

The Freeman

A Monthly Critical Journal of Social and Economic Affairs

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Five Cents

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When War Comes

A recent citizen of Austria said to me: "I am a Georgist. I believe in free trade. But I disagree with your statement that free trade would prevent Germany from going to war. I have lived with Germans, and I tell you these people are different from other people. They are inherently different. They don't understand or want freedom. Their nature is to be both subservient and dominating. They crave war."

He had suffered from Nazi terrorism so much that he completely forgot the Germany that was Schiller and Heine and Lessing and Goethe. The brutishness which as a Georgist he should know is the product of Nazi environment, he ascribed to the "nature" of Germans, because his reason was thrown out of balance by the bitterness of his experiences with this environment. He, too was a product of it.

Ever the "chosen people" has as its counterpart the "barbarian". The slaying of non-believers was sanctioned by Jehovah. The helenes proudly scorned all who dwelt outside the peninsular. Not to be a Roman was to be a slave. The self-assumed halo of Marxists casts a shadow on the human qualities of all who do not accept that faith. And to the aryan—which, undefinable, merely means in practice "our mob"—the shedding of blood in the name of "race purity" is sanctified murder. Power makes rulers drunk; poverty makes their peoples mad.

I remember 1914. I remember how we hated the Huns. Everybody was either pro or anti. A sane position did not seem possible, so

virulent were the hatreds aroused by the propagandist methods employed by European agents in this country. One recalls with a wry smile the bitterness aroused in those days by "atrocity" stories—since then revealed as propagandist fiction.

* * *

We rationalized our emotions, of course. The Georgists, being fond of logic (but completely submerging in their passion the logic of their master) were quick to fortify their hysteria with the most specious arguments.

For instance, the group of Georgists with whom I sided said that while we opposed war in principle we nevertheless thought this war against Kaiserism was necessary. For, a successful Kaiser would destroy political democracy, and the cause of economic democracy would then be destroyed forever! Wilson's shibboleth made fools of us. How insidiously a nice-sounding phrase can rationalize the most idiotic passion. Of all people the Georgists should know that war is the steed upon which the monopolist rides to greater victories over the exploited; that war always results in a stronger government and a weaker people. As a result of the holocaust of 1914—1918 there is less democracy throughout the world than ever before. Could it have been any worse if the Kaiser had been "successful" against the Allies?

* * *

We all know now that Americans gained nothing from our participation in that crazy affair except a huge debt-yoke, an increasingly burdensome pension system, more bureaucracy and less democracy—

to say nothing of the human suffering involved. But did we know that in 1917? Then we knew only that we were making the world "safe for democracy". How we hated the Germans and all things German! Sauerkraut was eaten under the pseudonym of "victory cabbage." The study of the language of Kant and Schubert was "verboten" in our public schools. Eating places famous for their delectable German cuisine had to anglicize their names to retain patronage. As if sauerbraten and beer had any nationality!

* * *

Silly? We can say so now. But it won't be silly when the next war comes—as it will come soon, and again and again, as long as civilization rests on the volcano of economic maladjustment. And all our reasoning, all our logic, will vanish before the poison of hatred, injected into our marrow by the subtle propaganda of our masters. And those of us who try to retain some modicum of sanity will be scorned by our erstwhile friends, spit upon, persecuted, imprisoned. So bitter are the passion aroused by war that love, the most persistent of human emotions, weakens from the competition. The girls won't even dance with boys in civilian clothes.

* * *

We must steel ourselves for the inevitable. Every day we must repeat to ourselves, as a liturgy, the truth that war is caused by the conditions that bring about poverty; that no war is justified; that no war benefits the people; that war is an instrument whereby the haves increase their hold on the have-nots; that war destroys liberty. We must train our minds, as an athlete trains his body, against the inevitable conflict with the powerful propaganda that will be used to destroy our sanity. Now, before it is too late, we must learn to think peace in the midst of war.

Freeman Views the News

The Annual Ignorants

Every year at this time the bosom of the American citizen, in the full dignity of his power as a maker of government, swells with the pride of that power. He registers, he votes. He takes counsel with his fellow-citizens and with his conscience, and decides that this group of candidates or this philosophy of government promises the greatest good for the greatest number.

That his vote has failed in all the the past to bring about the end he sought, that it will fail this year, is not due to the inefficacy of the system. It is merely due to the fact that he does not know what he is voting for. "We get the kind of government we deserve" means merely that our government is a reflection of our collective knowledge and intelligence.

Universal suffrage has not failed. It is the only political instrument that promises a possible avenue of escape from complete subordination to monopoly. That it has not succeeded is due only to the economic ignorance of the voter.

Therefore, the answer to the failure of democracy to bring about the economic freedom which has been expected of it is not a return to totalitarianism (for communism and fascism are merely a reversion to the "divine rights" argument of Hobbes), but is in the economic education of the masses.

Perkins Urges Commission

One would expect from any New Dealer the head-lined suggestion of Secretary Perkins that a commission be appointed to mediate the A. F. L.—C. I. O. imbroglio. One bred in a regulatory atmosphere cannot think of anything else.

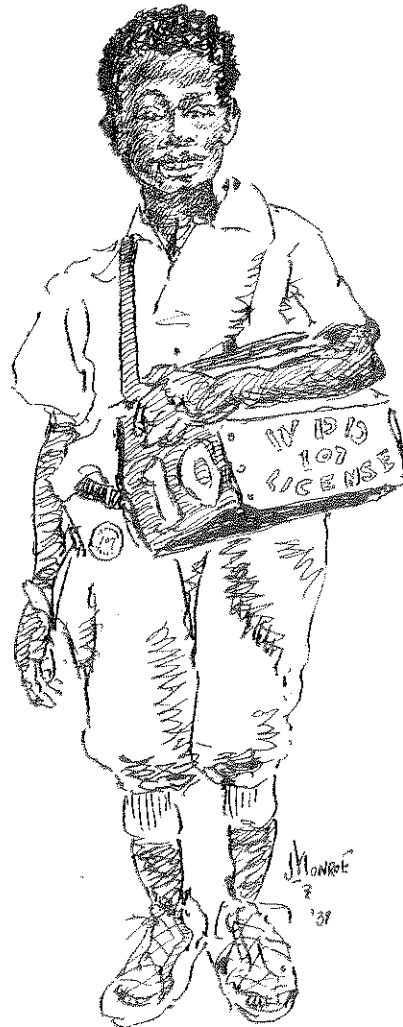
The nub of her proposal is that the decision of this commission shall be binding on the union leaders. Whence follows a moral that every laborite should learn well. Government always begets government, and the tendency of its inherent power is to thwart freedom of thought, expression and action.

Although the labor union as a means of raising the level of wages must be futile, the right of workers to organize in whatever way they desire is inherent in democracy. The right to quit working—even though the strike is an economically unsound instrument—is as essential to human happiness as the right to

work. That labor leaders are dictatorial and labor unions are undemocratic in method is no justification for government regulation. The cure for slavery is not more slavery.

Though the labor union has no economic justification, as another expression of revolt it is desirable for the democratic process. Only

Shine, Mister?



In Waterbury, Conn.,* perniciously productive citizens are trained early in life to feel the interfering arm of government.

Before the shoe shine boy can shine your shoes or give you a persuasive "Shine, mister? Only five cents!" he must first go to the seat of government (and of plunder, if the papers in Waterbury are to be believed) to secure permission.

And he must pay a good part of a day's earnings for this permission to exchange his labor for yours. The fee is fifteen cents a year.

Trivial? (That's what one leading citizen told me!) Any interference with human liberty is not trivial. In that boy's payment of fifteen cents for permission to perform a useful service is involved the whole principle of economic liberty.

On the one hand we want young people to be useful, to render service for service received. Government is spending millions of dollars a year to so encourage youth. At the same time we permit our public servants to impose a fine on industrious and enterprising youth.

Another "leading citizen" said such a licensing system was necessary to aid the truancy sleuths in tracking down boys who find it necessary to supplement their parents' meager earnings. Is that why we license plumbers, doctors and draymen?

"Shoe Shine Boy, you work hard all day,
Shoe Shine Boy, got no time to play
Ev'ry nickel helps a lot
So shine, shine, Shoe Shine Boy."

* Lest the city of brass feel inclined to boast of its up-and-going-ness, let it here be said that the licensing system of any American city might be used as a shining example.

when the union movement becomes strong through centralization of power does it become a tool of oppression. Therefore, differences of opinion between unions, differences in kinds of unions, are essential to the continuance of the labor movement as an expression of protest.

But government—which, as a monopoly tends to favor monopolistic methods—does not reason that way. It seeks unification of the labor movement in order that it may direct or control it! Complete control is the *sumum bonum*—and that will come with the next war. Then there will be only one kind of labor union, subservient to an all-powerful commissar.

Baruch Advises Again

"There are some things more precious than money", said war adviser Bernard M. Baruch. "I mean our form of government, our way of living, our liberties." How reminiscent of 1917!

So, he advises the American people and its government to build a more powerful army and a "two-ocean navy" to protect our liberties. He fails to specify whether the "enemy" will come from within or without our borders.

How are we going to pay the bill for this increased army and navy? The war-adviser suggests a sales tax, and humanely points out that preparation for war would solve our unemployment problem. The plutogogue solves the troubles of the nation by putting the "excess" population to work making things they do not want, and then making them pay for these things.

Let us admit the principle of preparedness. We must be strong to ward off the enemy. Who will gain by it? Will it not be those who own the land of America, and who because of our sacrifice in blood will be secured in their rent-collecting privilege? If a foreign potentate should successfully conquer our country who will most suffer the economic consequences? Our landholders who will forfeit their privilege to the foreigners.

Therefore, logic and self-interest should suggest to the class which our war-adviser represents that the cost of this preparedness program

be met by a tax on their land values. And we of the landless group who will furnish the cannon fodder should heartily favor this form of taxation, for it would, if made high enough, discourage land speculation and thus provide more jobs for all of us.

We wonder whether Mr. Baruch's zeal for "our form of government, our liberties" would not cool if preparedness plans included a tax on land values.

W.P.A. Workers Strike

"No strike against the government will be tolerated." We quote Aubrey Williams, Acting Works Progress Administrator.

Why not? A demand for more of the people's production—and that's all that wages of government officials and sub-officials are—seems to be unjustifiable only when made by the lowest paid strata. When Congress passes a bill increasing the wages or other emoluments of Congressmen and their immediate hangers-on, is the economic effect any different from an increase in W.P.A. wages?

Popular opinion notwithstanding, government has no source of revenue save taxes. A tax on any product of labor is merely taking some wages that should go to workers. The producers of the country pay all taxes.

Now, it is true that we have foolishly delegated to certain elected officials the right to collect and spend some of our wages. Congress has by legal hocus-pocus re-delegated this spending power to certain bureaucracies. These bureaucracies consist of officials and those whom they hire. The officials and the hirelings all live on taxes collected from producers. Ultimately, therefore, they are both parasitical. It is bad taste for the officials to object to the morality of the hirelings who ask for more of the people's production.

Politically, of course, a strike of the hirelings against the bureaucracies is revolution. Suppose the post office clerks struck. The army would be used to either repress or replace them. Now, as the tendency toward collectivism persists and we all become part of the government machinery, then any demand for more wages from any group of us, or all of us, could logically be met with bayonets. It has been done.

Lewis, Green vs. Labor

Whichever faction wins control of the organized labor movement, wages will not go up. That fact has been significantly overlooked. The word "wages" is not even mentioned in the fight for control of the labor movement.

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When the C.I.O. first burst upon the scene, it was accepted with alacrity by many laborers and students of the labor movement because it proposed a principle which seemed to promise higher wages. The craft union, it was asserted, is conservative, out-moded. It creates monopolistic tendencies in the ranks of labor. Therefore it is a weakness, used by employers to defeat the ends of labor. Mass action, avoidance of divided ranks—solidarity is essential in a successful struggle for higher wages.

The plausibility of this argument appealed to many workers. They switched their allegiance from the conservative A.F.L. to this up-and-coming promise. The sit-down technique resulted in apparently big gains. Large anti-union concerns were brought to their knees. Wage scale increases were secured.

Then, what happened? The "recession" set in. Plants shut down. High wage scales do not help the unemployed. With the increase of unemployment came a slowing down of C.I.O. progress. Disillusionment set in.

Out of the welter of words, the acrimony attendant upon the struggle between Green and Lewis for mere personal supremacy, comes this one salient discovery: that the promises of neither kind of labor organization can ever raise the general level of wages. The solution of this problem, and the solution of the many social problems arising from the tendency of wages to decline, is to be found only in a sound economy. Labor unions have no solution.

Innitzer and Hitler

Cardinal Innitzer, Archbishop of Vienna, whose welcome of Hitler into Austria stirred the Catholic world, was stoned by Hitler's henchmen, his palace mutilated, his place of worship defiled. Why? Because he is a "minority problem." (See "Minorities Problem—A Bogey Man" in this issue.)

Moreover, he is a serious "minority problem." He represents a strongly unified majority of the people. His organization, indeed, owns or controls a considerable amount of the land, whereby he interferes with the economic plans of the German mo-

nopolists. The rent he collects is largely what Hitler looked for in "anschluss."

Cardinal Innitzer, who is reputed to be a leader in the clerical-fascistic movement, will be subjugated, his power destroyed. Fascism recognizes neither friendship nor justice. The prelate should have known this, from an examination of his own fascistic motives.

Your Girl's Future

Nearly one out of every three women over 16 years old in the United States goes to work. To be exact, 31.7 per cent. That we learn from the unemployment census report transmitted to President Roosevelt last month. In 1930, the percentage was 25.3, or approximately one in four.

And so, dear mama, when your darling little babe sucks sustenance from your breasts, and you dream for her a prince charming, and you sing to her of the chivalry that is a woman's due—remember that she has more than a one to three chance of being a laundress or a stenographer, a shoe operator or a nurse, a cigarette vendor or a waitress. At the ripe old age of sixteen, she will probably be looking for a job, to help support you and her father, or an unemployed brother whose flat feet kept him out of the navy. When, like you, like all the great women of history, she finds her mate and her heart yearns for the babe Nature has promised her, will she turn too long to contraceptives because linotyping does not go well with pregnancy?

Remember too, mama, that her chances of being a subway strap hanger rather than a home maker, will be greater when she reaches the age of maturity. From 1930 to 1937, the report says, 2,740,000 more women workers had entered the country's labor market than would have been predicated on growth of population.

Now, everybody knows that there has been a decrease of jobs during that period. Since only men and women labor, the increase in women workers must mean that that many men have been replaced. Maybe the men are getting lazy, maybe after centuries of providing for their families, they have decided it is nobler

to permit their squaws to do the hunting and the fishing. And your baby, mama, will probably end up her days behind a factory sewing machine, while her big strong man washes the dishes and mends her undies. For the report points out that the flood of women workers is probably a permanent trend which might be accentuated with the passage of time.

President Roosevelt's thanks to John D. Biggers, census administrator, were very profuse and gracious.

The Player Pays

Walter McMeehan, president of the Realty Corporation of New York, says Americans are sport lovers and there never has been a time when this characteristic has been more pronounced than the present.

Strange as it may seem, this love for sport has a real estate angle, he said, which is placing a premium on property that has waterfront as well as a good land background.

Mr. McMeehan, who has a reputation in real estate for straight thinking, admitted yesterday that it was the sport idea which led him to buy last spring the 175 acres of Seawane properties fronting on Hewlett Bay, as a site for development.

Second Page News

New York—A frail young woman who said she had almost nothing to eat walked into the police station last night, and gave herself up for abandoning her four-month-old baby.

Mrs. Alberta, age 18, said that her husband was in jail for violation of parole, and that she had searched in vain for a job to support her baby, Faith. Finally, she took the child to the Women's Shelter, asked for permission to leave her there while she went to get some clothes. She did not return.

Police had been looking for her for two months. Hunger—and perhaps mother love—forced her to give herself up. The police fed her and put her in jail.

John Chinaman

Japanese take Canton. Now John Chinaman will pay rent to honorable Nipponese landlord instead of venerable mandarin.

What Unemployment? - Asked the Savage

By Donald MacDonald

This is the story of Tommie Jackson, Tinneh Athabaskan Indian of the Upper Copper River—an aborigine in a country where the older tribesmen still have their noses pierced for rings, where the bow and arrow is still used to save valuable ammunition. Nez Coy, which means The Questioner, was his Indian name, for Tommie was by way of being a philosopher and his method was the Socratic one—he asked questions.

I am an exploration engineer engaged in the reconnaissance preliminary to the location of railroads, roads, airplane fields. Tommie was my guide, companion and friend in his own wilderness. I found him to be a gentleman at all times, but a gentleman cursed with intellectual curiosity—a gentleman who asked questions, and that, as Socrates found out, is a cursed thing. Away up in this remote country he had taught himself to read and write with the aid of the occasional prospector and trapper. But alas for Tommie, he learned to read but had no background for the words. His primer read, "see the cow". But Tommie couldn't see the cow because he had never seen one. To him there "ain't no such animal". The book commented on apples, which I tried to describe to him as exalted blue berries, but Tommie refused to believe.

As Tommie progressed he developed a penchant for larger words—the bigger and stranger they looked the better. I was the interpreter. A lot of them were words I thought I knew very well, but when it came to explaining them to an unscratched mind I found out how little I really knew. For instance, he wanted to know what a Republican was, and a Democrat, and the difference between the two. Imagine that.

One day we were out blazing a trail. We had our lunch wrapped in a newspaper. When the newspaper was unwrapped it bore the flaming headline "Unemployment Crisis". The big word struck Tommie's eye immediately. "Huh" says

Tommie, "Skookum word." ("Skookum" in the Chinook Hudson Bay trade language means big, strong or good.) Then he spelled it out. "UNEMPLOYMENT..How you say him?" asked Tommie. "Unemployment" I said. Tommie repeated it after me. "Now what she mean?" "Well," said I, "Tommie, this is going to be a tough one. You brace yourself and I will try to tell you. Employment means work—unemployment means no work." "Huh", said Tommie, "Unemployment pretty good—all time me too much employment." "Tommie", said I, "White man think work very good—he fix it so almost everybody has to work. He says work very good for everybody." "Him crazy," said Tommie. "Huh! Caribou right here. I get him. Not much work. Caribou long way off, too much work, no get him... Everytime I sit down I think—maybe I go, but too much work, no go. No savvy me how white man think work good."

Apparently Tommie had a grasp of the basic fact of economics—that man seeks to satisfy his desires with the least exertion—more than most college graduates seem to know. "Well," I said, "Tommie, I told you this was going to be tough—but white man fix it so you have to work. He gives all the Caribou to one man, all the foxes to another man, all the fish to another man, all the trees to still another, and you have to pay \$5.00 before you can kill a Caribou or a fox, cut a tree or catch a fish. So then you have to work to get the \$5.00." "I know what I do," said Tommie, "I sit down." "Oh no Tommie, one man own all the sitting down places. You have to buy a place to sit down or pay so much every day. White man fix it so you have no place to sit down—you keep moving. Such men, without

place to sit down, who keep moving we call 'bums.' You heard that word at the trading post."

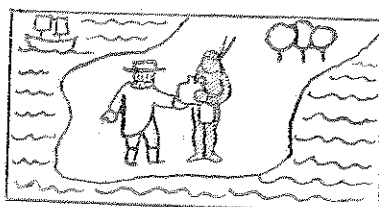
This thing of buying a place to sit down (a home) had Tommie completely flabbergasted. After considerable thought, mutterings and growlings in his own guttural tongue he burst out "How he get that way—one man own all the sitting down places, the trees, the Caribou—you tell me that." "Well", said I, "maybe so Government fix him that way." "Huh" said Tommie, "Me hear much about him, never see him. What does he look like?" I had to explain government. "Maybe so all same your Chief." "Our Chief," said Tommie, "He Chief to do us good—not bad—our Chief us bad we kill him quick. White man think unemployment bad damn fool him."

Many days Tommie Jackson Nez Coy worried over the white man's system. He saw men drive stakes to hold mining ground. He saw the trappers pre-empting his hunting grounds. He saw the terrible system coming. He asked me whether white men all thought it right to charge for sitting down places. So I told him the story of Henry George, and now there is a little Henry George Jackson on the Upper Copper River. But still the question came, and so the end. Tommie Jackson, the Questioner, killed himself. "He think too much," the other Indians said.

We Do Our Best

The Freeman: I am enclosing a few names, also my renewal for the "Freeman."

The best thing that has happened for the past forty years is the establishment of the School, and the paper that started from the School. If it were a weekly paper with as much to it, I would be glad to pay the extra cost. What I like most as an old timer is the news of the School, but those who make up the paper are doing a fine job keeping us from going insane with the nonsense we have to read in the regular newspapers. Thanks to the Editor and all who make up the paper.—Joseph E. Stegryn, Mass.



A Dollar - And - Cents Proposal

By Walter Fairchild

New York spends annually about \$600 million for services.

The city must get this back.

It gets back 80% of these expenditures from the tax on real estate.

The total taxable valuation of real estate is \$16 billion, divided (a) land, 8 billion, (b) improvement, 8 billion.

The tax rate is approximately \$3 for every \$100 assessed valuation. The tax levy therefore produces (\$16 billion x 3) about \$480 million annually.

The Graded Tax Bill proposes to untax the buildings and to tax the value of land, thereby unburdening labor and industry. Land value will be required to yield the entire amount of the municipal budget. Eight billion dollars is the present assessed land value, or what it will sell for. Twelve billion dollars is the "use land value," or what the sites are worth in producing "economic rent," without deducting the annual tax levy. To meet the budget expenditures it will be necessary to raise the land tax rate from \$3 a \$100 to \$4 a \$100. This therefore, will produce the \$480 million required.

Who can object to this? Those whose main interest lies in the unimproved land they hold, such as: (a) vacant sites, (b) slum sites where the building is only half the worth of the site, (c) underimproved sites occupied by tax payer buildings.

Who would favor this reform? (a) The home owner who improves his property on the average of \$5 of improvement to \$1 of site, (b) the apartment house owner who improves his lot at the rate of \$5 of improvement to \$1 of site, (c) the industrialist who improves his site at the rate of \$6 of building cost to \$1 of site, (d) the public utility which spends \$16 of improvement value to \$1 of site value and loads the cost on the consumer in the rate base, (e) the office building owner who improves his property at the rate of \$2 improvement value to \$1 of site, (f) the tenant on whom the

On July 5, 1938 Councilmen Charles Belous and Hugh Quinn of Queens, introduced in the New York City Council two bills, one providing for two tax rates, one on land value and the other on improvements, and the other for grading the rates so that beginning with the second half of 1939 nine-tenths of all real estate taxes shall be raised from land value and one-tenth from improvements.

The Graded Tax Committee, 11 Park Place, New York City, has issued bulletins explaining the advantage of shifting taxes from improvements to the site. Bulletin No. 2 shows how this benefit works out in dollars and cents. Copies of these instructive bulletins can be had on application to the committee.

tax on building falls and who pays "the freight."

The best parts of Manhattan Island are under-improved or have building values that are less than the over-all average of the city, which is \$1 of improvement to \$1 of land value. In some of the blighted areas on the west side of Manhattan, the ratio of land to improvement value is 40 to 1. The city gives full service in making these sites valuable and does not receive back any of the amount in taxables except on the unit of land value.

Who will benefit? (a) Every improver of real estate will benefit in the next assessment to the extent that his improvement exceeds the value of the land. (b) Every tenant—of home, office or industrial space—because the new houses that will become economically possible by relief from burdensome taxes will increase the supply of such space, thus decreasing rentals. (c) Every worker in the building trade, from architect to common labor, because the increased tax on land value will force owners to improve their holdings. (d) Every citizen in the city,

because increased production in the building industry will stimulate all business. (e) The whole country, for the supplies for these new buildings, to say nothing of food, raiment and amusement of the workers, come from all parts of the country.

Here's an example showing the difference between the present method of taxation and the Graded Tax Plan, for an average home worth \$5000.

(a) Present method:

| | |
|-------------------------------|-------|
| At 5 to 1, site value is ... | 833 |
| Building value | 4,167 |
| At \$3 per \$100, site tax is | 25 |
| Building tax | 125 |
| Total Tax | 150 |

(b) Graded Tax Plan:

| | |
|--------------------------|--------|
| Tax on building | \$ 000 |
| Tax on site | 50 |
| Saving to homeowner | 100 |

This saving is equivalent to relieving the home of a \$2000 mortgage at 5%. Industrial and apartment house owners will benefit in the same way. The slum owner and land speculator will, for the first time, pay his share of cost of government.

Confidential Report on Nation

| | |
|------------------------------------|-------------|
| Population of U. S. | 124 million |
| Eligible for old age pension | 30 million |

| | |
|---|------------|
| Leaving—to do the work | 94 million |
| Persons working for Federal, State, County, and City Government | 20 million |

| | |
|---|------------|
| Leaving—to do the work | 74 million |
| Ineligible to work under Child Labor Laws | 60 million |

| | |
|-------------------------|------------|
| Leaving—to do the work | 14 million |
| Number of unemployed .. | 13,999,998 |

| | |
|--|---|
| Leaving—to do the work | 2 |
| Me and F.D.R.—He has gone fishing and I am getting damn tired. | |

Cause and Effect

The more government the less gumption.—J. L. M.



HENRY GEORGE: On Unrestricted Competition

A philosophy, a system of thought, cannot be expressed in a sentence. If it is really worthy of the name "philosophy," it is a synthesis that, in spite of its one central theme, embraces many phases of thought, and gives direction by its unifying principle to a way of living. Language is too poor, and human understanding too limited, to permit the expression or understanding of so broad a theme in an essay or two, or even a book of a few hundred pages.

The philosophy of Henry George—which is often described as the philosophy of freedom—has frequently been given a wrong interpretation by people who approach it with determined bias or with perverted purposes. Culling a passage from his books which by itself permits of an interpretation seemingly at variance with the central thought that permeates all his writings, these people have persuaded themselves that George has proven their pet theory. They catch on a phrase to rationalize their misunderstanding. They prove to themselves by "special pleading" what pleases their preconception, often quite unconsciously.

The comprehension of George's contri-



bution to socio-economic thought requires the reading of all his books, essays and speeches. No one can truthfully say that his philosophy is expressed in any one place completely; he never reduced it (because it cannot be done) to an intellectual pill.

Some of his writings, unfortunately, have not yet been given to the public in book form. Odd essays and speeches that supplement in detail the broad principles of his philosophy are to be found in various places; they should be collected. A particularly rich mine of Georgist thought is to be found in the pages of *THE STANDARD*, a weekly paper edited by Henry George from 1887 to 1891. The essay "On Competition" is taken from this source. Others will appear from time to time in *The Freeman*.

W. W. Head, secretary of the Shearers' Union, writes me from Wagga Wagga, New South Wales, saying:

"Socialism of the Bellamy brand is spreading here, and the only thing we have to offer as an argument against their doctrine is an admission that the single tax will and must necessarily bring voluntary co-operation and less governmental machinery—less rule, or more law and less force—anarchy of a sort. Socialists admit the pooling of land-values is the first step toward reform; but they set as much value on the nationalization of banks and capital as that of the land, and want to start right away to nationalize those things which we believe are not in their nature monopolies, and which would not be monopolies if land-values were taken by the people. In short, they do not believe in competition and want to abolish it right away. If we stick to competition and regard it as almost a natural law, what about the waste involved in our present industrial system? Taxation of land-values will not prevent the employment of labor uselessly in advertising, etc., or will it? If so, how?"

Answering Mr. Head's question in spirit, rather than in letter, I would say: Yes; it will. For while the useless expenditure of labor in adver-

tising or any other branch of effort could not be prevented without interfering with natural rights and without stifling useful effort, I take Mr. Head to refer to that waste that goes on where three stores are started in a place where two would suffice, or where a hundred men are found in a business or profession in which sixty or seventy could do, and would be glad to do, all that is needed. This waste of effort, which is very striking all over the civilized world, the Socialists propose to prevent by abolishing competition—that is to say, by abolishing the liberty of men to dispose their efforts as they please. They would have the State manage and control all production and exchange, so that so many men (and necessarily such and such men) should be assigned to this branch and place of effort, and so many men (that is to say, such and such men) should be assigned to that.

On the other hand we, who for want of a better term style ourselves Single Tax men, but whose funda-

mental idea would be better expressed by some such term as equal rights men, or individual rights men, or natural order men, propose to get rid of this difficulty in an easier and more thorough way. Instead of abolishing competitions, we would abolish restrictions on competition; instead of imposing more restraints on individual liberty, we would remove all restraints upon the liberty of any one to do anything that did not interfere with the equal liberty of others. The reason for, and the efficacy of, our method will be seen when the cause of the waste of which our Australian friend is thinking is traced.

From what does overcrowding of businesses and professions proceed? Does it not proceed from that seeming glut in the labor market which causes the opportunity to labor to seem a boon, and reduces the wages of labor in the primary occupations to so low a point? And from what does this spring? Does it not manifestly spring from those restrictions which deprive men willing to labor of access to the natural opportunities of exerting labor? Is this not clear whenever we consider that the natural opportunities for the useful employment of labor offered by the globe on which we live are simply illimitable, and that so long as desire continues for things that the exertion of labor produces there must always be an unsatisfied need for the useful exertion of labor?

What the taxation of land values irrespective of improvements would do, would be to make land useless except to the user; to make the mere monopolization of land unprofitable and impossible. And thus it would open to laborers the primary necessity and opportunity for all labor. At the same time, by taking for the use of the community the great sums that now go to non-producers, it would do away with taxes that greatly lessen earnings in all branch-

es of productive effort, and remove the restrictions they impose.

With land thus opened to labor, and with the products of labor thus freed from taxes, the one-sided competition that now shows itself in the seeming overplus of demand for employment, would be met and relieved by the demand for labor and the products of labor. This relief in the market for the primary forms of labor would necessarily show itself in all others, that is to say, in all businesses and professions, both by withdrawing the competition of those not needed there, and for whom better opportunities would be opened where they were needed, and by the increased demand for commodities and services consequent on the increased purchasing power of better employed and better paid laborers. Men would cease to push into places and vocations where they were not needed, for the simple reason that places and vocations where they were needed

would be open to them, and would pay them better.

And the play of this free competition would have the effect of determining, through the free will of individuals, what number of men, and what men, should devote themselves to each of the multifarious branches of industry, in order to secure for society at large the most economical use of productive forces, and the largest result in desired satisfactions. But it cannot be said that this would absolutely end effort, for the reason that, as to many things, what will be useful and what useless cannot be determined without experiment. All new inventions, discoveries, and adjustments, involve experiment and the liability to useless effort; but to stop this would be to put an end to progress. Thus, effort may be wasted in advertising, where a man thinks that the public will want a thing which the result proves that they do not. But to prevent this would be to prevent the

public being apprised of things that they do really want.

And where the conditions of equal freedom are fulfilled, where all men are placed on an equal level with regard to natural opportunity, and with regard to the benefits of an advancing civilization, the freedom of individuals to do what they choose (provided, of course, that they do not infringe the equal freedom of others) will result in the greatest benefit to society at large.

Here is the difference, and it is fundamental and irreconcilable, between the Socialists and Single Taxers. They propose to cure the evils that have come of restriction by more restriction. We propose to cure the evils that have come of restriction by giving freedom. And a man cannot favor the Socialistic scheme and the Single Tax scheme at the same time, any more than he can go east and west at the same time.

THE MORE YOU READ THE BETTER

Henry George has been justly praised for his balanced mind; for his warm sympathy for human beings, for his keen practicality, for his firm grasp of principles.

First and foremost in his mind is the desire to relieve the human suffering caused by poverty. "That poverty is a curse, the bitterest of curses, we all know," he declares in an address called "The Crime of Poverty," and he adds, "I hold, and I think no one who looks at the facts can fail to see, that poverty is utterly unnecessary."

The remedy he proposes, then, is for the abolition of poverty. But he does not overlook the practical side of it. In a conversation with David Dudley Field, entitled, "Land and Taxation," he discusses the practical aspects of his reform, assessment of land, distribution of national revenue, municipal administration.

While he would relieve human suffering and while he defends the expediency of his remedy, he never loses sight of principle. "What we propose," he asserts in "Thou Shalt Not Steal," one of his speeches, "is simply to do justice. The principle that we propose to carry into our laws is

neither more nor less than the golden rule. We propose to abolish poverty by the sovereign remedy of doing to others as we would have others do to us, by giving to all their just rights." He realizes that this is no easy task. In the same speech he says, "We have a long and hard fight before us. Possibly, probably, for many of us, we may never see it come to success. But what of that? It is a privilege to be engaged in such a struggle."

Thus, three different aspects of Henry George's philosophy are well exemplified in the above addresses. These choice bits are now available to everyone, for all three have been printed in pamphlet form. Send ten cents in stamps or coin to the Henry George School of Social Science, 30 E. 29th St., New York City, and all three will be sent to you, postpaid.

What, No Tariff?

Three emus and a warthog, worth a total of \$800, will be exchanged for one pair of pumas and two hog deer in an exchange agreement between the Toronto and Hoosick (N. Y.) zoos. Ought we not "protect" our native emu and warthog industry?

Economic Problem No. ?

Share cropping is not indigenous to that section of the country recently labelled Economic Problem Number One.

In Suffield County, Connecticut, I know a man who says he is a farmer. He owns eight acres of tobacco land. My friend lives in town, and permits a gentleman of Mayflower descent to grow the tobacco.

The land is assessed at \$200 an acre—total assessed value, \$1600. The rate is approximately 19 mills, bringing the taxes to about \$28 a year.

In addition to paying the taxes on the land, my landlord friend advances the cost of the fertilizer, about \$400. Suppose we allow him the stupendous return of 10% on his fertilizer investment. His total annual expense is therefore \$68—\$28 for the taxes, and \$40 for his capital investment return.

The total income of the farm averages around \$2400 a year. He graciously splits this fifty-fifty with his Mayflower co-operator. Deducting the cost of the fertilizer (\$400), the taxes (\$28), and the interest (\$40), my friend's net return for the year on his eight acres of Connecticut tobacco land is \$732.

Yankees can be good share-crop masters, and "croppers" too.

Who Owns The Earth?

By Margaret Bateman

This brief survey of land ownership throughout the world might be prefaced with a passage from the speech of Sir George Fowlds of New Zealand; it seems to throw much light on present tendencies. Sir George said:

"It is estimated that when Persia perished 1% of the people owned all the land; Egypt went down when 2% owned 97 % of all the wealth; Babylon died when 2% owned all the wealth, and Rome expired when 1800 men possessed all the then known world." What do we find in the twentieth century?

Let us divide the world for sake of comparison into six units: the British Empire, the United States, the Fascist nations, the Soviet Union, Japan, China, and, finally, a little Scandinavian nation—for a surprise package.

In 1933 one-tenth of one per cent owned three-quarters of the island of England. The remaining one quarter was owned by two per cent more. The other ninety-seven per cent of the people, 44 million, owned no land at all. In Scotland 3.6% of the population owned all the land. In Ireland 1.4% owned all the land, some 20 million acres, while five million held nothing.

Canada embraces one-twentieth of the landed area of the planet, but her early settlers, in many cases, granted excessive areas by the King, have perpetuated the speculation racket, already so firmly entrenched in Europe, so that Canada's economic problems are as acute, relatively, as any other landlord domain.

A railroad intended to unite two widely separate portions of Canada, Ontario and Manitoba, was given a land grant extending twenty miles checkerboard fashion on each side of the proposed rail lines. This came to be the Canadian Pacific Railway. Whereas the early settlers of this area felt they would be able to make headway in production and commerce, they discovered that the necessity of purchasing or leasing railway land brought them face to face with speculation again.

Scattered statistics will have to suffice to point out the general picture of the United States. Let us check up on California: Whole-

This article is a condensation of the paper presented by Miss Margaret Bateman, publicist for Standard Brands, Ltd., at the Henry George Congress. The original speech covering over six thousand words has been condensed by William W. Newcomb.

sale dispossession of Indians marked the early aggrandizement of these lands by expropriators. Great mountain areas plentifully supplied with timber, mineral and oil are largely in the control of the Walker interests, William Randolph Hearst, Miller and Lux interests, the Southern Pacific Railway, and other great holders. The aggregates of these interests is so colossal that any program of land reform seems almost hopeless. Possibly nowhere in the United States are landed interests so intermixed with government politics.

In Northwestern California six individuals own 70 per cent of timber land. In Southwestern Washington forty per cent of the timber lands is owned by two holders. In western Oregon five individuals own 36 per cent; in the north central part of Iowa, four persons own 56 per cent of the timber lands. One-twentieth of the entire landed area of the United States is owned by 1,694 proprietors of timber lands. Sixteen of the 1,694 own 47,800,000 acres.

In North Carolina, Mrs. Vanderbilt sold Pisgah Forest, 87,700 acres in four counties to the U. S. at \$5 an acre. In New York State, James W. Wadsworth, known as "the baron of the Genesee", owns 39 miles from Rochester to Genesee. One half of the State of Florida is owned by 182 men whose combined holdings amount to 16,900,000 acres.

Three quarters of the farmers in the United States do not own the farms they work. The properties are mortgaged, or the farmers are

tenants. Among the one-quarter "owning" are millionaires and poor farmers on land below the marginal rent line. Tenant farming has increased 300 per cent between 1880 and 1935, while farm ownership has come up only 33 per cent.

The sorry plight of the producing farmer in contrast to the splendor of the giant landowner is nothing to the ghastly story told in city values controlled by monopolies.

The area of Greater New York is about 315 square miles, or about 203,000 acres, embracing a population of 7½ million people. About eleven per cent of the population own the land of this area, assessed at about \$7,131,000,000 (1937). But, considering only the fabulously rich borough of Manhattan we find that a mere ONE PER CENT own the 21 miles of this island, valued at \$4,022,000,000 (1937). The land values of the other boroughs are enhanced by the proximity of Manhattan, of course.

Thirteen families, out of one million one hundred thousand families in New York, are owners of nearly one-fifteenth of the island of Manhattan, besides possessing great holdings in the other boroughs. These thirteen families are: the Astors, Vanderbilts, Rhinelanders, O. B. Potter properties, J. P. Morgan, E. H. Van Ingen, Wendels, Goelets, Ehrets, Gerrys, Chas. F. Hoffman Estate, Wm. R. H. Martin, Eugene Hoffman. The improvements of the fifty odd thousand small home owners of New York is greater than that of the Astors, whose land value totals higher!

New York City is no exception; any city in the country would show the same concentration of land values.

Moving southward in the western hemisphere, let us look at Mexico. The Reverend John O'Brien, Chaplain of the Catholic Students University of Illinois, says: "Mexico . . . has an important lesson and warning for us in America. At the beginning of the nineteenth century the wealth of the Church was enormous. Such an eminent Catholic historian as Aleman states that the Church then owned more than half of all the land in Mexico, while her holdings in urban property . . . were tremendous. She was the chief



money loaning agency of the age. Meanwhile the natives were living in abject poverty, working as peons for a few pennies a day As late as 1910, 2% of the population owned 70% of the land, while in the State of Morelos 2% owned 98% of the land"

The Mexican Government earned the wrath of the Catholic Church by expropriating her lands; similarly she brought down the wrath of European and American holders of oil and farm properties. Expropriation of titles to land with the capital structures built on them has no basis in jurisprudence or social justice. How much better to have preserved diplomatic tranquility by simply raising the land value tax, which is always the government's constitutional right?

In the three outstanding dictator nations we must observe conditions closely because the land question is so closely integrated with poverty and war. In 1933 about 400 people in Germany owned an average of 13,000 acres each. One million owned only six and one-half acres each. The rest owned little or nothing. In Italy more than two thirds of the land is owned by 4 per cent of the population. Peasant ownership has decreased markedly under Mussolini's dictatorship. It should be noted also that farm wages declined 37 per cent between 1927 and 1935 and purchasing power fell below 15 per cent what it was before the advent of Fascism.

One half of one per cent own 47 per cent of the cultivated land in Italy, a country where there are 350 people to the square mile. Forty million people out of Italy's 43 million own no land whatsoever.

From Russia we get no authentic news. Some writers maintain that the Soviet Government has made grants of land in perpetuity. Whether any such return to private land ownership has taken place, the uncontroversial fact is that land use has been encouraged only by force and coercion, which is really discouragement. We hear only of agrarian lands used through co-operatives, and of heavy taxes on the products of these socialized laborers. As for city lands, it must be presumed that this large source of rent is collected for the maintenance of a tremendous bureaucracy with its attendant police system. This is not land rent socialization. It is a diversion of the socially created fund from social service to private emolument.

Let us take our inquiry into Spain where a war of landless and landlords is being fought. Here are the figures on land tenure previous to the rebellion: One per cent owned 45%, 14 per cent owned 35.2%, 45 per cent owned 13% and 40% owned nothing!

Three million agriculture workers toiled for absentee landlords from 12 to 16 hours a day for miserably low wages. Nine million had no land whatsoever, and the miserable working condition revealed the pitiful situation. Last summer I met a young woman whose family lost all their property, and some their lives in Spain. "If only the Georgist movement had progressed further in my country", she said, "Spain would not be as it is today."

In China a publication called "The Voice of China" stated in July 1937 that a research committee had been at work for four years and had advanced the policy of socializing the economic rent, and the abolition of taxation. Some 1200 delegates were to have met at Nanking last September. The Japanese invasion frustrated this, and the first building destroyed was the publication headquarters of "The Voice of China".

It is claimed that Japan must have foreign outlets for its people. Actually the density of population in Japan is little more than half of Belgium, and only half that of England. But the Japan Yearbook for 1936 shows that of one half of the arable land in Japan, seven and one half million acres are owned by a million people, or about one and one-half per cent of the total population, while 33 million get their living on rented agriculture land. Of these, 22 million are trying to exist on approximately one acre per household. Not only must they pay high rent for that small area, but they are also heavily taxed! In January 1938 there was an average indebtedness of \$290 per farm.

Now, for the surprise package—little Denmark. This tiny principality has known feudalism in its worse sense. It has been through wars, unemployment, discouragement and poverty. Some of their statesmen many years ago realized that the

privileges they themselves held were choking their countrymen to death, and they were the first to urge the King and the government to institute land reforms which meant breaking up the large estates.

This year Copenhagen celebrated the 150th anniversary of the emancipation of the peasants. During those 150 years the country had taken gradual steps toward a better social system, and I can best sum up their progress in the words of their former Minister of Home Affairs, who, by the way, was an ardent Georgist: "From social freedom arose in Denmark political freedom; and out of that will grow one day for society the economic liberty under which free and independent citizens will enjoy the full fruits of their labor, while the community will receive what it creates."

Copenhagen, the capital, has no slums, since a large part of land rent is collected by the government. People are building homes in the suburbs and villages and farms. What would happen with all rent collected by the state can be left to the imagination. The Science of Economics, as clarified by Henry George, is taught to the people in Denmark through the folk schools, just as it is taught in the classes of the Henry George School of Social Science in Canada and the United States.

There is no illiteracy in Denmark. Of the farms 85 per cent are electrified. There are paved roads all over the country. Practically every home has a library, there is a radio to every six or seven persons, a motor car to every thirty, and a telephone to every ten—all this in a country where natural resources are limited, the farming season is short, the size of the nation too small to exert much influence on international trade.

In this brief journey (and in this condensation many statistics had to be deleted) we have seen that where enormous areas of land are held by limited numbers of peoples, there is the most abject poverty, there is the frenzy of war—or there is dictatorship!

The conditions that contrast so acutely with Denmark can easily become more acute, and the peoples of the two hemispheres may find their civilizations going the way of ancient Persia, Egypt, Babylon and Rome unless the unearned increment attaching to the land is returned to the peoples and opportunity to produce is opened.



The Great Silence of "Liberals"

By Harry Gunnison Brown

The idea that depression is due to "the profit system" as such, to "capitalistic exploitation" of labor, is one that seems to have captured almost completely the minds of our radical literary intelligentsia. The idea seems to be that "capitalistic exploitation" depresses wages while increasing the incomes of property owners, that therefore wage earners cannot buy the goods they work to produce, that in consequence the goods become unsalable and that this is the cause of business depression and unemployment.

Even if we grant that capital "exploits" the workers or that employers "exploit" employees or that any propertied class "exploits" other classes, this would not at all indicate that unemployment or business depression is thus caused. For though I pick your pocket every week and so decrease your ability to buy goods and services, yet, for every dollar less that you have to spend, I have a dollar more to spend. The idea of the literary intelligentsia that capitalist employers cannot sell as many dollars' worth of goods if wages are low and property incomes high as in the reverse situation, is pure assumption for which they never present real evidence. The fact is that the rich buy as well as the poor, that capitalist employers buy each others' products as readily as do wage earners. They may not, to be sure, buy the same things; but there is just as much employment in the making of steam yachts and palatial residences as in the manufacture of work shoes and blue denim overalls.

But now our literary intelligentsia may reply—as they sometimes do reply—that the recipients of large incomes don't spend most of their money but save and invest it instead of spending! Very well. What is saving and investing? Isn't it buying things? Not buying steam yachts and cut flowers, perhaps, but buying brick, structural steel, machinery and trucks. And the making of these investment goods employs labor just

as truly as the making of anything else. And if the recipients of the larger incomes buy the stocks and bonds of corporations, do not the corporations then spend, for machinery and buildings requiring labor to make, the money they so receive? Even if the stocks and bonds are purchased, not from the corporations that issue them but from previous holders, do not these previous holders expect to spend the money they so receive?

Driven from all these other defenseless positions, the intelligentsia resort to their last one. Is it not the case, they inquire, that such saving and investment must increase the output of goods beyond the possibility of disposing of them?

But here, too, their position is untenable. Saving, and the consequent increase of capital, means more competition to get capital used and, therefore, lower interest rates. It means that business can afford to operate on a narrower margin. It means that labor is better equipped with capital, is able to produce more, and is therefore worth more in wages (unless the crowding of land—as from land speculation—causes the gain to go to landowners in higher rents). And if wages are not higher, then competition of capital will make prices lower. In short, the natural and normal result of increased saving, investment and capital construction, is to increase the buying ability of the very classes to whose lack of buying ability the intelligentsia attribute our depressions! If we have depressions this is not because some have small incomes and others large incomes, however undesirable such inequality, if based on unjust institutions, may be. It is not because of excessive saving. It is not because of the construction of

too much capital; for capital is a tool that aids us to produce more of what we want and with less effort; and, in general, men are still eager to get the use of capital and are willing to pay to use it.

It is a pity that such mental confusion as has been described above, afflicts so many of those who appear to be sympathetic with common folks and who might do something toward popularizing real reform. Or are many of the literary intelligentsia so dependant for a livelihood on their skill in playing up fallacies that are widely believed in by their public, and in brightly toying with a rapid succession of new ideas, that they think they cannot afford to, and perhaps do not seriously desire to, do anything else?

Sharp and persistent decrease of bank credit (or other circulating medium) makes for an apparent superfluity of goods and labor because there is not enough circulating medium to buy them at current prices and wages, and many prices and wages do not quickly and easily adjust themselves to a lower level. But such apparent superfluity can be largely prevented by wise and skillful control of the volume of money and bank credit.

Tariff restrictions lessen the possibilities of profitable specialization, and make the goods we want and need cost us more labor to get, so that we can't enjoy so much. Removal of tariff barriers is the obvious solution.

Private monopoly exploits the consuming public through exorbitant prices. The solution here is to enforce competition, and this is certainly possible if those in the executive, legislative and judicial branches of our government believe in doing it and really try to do it. In the case of the public service industries, where the use of a single plant is manifestly desirable, the solution is effective and fair regulation of rates.

Private enjoyment of the billions of dollars a year of community-produced site values and natural resource values, compels the raising of



"Minority Problems": A Bogey-Man

By Frank Chodorov

An atheist I once knew told me that he regularly went to the Baptist Church in the little town in which he conducted a printing shop because his livelihood depended upon his doing so. He was a "minority," and avoided being a "problem" by conforming with the will of the dominant group in that town.

Everybody in that town of some two thousand inhabitants was a Baptist. But, as the town grew this homogeneity would not prevent the development of a "minority problem." In due time the railroad track would divide the population into a ruling class and an economically depressed class. The "wrong side of the track" always contains the majority of the people, but to those who control things they are a "minority problem."

The "minority problem" is a pressure-technique employed by the exploiting class to advance their own interests, at the expense of the exploited. In the natural order of things there is no such thing as a social minority—which is quite different from a political minority. Everyone seeks gratifications with the least effort, no matter what language he speaks, what his form of religious worship, what his color.

the revenues required by government, by taxing the earnings of labor and the necessities of the poor and by penalizing thrift and improvement. It makes the sale prices of land high and discourages home ownership. It encourages the speculative holding of land out of use, makes available land scarce and its rent high and crowds people into slums where all the conditions of life are unfavorable and hard. The obvious solution is certainly not to prate of the evils of "the profit motive" which in so many ways is a benefit to us and a stimulus to progress, and which actuates every wage earner when he gives up a poorer job for a better one, just as truly as it does his boss or any capitalist investor. The solution is for the public to take, through taxation, all or

When this natural urge is given free rein the result is a decent human being, in any clime, in any period. On the other hand, traits that are often more akin to those of a beast are brought into being by interferences with this simple, natural urge. A pedigreed dog or a mongrel will eat out of the same garbage can when forced by hunger. Differences of breeding or blood—particularly blood—disappear in a struggle for existence. All people are alike in that they seek to satisfy desires with the least effort, and in their resentment to interferences that force them to greater efforts than other men are required to exert for the same satisfactions.

Homogeneity does not exclude "minority problems"—nor are they indigenous to polyglot populations. Our own country is a conglomerate mass of races, colors, creeds so intermingled as to form a whole entirely indistinguishable from its component parts. Of course we have "minority problems," but these do not arise from the presence in our midst of culturally different groups. If we started to distinguish between the Swedes in North Dakota, the Germans in Milwaukee, the Mennonites in Pennsylvania, the Mormons in Utah, the French-Canadians in Vermont, the Spanish offspring in

nearly all of the annual rental value of land and sites.

But this proposal is THE SUBJECT OF THE GREAT SILENCE. It isn't "good form" to discuss it "in the best circles." The literary intelligentsia rarely or never mention it. The high-brow magazines to which they contribute may use their columns for everything and anything else but they won't refer to this. But perhaps the time will come when they will have to refer to it—and take it seriously, too—or find themselves under permanent and withering suspicion of covering a fundamental conservatism with a cloak of pretended and unenlightening liberalism.

See: "Economic Science and the Common Welfare," pp. 33-113, 425-438.

New Mexico and the ex-Finns in Minnesota, if we attempted to unscramble the backgrounds that make up the population of New York City, where would we end? Our "minority problems" have, in fact, taken the form of race and color prejudice, very much as in Europe, and as our economic conditions deteriorate to that of the Old World these prejudices will become more sharply defined and more general. The self-interest of pressure groups will attend to that. But, at present our "minority problems" are mainly of the "wrong side of the track" variety.

A "minority problem" is merely a bogey man invented by the landed aristocracy and their satellites (mainly rotarians, lawyers and politicians) to direct the wrath of the people away from their parasitism. Where freedom prevails (as, to a large extent, it did prevail in our country during the era of free land) no such problems can arise. We never hate a customer, and he who serves us well is a friend whose language or religion we do not question. When, however, the specter of poverty becomes frightening, our jittery nerves make us easy prey for the "minority problem" scheme of those whose opulence is enjoyed at our expense. A hungry man does not reason.

The oppressed have a way of overcoming difficulties. To live, to secure satisfactions which they crave, they exert their reason and their will so as to overcome the obstacles placed in their path. They develop skills and artifices which enable them to hurdle difficulties, and for that very reason they become dangerous to the ruling class. Let us take a homely example—prize fighting. In this field of endeavor the Negro has at various times excelled. The Negro is not naturally a better fighter than the white man of similar physical strength who takes to this occupation. But the Negro knows that he must be better than the white man to secure similar recognition and emolument. The fortitude called forth by the obstacles placed in his path stands him in good stead in his climb to the top.

Whenever the Negro reaches the top in prize fighting there is always a hue and cry for a "white hope." The supremacy of the white race is suddenly threatened. Why? Why is it so confoundedly necessary to dethrone the Negro? Because he belongs to the economically oppressed group, and this example of success may exert a dangerous influence on that group.

This tendency is demonstrated in our southern states (where the Negro is economically lower than a slave) by the ostracism of Negro singers and actors. Here the "minority problem" takes the form of refusing to recognize artistic ability in a member of the oppressed group, lest such recognition tend to upset the status quo so satisfactory to the exploiters. Even the exploited white laborers—"white trash"—have been trained to take this attitude.

The most universal "minority problem" is that of the Jews. After thousands of years of oppression this group of people consists of merely a name, for what characteristics differentiates it from other people has never been agreed upon. A religion? Not only are there schisms and sects among them, but even when they reject all religious faith or adopt some Christian form they are still called Jews. A race? If so, what trait or character is indigenous to it, in all places and times? The Jews of Spain are as different from the Jews of Russia as are the other peoples who have lived in these countries for several centuries, and that they have largely intermarried with the peoples among whom they settled is a fact that accentuates the dilemma of the anti-semites. A culture? They have no common language, for their ancient Hebrew is known to comparatively few among them; and in the arts they have excelled only in the idioms of their adopted countries. A nation? If the measure of national entity is devotion to a geographical ideal, they have been patriots in the countries in which they happened to be born, and as soldiers in opposing armies have fought against one another.

What distinguishes the Jew from all other people is the singular characteristic of suffering universal hatred. He has always been a most

convenient "minority problem"—somebody to blame for unjust economic conditions. Is it not a significant fact that waves of anti-semitic feeling accompany periods when economic hardship is most prevalent? See how in Germany the oppressive conditions brought about by the Versailles treaty have brought a recrudescence of this ancient hate. And in America, where anti-semitism was in the last century merely an historic name, the hissing of that unreasoning hatred becomes louder and louder as depressions succeed each other with greater frequency and intensity.

That the Jew excels is merely indicative of the amount of oppression he suffers. Drilled into him for centuries has been the need of being better in order to live. He has tried to become commonplace by merging with his chosen environment, so that he might not feel the need of exerting so much effort to secure satisfactions. But economic conditions have ever resurrected him as a "minority problem." He will not be permitted to become ordinary. Oddly enough, the very excellence he achieves because of the greater effort he is forced to exert engenders further the hatred that is directed against him. It is a simple matter to inflame the hungry man against the apparently affluent. This was the method of Russian Czars; this is the method of Junkers in every country throughout the ages. The so-called Jewish problem will never be solved until the problem of poverty is solved.

Self-determination for minorities is a soporific invented to avoid searching for unsavory truths. Let us assume that every racial, cultural or ideological group in the world were self-determined into geographical entities. If within each new country some of the people obtained ownership of the land, would not the resulting poverty of the rest of the people create new "minority prob-

lems"? Would there not be unrest among the dispossessed?

Yes, the solution is self-determination, but for individuals, not for groups. And, it must be economic self-determination. Give individuals the opportunity to produce without hindrance or let from landlords or tax-gatherers, permit people to pursue whatever occupations they chose, to retain the products of their labor without paying tribute to monopolists, to exchange these products freely with one another, abolish all tariffs and restrictions—and there will be no "minority problems."

The dispossessed peoples of Europe, of every tongue, racial background and religious belief found in the free land of America the self-determination that was denied them in their monopolized countries. They lived harmoniously with each other, they built a nation out of their conglomerate cultures. But, because they brought with them the land tenure system that created "minority problems" in their native countries they sowed the seed of injustice that will destroy the nation they built.

November 19, 1887

"And so let us go on, each in our way spreading the fire and the hope of this new crusade, not merely in our meetings, but in our homes and our lives, talking to friends and acquaintances, in asking questions and setting men to thinking. Our work is the work of education—the education of men and women, of graybeards as well as the little children. What we have to do is to awaken thought, to arouse conscience, to get men to see the simple truth that justice and liberty are the great remedies for all social and political evils." Henry George, in address before nearly 6000 Anti-Poverty people, at Academy and Steinway Hall, New York City.

'Oh, Grandma! What Big—'

You may tinker with the tariff and make some simple gains. You may put on tolls or take 'em off, inducing party pains. You may monkey with the money, but the lack of it remains. For the mother of monopoly is laughing as she reigns.—Edmund Vance Cooke



The Price of Government Disservice

By Raymond V. McNally

No disservice ever finds a market. Disservice is a waste and must be added to the cost of the service. If any private business permits the cost of its service to exceed the value of that service, it goes bankrupt. Of course, human fallibility cannot prevent some waste and inefficiency from creeping into cost, but if they exceed a certain irreducible minimum, they must be deducted from profits, for they cannot be passed on to the customer. Every business, big or small, is subject to this natural law. Those who are responsible for disservice must absorb the cost of disservice.

The paradox of economic life is the spectacle of the biggest business of all escaping the responsibility of its own disservices. That business is the government. This does not mean that government services are not subject to the same natural law of the market as those of private business. Those who understand the law of rent know that both the services and disservices of government are reflected in the rent of land. Rent gives us the true net value of the services that government renders the community after the costs of disservices have been deducted. The better the services are in proportion to the disservices, the higher the rent and vice versa; and the rent we are willing to pay for our location expresses the exact value that we place on those services.

But while its services are subject to the natural law, government avoids the consequences of that law by placing itself outside of the exchange mechanism. Whereas the income of private enterprise depends entirely on the value of the services it renders to its customers, government is limited in no such way. The income of the latter is not received directly as a result of the services it renders. Whereas private enterprise must absorb its own costs of disservice, government merely permits them to accumulate for it is not concerned with market pressure. Its income is secured, not through the

sensitive mechanism of exchange, but through arbitrary levies on the community. These taxes are not levied in proportion to the value of the services it renders to each individual but according to its physical power, the degree of ingenuity employed and the general ignorance of the community. Its income, therefore, depends, not on the value of its services, but on the cost of those services. The result is that the disservices of government are not eliminated by the action of the market but are permitted to accumulate at the expense of the community.

The failure to identify government revenue with the value of government services is at the bottom of our economic troubles, for it has caused a chronic maladjustment in the exchange mechanism of society. As population increases and the need for public services grows, taxes are steadily increased. This leads to the demand for special privileges of all kinds on the part of certain groups in the community, privileges that would be impossible were it not for the taxing power. The essence of these privileges is the limiting of competition for these favored groups, who know that indirect taxes increase the cost of doing business and discourage new enterprises. This undoubtedly is the reason why established business concerns fail to demand, and even oppose, the removal of indirect taxes that are hidden in the prices of goods, while they vehemently denounce taxes on incomes and undistributed profits. A few cases in point are the federal taxes on liquor, cigarettes, matches and cosmetics. Did anyone ever hear of the producers of these things demanding the removal of these taxes? On the contrary, they have even been known to ask that these taxes be increased. But aside from these, the exchanges are burdened by thou-

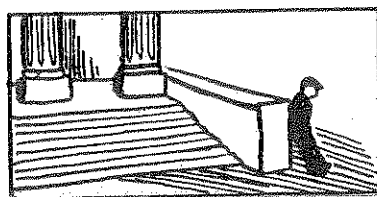
sands of taxes levied by all of the states and their local subdivisions.

To overcome the rising cost of doing business and the abnormally intensified competition engendered by taxes, men not only make improvements in their methods of production but demand more privileges from government. But more privileges mean more restrictions, and these restrictions, that are largely set up through the tax collection machinery, tend ultimately to discourage such improvements. If the improvements then increase in a smaller ratio than the diminution in production caused by taxes, unemployment results.

Each and every restriction then is a decided disservice to the community, and we have the absurd spectacle of the biggest business of all impoverishing those it is supposed to serve. But, as I said before, the government, not existing within the exchange relationship, is not compelled to absorb the effects of its own disservices, until it can tax no more. Rent absorbs the effects and so rent must fall. If the cost of the disservices increases at a greater rate than the increase in the productive power of private industry, the value of the services is reduced and this decline is reflected in rent.

During the past five years, we have witnessed the fantastic efforts of government to palliate the evil effects of taxes and disservice by adding more taxes and rendering more disservice. Need we wonder why the country is stumbling and tottering along like a drunken sailor? What are the farm program of curtailment, the Wage and Hour Bill, the Social Security Act, the HOLC, the FHA, the Security Exchange Act and the WPA but disservices? And while there may be some question in the minds of some people as to the truth of this characterization, there can be no denying the fact that any disservice for which the government may be responsible, cannot, under the present arrangement, be eliminated by the automatic action of the market.

The remedy for deranged ex-



What Is the Natural Tax

By Joseph Dana Miller

The law is this—the glad rains fall, tides run, and warm suns shine for all, and all the land, field, mine and glen, was made for all the sons of men. If 'twere not so, on earth the few could live by what the many do, just as man's laws contrive, alas, that this should really come to pass: that those who toil not, neither spin, the richer harvests gather in—stand as toll takers, while men toil for fellowmen who own the soil. Which proves how such laws contravene the laws of God, obscurely seen, dimly divined, since custom blinds what is so plain to simple minds.

The truth thus put in language plain is this: air, sun, the land and main, are not the things that man may loan, or sell, or lease, or call his own—not Property, but Nature, Nurse of all—the fruitful universe.

Again this law observe—all wealth from labor comes. Those who by stealth, or any means so ever, take of wealth they do not help to make, rob those who do. There are but three ways to obtain what wealth we see; three ways, (this law no man can shirk), three ways: to beg,

to steal, to work. All men are in three classes then—beggars, and thieves, and workingmen.

Look round—who work the hardest get the least—they toil and toil and sweat, and of the wealth their work has won leave nothing when all labor's done. Their homes are hovels and their board is empty; yet what wealth is stored in unused piles—what millions more lie in the earth's unopened store, closed to the Worker where he stands with idle hands on idle lands.

What shall we do? The simple plan is just to open earth to man. No dream of heaven beyond the stars, but just a letting down the bars. A simple law of justice, hence a law of love and common sense, since love and wisdom follow these—justice, and her supreme decrees.

And how to do it—even here to those who look the way is clear. Where men and women congregate, where grow the government and state, where roads are made, and schools arise and lofty spires pierce the skies, and homes increase, and factories hum, and busy trade and commerce come—here, just because of all of these, the town's combined activities, one thing in value grows and grows. Not houses, horses, food or clothes, nothing of labor's brain and hand—but this, and this alone,—the land.

This being so, what better way than this—that land alone should pay the cost of government that brings to land its value? Other things grow less with time, for goods decay, values decline from day to day, and what is wealth returns again to earth till naught but earth remain.

Look, too. Whene'er a tax is laid on labor, labor's hand is stayed, and every tax on wealth is sure to lay a

burden on the poor. As myriad industries arise with taxes straight—penalize; where'er men gather to increase the sum of wealth, we call "Police." Down on these highly dangerous groups our tax constabulary swoops.

Stupid, of course—but just because of long continued habits, laws like these to all men save a few seem quite the natural thing to do; why tax labor to defray the need of government each day, when ever work the state enacts points clear to the natural tax? Nothing is done if small or great, by groups of men we call the state, but all the work of what is spent rises in economic rent. Then tax it; here are then the facts that justify the "Single Tax."

Not these alone; we further learn its consequences. We discern in this the law of justice, much that follows from its magic touch. Wages will rise, since none will stand bidding for jobs—in all the land none will compete for work, and none need tramp from weary sun to sun.

The basic tribute swept away, all lesser forms will soon decay. For men once risen and made free are strong to grapple, keen to see. A newer epoch dawns to eyes that read new meaning in the skies. A world in which men strive no more. Labor at last unlocks the door, before which, stupidly and long, he crouched unconscious of his wrong!

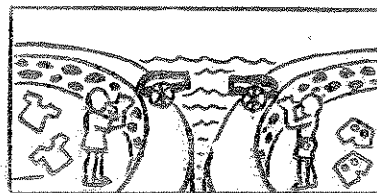
Now in the light of justice fade the shapes that made our souls afraid, for mid the gloom our faith grown dim, faltered, and learned to doubt of Him. But now we know that where is spread the Board with God for Host and Head, (so fadeeth all our doubt and gloom), for every guest he calls is room.

No Place to Work

The one million unemployed men of Ohio would, allowing 18 inches per man, make a line of 263 miles from Cincinnati to Ashtabula. Every other man, on the average, would be standing opposite unused land.—Dr. Mark Millikin.

(Continued from page 15)

changes and unemployment is to bring the market to bear on government so that all disservices will be automatically eliminated. But first of all, public financiers must learn to distinguish between the cost of public services and their value. Economic science has advanced sufficiently to recognize the fact that cost and value are not synonymous. The income of government must be tied up with the value of its services. Then government will really be responsible for its own disservices, because it will be brought within the exchange relationship. This can only be done by placing government on the same basis as private enterprise and restricting its income to the natural payment for those services. The natural payment for public services is rent.



Co-ops Prove Their Inadequacy

By Milton Fixel

Many consumer cooperators claim for their scheme a solution of the problem of poverty. Above all, exponents take pride in asserting the practicality of consumer cooperation. However, the literature of the movement proves that cooperators do not maintain a realistic attitude.

A book giving what may be called "case histories" of cooperative endeavor is "Consumer Cooperation" by Bertram B. Fowler (Vanguard Press, N. Y., 1936). The author relates the problem of one mid-western Co-op which proves, quite clearly, the infeasibility of consumer cooperation as a cure for our economic ills.

In a small town an oil cooperative was started. The price of oil was immediately reduced by the competing private companies. When it became obvious that the co-op would continue in existence, the price of oil was cut to cost. Still the co-op lived on. The companies then sold below cost. Having perfect democratic control within their organization the co-op wisely agreed to shut its door, temporarily. They bought oil below cost from their rivals. When the private concerns raised the price, the co-op again opened for business. Against this style of attack the companies had no control. These concerns finally got the distributing wholesalers to deal foully with the cooperatives. Thereupon the latter opened up their own wholesale supply.

The last resort of the companies is thus explained by Mr. Fowler: "There is little the major oil companies can do now beyond moving to cut off the National Cooperatives from their source of supply. Perhaps the big oil corporations could, by pooling their power and bringing pressure to bear on the independent refiners, force them to stop sales to the cooperatives. In such an event there would be only one thing for the cooperatives to do—go the rest of the way back to primary production, buy their own oil fields and refineries."

The important questions are not reached. They are (1) Will the oil trusts sell their land? (2) Can the land not in the hands of trusts be purchased at reasonable prices? The latter question will be answered later on. As for the sale of land by the oil trusts, it is quite obvious that this is out of the question. With oil corporations using means, both fair and foul, to be rid of cooperatives, it is rather fantastic to expect these concerns to give up their winning ace—the oil field themselves.

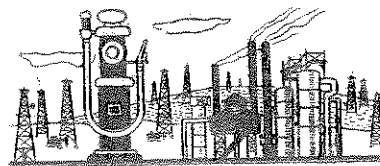
Even the standard book on consumer cooperatives, which presents the movement in all its theoretical ramifications, fails to envisage the difficulty they must at one time face. "Cooperative Democracy" by James Peter Warbasse (Harper Bros., N.Y., 1936, 3rd Edition) gives us many striking examples of the need by cooperatives for land, yet fails to point the way out. This book is even more striking in its statements regarding speculation in land. On page 221 the author says that "the speculative advantage of owning a farm, with the hope of selling it some time at a profit, may be alluring to farmers with the gambling spirit. This is a prevalent notion in the United States; but the more prevalent it becomes, the more clearly does it spell the decay of agriculture. Speculation is one thing and farming is another. The two are incompatible. Unfortunately the farmer is more often real estate dealer than agriculturist. The advantage which the individualistic speculative idea offers is the remote possibility of the farmer selling out and becoming richer than his neighbors. But the actual condition which it produces for them both is exploitation and disorganization of their industry. The business of farming is at least taken out of the realm of land gam-

bling and made an agricultural pursuit by the cooperative method."

Only with the last sentence can we take issue. This is not done with the purpose of creating antagonism, for it is Dr. Warbasse himself who, in the paragraph before this quotation says "for farms to be owned generally by consumer societies is purely speculative and naturally remote." He bases this statement on the fact that farming is an individualistic way of life. The farmer is truly far advanced in cooperative marketing and purchasing activity. But the gain in this field does not eliminate speculation in land.

The effect of land speculation on cooperative organizations is thus explained by Dr. Warbasse (page 70): "In the United States, societies have been destroyed by the ever-increasing value of property; the members have actually voted to discontinue the cooperative principle, profiteer in their investment, and sell or rent as landlords, when they found that the value of their property had greatly increased." One would expect this statement of fact to lead the author to the conclusion that the elimination of land speculation is a necessary condition for successful cooperation. However, this is his point: "It is for such reasons that a member of a consumers society is not permitted to own a shelf in a store, another the scales, etc. Such a specific ownership is fatal to cooperation"!!!

Thus the reader of cooperative literature is struck by the frequent support given by the facts to Georgist philosophy, and the likewise constant avoidance of the Georgist theory of land value taxation. One wonders whether it is deliberate. Cooperators are, like all producers, limited by lack of access to natural resources, and land value taxation is the only method whereby the use of these resources can be made available to them. Why then do such books as "Cooperative Democracy" and "Consumer Cooperation" avoid the issue? It cannot be ignorance, for their authors frequently indicate knowledge of the principle. Dr. War-



basse states in the June '32 issue of "Cooperation," an organ of the movement in the United States, that "the governments, national, state, and municipal, can raise all the money they need for all purposes from a direct tax on land values."*

Frequently the necessity of acquiring land is definitely expressed (as on page 205 of "Cooperative Democracy"), "Many difficulties faced the Italian workers when they took possession of the factories in 1920. They operated them for a few weeks. They found that two of the most important factors in the industry were still in the control of the capitalists. They were the supply of raw materials and the marketing of their products. ... in many countries the cooperative consumers are gradually gaining more and more ownership and control of raw materials and natural resources."

Besides comprehending the need for land, this paragraph also indicates the close relationship that can be made to exist between land value taxation and consumer coopera-

tion. The above paragraph also answers the question asked in the beginning of the article, "can the land not in the hands of the trusts be purchased at reasonable prices?"

Since the cooperatives provide an assured market for goods, the problem of reaching the raw materials with which to make the goods remains. That is where land value taxation fills the gap. Dr. Warbasse states a truth when he says that co-ops are gradually gaining more and more ownership of raw materials and natural resources. It is also clear, however, that this ownership of land will be increased at a continually declining rate of speed. For, as diligent cooperators work like bees in a hive to make improvements for themselves and their fellowmen, those who now have monopolized the earth will benefit exactly in proportion to the amount of improvements made by cooperators. All that the co-ops can do under present circumstances is to put a greater and greater amount of there "savings returns" into land (if they

desire to be self-sufficient). To make possible investment in land consumer society members must also forego lower prices on commodities. But even Dr. Warbasse realizes that "consumers can't maintain persistent loyalty if they can buy cheaper elsewhere. Nor should it be expected."† Landlordism will try the endurance of even the strongest society.

Consumer cooperation may be a sane way to reach a better social order. But in forgetting the remedy of Henry George, cooperators are not utilizing realism, the quality they so proudly claim to be theirs. It is clear that the collection of economic rent by the community is a pre-requisite to effective consumer cooperation. Only by the socialization of rent can the ideals of voluntary cooperation be made a reality.

* "Cooperation" magazine column "My Point of View," p. 134.

† "Cooperative Democracy" by J. P. Warbasse, p. 167.

GEORGISM IN FICTION

Since Tolstoy in "Resurrection" made his hero a follower of Henry George what novelist has had the wisdom and courage to make one of his characters even mention the name of the American Philosopher-Economist?

But now comes Charles G. Norris, who in his "Bricks Without Straw" (page 268) depicts the following scene:

Jerry laughed, "You've been reading Henry George!"

"What of it? 'Progress and Poverty' is a great book, and its doctrine would solve all our present-day ills, every last one of them."

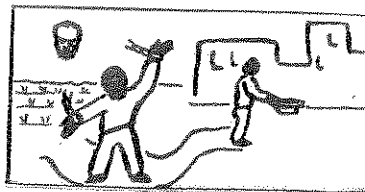
"Just how?"

"Well, he believed the land belongs to the people. Private ownership of land has no more foundation in morality or reason than private ownership of the air or sunshine. The people own the land, all of it, and rent should be paid by them for the use of it. By applying rent, exclusive of improvements, to the equal benefit of the whole community, absolute justice would be done to all. The amount

of rent should be determined by the cost of running the government."

"In other words," Jerry said with an indulgent smile, "you'd bounce me out of the building which bears my name, take away from me all the property I own along College Avenue, our home in St. Cloud and our camp here on the lake."

"Oh, not at all. You wouldn't be dispossessed in any way. Landlords would be left in undisturbed possession, but you'd pay rent on your land. It would make a lot of rich people who hold unimproved land, waiting for a big price, sell it to somebody who has need of it to build a home on or put to some good use. ... Eventually there would be absolute free trade, since all other taxes would soon disappear."



"There's your rub right there! How many American manufacturers would agree to allow Congress to abolish tariffs on imports?"

"They ought to, but even if they didn't, it doesn't prove that Henry George is wrong. If they really studied and understood him, they'd realize how sane and sound he is. No more processing taxes—just the tax on the ground rent; nothing made by man would be taxed at all."

"I think he was a good deal of a visionary, my dear."

"People believed that of many great philosophers, economists and scientists."

Jerry cast her a lenient smile. A strange creature, this studious little niece of his with her big eyes framed in round spectacles, making her look just like an owl. She was always theorizing and becoming enthusiastic about the last book she had read.

"Well," he said, "we'll try Mr. George someday, when the millennium comes."

Incidentally, the whole of BRICKS WITHOUT STRAW is worth reading.

—ANNA GEORGE DE MILLE.

SLUM CLEARANCE: A REAL RACKET

Frederick W. Ehrlich, New Jersey State Housing Director, is quoted in the newspapers thus: "I have stated publicly that I will not tolerate sharp practice in the acquisition of property. Racketeering and land speculation will not be countenanced, even if we must adopt the sternest of measures. One thing is certain and that is that I will withhold or cancel my recommendations for Federal funds in any case where the transaction is surrounded by suspicious circumstances, let alone out and out dishonesty."

What are sharp practices in the acquisition of land? What stern methods can he apply to stop land speculation? What would be the suspicious circumstances that would impel him to cancel his recommendation?

Let us consider how the Federal Government and the State of New Jersey have arranged to eliminate slums.

In September 1937, Congress passed an act in which it declared it to be the policy of the United States to promote the general welfare of the nation by employing its funds and credit to assist the several states and their political subdivisions to alleviate present and recurring unemployment and to remedy the unsafe and unsanitary housing conditions and the acute shortage of decent, safe, and sanitary dwellings for the families of low income, in rural and urban communities, that are injurious to the health, safety, and morals of the citizens of the nation.

To carry out the policy, the act provided for the incorporation of the United States Housing Authority, and authorized the issuance of bonds not to exceed five hundred million. The Authority was permitted to make loans to public housing agencies to assist in the development, acquisition or administration of low rent housing or slum clearance projects.

Last March the New Jersey legislature passed an act creating local housing authorities, and approximately twenty-one such agencies have been authorized. Three housing sites were approved in Newark, New Jersey. The Newark slum clearance project will entail an initial outlay

of fourteen million dollars. The cost of erecting and maintaining this housing unit is greater than the income to be received from the tenants, and contributions from the Federal and local housing authorities will cover the deficit. The taxes formerly imposed on the tracts acquired for the local authority will be discontinued, for the project will be tax exempt. The budget of the local municipality will have to be met by taxes on other property in the municipality, including labor products. Thus, government becomes a Robin Hood, taxing the many for the benefit of a special group.

The racketeering inherent in these housing projects — which Director Ehrlich rails against—starts with the pernicious principle of using the revenue collecting power of government to subsidize the underpaid. That their poverty is unwarranted does not mitigate the iniquity of the principle.

As for the more glaring racket of land speculation, the State Housing Director does not specify how he proposes to stop it. Is there any method other than collecting the full rental value of the land?

But neither the Act of Congress nor the Legislature of New Jersey has given him that authority. Buying land in contemplation of the fact that the local housing authority may wish to acquire that land may be sharp practice in morals, but not in law. And though the State Housing Director may proclaim against it he can do nothing.

Who will benefit from the low rent housing project? Will the one who labors and produces wealth receive that benefit? Will the one who owns the wealth that produces more wealth, the capitalist, benefit? No, it will be the one who owns the land, Mr. Ehrlich notwithstanding.

—GEORGE C. WINNE.

Babies on the Hoof

Dr. Paul Popenoe, noted psychologist, says that wages should be determined by the number of children a man has. Ergo, the ditch digger who has begotten a dozen children should be paid more than a sterile Steinmetz!

Georgist Revivifies Bible

Bolton Hall, venerable Georgist and lawyer, has brought out a revised edition of his book *THE LIVING BIBLE*.

Recognizing the beautiful literature contained in the King James version, and realizing the redundancy of insignificant detail throughout the Old and New Testaments, the editor of this tome has preserved the essence of the Bible in a third of its words. *THE LIVING BIBLE* can be read with ease and mounting interest: the stirring narratives of the patriarchs, the histories of the kings, the visions and the invectives of the prophets major and minor, the parables of Jesus, the doctrinal epistles, the pure resonance of the poetry in the Psalms, Ecclesiastes, and the Revelation—these elements are all preserved, and their beauty of description is as unforgettable as ever.

THE LIVING BIBLE, therefore, is not a version of the Bible, nor a paraphrase of it. It is the Bible in the majestic language of the King James version, but stripped of superfluous passages and obscure and tiring verbiage. It throws into prominence the constant mention of the land question by Bolton Hall's removal of the impedimenta which had surrounded it. The Hebrew prophets, as contrasted with the priests, are very emphatic as to the justice of common land-use, which mankind had to wait for Henry George to clarify.

Many fine reviews have been given the book by the *Christian Century*, *Transcript Review*, *Christian Leader*, and others. The latter says: "The work is both scholarly and reverent, and will be helpful to the busy minister as well as to the thoughtful layman."

THE LIVING BIBLE is published by the World Syndicate Publishing Company, New York. Its first edition was sold for six dollars. It can now be purchased for a dollar a copy.

—W. W. N.

Malthus Proved

According to Malthusians the danger of increasing population is that mankind will be forced to live and work on one another's heads. That point seems to have been reached without increasing population—on government works projects.

Arousing The National Publishers

By William W. Newcomb

With the moving of the School to its own building we became news of national significance. Our director is known, through his picture, to every one of the 700,000 readers of Time Magazine. Opening the campaign this month for more registrants in both classes and correspondence course division, I am asking all Georgist to co-operate with the office in creating such an interest in our philosophy through a program of letter-writing, that magazine editors will take notice of us.

Some of the extension groups use newspaper advertising, others pass out hundreds of circulars, others use window cards, many supply their local newspapers with articles and letters to the editors; many send out thousands of the triplicate post cards every ten weeks.

Why not raise the percentage of high class registrations by making America Georgist-conscious? Then our follow-up campaigns of direct action will bring more students.

Nothing influences administrative and legislative opinion like letters and telegrams. Witness what happened when Coughlin fired his followers with the World Court issue; when Publisher Gannett did the same among business men on the Re-organization Bill. We want people to know the economic truth. Publication of articles in national media will bring us high-calibred students.

Both readers and writers are tired of New Deal and Anti-New Deal articles. They want articles with substance. But the editors have to be shown. Thomas Uzzell who edits a journal for his writer-clients became so enraged at the political skullduggery going about that he gave a column to the subject in the last several issues of his magazine "Blue Pencil". Uzzell's several thousand writers have been urged to take the course in Fundamental Economics so they will know what to write when asked for economic articles.

If the readers of The Freeman

With this article we launch what every secretary and teacher been asking for: a page of promotional suggestions for the School and the movement. Mr. William Newcomb, as secretary for the Rochester (N.Y.) Extension, demonstrated what could be done when he enrolled 67 students in the first class in his city. He gave further suggestions in his article, "Showmanship in Education" in the July-August issue of LAND AND FREEDOM. If you will enclose a stamped envelope Mr. Newcomb will answer queries on this problem. Address THE FREEMAN.

will flood the desks of the major publishers of America with a cry for articles on Fundamental Economics, the editors will gladly publish them.

Let us set aside the week of November sixth to twelfth for a letter-writing campaign to the publishers listed below. Numbers are always impressive.

It is hard for some people to get the first few lines of any letter started. Thus, they put off their appeal, and it never gets written. Below is a sample letter. Of course, it doesn't fit your style of writing. But it puts forth salient factors.

Gentlemen: The moot question before America today is: Shall we have collectivism or free enterprise.

I wonder if at times you do not tire of devoting the non-fiction space in your magazines to New Deal vs the Antis. Wouldn't you, just for a refreshing slant, open your columns to a frank dissertation on national social problem in terms of economics, rather than in terms of politics?

Hardly anyone wants the Old Deal back in power, and precious few of us who are intelligent students of political economy can see any future for America if this pseudo-liberalistic collectivist-centralization policy at Washington continues. Because collectivism has caught the popular fancy of the multitude does in no way mean that collectivism is the way out. Every publisher in this country who is honest with his readers, and with himself, knows that our troubles are caused by monopoly. Washington makes sporadic, ineffectual attacks on this cancer sore, but until the administration understands the fundamental monopoly—that vested in land, all other monopolies will ride the waves as before.

You may not believe this. It so happens I do. I have given a thorough study to the Science of Economics. I know that this Science has just as im-

mutable natural laws as the physical sciences.

On your staff, and among the popular economic writers of America, are men and women who should bring to the attention of your readers the important facts that Henry George assembled, and poured forth from his soul sixty years ago.

The Henry George School of Social Science, whose main building is at 30 East 29th Street, New York, chartered by the University of the State of New York, has been graduating thousands of students annually from its main school and from hundreds of extension classes throughout the land. These graduates are the future economic leadership of America! These business and professional men and women, thoroughly grounded in the Science of Political Economy will not let America forget that this Science is as alive as ever—so alive that famous writers are continually bringing George's name up in their articles.

Dorothy Thompson, Walter Lippman, Kathleen Norris, Stephen Bell, John Dewey, Louis Wallis, Charles Norris, and many others are telling us that George was right, that if Business had followed his findings America would not have had eight years of depression.

If you would have a scoop on your fellow-publisher, here is your chance for a timely, yet fresh approach to our economic muddle.

These letters must go during a set period to have the right effect. Twelve publishers are listed below. Won't you send a letter to each of them? Write one good letter, and then make fresh copies for the other eleven. Send the letters on your letterhead if you have such. Of course, it will take some of your time, and thirty-six cents worth of postage—but isn't it worth the effort if the 4400 subscribers of the The Freeman ALL wrote to the publishers? That would be 52,800 letters! That is Georgist influence!

Curtis Publishing Company, Independent Square, Philadelphia. (Satevepost, Ladies Home Journal, Country Gentleman).

Crowell Publishing Company, 250 Park Ave., New York. (American, Collier's, Woman's Home Companion, Country Home Magazine).

McCall Company, 230 Park Avenue, New York. (McCall's Magazine, Redbook Magazine, etc).

Time, Inc., 135 East 42nd St., New York (Fortune, Time, Life: Suggest pictorial of the New School and its activities).

(Continued on page 21)

NEWS OF THE CRUSADE FOR ECONOMIC ENLIGHTENMENT

Edited by Margery Warriner

**Faculty of New York School
For Fall 1938 Term**

NEW YORK—The staff of the headquarters school this term, opening on October third, consists of forty-eight class instructors, seventeen class secretaries, and eight correspondence course instructors, as follows:

Class Instructors

Dr. Harry Albert
Stanford Bissell
Ezra Cohen
Mac Edds
Albert Ferrer
David Hyder
Sidney Manster
W. S. O'Connor
Charles Joseph Smith
Thomas Gaine
A. C. Matteson
M. B. Thomson
Dominic Della Volpe
Peter C. Murphy
Charles Winter
John B. English
DeWitt Bell
Emanuel Choper
Richard M. Connor
Abraham Ellis
Lancaster M. Greene
Earl D. Jones
Raymond V. McNally
William Quasha
Edmund R. Donovan
Lazarus Maistelman
Theodore J. Marache
Leslie Tucker
Zelig R. Nathanson
Cecil C. Tucker
Isidore Platin
Michael J. Bernstein
Andrew P. Christianson
Clyde Dart
John E. Fasano
David S. Hiller
Burt Levey
George W. Quigley
Dr. S. A. Schneidman
Robert Chananie
Joseph Manfrini
Paul Peach

(Continued from page 20)

Harper and Brothers, 49 East East 33rd St., New York (Harpers).

Forum Publishing Company, 570 Lexington Avenue, New York (Forum an Century).

Esquire, Inc., 919 No. Michigan Avenue, Chicago, Ill. (Esquire, Coronet, Ken) Reader's Digest Association, Inc., Pleasantville, N. Y. (Reader's Digest).

MacFadden Publications, Inc., 205 East 42nd Street, New York. (Liberty, True Story, etc.)

American Mercury, Inc., 570 Lexington Avenue, New York. (American Mercury)

Atlantic Monthly, Inc., 8 Arlington St., Boston, Mass. (Atlantic Monthly).

Current History, Inc., 63 Park Row, New York. (Current History).

Margery Warriner
Daniel Gribetz
Henry George Simmonite
Herbert Thomson
Frank Chodorov
Arthur Saiff

Secretaries

Miss Grace Chodorov
Mrs. Jessie Matteson
Miss Harriet Ingersoll
Miss Adele Nichols
Miss Helen Bakenhus
Mrs. Laura Ross
Miss Cora Lissak
Miss Lillian Mechanic
Miss Pauline Rehr
Miss Twyla Kryder
Miss Madeleine McCarthy
Miss Lucille Pedroni
Miss Sylvia Kahn
Mrs. Cuyler French
Miss Miriam Stein
Miss Grace Wilson
Miss Kathryn Zeffert

Correspondence Course Instructors

Jos. J. Allen
George Berger
Wm. F. Bertsch
Clarence H. De Santo
Martha Firth
Gaston Haxo
H. W. Schonau
Ralph Wilhide

Due to Millikin

HAMILTON, O.—The first extension class of the HGSSS to meet in Hamilton will be held in the Y.M.C.A. starting Thursday, October 13 at 8:30 p.m. Ed F. Alexander, assistant city solicitor of Cincinnati, will make the trip from Cincinnati each week to teach the class.

The sponsors are Dr. Mark Millikin, secretary, member of the Hamilton City Council; John M. Beeler, president of the First National Bank of Hamilton; Don W. Fitton, vice-president of the First National Bank; Cyrus J. Fitton, attorney; Ralph K. Beeler, druggist; and Everett E. Burdge, manager of the Anthony Wayne Hotel.

Pittsburgh Classes

PITTSBURGH, Pa.—Fred W. Hecker and Peter J. McGrath have written for supplies to enable them to organize classes here this fall for study of fundamental economics. Students are also being enrolled in the correspondence course.

Andrew P. Canning

CHICAGO, Ill.—We must regret to report the passing of Andrew P. Canning on September 10th. Mr. Canning has been prominent amongst Chicago Georgists for many years. The movement feels his loss keenly.

Queen City Activity

CINCINNATI, O.—A meeting of sponsors and instructors of the HGSSS Extension was held at the Union Central Building on September 19 at which the following were present; Ed. F. Alexander, Chairman of the Sponsoring Committee; E. E. Hardcastle, Treasurer; George W. Hughes, Secretary; Carl Galle; Albert S. Colby; Rabbi Michael Aaronsohn; Stanley King; Harry E. Kuck; Carl Gravett; Rev. Walter Weber; Congressman Herbert S. Bigelow, and John Lawrence Monroe, Field Director HGSSS Extensions. At this meeting, the following schedule of classes was completed for the fall term, starting Monday, Oct. 10, which term begins the fourth year of classwork:—

Mondays—Charles Gravett, Instructor—Walnut Hills Commercial High School.
Sidney Hargraves, Instructor—Wyoming Civic Center.

Wednesdays—Stanley King, Instructor—Union Central Building.
Harry E. Kuck, Instructor—Hughes High School.

Albert S. Colby, Instructor—Oldsmobile Sales Room.

Thursdays—Carl Galle, Instructor—St. Luke's Evangelical Church.

Fridays—S. P. Gavian, Instructor—Norwood Y.M.C.A.

Other classes in process of arrangement include one at Green Hills Community Center, Instructor Albert S. Colby; one at the German-Jewish Center under Carl Strack, Instructor; and an advanced course in Protection or Free Trade under Rabbi Michael Aaronsohn, to be held in the Union Central Building.

The meeting expressed appreciation of continued co-operation of the Board of Education and the Y.M.C.A. in furnishing places of meeting; of the efforts of A. P. Voorhis and E. Brookbank, graduates, in arranging for a classroom in the Oldsmobile sales room; and of Mrs. Mary Seewald for card-indexing the mailing list of the School.

Montreal Classes Starting

MONTREAL, Quebec — Miss Strehel Walton writes us they are organizing classes here to start early October by means of a public meeting conducted by John Anderson, President of the Montreal Extension of HGSSS. Miss Bateman will give her world survey delivered at the Toronto Congress and registrations will be taken for students.

Allen and Lurio

JERSEY CITY, N. J.—M. S. Lurio of Newark is teaching an extension class of the HGSSS in the Carteret Club, Boulevard and Duncan Avenue, beginning Monday, October 3, at eight o'clock. The use of a room in the Carteret Club was arranged for by John H. Allen, School sponsor and president of the Jersey City Chamber of Commerce.

Tom Johnson's Town

CLEVELAND, O.—John Radcliffe, secretary of the Cleveland extension of the HGSSS, announces fall classes, starting during the week of October 10. Three classes in fundamental economics using *Progress and Poverty* as the textbook will be held at the downtown headquarters, Monday, Wednesday and Friday evenings. An advanced course in Protection or Free Trade will be held on Tuesday evening, and one in the Science of Political Economy will meet on Thursday evening. All the downtown classes will be taught by Allan J. Wilson, A. B., LL.B.

Classes in outlying districts will be held in the Lutheran Church in Brooklyn, the Euclid City Hall, the Dover Town Hall, the Lakewood Public Library, the East Cleveland Y.M.C.A., the Broadway Y.M.C.A., and the Collinwood Y.M.C.A. Instructors are George Downer, Raymond W. Eichenberger, Henry Williams, William F. Waldeisen, George F. Dort, and David Margolis.

During the summer a teachers' training class was conducted, members being H. R. Reardon, Henry Williams, Stanley Banasik, Robert M. Brown, George F. Dort, E. George Hayne, and Miss Zelma Monahan.

Arab-Jewish Question

CINCINNATI, O.—Participating in a panel discussion of the Arab-Jewish problem in Palestine, Rabbi Michael Aaronsohn told a meeting of the Cincinnati Zionist Division, at the Bureau of Jewish Education on September 20, that only in the philosophy of Henry George would the key to the solution be found. He urged a return to the program of the Zionist Society of America adopted in 1918 which embraced land value taxation to prevent land speculation and all its attendant evils.

Norwegian Paper Publicizes

BROOKLYN, N. Y.—In a recent issue of *NORDISKE TIDENDE*, a Norwegian paper, there is an interesting editorial in which the writer speaks of the monopoly of natural resources which, even in this "Land of Unlimited Possibilities" gets in between the worker and the returns to his work. He speaks particularly of land monopoly, and cites Henry George as having given the only solution to this problem. The column also gives the School a good word, and recommends that its readers write for information.

Reviewing George's Books

NEW YORK—"Books on the Desk" is a syndicated book review section issued by the Westchester Features Syndicate. Through the efforts of the Robert Schalkenbach Foundation, reviews of the latest editions of the "Science of Political Economy," Henry George, Jr.'s "Life of Henry George" and "Protection or Free Trade" have appeared in this column, run by many newspapers throughout the country.

Alberta Laboratories

SANDUGO, Alta.—This village of 250 people has exempted improvements from taxation since it was incorporated in 1936. I. F. Goode, youthful town father reported in a recent interview. Most of the public revenue is derived from the taxation of land values. Land speculation has been discouraged. The owner of the average residential lot pays about \$12 a year taxes (approximating the rental value of the land). With no taxes on buildings, the home owner can improve his place without fear of fiscal penalty.

"The false notion that the taxation of land values cannot meet the legitimate expenses of government is discredited by the fact that Sandugo not only has no public debt, but last year had a cash balance of \$500 and was able to pay the public school requisition in advance of its due date," Mr. Goode said.

Milk River, Alta., is already famous for its exemption of improvements and taxation of land values. Although the provincial legislature omitted its legislative permission for cities to exempt buildings, public officials in both Sandugo and Milk River regard this omission somewhat in the nature of an oversight which will be corrected with the election of a new provincial government.

The Flatbush Observer

BROOKLYN, New York—An ardent and effective letter-writer is J. B. Milgram, a graduate of the HGSSS. In addition to his numerous Single Tax contributions to the Brooklyn Daily Eagle, he takes occasion to mention the School and the philosophy in his column, "The Man in the Barrel" which appears in the Flatbush Observer, a neighborhood paper.

Physician Starting Classes

BOSTON, Mass.—Dr. Charles R. Morgan reports that on Oct. 6 he opened a class at Medford in the Polling and Listing Department Rooms with twenty-nine students. On Oct. 3 he started a class of fifteen in Malden, Mass., at 415 Dowling Building, . . . Pleasant Street, and there were further students joining the class the next week.

Dr. Morgan's plans are for additional classes in Winchester, Everett, and Melrose where he has succeeded in obtaining promise of quarters for holding the classes from local organizations. These, and a second class in Medford under direction of Gordon K. Hurd to be held in the Men's Club quarters of the Congregational Church, are in process of organization and will begin soon. Five former graduates of Dr. Morgan's previous courses will assist him in conducting the classes.

Steele Talks

NEW YORK—C. O. Steele, instructor at the HGSSS will address a gathering at the Talk of the Town Club, 1 West 67th Street, N. Y. C., on Sunday, November 13th, at 8 P.M. The title of his speech is "Public Opinion—Your Part in it".

Ethical Culture Society

NEW YORK—On Sunday, November 6th Mr. William H. Quasha will address the members of the College Club of the Brooklyn Ethical Culture Society, 500 First Street, Brooklyn. The members of this club are all college students who are interested in the study of economics.

Meyers in Hartford

HARTFORD, Conn.—Allan R. Meyers, of 39 McMullen Ave., started a class here on Monday, Oct. 10.

Speaks on Civilization

WHITE PLAINS—Sunday, Oct. 9, F. Chodorov spoke on "The Meaning of Civilization" during Sunday morning service of Community Church. This was arranged for by R. M. Conner, teacher of a class in White Plains held in the high school building.

In The YMBT

NEW YORK—The Taxation Committee of the Young Men's Board of Trade in its October issue of its publication "The Board-Caster" proposes studies for its members. Of these two are "Hidden Taxes" and "What is a sound basis for taxes?" William Quasha (an instructor in HGSSS) will head the sub-committee studying Hidden Taxes and in connection with the latter subject "The Board-Caster" remarks "More of the Henry George adherents are expected to take up this subject when they realize how close to their hearts it is."

Speech Organizes Class

NEW YORK—On Friday, Oct. 14, Frank Chodorov, Director of HGSSS, addressed the members of the Rambam Club, 7 Washington Place, N. Y. C., on "The Permanent Problem of Unemployment". As a result a ten-weeks course will be offered at this Club on Tuesday evenings, commencing Oct. 25 at 8 p.m.

Women's S. T. Club

WASHINGTON, D. C.—The opening meeting of the Women's Single Tax Club for the season of 1938-39 was held at Mrs. Elizabeth M. Phillips' home, 2308 North Custis Road, Arlington, Va., on October 1. The November meeting will be held at the home of Mr. and Mrs. Walter N. Campbell.

Long Island Classes

BELLAIRE, N. Y.—The Queens Review of Oct. 7 and the Long Island Daily Press of Oct. 6 both made announcements of the classes under the direction of Dr. S. A. Schneidman of Bellaire, conducted in this District. Dr. Schneidman is holding a class on Tuesday evenings at the Central Queens Y. M. C. A., 89-25 Parsons Boulevard, Jamaica, and another on Thursday evenings at the Community Center of Public School 109, Queens Village.

Aotta Deciphered

NEW YORK—The New York HGSSS faculty and class secretaries met for dinner at the Martha Washington Hotel on September 29 to become acquainted with each other and to receive their final instructions and admonitions from Chief Chodorov for the conduct of classes about to begin. His talk included an announcement that pertinent instructions and information would be received from time to time by the teachers through a bulletin under the name AOTTA (As One Teacher To Another), the growth of the staff making this necessary. The meeting closed with recitation by Edward Ross of Arden, now visiting New York, of the "Central Truth." Many of those present adjourned to the School Building across the street to inspect the new office and classrooms.

Works for Publicity

NEW YORK—To list the activities of students and graduates, to say nothing of old-timers, would require twenty-four pages of each issue of The Freeman. Teaching, letter-writing, stamping, addressing, orating—these valuable contributions to the educational campaign are commonplace, expected. But, a somewhat novel piece of work is being contributed by Miss Dorothy Sara in getting publicity for the School. She has been contacting personally every news agency in New York, every radio station, every publication, pointing out the publicity value of the work being done by the School, and she is breaking through.

From the South Seas

HONOLULU, H. I.—George P. Rea has written for class particulars. He learned of the HGSSS through the article in TIME, August 22.

Publicity Pays

SUN PRAIRIE, Wis.—Paul R. Ayres writes us offering his services in the School's work. Mr. Ayres is another friend, hitherto unknown to us, who has been found through the article which appeared in TIME, issue of August 22.

Toronto and Vicinity

TORONTO, Ont.—On October 1, six study groups in Progress and Poverty are reported as started by H. T. Owens, Secretary of the Canadian Extension of HGSSS. Also groups are meeting in Hamilton, Oshawa, Peterborough, and Ottawa. Correspondence courses are also in progress.

Aaronsohn Can Do It

CINCINNATI, O.—Rabbi Michael Aaronsohn, sponsor and instructor of the HGSSS, addressed the Men's Club of the St. Luke's Evangelical Church on September 14. His subject was "Religion and Political Economy." Pastor of the church is Walter Weber, a graduate of the HGSSS.

Who's Who in Georgism DR. MARK MILLIKIN



In Hamilton, Ohio, the proper way of referring to Doctor Millikin is to speak of "Doctor Mark." For "Doctor Mark" is the fourth generation of Doctors Millikin in the same block within a century and a quarter. His son, too, is a physician, a few doors away.

Dr. Mark was born in Hamilton, March 23, 1868. (He has the reputation of being one of the best dancers in Butler County!) At Johns Hopkins, where he took his premedical course, he gave as much thought to discussions raging over Bellamy and Henry George as to classroom analysis of arterio thrombosis. Henry George won because Dr. Mark's congenital predilection for freedom prevailed.

After Johns Hopkins came the Miami Medical School. His shingle has hung out in Hamilton since 1892. In 1913 he was admitted as a Fellow of the American College of Surgeons.

The doctor's public life has been active. He served as health officer of Hamilton from 1904 to 1911. In 1916 he championed the charter form of government, and proportional representation. In 1926 Dr. Millikin was elected to the City Council, and has been re-elected each term since. Until 1937 the Charter Committee consistently endorsed his candidacy. In that year, however, the Committee rejected him because of his liberal attitude on slot machines. Dr. Millikin maintained that gambling is a private matter. He was re-elected with as large a majority as ever.

As a councilman he has incurred the enmity of groups seeking special privileges. Because he believes that the tonsorial expert should run his business without benefit of legal interference he has opposed

the ordinance regulating the hours of opening and closing. The regulation of private enterprises (as, for instance, junk dealing) has found no friend in this libertarian.

Dr. Millikin was first interested in Henry George by the late Dr. Samuel L. Beeler, the first Georgist in Hamilton. Although he has been an advocate of Georgism these many years he boasts of never having read "Progress and Poverty" clear through. So that he may no longer be able to make that boast, he is enrolled in the extension class of the HGSSS which he recently organized.

Bell Telegraphs

CLIFTON, N. J.—Wired Stephen Bell, revered Georgist and author of *Rebel, Priest or Prophet*, on the opening night of the new school building: "This school is what we long have sought and mourned because we found it not. May it long live and be an effective force to establish the truth that will make men free."

Danish Papers, Copy

NEW YORK—Mr. H. Lyngholm, brother-in-law of Bue Bjorner, president of the International Committee for Land Value Taxation, and Mrs. Lyngholm called at headquarters recently to volunteer in the work of the School. Mr. Lyngholm, known for his active part in the Georgist movement in Denmark, is located at Lynbrook, Long Island, where he will conduct a class in Fundamental Economics this Fall.

Free Tracts

ENDWELL, N. Y.—The Henry George Free Tract Society has added several new titles to its list, including reprints of paragraphs by Henry George in the *Standard*. C. Le Baron Goelter, editor-manager of this valuable enterprise, will send copies of these tracts free on request.

Send Clippings

NEW YORK—Robert Clancy, Librarian of the HGSSS, is starting a clipping file and requests that readers of THE FREEMAN send him items concerning the Single Tax question appearing in the press, when and as they come across them.

Street Car Teaching

TORONTO, Ont.—J. A. Martin makes a classroom of the street car. He makes four or five car trips a day in connection with his work. Spotting intelligent looking young fellows he holds an opening session. He has enrolled many students by his quiet and diplomatic way of interviewing.

Shipstead Praises Amendment

WASHINGTON, D.C.—Senator H. Shipstead of Minnesota, in a speech before the Seventy-fifth Congress, Third Session, praises the Ralston Amendment. His remarks appeared in a frank edition of the Congressional Record.

Roster of Classes

Henry George School of Social Science

Extension Class Secretaries and Instructors are requested to check this list and report errors and omissions to headquarters. It is known that this list is not quite complete, due to lack of reports from a number of extension classes.

CALIFORNIA

Berkeley—Tues. 7:45 p.m. McKinley School, Dwight Way near Telegraph Ave.
Glendale—Mon. 7:30 p.m. 439 Kenneth Road
Tues. 7:30 p.m. 439 Kenneth Road
Los Angeles—7:30 p.m.
Oakland—Tues. 7:30 p.m. Fremont High School, Pothill Blvd. and 47th Ave.
Tues. 7:30 p.m. Oakland High School, Park Blvd. and Hopkins St.
Wed. 2:00 p.m. Alden Public Library, Telegraph Ave. at 52nd St.
Thur. 7:30 p.m. Technical High School, Broadway and 43rd St.
San Diego—Wed. 7:30 p.m. Spreckles Theatre Bldg.



CANADA

Montreal—Wed.
Ottawa—Sun.

CONNECTICUT

Hartford—Mon. 8 p.m. 18 Asylum St.
Tues. 8 p.m. 18 Asylum St.
Wed. 8 p.m. 18 Asylum St.
Thur. 8 p.m. 18 Asylum St.
Tues. 8 p.m. Y. M. C. A., 262 Ann St.
New Britain—Fri. 8 p.m. New Britain Y. M. C. A., Main & Court Sts.
Norfolk—Mon. 8 p.m. Town Hall
Winsted—Tues. 8 p.m. St. James Parish House

DELAWARE

Wilmington—Thur. American Red Cross Bldg.

ILLINOIS

Chicago—Sun. 3 p.m. Duncan Y. M. C. A., 1515 W. Monroe St.
Mon. 8 p.m. South Shore Temple, 7215 So. Jeffrey Ave.
Mon. 8 p.m. Englewood Y. M. C. A., 6545 So. Union Ave.
Mon. 8 p.m. Wilson Ave. Y. M. C. A., 1725 W. Wilson Ave.
Mon. 7:30 p.m. 11 S. LaSalle St.
Tue. 7:00 p.m. 30 N. LaSalle St.
Tue. 7:30 p.m. Immanuel Evangelical Church Parish House, 7008 S. Michigan Ave.
Tue. 8:00 p.m. Division St. Y. M. C. A., 1621 W. Division St.
Wed. 8:00 p.m. So. Chicago Y. M. C. A., 6545 So. Union Ave.
Wed. 8:00 p.m. Lincoln Belmont Y. M. C. A., 2333 N. Marshfield Ave.
Wed. 7:30 p.m. Addison St. Congregational Church, 2132 Addison St.
Wed. 8:00 p.m. So. Chicago Y. M. C. A., 3229 E. 91 St.
Wed. 7:30 p.m. Gladstone Dept. Store, 13750 Garden Ave.
Wed. 7:00 p.m. 180 W. Washington St.
Wed. 8:00 p.m. Maxwell St. Y. M. C. A., 1012 Maxwell St.
Thur. 7:00 p.m. 180 W. Washington St.

Thur. 7:30 p.m. Roseland Spiritualist Church, 138 E. 114th Pl.
Thur. 8:00 p.m. No. Avenue Y. M. C. A., 1508 N. Larrabee
Thur. 8:00 p.m. Wabash Y. M. C. A., Wabash Ave.
Thur. 7:00 p.m. Austin Branch of Chicago Public Library, 5609 W. Race Ave.
Fri. 7:30 p.m. 30 N. LaSalle St.
Fri. 8:00 p.m. Raymond T. Hennessey Parlors, 9145 S. Ashland Ave.
Fri. 8:00 p.m. 3312 Odgen Ave.
Evanston—Fri. 7:30 p.m. Evanston Public Library Lecture Rm., 1703 Orrington Ave.
Oak Park—Tue. 7:30 p.m. 1033 So. Blvd.
Palos Park—Mon. 8:00 p.m. 11001 So. 92nd Ave.

KANSAS

Ottawa—Mon.

MASSACHUSETTS

Boston—Mon. 7:45 p.m. Doll & Richards Gallery, 138 Newbury
Thur. 7:45 p.m. Doll & Richards Gallery, 138 Newbury
Brookline—Wed. 7:45 p.m. Brookline Public Library, 361 Washington St.
Cambridge—Wed. 7:45 p.m. Phillips Brooks House, Harvard University
Medford—Thur. 7:45 p.m. City Hall, Salem St.
Newton—Tues. 7:45 p.m. Bachrach Studios, 44 Hunt St.
Everett—Thur.
Malden—Mon. 415 Dowling Bldg.

MISSOURI

Kansas City—Tues. 317 Keith & Perry Bldg.
Fri., the same

NEBRASKA

Omaha—Fri. 8:00 p.m. Hotel Paxton
Mon. 8:00 p.m., the same

NEW JERSEY

Jersey City—Mon. 8:00 p.m. Carteret Club, 83 Duncan Ave.
Lincoln Park—Fri. 7:45 p.m. Lincoln Park School
Newark—Mon. 7:30 p.m. 951 Broad St.
Tues. 7:30 p.m., the same
Wed. 7:30 p.m., the same
Thurs. 7:30 p.m., the same
Fri. 7:30 p.m., the same

NEW YORK

Bronx—Wed. 7:45 p.m. At Home of Mr. A. P. Christianson, 2830 LaSalle Ave.
Hudson—Wed. 7:00 p.m. Guild House, Presbyterian Church
Jamaica—Tues. 8:00 p.m. Y. M. C. A., 3925 Parsons Blvd.
Queens Village—Thur. 8:00 p.m. P. S. 100, 213th St. & 92nd Ave.
St. Albans—Wed. 7:45 p.m. Community Center, Andrew Jackson High School
Troy—Wed.
Headquarters Classes—30 East 29th St.
Classes every evening—except Sat. and Sun.—from 5:30 p.m. to 7:30 p.m., and from 8:00 p.m. to 10 p.m.

OHIO

Cincinnati—Mon. 7:30 p.m. Walnut Hills Commercial School, Ashland & Byrdett
Wed. 7:30 p.m. Union Central Bldg., 4th and Vine St.
Wed. 7:30 p.m. Hughes High School, Clifton & McMillan
Wed. 7:30 p.m. Oldsmobile Sales Rm., 8456 Vine St.



Thur. 7:30 p.m. St. Luke's Church, 3215 Glenmore
Thur. 7:30 p.m. Wyoming Civic Center, Worthington & Springfield Pike
Fri. 7:30 p.m. Norwood Y. M. C. A., Sherman & Walters
Cleveland—Mon. 7:30 p.m. Lakewood Public Library, 15425 Detroit Ave.
Mon. 7:30 p.m. St. Luke's Evang. Church, Pearl Road & Memphis
Mon. 7:30 p.m. Room 116, 314 Superior Ave., N. E.
Tues. 7:30 p.m. Cleveland Y. M. C. A., 14732 Euclid Ave.
Wed. 7:30 p.m. Room 116, 314 Superior Ave., N. E.
Wed. 7:30 p.m. Dover Town Hall, 27287 Center Ridge Road
Thur. 7:30 p.m. Northeast Y. M. C. A., 14916 Aspinwall Ave.
Thur. 7:30 p.m. Euclid City Hall, E. 222 St. & Fridy Ave.
Fri. 7:30 p.m. Room 116, 314 Superior Ave., N. E.
Fri. 7:30 p.m. Broadway Y. M. C. A., 8303 Broadway
Hamilton—Thur. 7:30 p.m. Y. M. C. A.

PENNSYLVANIA

Philadelphia—Mon. 7:30 p.m. Germantown Y. M. C. A., 5722 Greene St.
Tue. 8:00 p.m. North Branch Y. M. C. A., 1013 W. Lehigh Ave.
Wed. 7:30 p.m. Central Y. M. C. A., 1421 Arch St.
Thur. 8:00 p.m. Neighborhood Centre, 438 Bainbridge St.
Pittsburgh—Mon. Public School, Ingram
Thur. 7:30 p.m. Hillsdale School, Dormont
Fri. 7:30 p.m. Langley High School
Fri. 8:00 p.m. Bellevue Y. M. C. A., Bellevue



IF

THE FREEMAN
STOPS COMING TO
YOUR HOME—MAYBE
YOUR SUBSCRIPTION
HAS EXPIRED AND
YOU FORGOT TO SEND
IN YOUR RENEWAL