motivation to German expansion. And indeed it is true that the Nazi bureaucracy is manipulating labor and capital to suit its war orientation. But the position of the Junkers is still invulnerable; nor has there been any attack in principle on fundamental vested interests such as the private ownership of land. The explanation of this apparent anomaly might bring us closer to an understanding of what is new and what is old in the "Fascist World Revolution."

It is unfortunate that the author attempts neither to trace the tremendous world-wide swing toward totalitarianism to its cause, nor to explain the German role of Europe's enfant terrible in terms of her historical background. For this reason, *The New German Empire* compares unfavorably with a book like Walter Lippmann's *The Good Society* which formulates precisely such a rationalization, in the light of which many of the seemingly confusing events of our rapidly moving world take on a new significance.

HELEN BERNSTEIN

Books Received

Workers on Relief. By Grace Adams. Yale University Press. \$3.00.

A psychological study of men and women on the WPA, with an explanation of the theory behind work relief and its set-up.

* * *

Japan Among the Great Powers: A Survey of Her International Relations. By Seiji Hishida, Ph.D. Longmans, Green & Co. \$3.50.

Japan's economic and international problems analyzed historically and contemporaneously against a background of geographic, political, military and cultural forces. With an Introduction by the eminent jurist, John Bassett Moore.

* * *

Man's Adventure in Government. By Ethan D. Allen. Midland House.

A study of the history of government in its relation to social progress, with emphasis on the struggle for self-government.

* * *

Weltanschauung, Science and Economy. By Werner Sombart. Translated from the German by Philip Johnson. Veritas Press. \$1.00.

A philosophic study.

* * *

Rent Control in War and Peace. By Edith Berger Drellich and Andree Emery. National Municipal League. 50 cents.

A review of legislative efforts here and abroad to control the rental cost of living quarters.

* * *

I Confess. By Benjamin Gitlow. With an Introduction by Max Eastman. E. P. Dutton and Co., Inc. \$3.75.

"The truth about American Communism" told at length by an ex-Stalinist who once ran for Vice President of the United States on the Communist ticket.

* * *

Wealth, Welfare or War: The Changing Role of Economics in National Policy. By M. J. Bonn. International Institute of Intellectual Cooperation (League of Nations). Distributed by Columbia University Press. 75 cents.

The rise of economic questions as determinants of governmental policy briefly reviewed.

* * *

The Assessment of Property for Ad Valorem Tax Purposes in Texas Cities. By M. G. Toepel. University of Texas.

Principles and practice of assessment in The Lone Star State, including A Program of Reform.

* * *

Heaven Speaks American. By Edgar Wiggins Waugh. The Torch Press. \$1.75. A plea for "the principles of economic democracy, social progress and intellectual freedom" cast in the form of a satire on "super-patriots who crusade through our land, fanning the flames of bigotry."

Sunday Lecture Forum

NEW YORK—The following is a schedule of the lecture-forums to be held in the Students Room of the Henry George School of Social Science each Sunday afternoon at 4 P. M. There will be no charge and you are invited to bring your friends.

March 3, Review of Walter Lippmann's book "The Good Society."
Speaker: Reginald Zalles

March 10 Some Criticisms of Henry George
Speaker: Arthur Seiff

March 17 Mercantilism and the New Deal
Speaker: Sidney J. Abelson

March 24 Easter Sunday—No Forum

March 31 Natural Resources in a Geologist Economy
Speaker: Richard M. Connor

April 7 Speaker: Dr. H. B. Parkes.

April 14 The Means as End
Speaker: Lancaster M. Greene

April 21 Those Impractical Enclaves
Speaker: M. B. Thomson

April 28 Speaker: Ralph Borsodi.

May 5 Review of Lionel Robbins' book "The Nature of Economic Theory"
Speaker: Jules Guedalia

May 12 Review of H. B. Parkes' book "Autopsy of Marxism"
Speaker: M. J. Bernstein

May 19 Some Legal Aspects of Land Value Taxation
Speaker: Herbert Kanon

May 26 To be announced later.

St. Louis Blackout Blues

Bombs have made many Europeans "blackout" conscious. But St. Louis, a city of wealth and culture, of slums and poverty, is "blackout conscious" for another reason. Smoke!

Smoke news, pictures, letters and editorials fill the papers. White tile buildings are practically invisible two blocks away. From the upper floors of average height buildings people in the streets, at eight in the morning, can hardly be seen. Street lights are on. Autoists turn on lights not so much to see as to be seen.

Folks have been leaving St. Louis, if they have the means to move. They want "pink lunged" children. But property owners can't move their land so easily. Values are dropping and there are more sellers than buyers. The city fathers are aroused, as they usually are when landlord's interests are affected.

Who likes the exodus from the smoke and dirt of St. Louis? Well, there are miles of lots out in St. Louis County, where unpolluted air can be inhaled, and the "welcome" mat has been put out by speculators.—N. D. Alper, St. Louis, Mo.

Letters to The Editor

Correction From London

I notice in the November issue of *The Freeman* a paragraph headed "England's War Saboteurs" which indicates that the British government has expropriated land from the things which it may take for the prosecution of the war. No doubt this impression has arisen from journalists' failure to appreciate the effect of the legislation which has been enacted here.

What the statute, the Emergency Powers (Defence) Act, does actually say is that "Defence Regulations May . . . authorise (i) the taking of possession or control, on behalf of His Majesty, of any property or undertaking, (ii) the acquisition on behalf of His Majesty of any property other than land."

The effect of this is that in regard to property generally the Government has two alternatives: it may either take possession (i. e. take the use for as long as need be), or it may acquire (i. e. purchase the property outright). In the case of land, however, it has only the first alternative of taking possession of the land and using it for whatever purpose it pleases.

There is thus no power of compulsory purchase of land for emergency purposes during the war. The object of this no doubt is to enable the Government to avoid paying large capital sums by way of compensation for land bought.

Where the Government takes possession of land, it will naturally have to pay some rent for the use of it and compensation for any damage actually done.

It is a precedent in legislation which should be borne in mind. The effect of it is that the owner of land remains the owner, and would therefore be liable to pay any tax which might be imposed upon the value of his land. Whereas, if the State buys the land, the landowner is freed from any contingent liability to the State, and the public is left to carry a debt equal to the value of the land acquired.—F. C. R. Douglas, London, England

Why Hellzapoppin'

In the September *Freeman* I note you say that "no accurate statistics, or even indicative data, on the subject of incomes, are available."

In that connection, I am wondering if you have considered the analysis of the gross revenues of manufacturing industries in the United States, which ever since 1890 has been annually compiled by the Bureau of the census. "Labor,"

of Washington, has on various occasions in the last few years pointed out that the total of salaries and wages has in all that time not varied from between 15 and 17% of the total returns. That is, on the average, almost exactly one-sixth goes into the wages pocket.

Now, as Henry George points out, in normal times, of the annual wealth production over and above what rent absorbs, about one-half tends to go as wages and half as interest. If that is true, to wit that kinetic labor and canned labor tend to divide that surplus-over-rent, more or less evenly between them, then it follows that in your Republic (as in any highly-industrialized and mechanized modern nation) labor and capital together get only one-third of the annual wealth produced, leaving two-thirds (if not now 70 per cent), to go as tribute to "the last great robber who takes all that is left."

What wonder there's hell-a-poppin' in this dying civilization of ours, now grown so putrid from social injustice that it smells to heaven! — Jas. R. Dickson, Ottawa.

"Single Taxer" Retorts

The letter of Mr. Mather Smith, of Johannesburg, printed in February's issue, is illuminating as to labor and slum conditions in that city, but it does not deal with the real points at issue. Mr. Sandy Wise rightly claims that the ideal for which Georgists stand is the collection of the economic rent 100%. That is what Mr. F. A. W. Lucas wanted a quarter century ago, but was unable to obtain, not only from his immediate Labor colleagues, but from the government of the Transvaal and of South Africa as well. The most that could be had was the statutory limit of 7s. in the pound on assessed land values or 2½%, i. e. 25 mills.

Now, New York City, which Mr. Wise takes into comparison, is not able to furnish its civic services for 25 mills, neither could Johannesburg. That is undoubtedly why special charges are levied, outside of the tax-rate, for sewerage and sanitary services. The taking of half a loaf when you can't get the whole is justifiable and no 100 per center should taunt another fellow Georgist for yielding principles when that is not the case. No principles are yielded and the partial system is a closer approach to justice.

The exemption of buildings from taxation, which is the municipal phase of the Single Tax, can stand on its own merits. It does not penalize the improver or deter building; it distributes the tax load more equitably, as between business areas and residence areas. (Toronto's residence areas would save \$3,000,000 a year in municipal taxes if we were on the Sydney, N. S. W., system today.)

Mr. Mather Smith's quarrel should be, as an article in January's *Land* and

Liberty points out, with the statutory limit placed on the rate which prevented Single Tax, so-called, from being fully applied. His quarrel also is with those members of Johannesburg's Council who do not have their economics on straight—despite Mr. Smith's efforts to teach them better.

As one of those from Canada who questioned both the caption and the argument of Mr. Wise's August article, and as representing a country which has made considerable strides in the application of the economic rent to public uses, along the lines followed by Johannesburg and other places which exempt improvements—a situation not to be found on your side of the boundary—I stand for the factual and ethical consideration of the matter.

Furthermore, I consider it poor taste on the part of *The Freeman* to gibe at "Single-taxers" (using quote marks). That may be smart, but it is a slur both on Henry George and his memory and on those of his followers who have, under that name, kept the fight going for more than half a century.—Herbert T. Owens, Toronto, Canada.

Agrees With Nock

Albert J. Nock has completely justified his use of the term "Educable Elite." That there is such an elite we all know, and we know, too, that it is to be found among men and women in every "class" in society and all grades of so-called "education." I believe, too, that it is far more numerous than most of us believe.

It requires no "powerful" intellect to understand the Georgist philosophy of economic freedom, but it does require a clear mind, one that is not muddled with false concepts of economic relations. Among so-called "educated" people their reputed knowledge—their very mis-education—is often a fatal barrier against their absorption of economic truth. Therefore did Josh Billings sagely remark:

"It is better not to know so many things than to know so many things that ain't so."

Apropos of which is the reply which the late Willis J. Abbot made to me at the funeral of Henry George when I expressed regret that George had no college degree:

"My God, Mr. Bell, never say it. If Henry George had ever gone through a university, all that marvelous philosophy would have been educated out of him!" —Stephen Bell, New Jersey.

Poor Boys

I might suggest to Glenn Hoover (who took issue with Mr. Geiger's article "Sex is Not a Problem," in *The Freeman*) that poverty may have had something to do with Barbara Hutton's matrimonial difficulties—the poverty of her suitors.—Paul R. Nolting, Springfield, Mo.

NEWS OF THE CRUSADE FOR ECONOMIC ENLIGHTENMENT

Edited by Sandy Wise

If You Want to Find Santa Claus Write Letters to the Editors

Years ago a little girl was taunted by doubts as to whether or not Santa Claus really and truly existed. So, she sat down and wrote a letter to the New York Sun, and at some time or another many an adult has thrilled to the reply in the editorial columns.

Such was the power of a simple, but sincere, letter to the editor of one of New York's great newspapers. So, if doubts ever assail you concerning the efficacy of writing letters to editors, think of the little girl who rated an editorial column in reply to hers.

* * *

John T. Giddings, of East Providence, R. I., crashed through with two letters. Mr. Giddings knows his fundamental economics and is alert enough to discuss topics of contemporary interest. Thus the Evening Bulletin ran one of his letters concerning a solution to the class war which is developing in this country. His other letter, published in the Journal, was a discussion of trade barriers.

This short letter appeared in the New York Daily News: "The day is coming when the people will have to choose between two doctrines. It will be Henry George's single tax or Karl Marx's Communism—one or the other. (Signed) George Lloyd."

Too few are the letters from people familiar with agricultural problems, so it is a distinct pleasure to receive one by C. J. Lavery, M. D., from an Omaha, Neb., newspaper (no name included), which decried the burden of excessive

land values and government activities on farmers.

Walter A. Verney, of Roslindale, Mass., has a concise letter in which he shows that increasing taxation would eventually reduce us to serfs supporting a bureaucratic sect.

From Ada E. Schafer, Omaha, Nebraska, comes a letter offering, as a solution to a tax dispute about homes, the application of a full land value tax and the release of all buildings from taxation. It was published in the Omaha World Herald.

John C. Condon, of Oak Park, Illinois, forwards a letter published in the Oak Leaves, his home town newspaper, in which he makes a plea for fundamental economics.

A letter published in the Rural New Yorker, a farm paper, and signed E. L. M., has been sent in by Harry Blanck of New York. The letter continues and expands an editorial discussion on the evil effects of monopolies on farmers; the writer refers to the HGSSS.

From the Wall Street Journal comes a clipping bearing the signature of J. Rupert Mason, of San Francisco, Calif., who agrees with its editorial advocating a reduction in local tax rates in New Jersey. But, writes Mr. Mason, no reduction on the tax rate on land, which would raise the cost of land and encourage speculation.

The Freeman is grateful to all who send clippings of their letters, but requests that names of newspapers and dates of publication be given.

Dr. Walter Mendelson

Dr. Walter Mendelson, one of the best beloved of the "old timers," died on January 20, in the city in which he was born, Germantown, Pennsylvania.

Educated at Columbia University's College of Physicians and Surgeons (of which he was later to become Trustee) and in Leipzig, Germany, he practiced medicine in New York for forty years, retiring some eighteen years ago.

It was through his brother-in-law August Lewis, to whom "The Science of Political Economy" was later dedicated, that Walter Mendelson became the friend and follower of Henry George. When the philosopher broke down from overwork, in 1890, Dr. Mendelson was one of the physicians called in consultation. In 1897 he was one of the four physicians who told Henry George that he had not the strength to go through the mayoralty campaign.

When as a small girl I first saw Dr. Mendelson I was struck by his likeness to the pictures of Jesus. Something about the broad brow, the finely modeled features and the small, lightish beard recalled the paintings of mediæval masters. Possibly this likeness, that I was ever conscious of, dimmed with the years, but certainly there was a spiritual growth in him that was marked—an inner light, steady and strong. A member of the Society of Friends, he had a Quaker's patience, and an understanding of weakness—albeit a husky hatred of the false.

He seemed not to age as time went on, but to allow me to assume the years and to grow old to him, that I might get to know him better. His heart remained young. He was a man of great wisdom and of wide and diversified culture, and his ability to converse on far-flung subjects, with a fine choice of words, was a delight to his friends.

A true physician, his entrance into the sick-room seemed to drive pain out. Small wonder that, with his understanding of the physical, mental and spiritual ills of his many patients, he turned to the study of the ills of the Body Politic and the search for their cure. And the diagnosis of Henry George and the treatment he had prescribed, Walter Mendelson found right.

ANNA GEORGE DE MILLIE

Two Omaha Classes

OMAHA, Neb.—According to H. F. Sarman, extension secretary, E. C. Christensen is teaching the class in Fundamental Economics this Spring. A class in the Principles of International Trade is being conducted by V. E. David. Mr. David recently addressed a group of students at Omaha University on "Henry George Economics."

Ontario News

ST. CATHERINES, Ont.—On January 23 the closing meeting of the group which has been meeting under the leadership of Herb Brownlee of Hamilton took the form of a dinner at which a goodly delegation from Hamilton was present. President J. H. L. Patterson of Toronto, conducted an animated question period, and Secretary Herbert Owens of Toronto also participated. A new class is scheduled to open here in March.

OSHAWA, Ont.—On January 25 a class opened in Oshawa at the Genosha Hotel under the leadership of Meredith Moffatt. S. W. Hall and Jack McBride, of Toronto, addressed the gathering.

HAMILTON, Ont.—On January 26 a new study group opened at the Y. W. C. A. under the leadership of Robert Wynne, Herbert Owens, of Toronto, addressed the gathering on "Paying for the War."

TORONTO, Ont.—A class in "Progress and Poverty," meeting at the home of Ernest J. Farmer, opened on January 30.

Georgist Book Distribution

NEW YORK—Six hundred and thirty-nine copies of "Progress and Poverty," one hundred and fifty copies of "Protection or Free Trade," and eighty copies of other books were sold to students attending the opening of the Spring term. The growing number of "second hand" books—books loaned by former students to new ones—has some effect on new sales, but also indicates a wider reading of Georgist books in circulation.

To the above figures on sales must be added a considerable number of books loaned to indigent or high school students, or sold on a pay-as-you-can basis.

On to Westchester County

PLEASANTVILLE, N. Y.—Two classes in Fundamental Economics were started last month by R. M. Connor and Ira Weiss. These Westchester classes are held every Wednesday night and have approximately 25 students each.

Who's Who in Georgism

Max M. Korshak



A lad of 18 was studying economics in a Chicago high school thirty-eight years ago. His teacher was not an ordinary teacher of economics for he inspired his students with an extraordinary passion for great social truths.

The lad of that period is today treasurer of the Chicago Extension of the HGSSS. His teacher is president of the Extension.

The lad: Max M. Korshak. The teacher: Hiram B. Loomis.

Max M. Korshak was born in Chicago, April 15, 1884. Graduating from Medill High School in 1902, he received his LL.B. in 1908 and his LL.D. in 1909, both from John Marshall Law School.

Mr. Korshak was admitted to the Bar in 1909 and maintained a private law practice until 1911. From 1911 to 1915 he served as Assistant Corporation Counsel for the City of Chicago. In 1921 he was appointed Master in Chancery of the Circuit Court of Cook County, a position which he has held until the present date.

In 1902 Mr. Korshak married Miss Jessie R. Missner. They have four children, all married, and eight grandchildren. His two sons are also lawyers and devotees of Henry George.

The progress of the Chicago Extension is due in no small part to Mr. Korshak's counsel as a trustee and to his offers to match contributions at commencements.

Holland on Map

GRONIGEN, Holland—The Dutch extension of the HGSSS was opened here on January 3, with seventeen students, under the leadership of Councillor H.

Spring Campaign to Break Through The Line of Economic Ignorance

NEW YORK—A total of 70 classes, comprising more than 1800 students, inaugurated the Spring term of the HGSSS during the week of February 5.

There are 15 classes for adults in Fundamental Economics meeting every day in the week, except Saturday, at 5:30, and 25 classes at 8 P.M. On Saturday there are 2 classes from 10 to 12 A.M. and four from 2 to 4 P.M.

There are six classes for high school students only; four evening classes, and one each on Saturday morning and afternoon.

In the advanced courses, there are 8 Part II classes ("Protection or Free Trade" and "Science of Political Economy", 2 in Principles of Social Policy ("Democracy vs. Socialism") and 1 class in Advanced Social Policy ("Philosophy of Henry George" and "Economic Basis of Tax Reform"). Also there is a course in composition, an advanced course in writing, a course in public speaking, a current events discussion group and two teachers training classes.

There is no better indication of the

growing interest in the principles of freedom than the foregoing list of classes. An actual index to the progress of the School is the expansion of the Part II section of the curriculum. Despite the fact that these courses are open only to those who have completed "Progress and Poverty," the classes increase in number and students each term. All other advanced courses can be taken only by students who have finished Part II.

Another significant fact, ascertained from enrollment statistics, is that the efforts of volunteer "student getters" are very potent. Towards the end of the preceding term a number of teachers and students distributed cards, announcing the new term, at strategic public points, and from this distribution has come a number of students. Another source of students is the lectures arranged by Dorothy Sara.

Enrollment statistics reveal that an increasing number of college graduates take the course; many students state that the School was recommended to them by college professors.

Kolthek. Interest aroused by this first class has resulted in demand for another one in Gronigen. Dr. M. A. Lindenburg, it is reported, plans to organize a class at the Hague, and Dr. B. J. Kanis will conduct one in Stolwijk.

No Blackout of Truth

"Study Economics at Home During the 'Blackout'"—is the heading of an advertisement of the HGSSS of London, England, which appeared in the "Cardiff and Suburban News" of Cardiff, Wales.

The news columns of "Land and Liberty" indicate that the war has interfered considerably with the work of the School, forcing our English friends to concentrate on the correspondence course.

Faculty Dinner

NEW YORK—Sixty-six instructors attended the faculty dinner Friday night, February 2, at the Madison Square Hotel.

The guests heard Director Frank Chodorov sound the keynote for the coming term. The gist of his talk was that teachers must insist on more diligent reading by the students. Those students in whom we are interested are the ones who study the assigned lessons. Those who do not we can dispense with.

Comments on methods by various teachers, and an illustrated lecture on the Dale Carnegie system of selling completed the program.

Required Reading

NEW WILMINGTON, Pa.—It is interesting to note that "Progress and Poverty" is required reading in two courses conducted at Westminster College by Dr. R. Bingham Duncan.

Abel Brink

Sad news from Denmark reports the death, last month, of Abel Brink, one of the leading disciples of Henry George in that country. As editor of GRUNDSKYLD, organ of the Danish Henry George Association, as speaker, writer, worker, Mr. Brink was well-known among Georgists in Denmark and other countries. His death, in the early fifties, is a severe loss to the cause.

A few years of his young manhood were spent in the United States, working on a farm in the West. He went back to Denmark, studied at the University, entered Government service. In 1920 he became a member of the governmental Valuation Commission, undertaking the special task of Land Valuation. A small, slight, quiet man, never pushing himself forward, lacking in so-called "personal magnetism," he soon became all-important in the fine work done by our Danish friends.

GRUNDSKYLD, amid many obituary articles by his fellow-Georgists, tells that not long before his death Mr. Brink expressed the wish to have carved on his gravestone the words: THE LAND FOR THE PEOPLE. A group of his friends, led by Mr. J. L. Björner, are taking up a collection to have this wish fulfilled. G. I. COLBRON

Correspondence Course

NEW YORK—During the year ending December 31, 1939, inquiries received by the Correspondence Course Department totalled 6,472. Of these 2,704 enrolled, 1,073 bought copies of "Progress and Poverty," and 439 answered the ten lesson papers. A total of 6,663 lesson papers were received, corrected and answered during the year.

Speakers Bureau Reports

Miss Dorothy Sara, Secretary of Speakers Bureau, reports the following engagements:

Jan. 25—William H. Quasha at Sea Gate Youth Group, Brooklyn, on "The Educational Approach to Democracy."

Jan. 25—Jules A. Guedalia at Kiwanis Club of Williamsburg, Brooklyn, on "Applying Principles to Practice."

Jan. 26—Louis Wallis at N. Y. Lumbermen's Association, Grand Central Terminal, on "Lopsided Taxation."

Feb. 1—10 P.M.—Leon Arpin at Church of Our Lady of Perpetual Help, Brooklyn, on "The HGSSS and Catholic Action."

Feb. 2—Morris Van Veen at Workmen's Circle Branch No. 650-E, Brooklyn, on "International Trade Relations."

Feb. 7—C. O. Steele, M. S. Lurio, and Robert Chananie at Federation of Architects, Engineers, Chemists and Technicians, in discussion on "Effects of Technological Improvement on Employment."

Feb. 8—Louis Wallis at Queens County Bankers Association, Forest Hills, on "Private Enterprise—The Most Precious Economic Force in Civilization."

Feb. 9—Emanuel Choper at Workmen's Circle Branch 3-Y, Brooklyn, on "Lopsided Taxation."

Feb. 11—Benjamin W. Burger at Manhattan Beach Jewish Center, Brooklyn, on "Education—the Path to Economic Democracy."

Feb. 15—Lancaster M. Greene at American Businessmen's Club, Elizabeth, N. J., on "Economic Causes of War."

Feb. 17—Morris Van Veen at Royal Arcanum Veterans Association, Brooklyn, on "Depression—Its Cause and Cure."

Feb. 20—Benjamin W. Burger at Canarsie Board of Trade & Chamber of Commerce, Brooklyn, on "Taxation—the Homeowner's Penalty."

Feb. 20—Reginald M. Zalles at Lutheran Church of the Good Shepherd, Weehawken, N. J., on "Preserving Our Democracy."

Feb. 25—Harry Haase at Community Church, 550 W. 110 St., New York, Discussion Group, on "Inter-State Tariff Barriers."

ADVANCED DATES BOOKED

Feb. 27—Lancaster M. Greene at Paint & Allied Trades Group of N. Y. Credit Men's Assoc., on "Prosperity—What Causes It?"

Feb. 28—Jules A. Guedalia at Heights Jewish Club, N. Y., on "Depression—Its Cause and Cure."

Feb. 29—Arthur M. Seiff at Bronx House, N. Y., on "Economic Causes for Anti-semitism."

Mar. 1—Robert Clancy at Congregation Derech Eموench, Arverne, L. I., on "The Depression and the Future American Home."

Mar. 1—Dr. S. A. Schneidman at Bay-side Jewish Center, L. I., on "Depression—Its Cause and Cure."

Mar. 5—Miss Grace Isabel Colbron at Wash. Hts. Chapter of Women's Ameri-

can Ort, N. Y., on "Youth and Democracy."

Mar. 6—Louis Wallis at Kiwanis Club of Highland Park, Brooklyn, on "Lopsided Taxation."

Mar. 10—C. O. Steele at The Group, Hotel Ansonia, N. Y., on "Youth's Hope in Democracy."

Mar. 14—Louis Wallis at Rotary Club, Paterson, N. J., on "Lopsided Taxation."

Apr. 17—Miss Grace Isabel Colbron at Mamaroneck Women's Club, Mamaroneck, N. Y., on "What Is Democracy?"

May 2—Louis Wallis at Jamaica Women's Club, L. I., on "Private Enterprise—The Most Precious Economic Force in Civilization."

Long Island Extension

In "Fundamental Economics and Social Philosophy" 9 Long Island extension classes, under the leadership of Dr. S. A. Schneidman, have been inaugurated as follows:

Mondays, 7:45—2 classes at Andrew Jackson High School, 115th Avenue and Cross Island Blvd., St. Albans. Instructors, Benjamin W. Burger and Joseph J. Perrini.

Tuesdays, 8:00—At P.S. No. 109, 213th Street and 92nd Avenue, Queens Village. Room No. 208. Instructor, Dr. S. A. Schneidman.

Wednesdays, 7:45—2 classes at Jamaica High School, 168th Street and Gothic Drive, Jamaica. Instructors, William H. Quasha and M. B. Thomson.

Wednesdays, 8:00—At Highland Park Y.M.C.A., 570 Jamaica Avenue, Brooklyn. Instructor, John Luxton.

Thursdays, 7:45-9:45 P.M.—At Sewanhaka High School, Tulp and Stewart Avenues, Floral Park. Instructor, David Hiller.

Thursdays, 8:00—At the home of Byron T. Conrad, 248-01 87th Avenue, Belle-rose Manor. Instructor, Harry Haase.

Fridays, 8:00—At the Flushing Y.M.C.A., 138-46 Northern Blvd., Flushing. Instructor, Harry Haase.

Plans are under way for classes in the Brooklyn Ethical Culture School, Cedarhurst; the East Midwood Jewish Center, Brooklyn; Freeport, Forest Hills.

C. C. Graduate Editor

INDEPENDENCE, Alaska — When Georgism bears fruit it seems to be particularly lush, as can be witnessed in the first copy of *Frontier*, a 32 page magazine devoted to Alaska and territorial problems. But what lends *Frontier* particular interest is the fact that it was conceived and produced by Jim Busey, a correspondence course graduate. Mr. Busey is a vindicator of our correspondence course, for here in the pages of *Frontier* are analyses and interpretations of matters pertaining to Alaska done with an incisive Georgist point-of-view. The *Frontier* sells for \$1.00 a year.

Sixteen in New Jersey

NEWARK, N. J.—The first organization campaign in New Jersey under the direction of Miss Teresa McCarthy resulted in sixteen classes in Fundamental Economics and Social Philosophy, as listed below. The opening session is indicated by date.

1. Weequahic High School, Newark, N.J. Tuesday, Jan. 16, at 8 P.M.
2. Y.M.C.A., 125 Park St., Montclair Monday, February 19, at 8 P.M.
3. Y.M.C.A., 182 Jefferson St., Perth Amboy Monday, February 19, at 8:30
4. Y.M.C.A., 125 Main St., Orange Monday, February 19, at 8 P.M.
5. Morrell High School, 1253 Clinton Ave., Irvington Tuesday, February 20, at 7 P.M.
6. Public Library, Kearney & Garfield Aves., Kearny Tuesday, February 20, at 7:30
7. Free Public Library, 324 43rd St., Union City Tuesday, February 20, at 7:30
8. Memorial High School, 531 Park Ave., West New York Wednesday, February 21, at 8 P.M.
9. Public Library, 90 Broad St., Bloomfield Wednesday, February 21st, at 7:30
10. Y.M.C.A., 135 Madison Ave., Elizabeth Wednesday, February 21, at 8 P.M.
11. Dover Presbyterian Church, Blackwell St., Dover. Tuesday, February 27, at 7:30
12. North Arlington High School, Ridge Road, North Arlington Thursday, February 29, at 7:30
13. Y.M.C.A., 360 Main St., Hackensack Thursday, February 29, at 8:00 P.M.
14. Lincoln Park School, Lincoln Park Friday, March 8, at 8 P.M.
15. Y.M.C.A., 128 Ward St., Paterson Wednesday, March 6, at 8 P.M.
16. Pompton Plains School, Pompton Plains Thursday, March 7 at 8 P.M.

East Bay Extension

BERKELEY, Cal.—In addition to the six classes in Fundamental Economics and Social Philosophy listed below, this extension will offer two classes in Principles of International Trade. Miss Helen C. Wilson will conduct one at her home, 834 Santa Barbara Road, and Miss Helen C. Denbigh will conduct the other at the Alden Library, Oakland.

Tues.—Oakland H. S., Park Blvd. at Hopkins.

Tues.—Albany H. S., 602 Pomona, Albany.

Wed.—Y.M.C.A., 2001 Allston, Berkeley.

Thurs.—Y.M.C.A., Telegraph at Hobart, Oakland.

Thurs.—Technical H. S., Broadway at 43 St.

Thurs.—Arlington Fellowship, 264 Arlington, Berkeley.