

The Freeman

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Ten Cents

Taxes on Tea Bibbers

by C. O. Steele

•

The Shovelcrats

by Craig Ralston

•

Taxes to Beat the Axis

by Harry Gunnison Brown

•

Is This a Machine Age?

by Andrew P. Christianson

•

Whither India?

by Fred Karn

Education in a World at War

AN EDITORIAL

•

Caoutchouc

by George B. Bringmann

•

The Story of Mang

by Jacob Schwartzman

Education in a World at War

IN an address on "Education in a World at War", Charles M. McConn, Dean of the College of Arts and Science of New York University, told 500 school teachers that the world was entering an era of constant crises that would last from twenty to fifty years.

Recalling that H. G. Wells had written during the first World War that "never again in our time shall we know peace and security", the Dean declared that the quotation "holds with redoubled force for us now, and for our children, for whom, as educators, we are more concerned than for ourselves."

He added that it was the duty of educators to supply the boys and girls and young men and women under their tutelage with whatever they need for survival in a disrupted world, and that their chief need would be the ability to adjust to crisis and adapt to change.

What Dean McConn says in effect is that the purpose of education is to equip a man to cope with his environment, and, so far as is humanly possible, to shape it to his liking. That, of course, has always been the purpose of education. In view of the tragic mess in which mankind the world over has succeeded in involving itself, it would appear that in this aim education has been a ghastly failure.

Causes usually assigned for wars and rumors of war include ancient hatreds, national jealousies, commercial rivalries, race prejudices, imperialistic ambitions, competition for trade. Actually these are but superficial effects — symptoms, not causes. It is said that wars will never cease until human nature undergoes a change; until certain qualities — greed, selfishness, lust for power — have been ruled out of the hearts of men.

That, too, is false, and a good thing for us it is. If we had to change human nature before achieving a better world, we might well despair. There is nothing to show that human nature has changed in the past thousand years or that it will be any different a thousand years hence.

The deplorable condition that the world finds itself in today is not due to any of these things.

It is due to one thing and one thing alone, economic ignorance — ignorance of the fundamentals of political economy. And the responsibility for economic ignorance lies squarely at the door of education.

The nations of the world are governed largely by supposedly educated men. And yet rules and lawmakers the world over are in the main believers in the Malthusian doctrine, the ancient fallacy that population tends to increase faster than subsistence. Most of them subscribe to the belief that some nations are overcrowded and must have an outlet for their excess population. Many of them consider the machine as an evil because, as they think, it makes for unemployment.

They are highly suspicious of international trade and believe that imports should be discouraged by tariff barriers. Few of them question that wages come out of capital. They recognize unemployment for the scourge that it is, but it never dawns on them that unemployment results from man-made laws that recognize private property in land. They believe in power politics and that nations must organize into groups to maintain the balance of power.

Encumbered by such a maze of misconceptions, public education, as generally administered, naturally has been unable to supply youth with vital self-direction.

Dean McConn states that so far as he knows no school or college "has yet grasped this point or undertaken to deal with it." And he adds that "adjustment to crisis and adaptation to change are not in the curriculum, nor part of the scholastic tradition."

The Dean is almost right — almost, but not quite. There was one educator, a man of but little formal schooling himself but truly one of the world's great educators, who knew and understood.

That one was Henry George. He gave to his students of all time the sure knowledge of how to adjust to crisis, adapt to change, and work for a better world.

C. O. STEELE

A Premium Impeding Peace

THE BARTENDER WHO CONTINUED to pay his union dues during prohibition represented the high in optimism in his time, but the present day palm should go to the Carnegie Endowment for International Peace.

The recently issued annual report of that organization shows that the boys and girls running the show are still in there trying. And it is well that they are. Peace will break out again some day and they will have another chance to sell their wares.

But they will have to do a better job than they did last time. It is only seven years since delegates from Berlin and Rome attended the Endowment's conference at Chatham House, London, and subscribed to a declaration of principles calling for a strengthened League of Nations, reduction of armaments and the replacement of war by judicial settlements and consultation.

Today the German and Italian visitors to London are on a different mission. This only shows that agreements between nations to limit armaments and to talk things over before taking a sock at each other are not enough. They have got to stop *wanting* to sock each other. And they will never come to that until they learn what really causes wars.

The basic cause, of course, is economic ignorance, ignorance of the workings of natural laws which, if understood and complied with, would enable the nations of the world to live together in peace and amity and prosperity.

The immediate causes are legion, but the chief is restriction to trade. So let the Carnegie Endowment begin its next campaign by showing the peoples of the world what a tariff is, what it does not for them but to them, and how it leads to war. A prize illustration is at hand, picked from the news of the day right here in our own country. (Consider manganese):

As the greatest steel producer on earth this country is at present largely dependent on imports for supplies of vital ore in the steel-making process. About 1,200,000 tons were imported in 1940. Domestic production amounted to around 40,000 tons. Soviet Russia and British India together produce about three-fifths of the world's manganese.

Russia has always been America's chief source, but exports from that country were reduced to a trickle with the closing of the Black Sea outlet. The threatened loss of Indian manganese is, of course, behind the plans for a hurried drive to open up about fifty low-grade ore mines in this country, with the production of 600,000 tons yearly as a goal.

Note now the part the tariff plays. The duty on manganese averages half a cent a pound, or \$10 a ton. Domestic mines, therefore, were enabled to charge the American public \$400,000 more (they produced 40,000 tons of manganese, remember) than they could have charged had there been no duty.

But that is the smallest part of it. By reason of the \$10 a ton duty, the American people were compelled to pay an additional \$12,000,000 for the 1,200,000 tons of ore imported.

The value of the domestic production was less than \$1,000,000. To "protect" an industry of that size we paid a premium of \$12,400,000.

It would have been far cheaper to have closed down the small American mines, continued the wages of the handful of miners at the full union scale and put them all up at the Waldorf for the rest of their lives at our expense.

That is just one example for the Carnegie Endowment's book. We shall be glad to furnish more from time to time should the Endowment decide to offer a course on "What a Swindle a Tariff Is," in ten easy lessons.

C. O. S.

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Siren Song of Technocracy

ACCORDING TO OFFICIAL literature the methods of technocracy are the result of a synthetic integration of the physical sciences that pertain to the determination of all functional sequences of social phenomena. There! How do you like that? You must feel better already. But that isn't all.

Technocracy makes one basic postulate: that the phenomena involved in the functional operation of a social mechanism are metrical. You didn't know that before, did you?

Science is the methodology of the determination of the most probable. Laugh that off. And this: As all organic and inorganic mechanisms involved in the operation of the social macrocosm are energy-consuming devices, therefore the basic metrical relationships are: the factor of energy conversion, or efficiency, and the rate of conversion of available energy of the mechanisms as a functional whole in a given area per time unit. Now isn't that nice?

The technocrats propose to do away with the price system. Physical income, they say, within a continental area under technological control, would be the available net energy in ergs or joules. An erg is a unit of work in the centimeter-gram-second system; a joule is a unit of work or energy equivalent to the energy expended in a second by a current of one ampere in a resistance of one ohm. Perfectly clear, isn't it? And clearly perfect.

In short, under technocracy you would be paid in what might be called electric dollars—a sort of current currency, as it were, and if you will forgive it. But before the technocrats get my vote they will have to answer several questions, such as:

When the new Electric Dollar has come into general use,
Will the General Electric be the one that will produce
The funds to take the place of those that now we haven't got;
Or will we make our own supply, based on the kilowatt?

What voltage would you need to have to buy a pair of shoes
And would you lose your bankroll should you chance to blow a fuse?
Or, when you're sorely pestered by the people whom you owe,
Could you help the situation with a pocket dynamo?

When you have gone to bed at night will Friend Wife have to look
In the little storage battery that you call your pocketbook
To find a bit of small change to help out the family sock,
Just an ampere or an ohm or two, and will she get a shock?

If you found that you were spending much more money than you should,
And to curb the foolish habit you seek a way that's good,
Would you rack your brain and puddle, and would you cry, "That's what!
I'll establish more resistance if I use a rheostat?"

Will a dollar sometimes alternate, or will it come direct?
Will there be insulation to protect each rubber check?
On second thought, it seems to me, the idea's not so hot—
This incandescent money that's based on the kilowatt.

A spark-plug on a ten-spot doesn't seem quite dignified—
Though I wouldn't mind my ten-spots being ten times amplified.
Of people without money will there still not be a lot,
Despite this hot-spot currency based on the kilowatt?

C. O. S.



Georgists in the Fight for Freedom

THE IMMEDIATE TASK before us is to win the war, the war which is to decide whether the world is to be slave or free. We are just getting started at the task. We came perilously close to being too late in starting. Many of us did not realize the danger.

The very virtues of our democratic system—its hatred of force, its abhorrence of war, its habit of conciliation, its use of the material resources of the earth for the enrichment of human life rather than for weapons of destruction—these things blinded some of us to the peril, lulled them into a false sense of security.

Besides those who were apathetic, indifferent to the preparedness program, some were downright antagonistic, boasting of "splendid isolation" and prating of "war mongers." There was opposition to repeal of the Neutrality Act; opposition to the Lend-Lease Act; opposition to enlarging the Army. We were told by them that we were invulnerable, that no country would dare attack us.

Now we know how mistaken that attitude was. We know that President Roosevelt displayed true leadership in his fight to awaken the American people to their peril, to arouse them to the necessity of arming for the defense not only of their liberties but even of their very lives.

Today a united nation stands squarely behind its Commander-in-Chief. Had that been the case a year ago, Pearl Harbor would have been a different story; were it not the case today, our plight would be desperate indeed.

Georgists, like all good Americans, hate war, but they would hate losing their freedom more. If go to war they must to avoid that greatest of all catastrophes, go to war they will.

Nowhere did Somerset Maugham's classic pronouncement on war and freedom strike a more responsive chord than among Georgists. "If a nation values anything more than freedom," he wrote, "it will lose its freedom; and the irony of it is that if it is comfort or money that it values more, it will lose that too."

Georgists recognize the truth of Mr. Maugham's further observation: "And when a nation has to fight for its freedom, it can only hope to win if it possesses certain qualities: honesty, courage, loyalty,

vision and self-sacrifice. If it does not possess them, it has only itself to blame if it loses its freedom."

Georgists will not be found wanting in those qualities nor in their readiness to fight in defense of freedom. Many are already in the armed forces. Others are joining daily. There is no defeatism in Georgism.

C. O. S.

Who Pays

IF IT IS TRUE that all taxes are finally paid out of rent, if this is a natural law, then someone has the power of side-stepping that law. At recurring intervals millions of tenants have had their taxes increased and the rent raised at the same time.

At all times the total of taxes comes close to equaling the total of rent, and for shorter or longer periods during war, taxes exceed rent. It is so now.

It follows, therefore, that if all taxes were paid out of rent there would never be any net rent to be capitalized into land values. Taxes would certainly exhaust the rent at present rates. But in spite of this mountain of taxes we see a constant increase in land values, proof positive of an increase in net rent.

The net rent pocketed by corporations and private individuals, which is accurately reflected in the market price of land, is equal to the taxes paid out of wages, taxes which rent escapes.

Locke's statement that merchants will not pay taxes and that laborers cannot is plain folly. It dates back to the time when it was thought that agriculture alone was productive, and manufacture and commerce non-productive.

All history and all countries proclaim the fact that those who hold landed estates are the permanently rich, their riches always maintained by their collecting and keeping as their own, the rent of land, which would otherwise constitute public funds.

Economic science has no room for a class of men who can live well without producing, and yet we are asked to believe that there are miracle men, who, out of nothing, pay all of their own and other men's taxes.

The claim that all taxes are finally paid out of rent is palpably absurd.

H. W. NOREN

The Story of Mang

By JACOB SCHWARTZMAN

Once upon a time, when dragons still populated the earth, there lived a wise man of China, and his name was Mang. Kind he was and gentle, and as he used to walk along the streets, mothers would say to their children:

"There goes Mang the philosopher. People say he is a holy man."

But Mang was not happy. Around him he saw nothing but poverty and despair. In those terrible days, before the present civilization, wars were common. And the king used to impose sales taxes, salt taxes, water taxes, bread taxes, and window taxes on the people. Men were dragged from their homes and forced to fight one another. It was a sad and melancholy period.

So Mang decided to travel through the many lands of China, and see how he could help the poor. Everywhere he went, he found ugliness, poverty, and war. "Oh, if Confucius were only alive, instead of being dead these hundred years," cried Mang, "how happy this world would be!" So he began preaching the wisdom of the Great Sage, and soon Mang's fame spread, and he attracted hundreds of disciples. Distant kings heard of him, and invited him to their courts.

"Why was Confucius great, Master?" asked his young disciples.

"Because Confucius was kind and generous. Because his heart contracted with pity when he saw the miseries of the poor, so that he always used to say, 'Enrich them, educate them.' He believed that man could reform the evil within him, and, by adopting the Golden Rule, create an example which all men might follow. Only then could we again have the Golden Age of China."

So Mang went preaching humanity to the people, but they would not heed. People said to him:

"We would like to do good to our neighbors, but how can we when life is so hard, and when there is so little wealth? How can we think

of beautiful philosophies when we have nothing to eat?"

So Mang became very sad, and he said to himself, "All men are equal in their inherent goodness, but their good nature is beclouded by circumstances. Evidently, it is the circumstances we have to change, and not man's nature." And from then on, he was a changed man. He no longer preached to the people, but went looking for the rulers, to ask them to change their tyrannical governments which crushed the people by multitudes of taxes.

Once he visited King Hui. "Venerable sir," the king greeted him, "since you have not counted a thousand miles too far to come here, may I suppose that you have also something with which you may profit my kingdom?" And Mang replied: "Why must Your Majesty necessarily use the word 'profit'? What I also have are only these two topics: Benevolence and Righteousness, and nothing else."

But the king would not listen.

Disillusioned over the king's failure to hear his plea for decency to the people, Mang went on traveling around the many countries of China, growing sadder and more bitter. Every king wanted only money and wars. Mang assailed them.

"But is not royal government an institution of God?" asked one of his pupils.

"Yes," said Mang after some thought, "but the kings were appointed by heaven so that they would rule the people. It is the people themselves who must find out whether certain kings do 'rule,' for, my young friend, heaven hears as people hear. Government is from God; the governors are from people." And seeing how shocked his young disciple was, he added with a kindly smile, "The people are the most important element in a nation; the altars to the spirits of the land and grain are the second; the sovereign is the lightest."

And then he horrified his listener

by concluding, "The monarch whose rule is injurious to the people, and who is deaf to remonstrance and counsel should be dethroned. In such a case, killing is no murder. I will tell you what is murder: War is! All generals are criminals. It is wrong to conquer a territory against the wishes of the people of that territory."

And now Mang's heart was heavy, for he failed to accomplish anything. He criticized the existing order without knowing what to suggest in its stead. He attacked taxation; he thought that tariffs were stupid since they hampered free trade; and he decried the forced labor of the very young and the very old. A great advocate of public education, he bewailed the prevailing illiteracy and ignorance. "Let careful attention be paid to education in schools, with stress on the inculcation of filial piety and fraternal duty, and there will be no gray-haired men on the roads carrying burdens on their backs or heads." But the kings laughed at him, and drove him out of their realms.

Meeting a famous king one day, he proposed to him that hampering taxes be eliminated. The king shrugged his shoulders, and promised that he would make taxes lighter each year. To which Mang replied, "There was once a man who stole his neighbor's fowl daily. Some one told him, 'This is not the way of a gentleman.' To which he replied, 'With your leave, I shall take fewer. I shall steal one fowl a month, and wait until next year to stop stealing.' If you know it is right, stop it at once. Why wait until next year?"

One day, Mang was watching the peasants cultivate the soil for their feudal masters. Each baron divided each of his lots into nine parts, marking off the central portion, and making it the biggest of the nine divisions. Eight families lived on each lot, dividing the remaining eight portions among themselves.

The baron collected the produce of the middle portion as his tribute.

While Mang watched, he was suddenly seized with a wild idea. Rushing into his dwelling, and summoning his disciples, with burning eyes he outlined his plan.

"I have finally found the solution to the world's social ills," he uttered breathlessly. "The earth belongs to all men, all men who to-day work to support their idle rulers and masters. The peasants are not only robbed of the central and best part of their land, but in addition are crushed by the harsh and unceasing taxes ruthlessly levied upon them. They toil continually to feed their oppressors. Now here is what I propose: All taxes should be abolished, since they hamper production. The king should instead appropriate the central portion of each lot, which to-day goes as tribute to the landlords, in lieu of all levies on people. After various expenses of the government are paid, the balance of such collected rent should be equally divided among the people. Thus there would come an end to human suffering and oppression."

Ablaze with his discovery, Mang sent his disciples to all the courts of China. But discouragement followed discouragement. His disciples were

ridiculed, and many betrayed their master by becoming tax-collectors to the various rulers.

So time marched on, and Mang grew old and weary.

One day, as he was nodding in the sun, dreaming of his youth and fruitless endeavor, he was awakened by the cries of a favorite disciple, returning from his embassy.

"Master!" he cried, embracing the old man, "I finally have good news for you! The king of Lu, birthplace of the sacred Confucius, is anxious to see you. He wishes to learn from your lips all about your wonderful remedy."

And so, towards the end of his life, Mang the philosopher journeyed to the court of the king of Lu. His fevered spirit visualized a new world. At last, his proposal would be given a trial!

On the appointed day, the king ordered his carriage to be yoked, in order to visit Mang who was staying in one of the palaces of the royal gardens. Just as he was about to step into it, a scheming and unworthy favorite, who was receiving a great deal of rent from his peasants, stepped in, and so diverted the king's attention with a number of anecdotes, that the king laughed continually, and changed his mind about visiting Mang that day.

And Mang, waiting, waiting for the king to arrive, finally was told what had happened.

"The king promised to come tomorrow, Master," comforted him his distressed and worried disciple.

Mang turned his aged eyes upon his favorite student, and shook his head sadly.

"No, my son," he remarked. "A man's advancement or the arresting of it may seem to be effected by others, but is really beyond their power. My not finding the king of Lu a ruler who would confide in me and put my lessons in practice, is from heaven."

And so, smitten to the heart, and accepting this as the will of heaven, he withdrew from the court. Long had he striven against adverse circumstances, but now he bowed his head in submission. Back home again, surrounded by his favorite disciples, he raised his head from his death-bed, looked at the beautiful world, and saying, "Carry on," died. And thus went into eternity the glorious soul of Mang the philosopher.

* * *

And this, my children, is the story of Mang, known to all of us to-day as Mencius, China's greatest social sage.

Is This a Machine Age?

By ANDREW P. CHRISTIANSON

This is a machine age, an age in which the machine is the producer and the source of power, an age in which ownership of the tools of production gives the power to exploit, some observers say. The machine is the cause of great inequalities, they continue, and they conclude that the only solution is for the state to take over the control or ownership of the tools of production.

But is this a machine age, and does the machine give power to exploit?

In a little machine shop in the Bronx, a rendezvous for ingenious

mechanics, some wonderful and complicated glass blowing machines were being built. Rough iron castings and bars were being machined to odd shapes and beautiful finishes, being endowed, it seemed, with the



very skills of their creators. The work progressed rapidly under skillful management and finally the first group of a dozen machines began to function.

What a maze of moving parts, what intricate functions! A savage, unfamiliar with mechanics, would have thought them human. The delicate finished product came out in a smooth unbroken flow. Those who had had a hand in building the marvelous thing were proud of their effort, for here was the finished product, something to satisfy the creative instinct.

Then one day, without warning, work on the machines came to a sudden halt. Many of the workers were discharged, and those left were filled with fear that they, too, might have to go. What had happened? No one knew. On one floor stood three finished machines and piles of parts in various stages of completion.

Soon a junk man came and offered \$300 for the lot, machines and parts that had cost around a quarter of a million dollars. Then the story came out. A new machine had been perfected, one so superior to the old as to render it immediately obsolete and of no value save as scrap. There was no dishonesty involved. It was merely that engineers had not stopped thinking. They had gone right ahead to produce something very much better. Progress begets progress, and nothing succeeds like success.

The foregoing is not an isolated case. Those who are familiar with production know that no man can monopolize ingeniousness. He can sometimes monopolize ideas for a period, but that is all. Occasionally it is better to keep some process or machine secret than to obtain a patent, for a patent makes an idea common knowledge. Very often a slight change in design or principle will completely destroy the value of a patent. At times it has almost

seemed advisable to pay men to stop thinking up new ideas, for fear the industrial organization could not stand the strain of the constant changes necessitated by improvements.

Does this experience seem to prove or disprove that this is a machine age, and that ownership of the tools of production (machines) gives the power to exploit? If it does anything, it tends to prove that it is becoming almost impossible to get monopolistic powers through the ownership of ideas, and that brains can never be monopolized.

Suppose that the state should assume ownership of the tools of production. What would become of those inventive geniuses who design and build machines? Would they, too, be controlled, or would they be allowed to make the state-owned machines obsolete by designing better ones?

The usual answer is that they would be permitted to produce for the state. The problem, however, is not so simple as that. Every one knows the stubborn resistance to change invariably offered by bureaucracy. What would be the incentive for invention? Without hope of special reward for special accomplishment, and sure on the other hand of powerful opposition, would inventive genius be willing to em-

ploy itself? No man can drive another to think. It is possible that voluntary production for the state might take place if and when a living can be secured as easily as a drink of water can be obtained today. But there is nothing to indicate that such a condition can ever be brought about by bureaucracy. The evidence, rather, is all to the contrary.

Most people know, and they have it had it brought home to them more clearly than ever since this war began, that the earth is the source of our raw materials. And practically every one, too, knows something of one or more of operations which, step by step, fit the raw materials for the satisfaction of human desires. But not so many, as yet, know how we may free natural resources and make them available to all. Many fear the machine, believing that it competes with labor and confers on its owners the power to exploit. But if today, when the earth is not free, the machine can do no more than this story, and thousands like it that could be written, would seem to show, how much less need we fear it when the earth is free and men are at liberty to produce?

This thought is particularly pertinent at this time while we are in the midst of a war which, more than anything else, is a war of production.

Taxes to Beat the Axis

By HARRY GUNNISON BROWN

To those few Georgists who follow the letter rather than the spirit, war, however justifiable, must bring a very peculiar distress that it does not bring to persons whose economic faith is less literal. This distress stems from the fact that successful prosecution of a modern war absolutely compels resort to other sources for taxation than the rent of land.

To carry on war against foes as strong as the Axis powers, we must have many billion dollars worth of planes, tanks, ships and guns and we must have them in a hurry.

Men are conscripted for fighting and compelled to sacrifice their lives. And when men must sacrifice their lives, it is impossible that the wages of labor and the interest on capital are sacrosanct incomes which the state may not tax. And so most of us who would like the whole, or practically the whole, of land rent to be appropriated by the state, would still, under present conditions, wish the Federal government to draw very heavily "for the duration" on other incomes too.

For we cannot afford to risk de-

feat by leaving ANY large incomes, whether fairly earned or not, free of heavy taxation. Even if we depart from what would be, under normal conditions, ideal principles of taxation, we must be willing to do this lest we suffer the consequences of defeat.

But, even on the basis that every person should have to pay, while the war continues, all the government can hope to get from him, certain taxes are obviously either undesirable or of only limited value. This is true of taxes on sales in general

and on necessities in particular. For such taxes are a burden on the very poorest and the very poorest have only a tiny margin above necessities. We simply cannot get large funds from them without either reducing them below the starvation line or providing means for charitable relief.

The maintenance of morale and the provision of necessary funds and, therefore, success in our very objective of winning the war, depend on our drawing very heavily from the larger and medium incomes even when these incomes are fairly earned. Incidentally, conquest by a ruthless foreign foe might easily mean that such earned incomes could be earned no longer or, if earned, could be enjoyed no longer by those who now enjoy them.



As a long-run peace-time proposition, it can be argued that for the state to appropriate nearly all the income yielded by capital might remove much of the incentive for the accumulation and the construction of capital. But to appropriate nearly all the income from capital during just a few years of war is less likely to remove the impulse to save. And, anyway, during the continuance of a nation's struggle for freedom or for maintenance of the conditions its citizens deem essential for satisfactory living, most of the savings individuals might ordinarily devote to the construction of capital are desperately needed in the form of means of warfare.

The nation simply cannot afford to leave for ordinary capital construction any funds which might be turned to essential war purposes. And if special kinds of capital are needed for the production of the instrument of war, the government, if necessary, can itself see that such capital is made available.

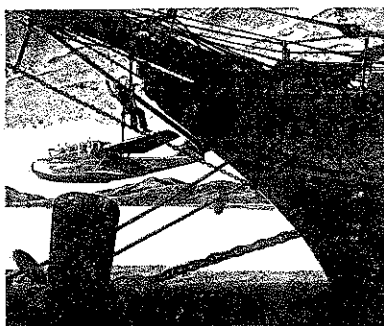
What now of the extra large incomes of efficient and well-trained labor, such as that of executives, professional workers and especially

skilled artisans? If such extra incomes were always taken almost entirely by government, perhaps few would bother to work for them or to acquire the skill and training necessary to earn them. But such extra incomes may be taxed very heavily indeed during two or three years of war—and especially perhaps in view of the influence of patriotism—without there being anything like so great a depressive influence.

Nevertheless, however desirable and important it may be that during the crisis of war we tax into the national treasury all surpluses over individual needs that we can reach, whether they be earned or unearned, we must not forget this distinction. We must not permit others who have ever got any inkling of the distinction to forget it. We must emphasize and re-emphasize it on every appropriate occasion.

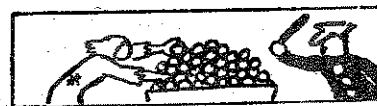
To tax capital when there are still large streams of land rent flowing into private income is economic foolishness. It may decrease saving and the construction of capital. Even if it does not, it tends to cause investment of the savings in other places where the capital is taxed less.

Again, heavy taxes on earned wages involve an unjustifiable burden on the comparatively poor who enjoy, at best, not much of luxury. Yet if taxes are made unduly heavy on the larger earned wages of the more skilled or highly trained workers, it seems quite likely—as already indicated—that much of the motive to efficiency in the long run would be destroyed. It is possibly noteworthy that even the socialistic government of Russia has felt obliged to



give larger—often very much larger—pay to the efficient, the skilled and the highly trained than to workers of less productive capacity.

But for the state to appropriate in taxation most or all of the annual rental value of natural resources and sites certainly does not weaken the motive to saving. It certainly does not cause savings to be invested in other jurisdictions or areas. It certainly is not a burden on the earned wages of the relatively poor. It certainly has not the least tendency to weaken the motive to efficiency. Such taxation merely takes for the use of all of us a value for which none of us—nor any small group of us—is individually responsible, a value which none of us individually produced or could produce.



Such taxation discourages the speculative holding of land out of use and so forces rents down and improves the condition of tenants generally. It means that slum dwellers, paying less for land space, can afford more room and more healthful conditions. It means that building lots will sell for much less and that the tenant who wants to become a home owner can do so without assuming so discouragingly large a mortgage indebtedness.

None of these facts is unknown to readers of *The Freeman*. But all or most of them are unknown to the general public; and those journalists, politicians and teachers who aspire to be regarded as leaders of opinion seem to be, with hardly an exception, determined not to investigate them, —nor even to listen, except with closed minds, to their exposition.

Nevertheless, the time may come—and the sooner as readers of this magazine become numerous and increasingly influential — when the would-be leaders of public opinion, who insist on ignoring facts so fundamental and so significant for the well being of the state, will themselves be ignored or will be the butt of well-directed ridicule.

Whither India?

By FRED KARN

Sir Stafford Cripps was faced with a superhuman task when he attempted to vitalize the Indian war effort. Generation after generation of Indians has been oppressed and degraded by poverty. Such people are not physically prepared for war. Nor is their morale high enough to make them good soldiers. India can be armed in a few months, but to give Indians the fighting spirit of free men would take years.

America has suffered from depression. The effect of unemployment and government relief upon our people has not been beneficial. But what is a depression in America is a famine in India. A factory worker who makes eight cents a day cannot live long on his savings after the demand for cotton drops off and his job is gone. Yes, there is a government dole in India which has saved millions from starvation. But in the last quarter of the nineteenth century at least 15,000,000 people were killed by famine. This partially explains why the average length of life in India (25 yrs.) is less than half that in the United States (approximately 60 yrs.). Still the Indians are getting poorer.

Suddenly these people are threatened with invasion by a Japanese army. They are exhorted to defend themselves against enslavement. But Indians have found that constant hunger, and work without hope of improvement, is slavery. Whether it is administered by native princes, foreign industrialists, or Japanese soldiers, matters little.

Gandhi and Nehru, for years, have been trying to rally their countrymen in a struggle for independence. They believe that economic improvement of the masses must be attained. And they believe that as long as India is under foreign domination she will be exploited. Only Indian leadership can abolish poverty.

To these men Cripps brought Britain's appeal for an all-out war

effort. He promised India freedom in the form of a dominion government, to be established as soon as the war ends. He suggested dividing India into Moslem and Hindu states as part of the post-war plan.

The Moslems were pleased that consideration had been given to their minority problem. There are about 80,000,000 Moslems in India and 260,000,000 Hindus. But the Hindus were dismayed at the prospect of a divided nation. They pointed out that nearly all countries have minority problems. Should the United States be divided because ten per cent of its population is Negro? Should Canada be separated into three nations to please the French, English, and Indians? Far sighted Indians insist that geography, history, and culture make India a single nation. And religious differences must be reconciled for the common good.

The immediate issue is not minority representation, but defense against Japan. Unless India has independence she has little to defend, and the world can expect half-hearted action. The promise of freedom after the war spurred India into action once. But the memory of World War I is too vivid today.

India fought that war on promises of future reforms. She sent more than a million men to Europe and suffered 100,000 casualties. When it was over, India did not receive the concessions she had expected. It was then that she decided not to take part in another war until she had gained complete independence.

In September, 1939, the British Parliament brought India into this war by proclamation. The Viceroy assumed emergency powers and the Indians lost that small measure of freedom which they had so laboriously wrested against almost insuperable odds between 1920 and 1935. But the Indian National Congress denied that the British Parliament

had the right to plunge 340,000,000 Indians into war. India must make that decision for herself.

The war continued with India half in and half out, until the main battle scene shifted from Europe to Asia. It became apparent that the responsibility for defeating Japan would fall largely on China and the United States. If India were conquered, essential Chinese supply lines would be cut. So Great Britain was urged to reinforce her Indian defense. Relations between England and her colony were now of world-wide importance.

The United States first took a hand in Indian affairs last July when Girja Shankar Bajpai came to Washington. As a representative of India and not of the British Empire, he urged American economic cooperation with his country. For the first time since 1757 when Robert Clive won the Battle of Plassey and drove out the French imperialists, was non-British capital investment encouraged in India.

With the Mediterranean blocked, it is an 11,000 mile voyage, largely through enemy waters, from New York to Bombay. The surest way to arm our Eastern allies is by building munitions plants in India. The large supplies of iron ore, coal, and petroleum in India fit in well for such a program.

It is unfortunate that India was not industrialized years ago. But England preferred to keep Indian labor on the soil, in the coal mines, and in the cotton and jute factories. Most of the manufactured goods which she consumed were shipped from the British Isles. Perhaps it is too late to change. Nevertheless the United States is shipping machine tools to India under the Lend-Lease Act. Louis Johnson is at the head of a war mission to build a United Nations arsenal in the East. And many Indians suspect that this is the opening wedge of an American imperialism which will do India

no more good than British imperialism.

Nehru (and no doubt many of his followers), has decided that all foreign capital is harmful, and that the capitalistic system has no place in the future of his country. The first foreign capital which India knew was the guns and cannons brought in by the British, French, and Dutch trading companies. With these weapons, the British East India Company finally gained control over most of India. The rest of the country was conquered by Indian princes who paid well for the services of East India Company soldiers. And the produce of that wealthy empire began to pour into Europe in exchange for nothing.

Today, with the East India Company only an unpleasant memory, India exports annually \$100,000,000 or more worth of goods for which she receives no return. This represents rent to absentee landlords and pensions to retired government officials.

The foreign owned coal mines and jute mills, where workers scarcely earn enough to buy food, symbolize

modern capitalism. These mills were built up after the individual craftsmen in silk, rugs, pottery, and jewelry were destroyed by tariffs and excise laws.

If this is a necessary part of capitalism, India would do well to destroy it. But the Indian standard of living can be raised without banishing foreign capital and without changing the form of government.

For thousands of years before the European traders arrived, land in Indian villages was owned by the community. Income from the land was used to provide free education. Under foreign domination, village lands were reduced to private ownership and taxation became a powerful weapon for oppression.

The Indian national government was also a large land owner during the Mogul Empire. Under European rule much of its land was removed from production. Today only eighteen per cent of the Empire's revenue is a collection of economic rent.

In addition to the government collection, there is a private rent collector, and the ryot (farmer) who tills the land for the profit of both,

is constantly faced with famine. Uninformed sympathisers suggest that the government reduce its land tax and relieve the pressure on the ryot. They do not realize that wages cannot be raised without raising the margin of production, and that the margin of production can most quickly and surely be raised by increasing, rather than reducing, land value taxation.

The Empire claims to own 80,000,000 acres of unoccupied land which is suitable for cultivation. In all India there is only five times that amount being cultivated to support 250,000,000 people. If the government made this holding available to the half starved coal miners and cotton workers there would be new hope and opportunity for millions of Indians. They would have something to fight for—a country to defend against invasion.

India was once the richest nation in the world. Her architecture was equal to that of Greece. She was the intellectual and spiritual leader of Asia. The day may not be far distant when India will again be a leader among the nations.

STICKY ECONOMICS

(Copied from a four sheet billboard)

DORCHESTER

We guarantee money in your pocketbook if you trade locally.

If all the 200,000 residents of Dorchester did, it would be as thriving a city as Springfield.

WRIGLEY'S DOUBLEMINT.

Well, it won't work. Even if Wrigley tried it, it would gum up the works . . . for Chicle just doesn't grow locally. And gumming up the Wrigley works would be a national calamity which would leave America breathless, or with more breath than ever, depending on one's point of view.

G. B. B.

The Freeman

A Monthly Critical Journal of Social and Economic Affairs

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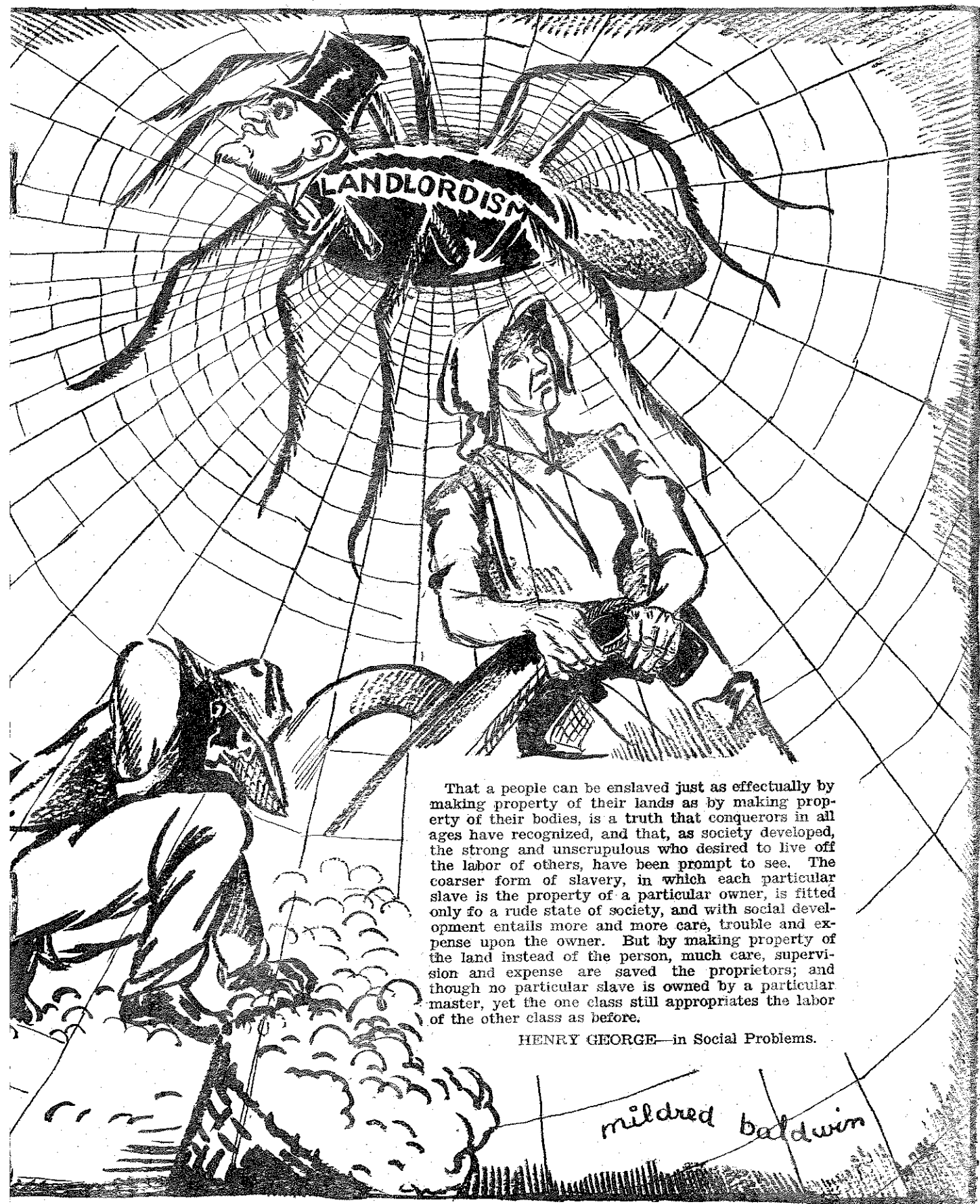
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That a people can be enslaved just as effectually by making property of their lands as by making property of their bodies, is a truth that conquerors in all ages have recognized, and that, as society developed, the strong and unscrupulous who desired to live off the labor of others, have been prompt to see. The coarser form of slavery, in which each particular slave is the property of a particular owner, is fitted only to a rude state of society, and with social development entails more and more care, trouble and expense upon the owner. But by making property of the land instead of the person, much care, supervision and expense are saved the proprietors; and though no particular slave is owned by a particular master, yet the one class still appropriates the labor of the other class as before.

HENRY GEORGE—in Social Problems.

Caoutchouc

BY GEORGE B. BRINGMANN

Caoutchouc, better known as rubber, is not a modern discovery. Columbus found the Quisquean Indians playing beach games with balls of the stuff when he landed on what is now Haiti, but the white man did nothing about this New World product for two hundred fifty years. Then, in 1735, Lacondamine, heading a French expedition into Ecuador, sent samples of caoutchouc to the French Academy of Sciences for study. The savants duly noted its remarkable qualities, but caoutchouc remained a "natural curiosity." Priestly, the 18th century scientist, was the first to dub caoutchouc "rubber", after observing its effectiveness in erasing pencil marks from paper. This was the first commercial use of rubber. In the year 1820 Charles Macintosh enlarged the possibilities of the product by developing it as a waterproofing agent for fabrics. In 1840, Goodyear, originator of the vulcanization process, started rubber on its way to the important role it plays in modern industry. Today it is estimated that some 25,000 articles are made of rubber.

Production of the commodity started in the western world. The Brazilian jungles and tropical forests abounded with a variety of trees yielding latex, from which rubber is produced. In the early years of the present century rubber was the second most important product and export of Brazil, exceeded only by coffee, and her para rubber was adjudged the finest in the world.

Of late years Brazil's proportion of world production has declined. In 1909 Brazil produced 40% of the world total; in 1922, 5%; in 1940, 1.3%. Latin America, of which Brazil is an important part, in 1909-13 produced a yearly average of 21,000 tons of rubber; in 1930, 8,800 tons. Between 1909 and 1930 Asiatic production of rubber jumped from 7,900 tons to 411,100 tons. Brazil's production fell from an annual average of 19,250 tons in 1909-13 to 7,050 in

1930, while Ceylon production climbed from 250 tons to 41,350 tons.

In 1931 the government of Brazil took steps to promote the industry. Since then production has been:

| | |
|--------------|--------------|
| 1931..12,623 | 1936..13,240 |
| 1932.. 6,220 | 1937..14,793 |
| 1933.. 9,453 | 1938..14,290 |
| 1934..11,150 | 1939..15,070 |
| 1935..12,370 | 1940..17,480 |

This shows a slow but steady increase in total tonnage, but by no means does it represent a corresponding increase in Brazil's proportionate contribution to world production. The Brazilian Institute of Geography and Statistics in its 1938 report estimates that the potential rubber production capacity of Brazil is 600,000 tons annually, basing this estimate upon the stand of latex trees at that time.

The contrast between Brazilian and Asiatic rubber production and the steady decline of Brazil's proportionate contribution to world production is the result of the inability of Brazilian producer to meet the competitive price of the Asiatic producers of the commodity. The latter, the huge British-Dutch, could undersell. One of the advantages in production costs the cartel enjoyed was the low wage scale paid to its workers. By this we do not imply that cheap labor is more efficient than highly paid labor. The facts are: The cartel started to produce rubber where the margin of production already had been extended to the subsistence level. The productive sites of the cartel were peopled with workers who had no alternative to working for the cartel at low wages except starving.

In Brazil it was difficult to get collectors of rubber latex from the outside world because of the unsettled conditions of the rubber country, danger, unhealthful conditions, etc. The only large group willing to gather latex were the Indian natives of the Amazon valley. These Indians would not work in rubber production

unless they were paid as much or more than they could make from hunting, fishing and the agricultural generosities of nature. That wage was relatively higher than the wage of the Asiatic, since the Amazon Indians were under no compulsion to choose between rubber producing or starving.

It will be seen that there is no argument here on the efficiency of slave labor versus free labor, for free labor did not enter into the competition on a commercial, modern productive-method scale. More relevant is the greater freedom of the Amazon Indian over the Asiatic in the economic means he could choose to satisfy desires. Since human beings seek to satisfy their desires with the least effort, the Amazon Indian did out-produce his Malay or Asiatic cousin—not in rubber (he desired not to work at that) but in wealth generally. Perhaps he planned gold dust, which is not too scarce up the far reaches of the Amazon, is worth its weight in salt, this condition being the ultimate of an Amazon Indian's desire of the palate.

It may be pertinent to ask: Could the cartel have discouraged the expansion of Brazilian rubber production if the laborers employed by the cartel had had access to the bounties of nature similar to that enjoyed by the Indians of the Amazon? This writer thinks not. Had the Asiatic laborers had this opportunity to maintain themselves independent of the cartel, the wages necessary to induce them to produce rubber would have been greater.

This raises another point: Would that hypothetical increase in the wage cost of the cartel have resulted in a higher price for the raw rubber? Probably not. Cartels and monopolies deal with products of labor and are in a position similar to those speculating in products of labor. The latter must consider the price ceiling beyond which they may not go without attracting competition. In short,

speculation draws forth additional supplies. The price fixed by the cartel was determined by the cost of producing either natural rubber elsewhere or synthetic rubber. Even if the laborers for the cartel had received high wages, the ceiling price beyond which lay encouragement for other producers would have remained the same.

There is, of course, no proof that the jungles of Brazil or the rest of Latin America would have been utilized more extensively for rubber production had the cartel been obliged to pay higher wages as a result of free opportunity being open to Asiatic workers, or that owners of capital would have invested in facilities for the processing of rubber in the Western Hemisphere. However, it would seem that if producers were obliged to pay labor all it produces, the outcome of a struggle for domination of any market would depend solely upon the efficient use of capital, and natural conditions peculiar to the product itself. As to efficient processing methods, there is no reason to believe that these could not be employed with equal readiness on any other continent. Which, perhaps, brings us to the crux of the matter. Under the conditions outlined, cost of production would be determined largely by natural conditions. South American rubber is hard to get at. The latex tree country lies inland up the Amazon valley, far from salt water ports. Asiatic rubber, on the other hand, is grown within easy distance of good harbors. Brazilian rubber, once aboard ship, is, of course, nearer United States, the greatest rubber market in the world. Whether the differences in freight costs would cancel the ease of access to source of supply ought to be easily determined. The differences geographic, climatic or miscellaneous, can be expressed in one word—rent. Rent difference is over the other.

The assertion, then, that the cartel enjoyed low cost labor seems reasonable. When wages are low, particularly if they are at subsistence level, then rent must be high. The cartel was able to undersell the

Brazilian producers because, in addition to the interest on its capital investments, it was collecting rent natural and also rent speculative extracted from wages—else wages would have been higher.

It is obvious that had the cartel been competing on an equitable basis with Brazilian producers the price of rubber could not have been arbitrarily set by the cartel, as was the case prior to June 1941, at which time the United States Rubber Reserve Company set a 22.5 cents per pound figure.

From the points made it seems reasonable to believe that Brazil would have continued to produce rubber on a scale proportionate to her capacity, had it not been for the unfair competition of the cartel. And the cartel was able to establish such a monopoly and gain such a stranglehold on the rubber trade of the world only as a result of antiquated and unsocial land laws. These laws protected the cartel in the exercise of unjust privilege and enabled it to deny equity to the workers of the rubber producing countries of Asia.

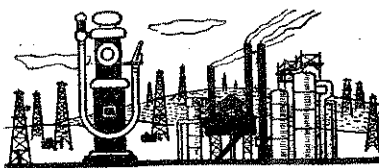
But this is no time for recriminations or regrets. Brazil might have been an important supplier of rubber at this time. She is not. She is a potential source of great future supplies. For the present we shall have to avail ourselves of other though more expensive sources of rubber. This the United States Government has undertaken.

When the shortage in rubber was foreseen, Congress was urged by the Administration to appropriate funds for the leasing of 75,000 acres of land suitable for the growing of the guayule shrub, also a source of rubber. This shrub reaches maturity a little earlier than do rubber trees but yields just once inasmuch as the shrub is harvested. A rubber tree

takes five or six years or must be at least eighteen inches in circumference before it gives an appreciable amount of latex. Latex runs slowly. We democracies haven't the time to wait. But there are other sources from which we can get the much needed supply. These are the synthetic rubbers, ranging in cost from 30 cents to 75 cents a pound. They are Thiokol (Dow Chemical), Neoprene (Du Pont), Ameripol (Goodrich-Phillips Petroleum), Chemigum (Goodyear), Buna N, Butyl (Standard Oil of New Jersey) and Buna (U.S. Rubber, Firestone, and Shell). Undoubtedly the best will be used. Since the appropriation for guayule culture land was voted, the Standard Oil Company of New Jersey and the government have entered into a consent decree that makes available for the duration on a royalty free basis a score of patents relating to synthetic gasoline and synthetic rubber. Both cost more than the natural product. But we are at war. We have the means and we must use them.

With the pressure of war needs, developers of synthetic rubber will improve processing methods and reduce cost, perhaps to a point approximating that of the natural product. It is not unlikely that the processors of these synthetics will ask for a protected market, particularly if the cost of production has not been brought below the cost of producing natural rubber; and/or if the processors have made large investments in plant. Once behind a tariff wall on natural rubber, the makers of synthetic rubber (so far as the United States is concerned) will be in a position similar to that enjoyed by the British-Dutch cartel. The danger foreseen should be avoided.

Having wasted the substance (latex rubber) in the jungles of the world, let the democracies not squander the talents to develop synthetic rubber in a deluge of post-war dissipation in the forms of monopolies and privileges, in matters of natural materials necessary to produce synthetics, in patents allowing control of processes of production.



Taxes on Tea-Bibbers

By C. O. STEELE

Once upon a time two tax collectors were sitting together chatting. Said one, apropos of nothing in particular, "Take Jewel Tea — ." He got no further. His companion transfixed him with a stare, stopped him in his tracks, as it were.

Now the speaker was not prescribing a diet or anything like that. It was not as if he had said, "Drink Jewel Tea three times a day. It is good for what ails you. It will take the warts off your nose; it will make your hair curly; it will make you look like Clark Gable."

Nothing of the sort. He was merely introducing a subject, more or less casually, with nothing special in mind. But his rather aimless remark held the germ of an idea. The speaker himself did not realize it but his friend caught it at once. That is why, after a moment of deep concentration, the friend whispered hoarsely, "I think you've got something there."

So the tax collectors began "taking" Jewel Tea, one of the country's larger chain store systems, and they have been "taking" it ever since. At first it was not so bad. For Jewel Tea, that is. It was pretty soft for the tax collectors right from the start. But even as recently as 1916, the "take" — taxes paid by the Jewel Tea Company — amounted to but 78,271.

That is a tidy little sum, to be sure, more than you would be likely to carry around in your vest pocket, but not so much for a concern that did a business of \$10,000,000 that year. True, it represented \$0.28 a share on the stock of the corporation, but who cares? Nobody loves a stockholder. Also, it was equal to \$23.79 for each of the 3,290 workers employed by Jewel Tea that year. But what of that? The company had to pay it — the workers didn't. They would tell you so themselves.

The next year Jewel Tea's tax bill took a jump to \$163,843 — more than double the figure of the preceding year. But that was 1917.

Taxes were down again in 1918,

and by 1919 had dropped so far that the company had to pay a mere \$28,770. That is only \$0.10 a share on the stock — and what is \$0.10 to a stockholder? ?And it is only \$8.58 for each worker, which, as the workers would tell you again if you asked them again, meant nothing to them. The company had to pay it — they didn't.

After that, Jewel Tea was pretty lucky. Taxes continued low for quite a spell. Even in 1932 they came to but \$248,457. Of course that was equal to \$0.89 on each share of stock, but every one knows that stockholders are no better than they should be, and it served them right. Also, it amounted to \$85.57 for each employee, but not a clerk in one of the company's stores, or a driver on one of the wagon routes, had to reach in his pocket for so much as a five-cent piece.

The year 1932, you will recall, was the year before the present administration took over to put an end to the profligate extravagance and onerous taxation that was bringing the country to ruin under Hoover. Something must have miscued. Taxes, instead of going down, went up. In 1934—the second year of the demonstration of how to reduce government expenses by spending more, Jewel Tea's tax bill amounted to \$589,069, more than twice what it was in 1932.

That was equivalent to \$2.10 on each share of stock, and \$176.13 for each employee. Think what it would have been but for the administration's unshakable determination to keep government spending at a minimum!!

But you should have heard the cries of dismay from the Jewel Tea people. Actually, though they did not realize it at the time, they were getting off easy in 1934.

In 1936 they had to dig up \$850,605, equal to \$3.04 on each share of stock. Each employee—you can figure it out for yourself — was ahead

of the game to the extent of \$246.52 by not having to pay his share of the tax levied upon the company he worked for. Pretty clever fellows, those employees, much too smart to let themselves be used as ratspaws by the company in trying to get its taxes reduced. They know which side of the butter their bread is on.

By 1938 the tax collectors must have realized that they had a gold mine in Jewel Tea. The mine produced a million dollars that year. In 1939 the yield was \$1,137,256, or \$4.06 for each share of stock, \$313.71 for each employee. Taxes took 45% of the company's earnings that year.

In 1940 taxes claimed 48% of net income before taxes, or \$1,440,470, which was equal to \$5.19 on each share of stock, and \$371.65 for each employee.

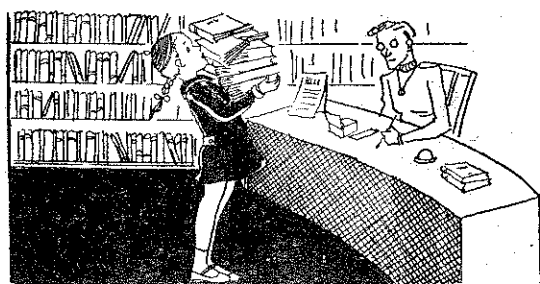
In 1941 there was a boost that was a boost. Taxes totalled \$2,430,381, 62% of net before taxes. As there had been a two-for-one stock split, the per share tax was only \$4.34, but on a comparable basis it was \$8.68, up from \$5.19 the year before. Average employment that year was 3,850, so that taxes represented \$615 for each worker.

Some people say that such taxes are always passed on, that the public pays the bill in the shape of higher prices. They say that a tax on economic rent — on the annual value of unimproved land — is one tax that cannot be passed on.

They say that the employees are right; that they suffer only from the higher living costs that result from a general application of heavier taxes, since it is extremely unlikely that their wages would be increased even if taxes were lowered.

They say that competition, if allowed to operate freely, would prevent the stockholders from reaping an inordinate profit from the business.

They say — but never mind what they say. Isn't Jewel Tea a jewel for the tax collectors?



The BOOK Trail

SURELY GOODNESS

By Janet Rankin Aiken

Quarry Books (Ridgefield, Conn.)

This is a book that must be read aloud. And if it works with you as it did with me, it will be.

There you are in your big easy chair, with your nose buried in the thing, and before you know it—that will be about page three, where Eve wants Adam to sock the big bum that got away with her coconut—you will be chuckling aloud. Friend Wife, deep in a pretty good book herself, will eye you from across the room with a trace of annoyance.

But that will not stop you. The lines that moved you to mirth are much too good to keep. She will have to hear them. And hear them she does. A few pages further on, and it will happen again. Another chuckle and some more reading aloud, with the wife showing more interest in the proceedings this time.

Follows a two-minute silence and then, for the third time ... Well, at that your wife lays aside her book for the evening and does one of three things: She asks you to go on reading aloud; she takes the book away from you and she goes on reading aloud, or worse still, she takes the book away from you and goes on reading to herself.

If you have the third kind of a wife, and if you are that much of a mouse, you'd better have two books. One was sufficient in my family.

But that is not all. I had been reading aloud for half an hour or so when neighbors called. Did that stop us? It did not. Nothing would do but they must sit down and listen, too. A little later another couple dropped in. Then we did lay the book aside, but before ten minutes had elapsed the first couple

had it out again and they were reading it to the second couple!

That is the sort of a book "Surely Goodness" is. It is a book that is not only chuck full of chuckles, it is one that insists on being read aloud. And yet, with all its chuckles, it is not, at bottom, a humorous book. If it might be called a humorous book of ethics, it might just as well be called a humorous book of morals, or philosophy, or economics, or English, or grammar.

The author of "Surely Goodness," Janet Rankin Aiken, is a linguist of note. She teaches English at Columbia University and Brooklyn College, and is well known for her articles and books on English. Among the latter are, "Why English Sounds Change," "English Past and Present," "A New Plan of English Grammar," and "Commonsense Grammar."

You would know what to expect in the way of grammar from a writer with that sort of a background, wouldn't you? You just think you would. What Dr. Aiken does with and to her beloved grammar, particularly to punctuation, will surprise you more than a little, especially if you got your grammar the hard way, as I got mine—pounded in to make it stick. She will have nothing to do with commas—uses dashes and parentheses instead. Apostrophes are out. She doesn't like the word "whom"; by the way, you've read "For Who The Bell

Tolls," haven't you? She uses footnotes in a way that is amusing and amazing.

But these tricks of grammar are of negligible consequence. You may like them or you may not—personally, I was not overly enthusiastic about them—they will not obscure the fact that "Surely Goodness" is a most unusual book, a gay and witty book that at the same time is a very serious book, with a very serious purpose, a book that is all things to all people.

The territory covered is indicated by the book's sub-title, "Sixty-Six Little Sketches Of Nineteen Ways To Become Good At Living." The blurb is more truthful than blurbs usually are when it says of "Surely Goodness" that it is "a regular college course in skill at living and besides is first-rate entertainment for old and young, with a lot of information thrown in, and a dash or religion, too." It is, indeed, a good deal of a college course, as you will find when you tackle the midterm, and, as the author calls it, the "five-star final" examinations.

It would be difficult to say that any particular chapter or section of the book stands out ahead of the others. There was no part of it that I did not find thought-provoking and interesting, and that, it seems to me, is about as much as can be asked of a non-fiction book. Georgists will find the chapters on abundance and security of special interest. Dr. Aiken has a good understanding of the nature of economic rent and the purpose to which it should be put.

From the foregoing you may conclude that "Surely Goodness" is quite a book and that I like it.

It is, and I do.

C. O. STEELE



Our Contributors

HARRY GUNNISON BROWN whose article "Taxes to Beat the Axis" appears in this issue of The Freeman is professor of Economics at the University of Missouri. In addition to his well-known treatise on the "Economic Basis of Tax Reform," he has written "Economic Science and Common Welfare," "Taxation of Unearned Incomes," and the "Theory of Earned and Unearned Income."

FRED KARN is an advanced student of the Philosophy of Henry George and is now completing his teacher's training. "Whither India," which appears in this issue is another fine addition to his writings on social and economic affairs.

Tall and genial A. P. CHRISTIANSEN, one of this month's Freeman contributors, supplements his activities at the HGSSS by teaching at Brooklyn Technical High School. Mr. Christiansen who contributes "Is This a Machine Age?", has proven invaluable, not only as a teacher, but as a sober intellectual mainstay to the School.

Lawyer-writer-speaker JACOB SCHWARTZMAN authored the story of Mencius which appears on page 150. This story is an outgrowth of an experimental class he has been conducting for over a year on the History of Social Thought. Mr. Schwartzman's ability as a storyteller has not gone to waste as far as readers of the Freeman are concerned since he has become one of our most regular contributors.

ARE THEY LIKE THAT?

By GEORGE B. BRINGMANN

It was hot. One was left handed. The other "normal." Both had a thirst. For beer. The bar was crowded. Their elbows bumped. Suds ran over waistcoats. Waistcoats—and it was hot. Said one, "Sorry." Said the other, "Not at all."

Said number one: "What this country needs . . ." Interrupted number two: "The single tax." Said the first: "Uh huh." "Uh huh what?" asked the second. "Would encourage production," opined number one. "So it would," chirped number two. "Stop falling birth rate," added one. "Yeah, single tax'd do that too," said two. "As I said, encourage production," reiterated one. "Uh huh. The single tax." "Right, old bean. Have a pretzel," invited one. "Have a beer," invited number two. "Graft in this," said one. He held up the lager. Pale, foamy, cool. "Single tax'll cure that too," said the other.

From tight skirts to tariffs. "The single tax'd cure that too. From two beers to ten beers. From patents to pants. The single tax'd cure that too. Said one, "Now, fr' instance . . ." Cut in two, "The single tax'd cure that too."

Emotional upsets. The single tax'd cure it. Buck

teeth. The Philly Ball club. The single tax'd cure it. Brights disease. Stand and eat lunch rooms. Church attendance. The fading figure. Women at bars. Falling hair. Sterility. Tammany Hall. Leaky pens. Mothers-in-law. Copper. Sugar. Snips. Snails. Puppy dog tails. The single tax'd cure them all.

Said one: "Had enough." Said the other: "Positively." Said one: "Good bye now." Said the second: "Bye." They winked. One with his left eye. The other with his right. They were chums, weren't they? Each turned away. Out the door. The same door.

Said John, the bartender: "Funny guy. Always tells himself. Not a bad guy. Just wasting time. Geeze, if the single tax is half as good, they need him in Washington. Can't be. Drinkin' alone ain't good. Talkin' to yourself is worse. It spells 'NUTS to me, an' one of these days he's gonna get so chum cuddly with that mirror he'll up an' bust it. Wonder if the single tax'd cure that!"

MORAL: None, (except) any fool can talk to himself. Stop licking wise intellectual chops. Even an idiot can get his reflection to do his bidding.

The Shovelcrats

By CRAIG RALSTON

(Conclusion.)

Government devised a tax-sustained "planned economy" to make more work to be divided among the jobless. It fixed hours and wages and told bosses to hire more men and pay them more.

Doles fed those not succored by other rescue measures. Dolesmen marched in squads to improvised tasks, useful and useless. Because they were not harassed by tax and rent collectors, dolesmen found they got more manicuring the sage brush than they did shoveling, so it was good business to cling to doleful jobs.

Another tax built houses for those without roofs of their own. Other taxes created pensions and varied benefits.

All these activities expanded government enormously and gave New Dealers a campaign bar'l rivaling that of their foes.

A new election is at hand. Some shout for this ism, some for that. The campaign follows routine course. All candidates wish to hold the gains Dry Lake City has made and achieve more. Conservatives and Liberals vie in support of monopolism—the ism which boosted the value of shovels from 1 to \$10,000. Only the matter of "face" constrains both groups from uniting to establish a permanent system of paternalism.

Protectionism is the only issue to be debated by spell-binders. Conservatives desire to revise the railroad outward and collect more taxes for infant industries. Liberals want to revise the railroad inward and repeal the tax. To do so without pain to pocketbooks and feelings, the Liberals propose shifting railroad revision from the city council to the city clerk. Critics of this plan assert the council is the only town group with power to tax. If this is so, the Liberals have devised an unconstitutional way to revoke an unconstitutional tax.

William Martin stumps for Conservatism:

"Shovels are worth \$10,000 and beans \$5 per bag, and individual initiative and enterprise will make them worth even more! Home markets for home beans! Vote for the 'American System'!"

Joe Miller gets himself an ism by buying a soap box and joining the Communists who have started a movement to depose God. "I say: abolish capitalism, competition and the wage system!" he shouts. "Reconstruct the social order! Coordinate our lives into a harmonious whole!"

"Life in Dry Lake City is just one damn ism after another," says Tom Morgan. "Comrade Miller has trotted out the eeriest one of the lot. His ism would organize all the oppressions which now bother the people into One Big Oppression to be exercised by the State.

"Everybody's nose is in a State nosebag. The rich got their noses in first, and now the poor have caught up. If we feed from State nosebag long enough, we'll get the nosebag habit. We won't care whether Conservatives, Liberals, Fascists, or Communists fill the bags—just so they keep them full.

"The power to fill or empty nosebags at will comes handy to politicians who want more power. Folks must eat. They will swap votes or anything they possess for full nosebags. In no other utensil can cries for rights and liberties be more pleasantly and effectively stifled. The cure for State nose-bagism is shovels. When everybody gets his own shovel and earns his own living, he will be his own boss—sans isms, sans nosebag and sans State."

This political uproar does not solve the problem of our lake. Doubtless a technical report such as this will be considered no place for the philosophy of economics. But it seems that nature requires mankind to comply with her laws, particularly those that establish and maintain economic justice. If mankind reb-

els and refuses to permit these laws to operate benignly, they become punitive.

This is now quite apparent in Dry Lake City. Because the people cannot pay taxes, taxes drop. Because they cannot pay mortgages, mortgages are wiped out. Because they can pay neither taxes nor mortgages, shovel values shrink. Through receiverships, foreclosures, losses, and heartbreaks, nature crashes through, grimly effacing human errors with the ruthlessness of a steam roller.

Communities which possess boom-bust economic systems like that of Dry Lake should become aware that there is a depression just around the corner and that at intervals it will make a clean-up. Inevitably, each boom will be followed by a bust. A community should learn to bust in a dignified manner.

With debts scaled down, taxes slashed and shovels cheap enough so workmen can obtain a return for their labor, a balance may be restored, in which case work on our lakebed will be resumed. When that occurs, Dry Lake City will be ready for another boom, which will be followed by another bust, and so on.

The outlook for our lake is, therefore, not encouraging. With each crisis, the people will resort to the best minds to pull them out of the hole. These brain trusts, no doubt, will ransack the chancelleries of Europe and excavate the bombs of Babylon to find what other best minds and brain trusts did in time of stress, but they will not dig our lake.

No purpose is served by further elaboration of this report.

RECOMMENDATION

Our company is interested in the excavation of a lake as the nucleus of an irrigation system. We care nothing about the economic theories of the Shovelcrats, or whether they succeed or fail.

Therefore, I recommend that every man in Dry Lake City be forthwith supplied with a shovel so all can go to work, to the end that the lake bed be speedily excavated.

JOHN WILLIAM JONES
Commissioner

SUBSCRIPT

By your directors' leave, I will set another picture alongside the Dry Lake City scene. Two comparable portraits may depict your camp more clearly than one.

The "American System"—the only system that distinguished the United States from Europe—was cheap land and low taxes. This system endured until the end of the homesteading era, about 1900. It was the era of self-dependent, self-reliant American citizenship.

From 1900 on, the value of land in the United States steadily increased. In these depression times, it is about \$150,000,000,000, a figure which, bobbing up and down, represents the "unearned increment." Most of this \$150,000,000,000 of phony capital

drifted into the hands of about 10 per cent of us. It is the sum on which the rest of us pay rent and interest.

This phony capital is maintained by the dark rites of the tax system, through which the tax load is sifted from those who own the phony \$150,000,000,000, to working capital and labor. Sometimes the shift is concealed in taxes based on "ability to pay," or unseen taxes, or is screened in "tax limitation" activities and campaigns to "relieve real estate."

While our phony capital thus multiplied, our public and private debts mounted to something like \$145,000,000,000. These debts are real. Piled on the debts is a \$12,000,000,000 tax bill to add to the \$6,000,000,000 we pay in economic rent.

The census shows how increasing land values affect our farm population. In 1900, farm land averaged around \$15 per acre; in 1930 it was nearly \$50. With the climb, fewer farmers owned land. Mortgages and tenantry increased.

1900, 64.7 per cent of farmers owned their farms; in 1910, 63.0;

1920, 61.9; 1930, 57.6; 1940, (?).

In 1900, 30 per cent of farm owners were mortgaged; in 1910, 33.2; 1920, 37.2; 1930, 42.0; 1940 (?).

In 1900, 66.5 per cent of farmers were free from mortgage; in 1910, 65.6; 1920, 52.8; 1930, 51.7; 1940, (?).

1900, 35.3 per cent of farmers were tenants; in 1910, 37.0; 1920, 38.1; 1930, 42.4; 1940, (?).

This is the road to land monopoly. Great prophets—from Moses to Henry George—have told what befalls nations who reach that goal.

It is scarcely necessary to recite Protectionist exploits. The Dingley tariff bill of 1897 was followed by the Payne-Aldrich act. The two were climaxed by the Fordney-McCumber act of 1922 which levied on consumers a \$4,000,000,000 yearly tax of which \$3,500,000,000 went to tariff profiteers, and \$500,000,000 to the U. S. Treasury. The Smoot-Hawley bill of 1930 increased the lofty Fordney-McCumber tax by \$1,000,000,000 per year.

JOHN WILLIAM JONES
Commissioner.

The End.

So—You Want to Help

NEW YORK, N. Y.—A friend in Ohio recently wrote to congratulate Margaret E. Bateman, director of the Henry George School of Social Science in New York, and concluded by saying, "Let me know if I can be of assistance."

Miss Bateman replied immediately, indicating that, "The best way you can help is to get us students—or send us the names of friends to whom we may forward literature about the School and its correspondence course." By return mail came a list of 53 names—scattered over twelve states.

Readers of the Freeman who wish to "be of assistance" may well take heed!

And in Passing—

NEW YORK, N. Y.—Margaret E. Bateman, director of the Henry George School of Social Science in New York, on returning from a trip to the extension schools in Canada, tells us that she found her friends there, "Deep in the heart of TAXES!"

Now, Top This

NEWARK, N. J.—To Dr. and Mrs. Geoffrey W. Esty of Westfield, N. J., goes the "Gold Star" this term for securing the largest number of students. The class, which is conducted by John T. Tetley, is being held at the Esty home. Twenty-two students attended the first session, and additional members arrived during the second and third sessions.

Mrs. Esty served supper to the members of the class at the close of the first session. (Note: possibly this is a medium of advertising which the Henry George School has not explored sufficiently.)

Like Coffee?

NEW YORK, N. Y.—Catherine Klock, a graduate of the Henry George School in New York, was confronted with the argument that Henry George's philosophy is dated.

"Well," said Miss Klock, "it has to be dated to be fresh!"

On the Air

NEW YORK, N. Y.—A broadcast from WAAT, Jersey City, N. J., on April 20th featured an interview with Jean Lackey, who is in charge of publicity for the Henry George School of Social Science in New York.

Miss Lackey described to Tom Noble, the master of ceremonies, how, starting with absolutely no funds, she had accomplished a trip around the world because, "I was worried about so much misery and unemployment in this rich country. I wanted to see if conditions were the same all over the world.—They were!"

From New York to Florida, to Hawaii, and then to Asia, to Africa and eventually to Europe, Miss Lackey traveled; and finally to England where Sir Herbert Matthews introduced her to Henry George's works. On returning to New York, however, she discovered not only books by George, but a school devoted to teaching his Philosophy of Freedom, wherein lay the answers to the problems so long perplexing her.

Write US - AND LET US KNOW

News of the Crusade for Economic Enlightenment

Edited by LAURA BREST

Please Note

NEWARK, N. J.—Philip Blacher, who practises law in New Brunswick, is a member of the faculty of the Henry George School of Social Science in New Jersey. For the past two terms, he has held the record for the largest number of graduates—he awarded seventeen diplomas the first term he taught and sixteen the second term.

This term, because of his duties as a member of the State Guard, he could not undertake teaching a class, but none the less, he has found time to make three speeches on the Philosophy of Freedom. He has addressed the Married Women's Club of the Y.W.C.A., Helvetia Lodge No. 17 I.O.O.F., and the Franklin Township Democratic Club. Mr. Blacher advises that this is preliminary work toward building up enrollments for the next class he will teach.

Food For Thought

NEWARK, N. J.—A member of the faculty of the Henry George School of Social Science in New Jersey, Lloyd M. Haas not only conducts a "Progress and Poverty" class in his own home in Cranford on Friday evenings, but is also planning to teach a class for his fellow workers. This class will be conducted at lunch hour, and will meet for half an hour three times each week.

Mr. Haas believes attendance at this class will be more regular than at his evening class where overtime work and other activities associated with the defense program tend to interfere.

New Jersey Commencement Plans

NEWARK, N. J.—William L. Hall, Secretary of the New Jersey extension of the Henry George School, announces that plans for a commencement dinner for the spring term graduates are being made. The exercises will be held at the Hamilton Restaurant, 760 Broad Street, Newark, on Friday, May 15th at 7:00 P.M.

From Newark to Red Bank

NEWARK, N. J.—William Hansen, formerly of the faculty of the Henry George School of Social Science in New Jersey, writes from Fort Monmouth (where he is serving in the army) that he has contacted an official of the U.S.O. for the purpose of making arrangements to give a talk on Henry George to camp members.

Chodorov Lectures in New Jersey

NEWARK, N. J.—"We Will Win the War—Will We Win the Peace?" was the title of lectures delivered by Frank Chodorov at the Orange, Elizabeth, and Summit Y.M.C.A.'s on April 6th, 7th, and 8th. The lectures, which were advertised to non-Georgists, were an attempt to gain the interest of people by announcing a single lecture rather than a ten week course. In each of his talks, Mr. Chodorov stressed the need for education and invited his audiences to enroll immediately for a study of George's economics.

As a result of the experience gained from these talks, it is possible that the New Jersey extension of the Henry George School will rely more on speech-making than direct mail advertising when time comes for announcing its fall classes.

Meeting in Montreal

MONTREAL, Can.—The monthly dinner meeting of students and instructors of the Henry George School of Social Science in Montreal was held March 20 at the Y.W.C.A.

John Anderson, president of the Montreal extension, started proceedings by awarding prizes to three members of the School for bringing in the largest number of new students. Herbert T. Owens, the guest speaker, addressed the group on the land policies of Canada. Mr. Owens showed how land grants made generations ago projected their effects into the Canada of today, and furnished indisputable statistics showing the huge areas of vacant lots in leading Canadian cities. He indicated how overexpenditures for development of highways and railways throughout history and consequent accumulation of public debt were all because of a defective land policy.

Mrs. Russell, a member of the faculty of the Henry George School in Montreal, made an extremely effective chairman.

Friends of Anna George deMille will be pleased to know that she is rapidly recovering from her recent illness, which has kept her indisposed for the past few weeks. Her friends at the school hope to see her around very soon.

Speakers Bureau Reports

NEW YORK, N. Y.—Dorothy Sara, Secretary of the Speakers' Bureau at the Henry George School in New York, reports that among the interesting talks given last months by members of the faculty of the Headquarters School were the following:

April 23—Jacob Schwartzman at the Young People's League, Moshulu Jewish Center, Bronx. The subject—"Is Religious Freedom Doomed?"

April 28—R. J. Manfrini spoke on "International Trade Relations" at the Men's Club, Bethlehem Evangelical Church in Brooklyn.

On May 4, Miss Sara announces, Henry A. Lowenberg will speak at the Scarsdale Young Women's Republican Club, Scarsdale, New York. Mr. Lowenberg's topic will be "The Republican Party's Place in the Changing War Time Economy."



Activity Forum

NEW YORK, N. Y.—If you were not at the Activity Forum on Tuesday, April 21, you missed a most instructive meeting. Many interesting points were discussed and new projects were suggested by Gloria Bleich, Bill Leon, Mr. Greenwald and others. Mr. de Angelus presented recordings of the recent WJZ broadcast featuring Mrs. Sexton, Lancaster Greene, Mr. Saponero, and Herbert von Henningsen.

Don't miss the next meeting, the date of which will be announced later.

Chicago Commencement

CHICAGO, Ill.—On Wednesday, April 22, the annual banquet of the Chicago Extension of the Henry George School of Social Science was held in the Florentine Room at the Congress Hotel in Chicago.

Hon. Francis Neilson very capably filled the role of toastmaster, and the speaker of the evening was Hon. Herbert S. Bigelow, of Cincinnati.



Letters to the Editor



In the March 1942 Freeman, Mr. Steele, the new editor, starts going to town on Mrs. Roosevelt and the labor unions on page 98. On page 103 he again goes after the unions and also the Bolivians whom he calls a backward people. I wonder how many Bolivians he knows. The Bolivians I have known have been as intelligent, educated and progressive as any peoples I have ever met. Unlike Hitler and Mr. Steele, I have never been able to characterize a whole people as being backward or aryan or anything else. "Gracie Allen would better look to her laurels," writes Mr. Steele. And according to his articles, Pegler had better look to his.

Mr. Steele is much more enthusiastic about the war than his predecessors. The "new" editorial policy of the Freeman is at once evident. Mentioning the Four Freedoms, Mr. Steele says, "the war in which we are engaged is being fought to preserve those freedoms—and they are worth fighting for."

"Hurray!" I thought, "this new editor is all right. Here is a good Georgist." I was dumfounded, however, to see in the next paragraph that Steele, like the Marxists, believes that if you can only get people rich enough, Freedom will come automatically. "The right to work," he says, like a true materialist, "is infinitely more precious than the Four Freedoms." What suckers Roger Morgan and Ted Van Tassel were, then, for giving up their good jobs and going out to fight for such a thing as "Four Freedoms."

Like the Free Traders of the National Association of Manufacturers, Mr. Steele is particularly interested that "... no labor union is going to tell the worker what to do or stand between him and a job." This couldn't happen, Mr. Steele says, "... when that happy condition comes about ... when land is made of equal access to all ...". Here Mr. Steele tips his economic ignorance in thinking that in a free society men will not be allowed to form labor unions or corporations or cooperatives. How free associations of men can be prevented in a free economy, I don't know, but presumably the editors of the Freeman do.

Mr. Steele's first three editorials show that a hatred of unions is the criterion of his philosophy of freedom. "The Right to Work" of course, is written in the third person. "Some say," he writes. He could very well have attacked the privileged monopolies in leading up to his last paragraph—a plea for free land.

But, in his first three editorials he takes his place beside Pegler and Girdler and the N.A.M., and attacks organized labor—this in the name of Henry George. As far as I know, George was opposed by the isolationist parts of the Republican Party and the reactionary elements in the Catholic Church in New York. They cheated him out of his election, they smashed his reform. They destroyed the influence of his book *Progress and Poverty* and placed emphasis on the imperialist text book, *The Influence of Sea Power on World History*, by Admiral Mahan. The imperialism we learned from Mahan and the materialism we learned from Marx have been the twin blights that have ravaged our Western civilization and brought us to our present critical position. The Falangist Clerics in the Catholic Church and the greedy land owners represented by the isolationist and protectionist parts of the Republican Party have been the leaders in the destruction of democracy in Spain or Japan, in Germany or Italy. They have all but succeeded in destroying the struggle for freedom as they did succeed in destroying Henry George's struggle. Who has now oriente the Georgism of the Freeman to repeat, parrot-like, attacks on constitutional democracy with its concomitant organized labor? How do we happen, in the Freeman, to be lined up with Merle Thorpe and Nation's Business? Who conditions and directs the policies of the Freeman to the exact policies of our monopolists and falangists who started this mess? How long since have Free Traders become isolationists? How long since have Abolitionists been deaf to the pleas of Men in their present Axis slavery? What kind of Georgism is it, on page 103 of the March Freeman that is hysterical because "... powerful labor unions, emboldened by pampering at the hands of the Administration, are demanding higher and even higher wages in the price-ceiling industries—and getting them."

Does Steele know the kind of pampering that labor men have received at the hands of the Fords, the Weirs and such organizations as the California Farmers Association? Has he ever read any reports by the Tolan Committee, or is he guided only by Dies?

Steele ridicules the "organized milk drivers" as being "already on relief." Why doesn't he write about the milk companies' organized stockholders who are also on "relief." The communists, to their credit, have exposed and blasted

these milk monopolies and their unearned incomes. The Nation, the New Republic, the Newspaper P.M. and others, have again and again excoriated these milk monopolies. Why aren't we, with our remedy, also doing this? What do Steele and the Freeman expect; to help the N.A.M. smash the New Deal and the labor unions, and then have the N.A.M., out of gratitude, accept our reform? Is this all the 'toiling and suffering and if need be dying' we have to do to achieve a just society?

Just how economically sound is Steele's attack on organized labor? Let us suppose that there are 100,000 men working for the aluminum monopoly. Their wages, determined by competition, average, let us say, 25 per week. The price of aluminum is determined by monopoly. The gap between prices and cost is the unearned income or rent that the loafing stockholders get. Suppose that the men organize a union and the union raises wages to \$30 a week. Does the price of aluminum go up? No. It already was a monopoly price. Does an 'American worker' now have to go to a 'racketeer union boss' to get a job? Yes. But, he gets about \$250 a year more on the job. He may pay up to \$50 per year to the union for this increase in wages. Do the 'labor racketeers' live in fine homes, drive big cars and take expensive vacations? Yes. So do the 'stockholder racketeers.' Outside of the increase in pay, does it make any difference to the 'American worker' whether he gets his 100,000 jobs directly from the aluminum company or indirectly through the aluminum union? No. There is no difference. The number of jobs is determined, not by the union, but by the company. All that the union can do, in the case of the aluminum monopoly is to divert some of the rent fund now going only to the stockholders to the organized union. I question the sincerity or the Liberalism of any Georgist who in his first three editorials attacks the unions consistently or attacks Mrs. Roosevelt who has backed the unions and has refused to cross the picket lines; due to her so called 'ignorance' as Steele thinks.

Are labor unions communists or fascist? Steele may think so, but neither communists or fascists do. The communists or fascists in Italy or Germany or Austria collaborated together to smash the labor unions. The communists and the fascists, previous to June 22, had also, in this country, collaborated in attacking the interventionist New Deal in

its attempt to free Europe from its Hitler domination and re-establish those broken trade unions.

Can trade unions get so big that they will take over our government? In Italy certain trade unions tried to take over, not the government, but single business corporations, and they failed miserably in running those companies. The strongest trade unions in this country and in England have been just as jealous of the prosperity of single businesses as were the stockholders of those corporations. In fact, their concern for the corporations for which they were working was much more intelligent and constructive than that of the stockholders.

The total membership of the trade unions of the country can, of course, take over the government at any time they wish, since by their votes, in a democracy, they are the government. Why should we begrudge them or seemingly tend to obstruct them, in waking up to the realization that they are the government, that their wages come out of production, that this production is restricted and that if they wish their wages to go up they must remove these restrictions. Our job is to teach these men, who have the votes, George's reform. We are not to antagonize them.

After all, Pegler and Howard and Girdler have a lot to lose if the members of the labor unions 'take over our government.' I can understand the economic and ideological reason for their attacks on the unions. What have the Freeman and Mr. Steele to gain by smashing the labor unions? The quickest way to get fascism in this country, as it was in Germany, Austria and Italy, is to smash organized labor, drive the labor leaders out of our Temple in Washington and leave the Temple in the hands of the money changers—the dollar a year men. * * *

Both Anna George DeMille and Reginald Zalles, as well as others, have urged me not to be too severe and perhaps de-

structive in my criticism of the Freeman. I promised them that I would do this while waiting for certain forthcoming reforms. These reforms have not come. I therefore again urge that * * * the Freeman at once be discontinued and all endowment funds now supporting the Freeman be allocated to Land and Freedom so that Land and Freedom can become a monthly magazine and with this added support take its place in the libraries and news stands of the country, presenting George's reform as part of the Liberal movement—the Abolition movement—the Free Trade movement—the Struggle for Freedom.

Very truly yours,

March 16, 1942

Aram Bashian

* * *

Three and a half pages—2,000 words—of Mr. Bashian's letter have been omitted since they deal with issues of The Freeman prior to March, 1942, when the editorship was not the responsibility of the incumbent. In the course of these pages, Mr. Bashian says: "... this paper is, precisely, a rebuttal of Mr. Steele's editorials in the March Freeman." The above represents Mr. Bashian's comments upon Mr. Steele's editorials in their entirety, save for a single phrase that violates Freeman editorial policy and does not contribute to Mr. Bashian's argument.

Mr. Bashian is entirely right when he says, "Our job is to teach these men (labor union members) ... George's reform." He has been invited to help do so—through the columns of The Freeman.

C. O. S.

Classics Club

NEW YORK, N. Y.—The Doubleday Doran annex of Lord and Taylor's department store in New York City was devoted to a display of "Progress and Poverty" during the week of April 19. Featured in this display was the fact that the Selection Committee of the Classics Club chose Henry George's famous book for distribution to its members. The Committee, consisting of William Lyon Phelps, Pearl Buck, John Kieran, and Willem Van Loon, made this choice because "... it is undoubtedly one of the foremost works of its kind; because it is so readable; and because, today, the subjects it discusses are topics on everyone's lips. . ."

Each copy of "Progress and Poverty" distributed by the club was accompanied with the first lesson sheet of the correspondence course in Fundamental Economics, and prominent in the window display at Lord and Taylor's was a sign inviting the passerby to enroll for the free course given at the Henry George School in New York.

A reproduction of this display will appear in the window of the Pennsylvania Drug Company at 23rd Street and Fourth Avenue, in New York.

New Economics Book

NEW YORK, N. Y.—Gosta Larson's new book "Revolt in Arcadia" will be reviewed in the June issue of The Freeman. At present, however, the Henry George School of Social Science in New York has available a limited edition at \$2.00 per copy. You can now teach the Philosophy of Freedom to your teen-age, or younger friends.

Mr. Larsen, already a renowned author, studied economics at the Henry George School last year. His "professor" C. O. Steele is, and justifiably, very proud of his distinguished student.

New Jersey Faculty Meets

NEWARK, N. J.—The faculty of the Henry George School of Social Science in New Jersey held their regular monthly meeting on Thursday, March 26 at 8:00 P.M. at 17 Academy Street, in Newark.

These meetings of the faculty provide an excellent opportunity for the instructors to exchange views on teaching methods and to engage in discussion of various aspects of George's economics and philosophy. The subject discussed in March was "The Nature and Causes of Interest" as presented in a paper by Paul Peach, a member of the faculty of the Henry George School in New York.

Francis I. duPont's paper on "Artificial Scarcity of Land" which is being circulated by the Benjamin Franklin Research Society of New Orleans, will be the topic for discussion at the next meeting, to be held the latter part of April.

AN INVITATION
to write for the Freeman

from

The Editor

TO WOMAN

Beloved of Man: What better heritage for those you mother than a social order where justice, equity and freedom is the lot of the least of your children.

Yet such can never be unless you who learn, so that you may teach, first learn what is fundamental to that good social order you would leave to posterity—your posterity.

Graduates in the New York vicinity please tell your friends about the new course beginning on May 11th at 30 East 29th Street.

Those outside will, of course, remind their friends of the free Correspondence Course. If you wish to use circulars write to the New York School.