

The Freeman

A Monthly Critical Journal of Social and Economic Affairs

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Unless its foundations be laid in justice, the social structure cannot stand. — Progress and Poverty.

Gambling with Freedom

The democratic principle is that government derives its powers from the consent of the governed. It denies that government is divine in its origin or in its potentialities, or has any right of self-perpetuation, or any prerogative which cannot be abrogated by the people.

Whenever, by any device or for any excuse, the right of the people to change the form or personnel of the government is even temporarily denied, democracy has ceased to exist. Even though the traditional forms of democracy are retained, the substance of it is gone, and in its place there is government which owes responsibility only to itself. Call it autarchy, oligarchy or totalitarianism—it is not democracy.

The usual excuse for government under a democracy to take unto itself the power to rule the people without their consent is a "state of emergency." The assumption is that during a national crisis the government knows best what is good for the people, that the people cannot be expected to know or to judge what is good for them. At any rate, the people cannot be trusted.

War is a "state of emergency." Under this theory the principal political parties of Great Britain have agreed that there would be no elections during the war, and a tacit understanding exists that there shall be a minimum of criticism of the government. Thus democracy has been suspended. The government will act for the people, without their consent; absolutism has been instituted.

In 1864 we held a national election in this country in the midst of a great war. The totalitarian idea had not yet submerged our national character, probably because our sense of freedom had had an opportunity to develop in the free land of the West. We believed then that the people had a right to express their opinion on all matters of national importance, including war. The re-election of Lincoln was a popular confirmation of his policy, democratically pursued.

But perhaps today there are military reasons for suspending democracy. Perhaps, too, national security may dictate a temporary policy of absolutism, which includes censorship, suspension of civil rights and liberties, freedom of speech, and so on. "C'est la guerre." Since war itself

is a denial of civilization, how can we quibble over a breakdown of the political machinery which civilized people have devised for safeguarding their liberties?

There are, however, considerations of greater significance which warrant our safeguarding these liberties during a war period. It must be remembered that these liberties are always held by tenuous threads, that there are always self-seeking groups which would use the power of government to secure privileges for themselves. The struggle for freedom has ever been a struggle against governments which serve such groups. Strong government always plays into the hands of those who enjoy economic privileges; indeed, all privileges are granted by government and depend upon its power.

Therefore, if war is the excuse for vesting greater power in government, then war must ultimately benefit privilege. This logical conclusion is proved by the record of events. Every war results in an increased burden of taxation as well as an increased revenue for bondholders. Our tariff walls started to rise to their present "protection" proportions after the Civil War. English monopolists were the only gainers from the Boer War. After the World War our railroad bondholders saddled the government with the guarantee of five per cent return on their "investment." Thus war results in burdens for the people and in profits for the privileged groups which can obtain government favor.

The loss of political rights and liberties during war carries over the peacetime. Thus certain sedition laws passed in this country during the World War were not repealed until six years after peace had been concluded. Government does not readily relinquish power yielded by the people, not even in a democracy.

But political losses are significant only in that they portend permanent economic losses. We want the forms of political democracy mainly because through them we hope to attain without destructive violence the real substance of liberty—economic democracy. That is why it is dangerous to suspend any political rights, particularly the right to vote against the government, during any so-called "state of emergency." We cannot afford to gamble with freedom.

Freeman Views the News

There Can Be No Peace

Hitler asks for peace, Chamberlain says he wants peace, the people of Europe clamor for peace.

But there is no peace. Why?

Because peace is a condition of living which is not inherent in politics. It is the business of the State to wage war—within or without the frontiers it controls. Whether the political ideology is republicanism or fascism, communism or monarchism, so long as the State exists, and in proportion to its powers, war will be waged.

For peace is a condition of neighborliness, in which the dignity of the individual is sublimated. It presupposes that one's property is one's own, to give, bequeath, sell or use in any way that one sees fit; that there are no predatory interests, private or public, with which one must perforce share one's production. The tax gatherers and the rent collectors, the vested interests and the political machinery which assures their advantage over the producers, are continually waging war against these producers—that is, they are continuously committing robbery. Robbery and war are synonymous.

For war is caused by poverty and cannot be abolished unless poverty is abolished. Rob a boy of his marbles, but make him think that his friend is the robber, and you have the condition of war. And that is the technique which prevails in our predatory economy, and will always prevail until privilege is wiped out—until people have wit enough to know that wealth is production, that privilege is robbery.

The German cobbler and the English miner, the French vintner and the Polish farmer, all want merely the opportunity to carry on their work and to exchange their products with one another. That is peace. But in the midst of these industrious individuals there are some who have developed a scheme—the main ingredient of which is the private col-

lection of rent—whereby they can enjoy life without producing. That means that labor and capital must contribute to the living of the non-producers. The scheme is made workable by the invention of a power instrument, the State, which with its army and its courts and its political flub-dubbery, safeguards the privilege of living by other people's labor.

In our own country, where the republican system prevails, not one

generation since the adoption of the Constitution has been free of war. We have never had peace because the condition of peace—freedom from privilege—has never existed.

Nor will there ever be peace in Europe, or in any part of the "civilized" world, until the conditions which bring about poverty are abolished—that is, until the private collection of rent and international trade barriers no longer exist.

Thanksgiving Day, 1939

FAMINE STALKS 100,000 HOMES, SAYS CITY CLUB

Report on Relief Survey
Backs Demand for
State Action.

Distress and suffering, actual hunger and malnutrition are threatening the 100,000 Chicago families on relief with starvation and disease, the City Club of Chicago asserted today in a report telling of the results of a city-wide survey of the present critical relief situation. Every person on relief receives less than 16 cents a day for food, according to the investigation, which was carried on in all sections of the city by the social welfare committee of the City Club.

RELIEF FAMILIES FACE TERROR AS WINTER NEARS

Budget Reduction Means
Slow Starvation for
Chicago's Poor.

Approaching winter carries only terror and more dark despair to the 100,000 Chicago families trying to live upon relief. Subsisting on a meager allotment 35 per cent below what the United States Department of Agriculture has termed a minimum, they face winter's zero weather, with inadequate vitamins, with only the scantiest of clothing, with no extra y built up in the summer months and without hope.

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Two Kinds of Death

The bombing of Chinese farmers is murder of individuals only. The bombing of cities like Berlin, London and Paris is murder of civilization.

Oriental economy, fashioned by centuries of social ignorance, banditry, extortionate taxation and rack rent, approximates almost self-sufficiency; that is, a minimum of desires satisfied with a minimum of exchanges. The market is therefore of relatively small importance. Exchanges can be effected directly by simple barter, should the small town and its market-place be wiped out. Since the railroad is but a very recent, and still uncertain, means of transportation, the bullock cart is always available. People have not learned to specialize to any great extent; therefore dependence upon other specialists and upon a market-place is negligible. Likewise, desires are limited to the necessities of existence.

In a self-sufficient economy the disappearance of several individuals does not materially affect the lives of the rest. Cutting off part of a worm makes the worm shorter, but the abbreviated worm lives. However, with a more highly developed form of life any one of a number of vital centers determines the existence of the entire body. So with civilization. When, in seeking for more satisfactions men concentrate in cities, where more specialization is made possible by the greater number of exchanges, their self-sufficiency ceases and their interdependence increases.

When life has become adjusted to exchanges any interference with the locus of these exchanges, the market place, is as threatening to social existence as any interference with nerve centers is to individual existence. Society can readjust itself from a highly civilized to a self-sufficient economy. Historically, it has, to wit: from Rome to the Dark Ages. But, such a transition must be slow, if life itself is to continue meanwhile. A sudden transition is impossible without a terrible wastage of human lives. Perhaps the complete disappearance of some civilizations may be traced to sudden

destruction of vital nerve centers.

Now, the destruction of our great cities (if it can be effected with the completeness desired by militarists) would result not only in wiping out accumulated culture, but also in retrogression of our highly developed economy (of which our culture is a part). The result would be, assuming that life were not extinguished before complete transition, a decentralization of society and a simpler economy.

The very threat to the nerve centers of our civilization has already had an effect in that direction. The evacuation of London, Paris and Berlin is an indication of this tendency. These marts, the result of centuries of productive enterprises, are being broken up (temporarily, we hope) and their residents and factories scattered. If this process continues for a long time, if the accumulated means of production and exchange in these cities are destroyed, and if the fear of destruction discourages their re-building, the inevitable result will be a complete change in the economy of these nations. The people will gradually readjust their lives to the self-sufficiency of small, scattered communities, culture will decline, and so will the standard of living.

Another point: The land values of these cities will disappear. But that raises a new train of thought.

Significance of Blockades

"Do we live on present or past production?" An answer to this question (which is a basic issue in the fundamental economics of Henry George) is afforded by the blockade efforts of both sides in the present war. The strategy of the allies is to starve Germany into submission, and the submarine campaign of Germany cannot have any other objective than to defeat England by cutting off its sources of supplies.

No nation in the world can be self-sufficient. Nor is it possible for any nation to sustain itself even temporarily on its accumulated production. All nations, all peoples, literally live "from hand to mouth." England and France have accumulated, through taxation, gold and securities in America. With these they expect to buy the things they need for both their sustenance and their war needs. The gold and the securities are merely claims on the present production of American labor and capital. Capital cannot sustain life nor wage war; neither can claims on capital do these things. Life can go on only when production is continuous, and when exchange (which is part of production) is not interrupted.

If England could have lived and waged war with securities she would not have transferred them to America.

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And Germany, by her insane self-sufficiency economy under Hitler, plus the restrictive policy which England and France have directed against her since 1918, has neither self-sufficiency nor accumulated claims on production. Her recourse in her present extremity, then, is to take by force the production of workers in neighboring countries, to say nothing of the production of her enslaved workers.

That life is dependent on continuous production, that accumulations of wealth are necessarily inadequate, is demonstrated by the food-rationing instituted by the belligerents at the very outbreak of war. Upon the mere threat of a curtailment of supplies, the first instance of interference with production, the economies of the peoples required careful nursing.

This observation arouses a collateral thought. If the effect of a blockade is to starve the enemy, what is the effect of a protective tariff?

England's War Saboteurs

War is the ultimate in planned economy. The individual ceases to exist, save as an instrument for the execution of the plan. Civil rights and property rights cannot co-exist with a military blue-print. The enjoyment of living is submerged in the struggle for life.

That is as it should be—if war should be. Every element in a nation at war, it is presumed, completely loses separate existence; every person, every economic resource, every bit of energy at the command of the nation becomes a factor to be used without question in the pursuit of victory over the enemy. In theory, there are no exceptions.

But in a recent news item on the powers which the British Government has attained for itself in the past year, there appears (innocuously) an exception to this theory which throws some light on the very cause of war. The item reads: "Any property or any undertaking whatsoever—except land—may be seized at any moment's notice by the Government. (The emphasis is ours; and we omit, as too obvious, the list

of property and civil rights which the King may by decree abolish—a list long enough to obscure this important exception.)

What is there so sacrosanct about land, the source of supplies necessary to the existence of the nation, that it must not be taken over by the nation? Why is the property of the landed aristocracy exempted from seizure? Is it possible that this exemption was the price demanded by them for such participation in the war as they (through their accumulated rent fund) may offer? Would war have been declared if this exemption had not been made? Whom are the English workers fighting for?

Some War "Profiteers"

Foreseeing continued stimulation of American business as a result of the war abroad, the Real Estate Board of New York, in the monthly market review which features its October bulletin, warns of the violent reaction in security and commodity markets which would follow any sudden cessation of hostilities, and avoids any prediction of immediate gains in real estate activity.

The board points out that "any improvement in realty values and activity" must follow expansion by "stimulated industries" and notes in this connection that there "must be taken into consideration the available supply of rentable and salable area—the amount of vacancy to be absorbed before new demand can have effect upon rents or prices."

They may never have heard of the Law of Rent, but they evidently know how it works.

"There also is the possibility," the bulletin continues, "that a fear of inflation brought about through rising commodity prices may cause investment funds to seek haven in realty ownership."

Because the supply of land, at any given period, is a fixed quantity, and demand is constant or increasing, and because rent bargains are normally made monthly or annually, inflation will not affect its economic value. The value of wages and of interest will be adversely affected for some time by a lowering of the

value of money, for the wage bargain is adjusted slowly on account of unemployment and the interest bargain on account of idle capital. But rent, except when it is fixed by long-term leases, will be increased promptly so that it will represent the same share of production it represented before inflation, plus an additional share it will claim as a safe refuge from fixed investments like bonds. What the board insinuates is that realty investment is the "hedge" against the danger of inflation due to high commodity and security prices.

The report notes that unfortunately there is no statistical information enabling comparisons with the 1914-15 situation, for at that time there were no reports of open market sales, new mortgage loans, foreclosures or occupancy ratios, such as are now compiled by the Real Estate Board of New York. The report states that "the best that can be done is to estimate the probable indirect effect of the war upon urban realty through its likely direct effect upon the key industries which make or mar business."

What this means is that in 1914-15 the technique of land speculation, the statistical information bearing upon the probable need for land by productive enterprise, was not so highly developed as it is now. The inference is that now a speculation movement will be better informed, will be quickly responsive to demand, and may as quickly overrun its course.

In addition to war orders from abroad the board notes our own expenditures for armament, which it says "may furnish the stimulus needed to bring about general business revival." Noting successive mammoth increases in recent Federal appropriations for national defense, the board states:

"The American public appears to be convinced that the only neutrality which can be successfully preserved is an armed neutrality. With public opinion in such a state, Federal expenditures for national defense may be expected to increase."

Asserting that "in such event our armament industries and others contributing to the manufacture of

planes, vessels, army and navy ordnance" would be speeded up, the report adds:

"Such stimulation of production in steel and other metal products, electrical machinery, engines and turbines, petroleum and petroleum machinery and equipment would effect the long-looked-for enlivenment of the heavy goods industries."

Therefore, it is reasoned, land values will go up.

Gestapo Methods

Comes to hand a report of the Federal Trade Commission ("for release on receipt")—a summary of its work for the month of August, 1939. This "summary of trade practice conference activities and general legal work including court proceedings involving Commission cases" is at first glance dry reading, but its stultified phrases and cold statistics suggest an interpretation which is socially meaningful.

"Acting in the public interest," says the report, "the Commission conducts trade practice conferences in which industries or trade groups are afforded opportunity for voluntary participation in the establishment, subject to the Commission's approval, of rules for the elimination and prevention of unfair methods of competition, unfair or deceptive acts or practices, and other trade abuses."

So, if you can "pin" anything on your competitor, and if you have enough more money than he has to permit the use of attrition methods on him, you apply to this government commission for a "trade practice conference." Of course there are "trade practice rules," and the Commissioners are fair and uncorruptible men, and you can appeal from their decisions to the courts. And, if you "win" your case, you can make capital out of your victory by advertising it. Provided, of course, you have money enough. If not, you go out of business.

We don't say that competitors do these things. But that such methods

are possible is evident; and if they are possible they will be used, no matter how careful the Commission is to eliminate them.

The magnitude of the work done by this Commission in August for our protection—and at our expense—is summarized by a lot of interesting figures. On August 1, the Commission had before it 146 "Preliminary Inquiries"; thirty days later it had only 135, although forty-two new inquiries were started in the interim. "Applications for Complaints" during August totalled 115; but 1,333 were pending when the month began. Not one complaint for "lack of merit" was dismissed during August, the report says. "Complaints Pending" when the month's business started were 455 in number; a month later 444 were on the docket. What a thriving industry! What fine jobs for Commissioners, lawyers, clerks. (Let's banish the cost in taxes as an unpleasant thought.)

Then follows a list of formal complaints made public during August—in each case the name of the business concern against which a complaint was made is given. But the name of the complainant does not appear in the report. Why? "Alleged failure to disclose terms," "alleged misrepresentation," "alleged misleading practices"—all "alleged." Why publish the names of the accused when their crimes are merely alleged? Why not publish the names of the allegers? This practice may be procedurally necessary, but it smacks of the unfair practice which the Commission is attempting to correct.

"After a formal complaint has been tried, the Commission decides whether to order the respondent to cease and desist from the practices charged." Then follows a list of thirty-five "orders to cease and desist," one "order of dismissal" and an enumeration of other stipulations and court proceedings which kept the Commission busy during the month.

There are some differences between the commission form of investigation

and administration in our "democracy" and the star chamber proceedings that prevail in Russia and Germany. But these are differences in degree, not in kind. As our poverty-economy continues the differences will disappear. For it must be remembered that these commissions are instituted to solve social problems which arise from poverty. As poverty seems to be a continuing condition, the prospect is that the increasing number of resultant problems will call for more commissions, which in their desire to achieve results will demand more and more power.

Bother the Embargo

Maybe by the time this appears the embargo feature of our "neutrality" act will have been eliminated. In spite of the millions of words that have been spilt in Congress (and the many millions more in the public press) the embargo on arms was doomed from the beginning—because so many workers need jobs, so many manufacturing plants fitted to make armaments are idle. This realistic argument, submerged in platitudinous moralisms, lurked beneath the surface.

Sheep and Foxes

The House of Parliament, so it is reported, took time out recently to discuss the advisability of letting sheep graze on the nation's golf courses. And the Minister of Agriculture announced that the question of whether any restrictions should be put on fox hunting was under consideration.

The war may do England some good. Maybe it will help to break down some of the traditions which the landed aristocrats have built up for the vassalage of English workers. Maybe the English workers will find, through necessity, that the land in England can, if put to use, produce the many things they need for their livelihood—and is worth while fighting for.

To Abolish War Make Peace Profitable.

Justice, Not Charity

By HENRY GEORGE



Charity is indeed a noble and beautiful virtue, grateful to man and approved by God. But charity must be built on justice. It cannot supersede justice. What is wrong with the condition of labor through the Christian world is that labor is robbed. And while we justify the continuance of that robbery it is idle to urge charity. To do so—to commend charity as a substitute for justice, is indeed something akin in essence to those heresies, that taught that the gospel had superseded the law, and that the love of God exempted men from moral obligations.

All that charity can do where injustice exists is here and there to mollify somewhat the effects of injustice. It cannot cure them. Nor is even what little it can do to mollify the effects of injustice without evil. For what may be called the superimposed, and in this sense, secondary virtues, work evil where the fundamental or primary virtues are absent. Thus sobriety is a virtue and diligence is a virtue. But a sober and diligent thief is all the more dangerous. Thus patience is a virtue. But patience under wrong is the condoning of wrong. Thus it is a virtue to seek knowledge and to endeavor to cultivate the mental powers. But the wicked man becomes more capable of evil by reason of his intelligence. Devils we always think of as intelligent.

And thus that pseudo-charity that discards and denies justice works evil. On the one side, it demoralizes its recipients, outraging that human dignity which "God himself treats with reverence," and turning into beggars and paupers men who to become self-supporting, self-respecting citizens need only the restitution of what God has given them. On the other side, it acts as an anodyne to the consciences of those who are living on the robbery of their fellows, and fosters that moral delusion and spiritual pride that Christ doubtless

This is the season for Community Chest drives. In many American cities during the coming weeks energetic efforts for the collection of charity funds will be conducted. These paragraphs on the subject of Charity, taken from George's "The Condition of Labor," are therefore quite appropriate. We recommend the reading of the entire essay, contained in "The Land Question," published by the Robert Schalkenbach Foundation, price \$1.00.

had in mind when he said it was easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven. For it leads men steeped in injustice, and using their money and their influence to bolster up injustice, to think that in giving alms they are doing something more than their duty toward man and deserve to be very well thought of by God, and in a vague way to attribute to their own goodness what really belongs to God's goodness. For consider: Who is the All-Provider? Who is it that "owes to man a storehouse that shall never fail," and which "he finds only in the inexhaustible fertility of the earth." Is it not God? And when, therefore, men, deprived of the bounty of their God, are made dependent on the bounty of their fellow-creatures, are not these creatures, as it were, put in the place of God, to take credit to themselves for paying obligations that God owes?

But worse perhaps than all else is the way in which this substituting of vague injunctions to charity for the clear-cut demands of justice opens an easy means for the professed teachers of the Christian religion of

all branches and communions to placate Mammon while persuading themselves that they are serving God. Had the English clergy not subordinated the teaching of justice to the teaching of charity—to go no further in illustrating a principle of which the whole history of Christendom from Constantine's time to our own is witness—the Tudor tyranny would never have arisen, and the separation of the church been averted; had the clergy of France never substituted charity for justice, the monstrous iniquities of the ancient regime would never have brought the horrors of the Great Revolution; and in my own country had those who should have preached justice not satisfied themselves with preaching kindness, chattel slavery could never have demanded the holocaust of our civil war.

As faith without works is dead, as men cannot give to God His due while denying to their fellows the rights He gave them, so charity unsupported by justice can do nothing to solve the problem of the existing condition of labor. Though the rich were to "bestow all their goods to feed the poor and give their bodies to be burned," poverty would continue while property in land continues.

Take the case of the rich man today who is honestly desirous of devoting his wealth to the improvement of the condition of labor. What can he do?

Bestow his wealth on those who need it? He may help some who deserve it, but will not improve general conditions. And against the good he may do will be the danger of doing harm.

Build churches? Under the shadow of churches poverty festers and the vice that is born of it breeds.

Build schools and colleges? Save as it may lead men to see the iniquity of private property in land, increased education can effect nothing for mere laborers, for as educa-

tion is diffused the wages of education sink.

Establish hospitals? Why, already it seems to laborers that there are too many seeking work, and to save and prolong life is to add to the pressure.

Build model tenements? Unless he cheapens house accommodations he drives further the class he would benefit, and as he cheapens house accommodations he brings more to seek employment and cheapens wages.

Institute laboratories, scientific schools, workshops for physical experiments? He but stimulates invention and discovery, the very forces that, acting on a society based on private property in land, are crushing labor as between the upper and the nether millstone.

Promote emigration from places

where wages are low to places where they are somewhat higher? If he does, even those whom he at first helps to emigrate will soon turn on him to demand that such emigration shall be stopped as reducing their wages.

Give away what land he may have, or refuse to take rent for it, or let it at lower rents than the market price? He will simply make new landowners or partial landowners; he may make some individuals the richer, but he will do nothing to improve the general condition of labor.

Or, bethinking himself of those public-spirited citizens of classic times who spent great sums in improving their native cities, shall he try to beautify the city of his birth or adoption? Let him widen and straighten narrow and crooked streets, let him build parks and erect

fountains, let him open tramways and bring in railroads, or in any way make beautiful and attractive his chosen city, and what will be the result? Must it not be that those who appropriate God's bounty will take his also? Will it not be that the value of land will go up, and that the net result of his benefactions will be an increase of rents and a bounty to landowners? Why, even the mere announcement that he is going to do such things will start speculation and send up the value of land by leaps and bounds.

What, then, can the rich man do to improve the condition of labor?

He can do nothing at all except to use his strength for the abolition of the great primary wrong that robs men of their birthright. The justice of God laughs at the attempts of men to substitute anything else for it.

Marxist Boring

Under the title, *Revolutionary Christianity*,* Sherwood Eddy, noted Christian leader, declares that Marxism "is an essentially correct theory and analysis of the economic realities of modern society," and "the only solution of today's problem is the abolition of economic classes by ending the private ownership of the process by which society is fed, clothed, housed and served" (pp. 149, 210).

"Higher Criticism" Accepted

Mr. Eddy accepts the major findings of Biblical "higher criticism"; and he does not believe in the "Virgin birth" or the literal resurrection of Jesus, who, he declares, advocated the revolutionary "Kingdom of God" as a "classless community."

While this ideal has been upheld by certain heroic and saintly persons all through the centuries, according to Mr. Eddy, he cancels out, as contrary to the gospel and purpose of Jesus, the systems of dogma and worship in all branches of the Christian church down to our own times.

Eddy's Economic Inconsistency

Karl Marx and Henry George are acclaimed by Eddy as prominent

among those who, in modern times, have striven for a social order harmonious with the ideals of Jesus (pp. 210, 218). To this end, Eddy seeks a synthesis of Georgism and Marxism on the assumption that socialism (public ownership of productive capital) is consistent with taxation of land values. He sees no economic difference between unearned income arising from ground rent and income accruing from capital, and so would tax all such income without distinction as to source.

Eddy regards private ownership of productive equipment (capital) as an economic evil without analysis of the prevailing situation which compels capital to liquidate ground rent and taxes prior to wages. In his view, therefore, the Georgist proposal is only a minor item without basic significance in comparison with public expropriation of capital.

With all Marxists, Eddy assumes that if taxes were shifted from capital to the ground rent of occupied sites, as well as to the market price of unused locations, there would still inhere in privately-owned capital an unchanged oppressive power which could be ended only by public ownership; whereas, in fact, the REVERSAL of tax methods would abolish the existing ban on productive in-

dustry, throw monopolized sites onto the market, stimulate the flow of bank credit into business enterprise, promote employment of labor and the creation of mass buying power.

Nature of State Unrecognized

In common with all Marxists, Eddy fails to grasp the emergence of the modern State as a political compromise between the prestige of ground landlordism and the energy of bourgeois capital. By this means, the middle and laboring classes have acquired a voice in government upon condition of assuming the chief burden of taxation; while ground rent is protected as a form of special private privilege, and unused land is held at a level of assessment below that of productive industry. The growing fiscal pressure of today will concentrate public attention upon this issue, and compel socialists to analyze economic problems more clearly. Mr. Eddy is completely sincere, and is impelled by a spirit of loving humanitarianism. He believes that Marxism comes within the terms of the brotherhood of man and fatherhood of God. But he is merely expressing the current uncritical ideas of socialism; whereas, formerly, he advocated the uncritical individualism of religious "orthodoxy."

LOUIS WALLIS

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CONGRESS IS UNKISSED

An Allegory by George B. Bringmann

Illustrations by Robert Clancy

Mohamed Ali, king of the Nile,
King of the Fellahs and dunes,
King of Oases and King of the Wells,
Loved but the brightest of tunes.

Yet dawned there a day,
So historians say,
When Mohamed the King felt a chill,
For the attar of roses a harem dis-
poses,
Was vanished, was absent, was nil.

The eunuchs were restive,
The evenings unfestive,
The women unpleasing and bold.
They danced unsexy, no pulse
was productive,
Mohamed the King was kept cold.

For collectors were slow,
The King's purse stayed low
And the absence of attar was vile;
Even the absence of soap was the
death knell of hope
For the amorous King of the Nile.

So by royal decree
He taxed each date tree
And hope waxed again in his breast;
But his blood pressure dived, and
his hope was short lived
For the tax that he set failed the
test.

For the royal decree
That taxed each date tree
Was greeted by saws and the ax;
The fellahs rebelled and quietly felled
Each tree, and avoided the tax.

The harem got colder,
The women looked older,
And the eunuchs grew thin—or a
beard.
From falsetto rotundas sprang basso
profundos
And luminous eyes never teared.

Old Ali grew frantic
(As they grew romantic)
And wracked his soft brain for a
cure.

As if sent from heaven, he hit on the
leaven—
A tax on the land was more sure!

Came return to the normal,
And habits quite formal
Were brought back by Ali the King,
And the attar of roses that a harem
disposes
Hangs sweet in the air as they sing.

The basso profundos
Regrew their rotundas
And their hitherto pip-squeak is
back;
And the fellahs they sing, as does
Ali the king.
Now each keeps his "dates," and
don't lack.

The moral's terrific—
Like Ali, prolific;
So simple it cannot be missed:
Land tax is persuasive and none is
evasive,
While Ali the King is well kissed.

Oh, Mohamed Ali was king of the
Nile,
And King of the Fellahs and Dunes,
King of Oases and King of the Wells,
But never a King over loons.

No tax that discouraged
But one that encouraged
Was Mohamed Ali's new "bite;"
And those that rebelled he quietly
quelled,
And date trees sprang up overnight.

For fellahs are willing
To garner a shilling
To pay for that which they need.
And garner means toil on fruitful
soil
Which no man can hold out for
greed.



A Congress Debates Democracy

By Stanford Bissell

"It has become urgent to stress the prosaic truth that supermen, demi-gods and gods are not born of human parents. Only helpless and very human babies are born in this world of ours. Moreover, their only sporting chance of ever achieving greatness depends on their being born and bred in a free community, where individual man is allowed freely to develop his mind, his soul, and his talents; to discover his vocation, to express his thoughts, to feel free, and to live in freedom. . . . This is the greatest, the most important boon of democracy."

Thus spoke John M. Ciechanowski, former Minister to the United States from Poland, in his address before the Congress on Education for Democracy at Teachers College, Columbia University.

Why, then, do men lose their freedom?

A Statesman's Democracy

Stanley Baldwin, former Prime Minister of Great Britain has an answer, delivered to the Congress at the Waldorf-Astoria. "The success of a democracy," he said, "depends upon everyone realizing his responsibility to it; thinking of his duties and forgetting for a time his rights—a democrat should work for and be prepared to die for his democratic ideals, as the Nazis and Communists are for theirs. And he will never work for it, much less die for it, unless he is convinced that democracy is capable of making a country worthy of his ideals. Courage and Faith, Love and Wisdom—those are what we all need. . . . May God give us right judgment in all things."

These are the words of status quo. This is the defeatist meat of the ages, fed to the robbed of all nations. Such is the diet that is slowly starving democracy throughout the world.

Business Men's Democracy

When we turn from statesmen to business leaders in the hope of some-

thing substantial, what do we get? Listen to H. W. Prentis, Jr., tycoon of the National Association of Manufacturers: "Hope for the future of our republic and for the correction of its shortcomings does not lie in more and more democracy. It hinges on the resurgence of individual patriotism and religious faith. The schools and churches of America must get into action—and that right early—if we are to keep the republic our fathers died to found and save."

Winthrop W. Aldrich, Board Chairman of the gigantic Chase National Bank told the Congress: "One of the greatest weaknesses of our democracy is that most of us are unwilling to accept our primary responsibilities as citizens of exercising this individual self-discipline. If we can implant in our people the Christian virtues which we sum up in the word character, and, at the same time, give them a knowledge of the line which should be drawn between voluntary action and governmental compulsion in a democracy, and of what can be accomplished within the stern laws of economics, we will enable them to retain their freedom, and, at the same time, make them worthy to be free."

So, from our business men we still get the piffle we used to get from high school graduation speakers. Democracy thrives on Christian virtues and on patriotism!

History's Warning

The lesson of history was given to the Congress by Charles A. Beard, noted historian: "In words that admit of no equivocation these great of old who instruct us from their tombs declare that politics and economics are forever united. Ringing through utterances like the tones of a clear bell is the warning thesis: A wide diffusion of property and a general equality of condition are the very foundation stones of popular government; a high concentration of wealth is incompatible with universal suffrage; a broad distribution of opportunity and assurance to labor is necessary to the security of re-

publican institutions; the revolutions which have shaken other societies to pieces have sprung from the antagonism of private interests and popular power, fired by ambitious leaders. . . .

"The crisis in national life forecast long ago has arrived. This is the age in which the wisdom of the wisest patriots is required for the resolution of the dilemma. Not curtailment but expansion of production is now a primary need of American democracy. Our output of wealth must be materially increased and there must be a distribution of employments, goods, and services wide enough to afford those opportunities and assurances upon which popular government rests and must ever rest. If the wisdom is lacking, force may be offered as a substitute."

With these words, Mr. Beard commences to clarify the issue. The Congress is beginning to learn that democracy has something to do with political economy, which "includes in its domain the greater part of those vexed questions which lie at the bottom of our politics and legislation, of our social and governmental theories."

The Problem of Democracy

This basic idea was extended still further by John W. Studebaker, United States Commissioner of Education, during the last session of the Congress at Carnegie Hall, thus: "The boastful propaganda of the totalitarian regime is not the basic menace to democracy. Fundamentally, self government is being undermined by its failure to solve the crucial problems of the technological age. Ten million unemployed, vast farm surpluses, unused plant capacity, waste and destruction of surpluses, widespread and utterly needless poverty in the presence of scientific power for unprecedented productivity—these are the factors which threaten democratic life. . . . We are off on the wrong foot, it seems to me, if we satisfy ourselves merely with propagandizing people on the desirability of democracy. It

isn't democracy that is in question in the minds of many; what they're worried about is the economic and social system which fails to give them opportunity and reasonable security."

The problem of democracy has been discovered by the educators! Men give up their freedom for the demagogic promises of bread and Thirty Dollars every Thursday, appeals which take root only when the great enigma of poverty in the midst of plenty is not solved. Unless it is solved democracy as a form of government cannot survive. But business men and politicians are adamant. To make democracy work, they say, "let us kindle a new fire of patriotism and religion in the mind and heart of every true American."

Sine Die Adjournment

Thus the Congress on Education for Democracy defined the alignment. Educators recognize the problem, but are harried in their efforts to find the solution by their fear of disturbing the status quo and the expediency of disturbing business men and politicians. The latter maintain that the system doesn't work because the professors have fallen down on their job of training the youth in fervent respect for home, country and God.

Your reporter left the Congress with the firm conviction that democracy and the world needs many more classes of the Henry George School of Social Science.

Food Before Freedom

The Council Against Intolerance in America issued on the 150th anniversary of the approval by Congress of the Bill of Rights a statement warning the American people to stand firm against attempts to "overthrow or whittle away" their fundamental rights. When you're out of a job and the prospect of getting a meal dwindles down to government charity, do you care about "rights"? Even the Declaration of Independence is an indigestible document then.

Ne Plus Ultra

We have never had anything better than *The Freeman*. God speed it on its way.—L. J. Quinby, California.

JOHN DEWEY TO HENRY FORD

The newspapers last month quoted Henry Ford as follows:

"Young men—at least those fortunate enough to return physically whole—come back from war to find there are no jobs. Naturally, they turn to the soil.

"I hope to see the day when all idle land will be taxed heavily enough to force it into use.

"There need be no fear of overproduction. There can be no such thing as overproduction if you measure production according to the needs of the earth's peoples."

Dr. John Dewey, honorary president of the Henry George School of Social Science, took occasion to write Mr. Ford this letter:
Mr. Henry Ford
Detroit, Mich.

I am very glad to see you quoted in the New York Sun of October 3rd in favor of such heavy taxation of idle land as will force it in use, and your clear conviction of the importance of such action

in connection with useful employment, especially of young men.

Consequently I am writing to ask if you know about the activities of the Henry George School of Social Science. The head school is at 30 East 29th St., this City. There are many branch schools all through the United States. These schools are doing a most valuable and much needed educational work in reaching a large and increasing number of persons regarding the importance of proper methods of taxation, and the relation of land to problems of industry, labor and the rights of capital as employed in production.

I wish you could become acquainted with the work of this school. Its Director, Mr. Frank Chodorov, at the address given above, would be most happy, I am sure, to give you all the information you might wish and answer any questions.

With sincere thanks for your interest in this important matter, I am, Sincerely yours,

JOHN DEWEY.

THE GOLDEN EARTH IN 1939

The following are the assessed valuations of New York real estate—land and buildings—for the year 1939-1940, received from the tax department.

Borough	Ordinary Real Estate		Real Estate of Corp.	
	Land	Land and Improvements	Land	Land and Improvements
Manhattan	\$3,925,339,460	\$7,123,074,325	\$156,896,100	\$713,832,350
The Bronx	663,046,341	1,641,899,401	37,956,045	217,867,660
Brooklyn	1,459,626,095	3,458,082,590	4,853,610	309,366,940
Queens	878,344,126	2,064,813,376	38,059,425	155,777,800
Richmond	127,428,955	270,726,360	3,780,350	18,731,600
Total	\$7,053,784,977	\$14,558,596,052	\$285,230,530	\$1,415,576,350

You Own Nothing

An official of the American Automobile Association is reported to assert that the average automobile pays more than double its value in taxes during its lifetime. When you purchase an automobile you are really buying the privilege of paying for it again, in taxes. In fact, you never own it outright, for the tax-gatherer always has a first lien on it.

Editorial Cooperation

I am a reader of *The Freeman* and often receive ideas from its pages for my work as editor of the Denver Post Open Forum. I am enclosing two pages of the Forum in order that you may see the nature of the work. You must remember that this is not a Henry George Forum yet we get the TRUTH across pretty often.
—Oscar O. Whitenack, Denver, Col.

The Future is Ours!

By Bue Björner*

Coming, as I do, from a country where the name of Henry George is known and esteemed almost as well as the names of our own great men, and where his thoughts have already set their stamp on practical legislation, and speaking on behalf of Georgists throughout a score of other countries united in the organization, whose President I have the honor to be, I can only say that on the Centenary of the birth of Henry George we are very happy to be able to visit the great nation that gave birth to Henry George, and to meet here in the town, where he laid down his life, the men and women who are carrying on his work among his own people. . . .

If we were pessimists, we might say that the development during the last three years since we last met at the London Conference in 1936 has altogether gone in the wrong direction and that the fulfilment of our objects is to-day more remote than ever before. But we cannot be pessimists; Georgists must be optimists. There are enough people who are willing to take the world for what it is at present and such people, who like to call themselves "practical," carry quite a share of the responsibility for the adverse condition of the world to-day. We Georgists will not take the world for what it is to-day, but for what it can be tomorrow.

We know that never before in the history of mankind has the enormous producing power of the world given such great chances for permanent peace and prosperity for all peoples. Truly enough, we see around us a world where autarchy has taken the place of co-operation between nations, where "the transformation of popular government into despotism of the vilest and most degrading kind" is no longer a thing of the far future, a world in which "the sword again is mightier than

the pen." But we know the reason for this. . . .

There are enough of the so-called practical men, who see democracies change into dictatorships, peaceful co-operation into warlike strife, and who seem to believe that this change is due to some mysterious powers beyond their control. But we Georgists are more practical. We know that such conditions are not the will of the Creator. We know that it is the failure of balancing the technical and productive progress with the needs of those who produce, that causes poverty amidst wealth and forms the basis for economic and political crises within Nations as well as between Nations.

At first glance it might seem—at least to people of democratic countries—that it is the policies of the totalitarian states that are to blame for international conditions as they are to-day. But it must not be overlooked that again it is primarily the inequality in the distribution of wealth within these countries which has caused the change, politically and also mentally. Let us not take the symptoms of a malady for the cause of it; the inequality in the distribution of wealth is at the bottom of the world's problems to-day and at the bottom of the social problems in any one country.

In spite of all that is happening around us, we have still reason to be optimists. There is a widening general understanding of the truth that the real causes of poverty and war are of an economic nature. And in spite of the dark political aspects we find a manifest good-will to remove these economic hindrances to the peace and prosperity for all peoples.

As a member of the Danish National Committee of the International Chamber of Commerce I had the privilege to be one of the hosts to the Tenth Congress of the International Chamber of Commerce in Copenhagen this summer.

More than one thousand leading business men of forty-one countries from every part of the world met there to discuss the problem of how to bring about a world-wide co-operation, which is essential to the maintenance of peace. At the opening session at the Town Hall of Copenhagen, in the presence of a distinguished audience, the Past President of the I. C. C., Mr. Thomas J. Watson, sounded the keynote of this remarkable Congress by stating that we can only bring about "World peace through world trade." . . .

Regardless of how you judge the recommendations that came from the I. C. C. Congress in Copenhagen, you must admit that the spirit of it was on the same lines that we pursue and was instrumental towards "stimulating in all countries a public opinion favorable to permanent peace and prosperity for all peoples" by advocating the removal of barriers to international trade and world-wide co-operation. Certainly there is reason for optimism for us, who wish to remove the basic economic causes of poverty and war.

Of course the mere wish for international co-operation does not solve the problem. But the desire for opening up world trade will naturally focus the attention on the main problem, the inadequacy of the usual free trade argument and the real strength of the protection argument. The former President of the International Chamber of Commerce, Mr. Fentener van Vlissingen, broached the question by stating that leading business men, who at Conferences have affirmed their belief in Free Trade, are too eager when their own difficulties meet them at home to sacrifice the ideals and to ask their government for protective measures for their own little sick industry. Others think of what is going to happen to their unemployment question at home.

This is where we, the disciples of Henry George, have a message to bring to the world.

It will be our task to explain that Free Trade means Free Production, and that fully to free production it is necessary not only to remove all taxes on production, but also to remove all other restrictions on production. In the words of Henry George: "True free trade requires that the active factor of production, Labor, shall have free access to the passive factor of production, Land. To secure this all monopoly of land must be broken up, and the equal right of all to the use of the natural elements must be secured by the treatment of the land as the common property in usufruct of the whole people."

Until this simple truth is recognized all efforts to bring about Free Trade between the nations are doomed beforehand. The inequalities in the distribution of wealth will remain as long as our laws and institutions uphold the right of the few to seize the natural resources of all; and it is this inequality that causes fear of unemployment and impoverishment of the working classes everywhere, and which has in our time revived obsolete autarchy tendencies. There can be no real desire for progressive steps both in the production and interchange of goods, as long as such steps in the eyes of the masses just spell unemployment and poverty. We must establish the equality in distribution in the simple way which Henry George explained it could be done: by removing taxes and imposts on production and collecting economic rent for public revenues.

Only through the economic emancipation that can be reached when there is no more speculation in land but where the access to land is free

and where productive labor is no longer taxed, can we restore man's confidence in being able to provide for himself.

This is, in short, the message that we have to bring to the world. And are we in a position to carry this message? Yes, we are indeed. Splendid work is being done by more than fifty Henry George organizations throughout the world in spreading the message. Editors of and contributors to more than a score of Georgist journals in various countries are devoting their efforts to advocating the ideas of Henry George, and numberless individuals work, through the political life or as unattached advocates, to bring the message into a world-wide apprehension.

The work in the purely educational field has of late years found new form in the Henry George School of Social Science, which was started here in New York but has also, since the last International Conference, found its way to the Old World. Through the individual work of speakers and writers, through the work of the organizations, and through the work of the schools we have to-day a better chance than ever before for both creating and satisfying a wide-spread desire for enlightenment.

In paying tribute to each and every one who is carrying on this important work to-day, let us not forget those who have done it in the past. "Human progress goes on as the advances made by one generation are secured as the common property of the next, and made the starting point for new advances." Exactly the same is true for what progress our work may show. Let

us acknowledge our indebtedness to those who are no longer with us but who did toil for the truth that Henry George made clear and thus laid the foundation on which we are now building. . . .

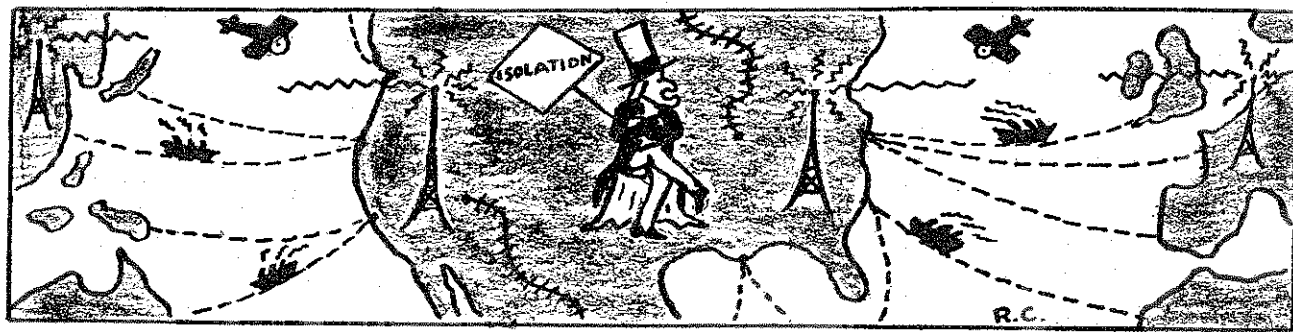
A world of people are waiting, who desire to convert their longings for peace, security and prosperity into a practical programme of economic adjustment. Certainly: the Future is ours!

* President, International Union for Land Value Taxation and Free Trade. This is a condensation of the Presidential address before the recent Henry George Centenary. The address is one of nineteen papers prepared for the Centenary; the complete set can be secured from the Schalkenbach Foundation, 32 E. 29th St., New York, for One Dollar, postpaid.

Boycott Boomerang

The ardent "friends" of China who have been promoting the boycott Japan movement have a peculiar choice before them. The Chinese have just learned that they can produce silk stockings. How, they ask, can they circumvent the carefully nurtured prejudice against silk stockings in this country? If they try to remove the prejudice will it not also benefit Japanese producers?

One school of thought among the boycotters is definitely against permitting the Chinese silk industry to develop because it will interfere with the boycott Japan movement! Assuming that the boycott is effective, (which is denied by the fact that the full-fashioned silk hosiery industry continues to expand rapidly) shall the Chinese choose starvation for the satisfaction of seeing the Japanese starve with them—or shall they both eat? M. B. L.



Whence Come Surplus Populations

By H. H. Hollins

In a recent British Government committee report on nutrition in the colonies, it was stated that of the 55 million people in the British Colonial Empire the great majority are suffering from semi-starvation. London newspapers are quoted as saying "We have made our Empire a slum" and describing the report as "a shocking picture of the neglect of a great imperial heritage" and demanding a reconsideration of the whole economic position.

While England is launching emigration schemes as a method of relieving economic depression at home, and is pointed to by other countries as being fortunate in possessing colonies for her "surplus population," we find the condition of the people in those colonies to be worse than in the centre of the Empire.

Even in the Dominion of Canada, a world in itself, with its huge natural resources scarcely touched, we find an artificial "surplus population" being created by our brand of civilization, and regard with alarm any possible influx of immigration as likely to add to our problem of employment.

Mussolini says "Italy is overpopulated, and the natural urge to expansion must be met." Sir Samuel Hoare, speaking as British Foreign Secretary in 1935, said "we have always understood the need for Italian expansion, . . . we admit the need"—and Italy was allowed to take Abyssinia. Britain cannot, without hypocrisy, criticise Italy, Germany or Japan for demanding a refuge for the "surplus population." This was the Italian Government's excuse for coveting Abyssinia and Hitler's excuse for coveting Poland.

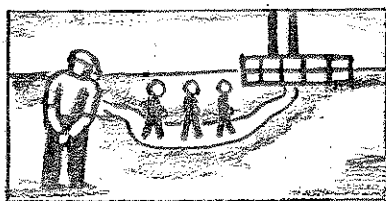
Italy is a more suitable country for the Italians than Abyssinia, but 45% of its cultivatable land is in the hands of 0.6% of the agrarian population; 25% is in the possession of 6.3% of the agricultural producers; while 30% is available to

93.1% of those who live by agriculture. If Italian soil were freed, millions of Italians could live happily, peacefully and industriously at home.

The root cause of the Spanish civil war is to be found in the instinctive desire of the disinherited masses to repossess their heritage of the land, filched and withheld from them by a landed aristocracy and the privileged interests.

Great Britain, it is said, possesses a quarter of the globe, but what does the average British citizen possess? If British possessions occupied a half instead of a quarter of the globe, he would be no better off by a single cent. He is part of an artificial "surplus population" created by a well ordered system based on the monopolization of the land by the few, backed by judicial and military powers of State and made respectable under the euphemistic title of civilization.

Land monopoly makes all other monopolies possible, and as it spreads over the globe it closes the frontier of opportunity to the masses, and new generations are born to find themselves disinherited. In South Africa the mine owners are agitating for what they call "a sane land policy," which will shut the native off his mealie patch and thus provide cheap labor. In leading towns Chambers of Commerce, advertising the resources of that country, offer "the cheapest labor in the world." The cheapness of this labor which is offered for exploitation is capitalized in the fantastic prices demanded for the land and its resources, and the immigrant who is unable to buy the privilege of employing himself must perforce enter the labor market in competition with the dispossessed native.



In handing over what should be the sovereign rights of the whole people of any country as the special privilege of the few, civilized governments establish a system of social injustice which must carry with it the seeds of their own destruction, the first evidences of which are involuntary unemployment, depression, semi-starvation, and, finally, war.

The present unrest in the civilized countries of the world is traceable to the social injustice existing within the territorial borders of each, and the private monopoly of the land and its resources is undoubtedly the fundamental cause and chief buttress of it all. The public values created by civilization are diverted as an increasing tribute to a privileged class, instead of going into the public treasury as the natural social revenue, and the frontiers of opportunity are closed except by their permission and at their price.

Having allowed the publicly created revenue to be diverted at its source into private pockets, government then turns to various forms of exaction from the despoiled majority in order to provide for the cost of administration. These causes are cumulative in their effect; labor is no longer free to employ itself, having now to go cap in hand competing for the privilege of access to its birthright, and finding its shrinking and precarious earnings increasingly taxed for the support and protection of the privileges which enslave it. Thus does poverty accompany progress in the world's sovereign states and thus are colonies turned into "Imperial slums."

Five at Once

Your booklet on the school and the course has captivated the entire family; will you enroll the whole kit and kaboodle for the early class on Friday or the later one on the same day. Gordon Guerrasio, Brooklyn, N. Y.

This Is Our Job

By John C. Lincoln

Most of us will agree that education is such training as will enable the mind to perceive the actual relations behind or below what is apparent. A good many of our educational institutions do not act on this definition because they graduate their students on the record of examinations which are largely memory tests.

We will all agree that the encyclopedia contains more knowledge than any one person ever had, but no one would say that the encyclopedia was educated. To illustrate, it requires no education to say that the world is flat because all we have to do is look at it and it looks flat, but when we see that the top sails of a ship are seen before the hull, which is very much larger, we begin to have some question as to whether the world is actually flat. Further education convinces us that the world is round.

It requires no education to say that the sun revolves around the earth because all we have to do is look at it and we see that the sun rises in the East and sets in the West, but when we study further we find out that what is apparently true is not actually true and that astronomical facts can only be explained on the assumption that the earth revolves around the sun.

It requires no education to say that an employer lessens his capital when he pays wages because every Saturday night the wages are paid in money and the capital that the employer had in the shape of money before Saturday has been paid out to the employees. It requires some education to see that what actually happened is that the employer has not decreased his capital but has simply changed its form and that actually wages are paid from the products of labor.

It requires no education to say that there are apparently too many people on earth and that numbers

can only be held down by war, starvation, disease, in accordance with the Malthusian doctrine. It requires some education to see that what is apparently true is not true at all and that on the contrary given conditions in which individuals can have access to land, that 1000 people working together can produce a good deal more than 1000 times what a single individual can produce and that, therefore, under proper conditions the more people there are the more wealth each one should have.

It requires no education to assume that there is no difference in property in a building and property in the ground on which the building rests. The law declares that both are private property and one is just as much private property as the other.

It is the job of the Henry George School of Social Science to make clear to people in general that the law in this respect is quite blind and mistaken. A little education will show that the building is *natural* property and that private property in the site on which a building rests is *unnatural* property created by a special legal privilege. It is apparent that when the building was erected that it was produced by labor and capital and wealth appeared which did not exist before. When we examine the title to the ground on which the building rests we see that it is not natural property in the same sense that the building is because the ground has always existed, and is part of the gift of the Creator to mankind in general. Value of the land is created because the presence and activity of the community has produced ground rent which capitalized is its selling value. What one actually sells when he sells a piece of ground is the privilege of collecting community created ground rent—in other words, he sells something which does not belong to him. Most

of us are quite convinced that a hundred years ago the law was quite mistaken when it regarded a black slave and a bale of cotton both as private property. It took the education of the Civil War to convince the people in this country that there was a fundamental difference between private property in slaves and private property in bales of cotton.

It is our job to try and make the public see that unemployment and poverty spring directly from the fact that we do not recognize the fundamental difference between *natural* property which is wealth and *unnatural* property which enables the holder of the deed to collect part of the community created ground rent. It all comes back to obeying the fundamental Command: "Thou shalt not steal."

At the present time the government takes by taxation from private individuals individually created wealth to which it has no moral right. We can all see that fining people heavily for doing things which create wealth, which our present taxation laws do, greatly decreases employment and increases poverty. The ethical thing to do is to recognize that the community has no right to individually created wealth because it has an ample fund to take care of its requirements in community created ground rent. At the present time we allow individuals to collect this community created ground rent which is, from an ethical standpoint, stealing from the community. We will never be rid of our unemployment problem until we get a clearer idea of the difference between *natural* and *unnatural* property and change our laws to get rid of *unnatural* property.

The object of the Henry George School of Social Science is to educate the public on the natural laws governing the distribution of wealth and once these relations are generally perceived, a change in our man made law to correspond to natural law will quickly follow.



Sex Is Not A Problem

By Oscar H. Geiger

The obvious and most outstanding facts about the sex urge are that it is wholly subjective and in accordance with natural law; that it is perhaps the greatest factor in nature's scheme of reproduction, and that it has but one purpose and that purpose the perpetuation of the species.

I believe that perhaps the greatest part of the confusion about the sex question arises out of our failure to recognize the sex urge as a purposeful agent in the scheme of nature to populate the world, together with our seeming general ignorance of the whole question of intent in nature, and of nature's determination and ability to enforce its mandates.

In none but the human animal do we find the exercise of the sex urge combined with objective circumvention of the sex purpose; and this in spite of the fact that the decrease in human births has already been subjectively effected by nature, and in highly developed mind and sympathies man has greater appreciation of, and affection for, children. And also in spite of the more important fact that man has so conquered the forces of nature as to make them serve him in maintaining himself, and can therefore better care for his young than can any other animal.

The situation seems anomalous. It would appear that fewer numbers accompanied by greater sustaining abilities would make for freer and more unrestricted exercise of the productive potentialities; instead of which we find repression and circumvention, both attempts to foil the natural law, and consequently both failures excepting in their momentary and most superficial aspects.

Thus in the human animal we find a sex problem.

To speak of sex as a problem, however, I believe, as did the little boy about inverting the divisor and

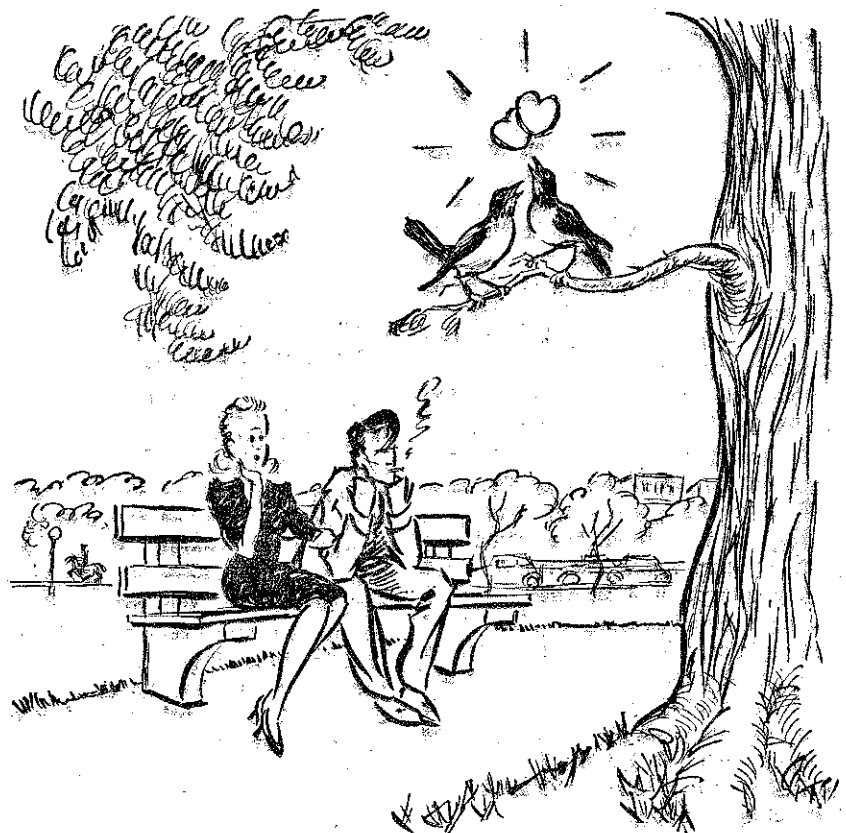
Among the unfortunately few papers left by the founder of the Henry George School of Social Science was this article on the "sex problem"—originally written as a speech. We have heard him deliver it, and its effectiveness was heightened by the sincerity and kindness which characterized his delivery.

then multiplying in the division of fractions, is only to make it harder. Mathematics is not a problem; mathematics is something we must learn to help us solve problems. Perhaps sex is not a problem at all; perhaps it is just a fact of nature, one of the facts of existence that we must learn about to help us solve the problem of life.

Life itself presents a problem only because of the difficulty of "making

a living." If it were easy to live, life would present no problem. And so with sex. May it not be that it is the hindrance that stands between the sex urge and its free and full and natural expression that really distorts into a problem what should be the happiest event in all human life?

In humans puberty may or may not be the mating time; but be it when it may, is there anyone who will hold that the urge when it does appear is always met and met naturally and normally and without any infraction of the natural laws or interference with the intent of nature? And is there anyone who is interested in "problems" of this sort who will hold that natural law over any appreciable length of time can be successfully violated?



"But we can't eat worms..."

The married state may or may not be the ideal state in which the sex urge finds its best expression (I hold that it is, and that monogamy is the ideal married state); but be that as it may, marriage is universal, conventional, legal, "proper," moral, chaste, and in accordance with all the commandments, usages and habits of civilized mankind, and has everywhere the sanction of civilization in practice and in theory. There is no general objection nor aversion to the married state. Why then do not young folks of marriageable age marry and raise families?

I am told that some of the reasons are: The selfishness of men. The extravagance of women. High rents and the high cost of living. Not able to give her as good a home as she now has. Won't marry a man who doesn't earn more than I do. Can't afford to marry. Uncertainty of keeping the job. Have dependents now and can't assume any further obligations. First want to save enough to buy a home. Have waited too long; it's too late now. The inconstancy of men. The inconstancy of women. The number of unhappy marriages that one sees everywhere. Have time to marry when I'm old and need a nurse. Don't believe in marriage. Don't need to marry—having too good a time now. Haven't been asked.

The reasons mentioned can in the main be divided into two categories: marriage is not a "sine qua non" to sex expression; poverty.

Analyzing the first, we find the thing that makes marriage a non-essential in sex expression is the unmarried state itself; this state being general and continuous and manifesting the character and proportions of an institution. "Custom ever breeds habit in a man, and the thing first shunned and afterwards endured is finally embraced."

As to those reasons for the unmarried state that hinge on poverty, let us assume a condition in which there is no poverty and no fear of poverty. Can one avoid the conclusion that in such a condition youth would not remain unwed, and does it not follow as a corollary that marriage would supplant promiscuity?

The sex urge is one of nature's

constructive measures; it would seem that poverty is its greatest obstacle; does it then not also seem that the sex problem is really a problem of poverty, and does it not follow that the removal of poverty is the solution of the sex problem?

There are millions of women and girls of marriageable age at work (when there is work) in gainful occupations in the United States, eight million of whom are destined to remain unmarried. And there is a vast, but uncounted, number of women and girls of marriageable age not so employed (or otherwise employed) who are likewise destined to go through life unwed. Every unmarried woman means an unmarried man.

To say that the sex question, in so far as it presents a problem, is a question of biology or psychology is to beg the question altogether. It is the equivalent of saying that the sex question is merely a question of sex. Both statements merely assert that there is such a thing as sex and a sex urge; neither tends to find or solve, nor is either equipped to solve, the sex problem, unless, forsooth, by the tendency to annihilation.

Individual sex pathology may come under the purview of biology or psychology, but even the problem of general or social sex pathology, if there is such a problem, would be beyond the spheres of biologic or psychologic inquiry or solution.

If it is conceded that the sex problem is merely an economic problem, the rest is easy, for poverty is only a lack of purchasing power and the only thing we have to do to remedy it is to increase the purchasing power of the worker.

Purchasing power, of course, depends on wages, and to increase purchasing power it is necessary to increase wages. Wages are governed by the law of supply and demand, and are high or low in the measure that labor is scarce or plentiful in comparison to jobs. To increase the purchasing power of the worker or professional man we have therefore merely to make workers scarce in comparison to jobs, or jobs plentiful in comparison with workers. As the former can be done only by killing off enough workers, so as to leave

a dearth of laborers, let us apply ourselves to the latter and see if we can increase the number of jobs.

To increase the number of jobs we've got to go to the source of jobs. All work is done to satisfy human needs and desires, and all wealth, which is produced in response to these needs and desires, comes out of the earth. The more earth there is in use the more workers there are employed; also the more workers there are employed, the greater is the production of wealth and the more wealth there is to go around. To get more jobs therefore we must get more land into use—we must make it impossible to hold valuable land out of use.

The free use of land will result in increased activity on farms and in mines, in quarries, forests, foundries, mills and transportation, and means increased activities in factories, shops and offices. Jobs will seek men, instead of men seeking jobs. Competition will be between employers for workers, not between workers for employment. The law of supply and demand will do the rest, and the worker will receive the full value of his labor.

Men and women will marry in the bloom of youth. The now permanent ten million counted spinsters, (and the now equally permanent though uncounted millions) will be at work as wives at their own firesides instead of in factories, mills, shops, offices, or as dependents. The many millions of children below the marriageable age that are now at work will be in school.

The work now done by these many millions of women and children will have to be done by men, and thus will be added still more jobs to those already provided, and the greater and more insistent demand for labor thus resulting, coupled with the reduction in the number of workers, will further raise wages, to the point where labor and services will absorb all wealth produced.

Natural law governs all life. Sex and the sex urge are only tools in the workshop of nature, intended for the reproduction of the species. Whoever disobeys or violates natural law tends only to destroy himself. There is no permanent or safe way out but

An Academic Psychosis

By Harry Gunnison Brown

A distinguished friend who teaches economics in a well-known university asserts that "most economists don't understand the single tax." Whether or not this is a correct diagnosis I shall not here attempt to say. But considering what is offered to them in their courses as undergraduate and graduate students—now brief summary followed by "refutation," and now silence—we ought perhaps to feel surprise if any appreciable number of economists did understand it.

There just doesn't seem to be any special inducement to the budding young economist to try to understand the land-value-taxation argument, even if he happens to learn that such an argument has been seriously advanced. For one thing, no attention is commonly paid to it in the conferences of his professional confreres. Conceivably, the reason is that the subject would generate too much heat. But it is perhaps a better guess that the land-value-tax topic—so seldom adequately discussed in the text books or taken seriously in the academically "best circles"—is not, to the present generation of economists, a live and exciting issue. It is not one of those subjects, such as "institutionalism," "liquidity preference" and "monopolistic competition," awareness of which stamps an economist as "up to date." And so it very likely never occurs to the program makers to find a place for it on their programs.

If nevertheless an occasional young economist vaguely wonders whether there might possibly be more in the "single tax" idea than he has been taught, the chances are that he will be less inclined to pursue the subject further when he senses that to do so will merely cause him to be looked at, by many of his fellows in the craft, with "high-brow" suspicion. Only recently I was told in personal conversation by an economist

author who had expressed himself favorably towards Henry George and the single-tax idea, that he had taken considerable "razzing" from colleagues on account of it.

In March, 1922, an article by Professor John R. Commons of the University of Wisconsin, entitled "A Progressive Tax on Bare-Land Values," appeared in the *Political Science Quarterly*. This is one of the "learned" periodicals in the field of politics and economics, and is published by Columbia University. In the case of Professor Commons' article, the editors seemed to feel obliged to protect themselves from any suspicion of harboring ideas favorable to land-value taxation. They therefore inserted, as a footnote to this article, this statement: "In accordance with the custom of the *Political Science Quarterly*, the Editors disclaim responsibility for theories or policies advocated by contributors."

The "learned" periodicals publish articles both good and bad, both logically coherent and fallacious. Not infrequently different writers participate in controversial discussion in their columns, expressing widely divergent views. Readers certainly have no right to assume and, I am sure, do not commonly assume, that the views expressed by contributors are therefore the views of the editors. And editors do not ordinarily feel it necessary to warn readers against such an assumption. Indeed, I cannot remember any other time when I have seen any such warning in connection with any article in any such periodical.

Is not the appearance of such a notice to readers, in connection with an article dealing with the taxation of land values, when such a notice appears in connection with no other article, evidence of a peculiar fear as regards this subject? Is this fear, perhaps, just a fear that the editors, through suspicion of too close an association with the land-value-tax proposal, might be

in obedience to natural law.

If we are looking for solutions that are to be permanent, we cannot remain superficial in our investigations. We must be fundamental. Sex

and the sex urge are facts, not problems. The conditions under which the sex urge is expressed (or repressed) are the problems confronting us. Eliminate poverty, want,

and the fear of want, and you eliminate bachelorhood, spinsterhood and unhappy marriages. Eliminate poverty and you have solved the "sex problem."

regarded as having violated the best intellectual traditions and social etiquette of the academically elite! Or could it possibly be something like the fear which, in a pre-civil-war Southern university, might have made even somewhat "liberal" faculty members desire to protect themselves against any suspicion of harboring "abolitionist" sympathies?

Anyhow, is it reasonable to suppose that the average college or university graduate, even though he may have "majored" in economics, will have any understanding whatever of the reasons why a system of public appropriation of community-produced land values is desirable? Is it reasonable to suppose that he will understand why such appropriation would tend to increase the marginal productivity of labor, to relieve workers of heavy tax burdens, to facilitate slum clearance and diminish tenancy, to encourage the accumulation of capital, or to bring savings from other places into the land-value-taxation area?

Everyone who is well acquainted with student habits knows that few students read anything in relation to their college courses **except what their professors assign**. Some of them—working their way or otherwise busy—cannot. And so the college student is perhaps very much less likely, in most colleges, to become familiar with the really significant arguments for the public appropriation of the rental value of land than a modern German youth is to become familiar with the arguments in favor of democracy and against Nazi dictatorship or to learn of the good qualities of Jews!

Quite commonly, too, when students pursue their work in economics into the graduate school, nothing whatever is added to what they already know—or, rather, don't know—about Henry George and the taxation of land values.

If, therefore, you do really desire some understanding of this problem, than which nothing in the field of economics is more fundamental, wouldn't it be wise to enroll in **The Henry George School of Social Science**?

I am inclined to think that we have, in the situation I have been describing, at least a partial explanation of the fact that the modern "liberal" has no apparent interest in the land question or the question of who should enjoy community-produced location values. The liberal of one or two generations ago frequently did have. The liberal of the older generation did not get this economics—at least he did not get so much

of or all of his economics—in college. The day when the "social sciences" were to dominate the curricula of the universities had not yet dawned. Also, Henry George had but recently been prominently in the public eye and the influence of his writing and speaking had not died out in liberal circles. And the insidious propaganda of representing his views as "out of date" and generally abandoned and thereby making a considerable number of "intellectuals" feel it useless to investigate them, had not been extensively carried on.

Brought up on the modern brand of intellectual fodder, the present-day "liberal" is subtly steered away from serious consideration of a free economic system and a free earth and is easily led—by the socialist and near-socialist literary intelligentsia—to put his faith in various types of government interference and compulsion. And so the **Nation** has words of praise for cities that are "tax free," i.e., cities which, by owning the local public utilities, such as electric light plants, water works, etc., and charging their citizens rates that yield a substantial profit, are able to avoid taking in taxation from the private owners of valuable sites, any part of the community-produced annual location rent of land. And Raymond Moley, in his magazine, **To-Day**, refers to the land-value-tax proposal as "such crackpotism." And magazines like the **New Republic** and so-called "liberal" newspapers and "liberal" publicists give consideration to every conceivable reform and bizarre theory and proposal **except the proposal that we try to do away with a system under which some must pay others for permission to work on and to live on the earth, in those locations which community development has made economically productive and reasonably livable**. This is the subject that the "reputable" present-day "intellectual" seemingly **will not discuss**,—at least not further than hastily to disavow any sympathy for Henry George and the "single tax." It is the subject of the great silence.

If the condition here described changes in the near future, such change will probably come mostly as a result of the growing enrollment and influence of **The Henry George School of Social Science**. A new generation, containing many idealists who really understand Henry George's philosophy of a free earth and its significance for the common welfare, may then bring an end to the (not always entirely conscious) conspiracy of silence from which this philosophy has so long suffered.

THE BOOK TRAIL

SIDNEY J. ABELSON

In "The Democratic Way of Life" (University of Chicago Press, Chicago, Ill., \$2.50) T. V. Smith, who bears the very unique distinction of being a Congressman and a College Professor at one and the same time, exercises a sometimes dazzling erudition—but sheds little light on the practical problems which face embattled democracy. Smith, like so many other well-intentioned writers on the subject, is concept-bound by economic and sociological fallacies. There can be no real "democratic way of life" that does not include a democratic way of making a living; nor can there be a democratic way of making a living without democratic ownership of the basic source of production—the land.

Professor Smith does not concern himself seriously with the economic problems which by universal acknowledgment underlie the major part of our social disequilibrium; but he does propose a "remedy" in the economic field—he suggests a plan to change human nature so that men would enjoy labor for its own sake, as an end itself. If a chemist proposed to change the natural laws of chemistry his colleagues would brand him at once as wantonly unscientific. Yet innumerable would-be reformers propose time and again to change human nature, i. e., the natural laws of human beings; and retain respected standing as authorities in the social sciences.

The cry "we must change human nature" is a convenient but not convincing "out" for those who come to blind alleys in their social thinking. The "democratic way of life" will be achieved when we have achieved democracy in the economic functions—and then from that point on human nature, without changing, will reveal its higher potentialities.

In "Hitler Is No Fool" (Modern Age Books, Inc., \$50) Karl Billinger presents a well organized discussion of Nazi views as revealed in Hitler's

"Mein Kampf." However, the time has come, unfortunately, when Nazism can be studied better in the light of current events than in the heroics and vaporings of Der Fuehrer's literary masterpiece. A few years ago Herr Browder wrote a book entitled "What Is Communism," but the "party line" was changed shortly thereafter and for accuracy's sake the "is" should have been changed to "was." So with "Mein Kampf." The Nazi counterpart of the "Communist Manifesto" was outmoded by the Hitler-Stalin pact and from now on we must watch Hitler's deeds rather than his words. The truth is that if we had needed his words in time we might not now have to watch his deeds. Perhaps next time—if there is a next time—Europe's "peace lovers" will recognize a madman before he actually runs amok.

OUR TOWN'S BUSINESS

By Omar and Ryllis Goslin

Funk & Wagnall Co., New York, \$3.50

In "Our Town's Business" Omar and Ryllis Goslin have presented the whole array of current economic thought in simple language, designed to appeal to the average reader. Big business, absentee ownership, "technological unemployment," loss of foreign markets, "overproduction," cooperatives, purchasing power, unions, taxes, government in business, and many other phases of our economy are knit together to form a picture of "our town." The necessary statistics, in sugar coated pill form, are presented in about 50 pleasing and readable charts. The authors are evidently not economists and have not done much original research. Their presentation of economic phenomena may be useful in acquainting some readers with a subject those readers would usually avoid, but it is nevertheless superficial.

The authors are better at exposition than they are at analysis. For instance, the subject of ownership is dealt with rather inadequately. Under land ownership, they show that 58 percent of the value of farm land is mortgaged or tenant-operated, and that home ownership is decreasing. Not a word about who owns the really valuable land—the industrial, commercial and business sites in the cities—and how that value is largely created by the residents and workers while the owners enjoy the income from it!

The authors' solution to the "national headache which we have been enduring for some years now" is economic planning. "Engineers can estimate in terms of dollars and cents the volume of goods and services we can produce. We must

then see that the national payroll is sufficient to allow men and women to buy the total production." If the nation's payroll is not enough to do this, "the payroll must be increased by government spending."

Seemingly, the intelligent people who are recommending economic planning for our ills are legion. But is it an intelligent solution? Isn't it just what we have now, with considerably more regimentation added? The Goslins could never favor fascism, yet they cannot see the fascistic threat in economic planning. Their conclusion seems to have been arrived at rather hastily, as it is mentioned only on the last two pages of the book and is described very vaguely. In fact it seems to be something of a non sequitur, brought in because some solution was called for and not at all because the data studied indicated that conclusion.

JULIA HARMON

WINDOWS ON THE WORLD

Published for the League of Nations

Columbia University Press

New York, \$5.00

In this volume of seven articles there is one of special interest to Georgists—that on "Freer Trade" by Henry F. Grady.

"Freer exchanges not only make for peace but require a reasonably peaceful atmosphere in which to negotiate them," says the author. True enough! However, the title "Freer Trade" hints at a recognition for the need of regulation. Certainly it does not mean the same as "free trade," as the article itself attests in repeated references to sanctioning powers. That the purpose is to make trade freer is commendable. That is does not attempt to make trade absolutely free is lamentable.

Under the auspices of the League was born the World Economic Conference of 1927. One hundred and ninety-four delegates and 157 economic and financial experts from the 50 member and non-member nations assembled to straighten out a tangle of economic difficulties. Unreservedly they went on record thus: "That the time has come to put an end to the increase in tariffs and to move in the opposite direction."

It is a sad commentary that the great intellects and talents assembled saw but three lines of action open to make trade freer: Action by individual states, bilateral action through commercial arrangement treaties, and collective action by means of the members of the League. No mention is made of real freedom to those engaged in trading—unrestricted, unregulated and unsubsidized freedom of trade. In no part is there cognizance of such a person as the individual man as buyer and seller. However, acknowledgment of the need for "freer" trade constitutes recognition of at least a "soul of truth"—and while the soul is alive there is still hope.

GEORGE BRINGMANN.

NEWS OF THE CRUSADE FOR ECONOMIC ENLIGHTENMENT

Edited by Sandy Wise

The Last Class Room Is Filled Eighteen Hundred Students Enrolled

NEW YORK—On October 2 the fall 1939-40 term was opened. Three weeks previously nearly 75,000 invitations to the courses had been mailed or distributed, over 1,000 posters had been displayed in libraries, stores, offices, factories, clubs. This stupendous job, done almost entirely by volunteer workers, during a characteristically humid New York summer, brought its results.

There are eight class rooms on the two floors in the school building which had been renovated when it was acquired last fall. Each of these rooms seats an average of thirty students. Every room is occupied during the 8 P. M., to 10 P. M. sessions every night from Monday through Friday. There are seventeen classes held from 5:30 to 7:30 P. M., and six classes on Saturday afternoon from 2 to 4 P. M.

Altogether there are 53 classes in Fundamental Economics and Social Philosophy; nine in the Principles of International Trade (followed by the Science of Political Economy); two are studying "Democracy Versus Socialism"; one the "Philosophy of Henry George;" and there is a class in the Principles of Writing, and one Teachers Training Class. Committees will meet in the library or the Students' Room.

If it were possible to control the distribution of enrollments, these two floors could accommodate 2400. But such an ideal

is obviously unattainable. As it was, many who desired to enroll on Mondays and Tuesdays had to be shifted to other days—and shifting usually results in some dropping out.

Sixty-five of the teachers have "jobs" in the building. Classes outside the building (six in Jamaica, one each in Forest Hills, Astoria, White Plains, Bedford Y. M. C. A., Freeport) have been organized by some of these teachers; disappointments were unavoidable, though a few teachers welcomed the respite of one term. The problem of keeping them all occupied in the spring term, beginning in January, will be aggravated by the additions from the class in training. If it is found feasible to add classes during the daytime and on Saturday nights this will be done.

In one year these two floors have been filled to capacity, and now, once again, space is sadly needed. Approximately seven thousand dollars will be needed to renovate and equip the two top floors, which will more than double the class room capacity.

The problem for the fall of 1940 is quite definite. So are the possibilities for the crusade against economic ignorance. The school's Director remembers the bleak decades when no one would lend an ear to fundamental economics and social philosophy. Now his most agonizing task is—turning prospective students away.

Democracy Vs. Socialism

CLEVELAND, OHIO—According to John Radcliffe, extension secretary, the new advanced course based on Max Hirsch's "Democracy Versus Socialism" is proving popular among the twenty students. "I am confident," he writes, "it will yield us a new supply of much needed teachers, prepared to tell the complete story of freedom."

Harvard Recognition

DENVER, COLO.—John T. Lynch, of the faculty of the University of Colorado, advises that the course in Fundamental Economics and Social Philosophy, which he took last year under William H. Quasha at the City Club Extension (New York City), was accepted for graduate credit in the field of economics by Harvard University.

Edward J. Petry

KANSAS CITY, Mo.—Dr. Edward J. Petry, of Kansas City, died recently. Dr. Petry was a graduate of the Kansas City extension of the Henry George School.

"You're On Your Own."

NEW YORK—On Friday, September 29, the faculty of the headquarters school, including class teachers, secretarial staff and correspondence course instructors, held their semi-annual dinner at Madison Square Hotel. Ninety-two were present. The key-note of the instructions given by Director Chodrov: "This is your school, your philosophy. Next week you start teaching that philosophy in that school. If you fail it is your loss. If you succeed, your gratification will be the number of well-grounded Georgists you have added to the movement. You are on your own."

Merrell Writes

CINCINNATI, O.—A book entitled "What Is Wrong With Our Economic System? A Symposium" (published by Charles F. Davis, Middleport, Ohio; \$3.50) contains a contribution by Charles G. Merrell, Chairman of the Board of the William S. Merrell Co., and a sponsor of the Cincinnati extension of the Henry George School of Social Science.

New News Editor

After sixteen months of faithful work, Margery Warriner requested to be relieved of the editing of these news pages. She is also a teacher at the School and this plus the editing proved too demanding on her limited time.

Sandy Wise, an experienced newspaperman, has volunteered to take over this job—on condition that extension secretaries and class leaders be more prolific and more prompt with their items. To insure yourself a complete and interesting write-up give information that answers the questions who, what, when, where, how.

Remember, what happens in your town is important to all Georgists.

Hand-Picked

RADBURN, N. J.—Noticing an intense interest in economics and sociology in his home town, De Witt Bell examined his ground and then organized a class in Fundamental Economics at his home at 20 Reading Terrace. The class began October 3.

This experiment is particularly interesting as Mr. Bell has attempted to enroll persons with outstanding mental equipment and an intellectual interest in the problems which face us today.

Choice Group

FOREST HILLS, L. I.—Ten selected students gathered in the offices of Dr. Nathan J. Sacks, 105-03 Metropolitan Ave., on October 4, for their first session in Fundamental Economics. The instructor is L. B. Lawrence.

Alper in St. Louis

ST. LOUIS, Mo.—A new class has been started with 23 students in Assembly Hall, Central Library, Fourteenth & Olive Sts., by Noah D. Alper. The class started October 16.

Anna George on Henry George

NEW YORK—Mrs. Anna George de Mille spoke to the Bureau of Economic Research of Brooklyn College on October 4 concerning the life and works of her father.

Mrs. de Mille was enthusiastically received at the meeting and the "Brooklyn Vanguard," college newspaper, carried a generous article on the speech.

Repeating in Greenfield

GREENFIELD, Mass.—The local chapter of the Henry George Fellowship has sponsored a new class in that city to start October 24 in the meeting room of the Recorder-Gazette. John E. Bond, of that city, will be the instructor, assisted by Bernhard Dirks.

Chicago's "400"—A Remarkable Achievement And a Promise of More to Come

CHICAGO—Over 400 students are enrolled in 29 "Progress and Poverty" classes which started in Chicago and suburbs the week of October 2.

Nearly 100 are studying in 9 advanced classes, one of which is a Teachers' Training class, five "Social Problems" and "Protection or Free Trade," two "The Science of Political Economy," and one "The Philosophy of Henry George."

A volunteer teaching staff of thirty is handling these 38 classes which were organized through the cooperation of over 75 volunteer secretaries.

Twenty-six of the 29 classes in "Progress and Poverty" were announced to the public on a triple postcard mailed to 81,000 prospects. Three are special classes, two in homes and one at the headquarters of Horder's Stationery Co. The Horder's class has thirty men picked to make the study by W. J. Goodman, vice-president of Chicago's largest stationers. Mr. Goodman first learned of the HGSSS through his son and daughter-in-law who took the course at the New York headquarters.

Two hundred posters with 10 reply cards stapled to each one were placed either in neighborhood centers or on corporation bulletin boards.

In addition to class enrollments, 300 requests for the correspondence course

have been received and cards are still coming in.

The classes range in size from 2 at South Chicago to 42 at Chicago Heights, the average size being 14.

Twenty of the 30 teachers are graduates of the School whose first study of Henry George came in the HGSSS classroom. Twelve are teaching for the first time this term.

The classes meet in the following places:

HGSSS Headquarters	5
Offices	5
Residences	5
YMCAs	6
Public Schools	2
Public Libraries	3
Community Centers	3
Churches	2
City Halls	2
Housing Project	1
Colleges	1

All space outside of the headquarters is given as a contribution to this educational work.

The cost of the fall term for rent, postage and printing is estimated at approximately \$650 which is being met principally from the contributions of graduates at the spring commencement.

Speakers Bureau Report

Miss Dorothy Sara, Secretary of the Speakers Bureau, reports the following engagements booked through that Bureau: Sept. 25—Mrs. Erna L. Nash, teacher, spoke on "Government in Business" to a group of business women, at the Quota Club, Parkside Hotel, N. Y.

Oct. 8—Mr. Sanford J. Wise, Jr., instructor, spoke to the Young People's Group, First Presbyterian Church, 124 Henry St., Brooklyn, on "Youth's Hope in Democracy."

Oct. 9—Mr. Louis Wallis spoke on "Lopsided Taxation" to the Rotary Club, South Norwalk, Conn.

Oct. 10—Mr. Lancaster M. Greene, teacher, spoke on "Depression—its Cause and Cure" at the dinner meeting of the Kiwanis Club, New Rochelle, N. Y.

Oct. 10—Dr. S. A. Schneidman, Secretary of Queens Extension classes, spoke on "New Opportunities for Youth" to the Young People's Group, at Christ Church, 477 Bedford Ave., Brooklyn.

Oct. 12—Mr. Arthur N. Seiff, teacher, addressed the Knights of Pythias, Friendship Lodge No. 150, at 311 West 23rd St., New York, on "Economic Causes for Anti-Semitism."

Oct. 16—Mr. M. B. Thomson, instructor, spoke on "Preserving our Democracy" to the Men's Club, Classon Ave. Presbyterian Church, Brooklyn.

Oct. 17—Mr. Emanuel Choper, teacher,

spoke on "Youth's Hope in Democracy" to the Randam Lodge, Brith Sholem, 10 Nevins St., Brooklyn.

Oct. 17—Mr. Joseph J. Perrini, teacher, addressed the Loyal Fellows, at Steinway Hall, New York, on "Economic Causes for Anti-Semitism."

Oct. 17—Mr. Louis Wallis addressed the Hoboken Rotary Club, at Meyers Hotel, Hoboken, N. J., at their luncheon meeting, on "Lopsided Taxation."

Oct. 18—Dr. S. A. Schneidman spoke to the Jewish War Veterans, Samuel R. Hoffman Post No. 94, 661 Linden Ave., Brooklyn, on "Preserving our Democracy."

Oct. 18—Mr. Vincent B. George spoke on "Philosophy of Henry George" at the 63rd St. Forum, of Father Divine's Peace Mission, 204 W. 63rd St., New York.

Oct. 19—Mrs. Erna L. Nash was speaker in first of a series of four talks, at the Educational Alliance, East Broadway, New York. Her topic was "International Trade Relations."

Oct. 19—Mr. Louis Wallis spoke on "Economic Causes for Anti-Semitism" at the Rotary Club, Hackensack, N. J.

Oct. 19—Miss Grace Isabel Colbron addressed the College and Business Women's Club, of First Presbyterian Church, 12 W. 12th St., New York, on "Idle Money."

Oct. 19—Mr. Leon T. Arpin, instructor, spoke on "Philosophy of Henry George" at the Students Economic Forum, at Samuel J. Tilden High School, Brooklyn.

Booked in advance:

Oct. 26—Mr. Donald MacDonald, from Alaska, will be the second speaker in the series at the Educational Alliance, East Broadway, New York. Topic "Alaska and the Land Question."

Oct. 29—Mr. David Hyder will talk on "Essence of Freedom" to the Sunday Evening Forum, Flatbush Congregational Church, Dochester Road, Brooklyn.

Oct. 29—Mr. M. B. Thomson will speak to the Tower League, at the Broadway Tabernacle, 211 West 56th St., New York, on "International Trade Relations." This is the first of a series of two talks on the same subject. The next on Nov. 26th.

Nov. 6—Mrs. Erna L. Nash will address the Sisterhood of Jewish Community Center of Teaneck, at Teaneck, N. J., on "Youth's Hope in Democracy."

Nov. 9—Mr. Reginald Zalles, teacher, will speak on "Youth's Hope in Democracy" at Forest Hills Woman's Club, Club, Community House, Forest Hills.

Nov. 9—Mr. John E. Fasano, instructor, will speak on "Depression—Its Cause and Cure" at Educational Alliance, East Broadway, N. Y. This is the third in the series of four talks.

Nov. 15—Dr. S. A. Schneidman will speak at the Richmond Hill Jewish Center, Richmond Hill, L. I., on "Youth's Hope in Democracy."

Nov. 16—Mr. Reginald Zalles will address the Kiwanis Club of Williamsburg, at the Y. M. C. A., 179 Marcy Ave., Brooklyn, on "Preserving Democracy."

Nov. 16—Mr. Archibald C. Matteson, Jr., instructor, will speak at the Educational Alliance, East Broadway, New York, on "Government in Business."

Dec. 1—Mr. Henry A. Lowenberg will speak on "Preserving our Democracy" at the Friday night services, at the Bay Ridge Jewish Center, 81st St., Brooklyn.

Dec. 2—Mr. Ira Weiss, instructor, will speak to the Book Forum, 148 W. 56th St., on "Youth's Hope in Democracy."

Canadian Charter Granted

TORONTO, Ont.—The Canadian Extension of the Henry George School of Social Science, in Toronto, Ont., has been granted a charter by the Department of Education effective September 11, and will henceforth be known as the School of Economic Science.

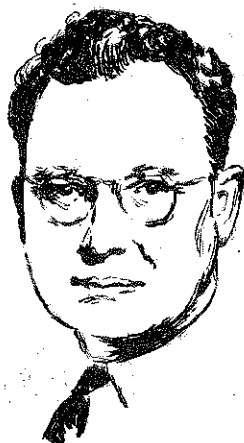
The charter directors elected: Ernest J. Farmer, B. A., President, J. H. L. Patterson, vice-president, and J. A. McCorquodale, secretary and treasurer.

Membership in the school will be restricted to persons "having knowledge of the writings of Henry George and of the principles therein set forth, and who have for a number of years openly sponsored the Single Tax cause, and who have devoted unselfish effort towards spreading a knowledge of Henry George's principles and teachings."

Invitations have been extended to extensions not in Ontario to operate under the new charter, although other extensions also have the privilege of acquiring a charter.

WHO'S WHO IN GEORGISM

BUE BJÖRNER



Bue Björner, retiring president of the International Union for Land Value Taxation and Free Trade, was born in Copenhagen, August 4, 1902, the son of J. L. and Signe Björner, Danish Georgist leaders.

His first public appearance in the Georgist movement was at the 1926 Copenhagen conference of the International Union. There he spoke on the Fairhope (Ala.) Single Tax Enclave which he had visited while studying in the United

States, 1924-1926. Since that time Mr. Björner has crowded each year with Georgist activities in addition to his responsibilities in the international lumber business (Trackentoret, Copenhagen) of which he is joint owner with his father. He has been a member of the Board of Directors of the Danish Henry George Association since 1927 and is Treasurer of the Danish Henry George Memorial Foundation. He is also a director of the Copenhagen Chamber of Commerce.

At the London conference of the International Union in 1936, Mr. Björner was elected president to succeed the late Charles O'Connor Hennessy. At this conference Mr. and Mrs. Björner got acquainted with the work of the HGSSS. They proceeded immediately to translate the teaching material into Danish and established a division of the School for their country. In three years the Danish school has had over 1000 graduates. 56 classes were conducted last winter, 12 in Copenhagen, the balance throughout the country. Mrs. Björner is honorary secretary of the School while Mr. Björner serves on the board of trustees with Mr. F. Folke and Rev. Christian Norlev.

Mr. Björner married Caroline Nielsen whom he met in Chicago. Her parents, too, were old time Danish Georgists. Mr. and Mrs. Björner have three children, a boy 10, a girl 4 and a baby boy. They left their children at home despite the European crisis to attend the Henry George Centennial Congress in New York in September.

Mr. Björner's sister, Gudrum, and two brothers, Dan and Hans, are actively interested in the Henry George movement.

Director's Report

NEW YORK—Director Chodorov has prepared an elaborate report of the work of the School for the year ending September 30, 1939. In addition to interesting data on the history of the institution, and a detailed account of its plans and purposes, this sixteen page booklet, which has just gone to press, gives a certified statement of the income, expenses and financial status of the School. Copies, which will be available about November 5, will be mailed on request.

Donation In Memorium

LOS ANGELES, CALIF.—"At the September meeting of our organization it was voted to subscribe \$5 each to the building fund in the names of seven past members who have gone to their reward. This memorial to them is for the inestimable service they rendered to the San Diego Single Tax Club while they were alive. The names are: Capt. James P. Cadman, Rev. Howard B. Dunham, Frank Williams, Charles Rodd, S. Robert White, Silas S. Taber, Judge C. N. Andrews. Sincerely, Tom Givens Dawson, Treasurer, San Diego Single Tax Society."

Australian Centenaries

SYDNEY, Australia—The New South Wales School of Social Science is organizing an Australian Henry George Centenary Conference, to be held in January 1940 at Canberra, the federal capital of Australia. Simultaneously a convention will also be conducted at Sydney.

In a cablegram marked "passed by censor," the school was advised that all American representatives would be heartily welcome and that some member of Henry George's family is earnestly requested to appear.

L. R. Bonta

EAST ORANGE, N. J.—L. R. Bonta, a prominent New Jersey Georgist, died at his home here, October 8. Mr. Bonta was secretary of the Progressive League of New Jersey, an organization which sponsors the shifting of taxation from improvements and personal property to land values.

Mr. Bonta was a native of Kentucky and a former member of the National Guard of that state. He is survived by his widow, two daughters and two sons, Henry George Bonta and Tom Johnson Bonta.

War Or No War

MONTREAL, Canada—Room 303 at 1502 St. Catherine Street West has been rented for classroom and office, reports Stréthel Walton, Extension Secretary. During the week of October 17 two classes in Fundamental Economics were started, and the following week another came into being; also a class in the Principles of International Trade, taught by John Anderson. Margaret Bateman is teaching one class at the Y.W.C.A., and one at the new headquarters. Mrs. L. Boudier is teaching a class in a private home at 1929 Luke Street. The work is being carried on in the face of difficulties arising from the war.

New Teacher—Two Classes

DAYTON, Ohio—Elizabeth F. Miller advises that at the urging and with the help of former students of Mildred Jensen she has undertaken the teaching of two new classes here. One is a group on the West Side; the other is at the Y.W.C.A.

Miss Miller is a graduate of Manchester (Indiana) College and a teacher in the Dayton Schools.

Kiwanians Listen

CHICAGO—A by-product of the fall term mailing of the HGSSS was an invitation for Henry L. T. Tideman, director, to speak on "An American Economic Philosophy" at the North Shore Kiwanis Club, Edgewater Beach Hotel, October 3. His talk met with a hearty response.

Chicago Grad to Speak

CHICAGO—Mrs. John P. Furty, graduate of Henry L. T. Tideman's class in 1935, will address the Chicago Ethical Society, 203 N. Wabash Ave., 17th Floor, on Wednesday evening, October 25. Her subject is "Henry George and His Theory."

New Penna. Class

ROSLYN, Pa.—A new class has been formed and will commence operations October 19 in the Administration Building, Hillside Cemetery on Susquehanna. The instructor will be Ernest Schneider, who also teaches at the Germantown Y.M.C.A., on Monday nights.

The class at Roslyn was formed through the efforts of J. Carlton Jones, who has just completed a ten weeks course under Mr. Schneider. The group comprises mostly resident home owners in the territory embraced by Glenside, a suburb of Philadelphia.

Bequest

STOUGHTON, Mass.—In the will of the late William H. Capen, the Henry George School of Social Science was named legatee in the amount of \$500, "the income only to be used."

Buy Yourself My Birthday Gift

Two years ago this month I was cast upon the world—conceived as an interpreter of the current scene. I have been more or less carefully nursed by editors and contributors who seemed to get a great joy out of their job—they got nothing else out of it.

And now I am a great big guy, two years old, telling all and sundry about the Philosophy of Freedom as it applies to the world we live in.

But, somehow I feel that I am too small—in size and in ability—to fully convey what is included in this great philosophy. There are a lot

of books and pamphlets in which this big subject has been developed by writers of ability. You should read them all, to understand better what I talk about.

And so, I'm celebrating my birthday by offering, through the School which sponsors me, a lot of these books and pamphlets at "birthday gift" prices—that is, at prices which represent not much more than half what you would ordinarily have to pay for them.

Buy my birthday gift—for yourself.

The Freeman

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The Prophet of San Francisco

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Democracy Versus Socialism

By Max Hirsch

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