The Freeman

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. . . As the man develops his nobler nature, there arises the desire higher yet—the passion of passions, the hope of hopes—the desire that he, even he, may somehow aid in making life better and brighter, in destroying want and sin, sorrow and shame.—Henry George in "Progress and Poverty."

FIRST THINGS FIRST

IN that lucid interval between New Year's Resolutions and Income Tax Returns this year occurs an event of the highest social significance. It is the opening of a new term of classes at the Henry George Schools of Social Science. A glance back at past ages is all that is necessary to prove that this is not an overstatement.

Recently a scholar in the field of English literature has pictured a proud procession in the spring of the year 1597, bound out of London for nearby Windsor, where Count Mompelgart **in absentia** and others in bodily presence were to be honored with the lofty distinction of the Order of the Garter. Following the gay and glittering aristocrats in their bravery of ruffs and silks came trains of men in livery, and among these retainers of the rich and powerful rode William Shakespeare, perhaps clad in blue with an orange pennon in his hand.

Today that proud procession is remembered chiefly because of the possibility that it contained this blue-clad retainer. Count Mompelgart's claim to fame lies in the fact that Shakespeare immortalized him by a word or two in "The Merry Wives of Windsor." Even Elizabeth shines with double glory because her reign included the career of this quiet poet.

Today we have other proud processions and other candidates for social and military honors. We need not belittle them even while we remind ourselves that they are less lasting than the least shred of a true and timeless idea. The real importance of the year 1942 lies not in its military conquests but in the measure in which truths such as those expressed by Henry George are allowed to thrive.

Much has been accomplished. Leadership which in general has been wise and devoted has brought the New York School from its rented home of a few small rooms, only a few years ago, to its present owned building and its thousands of students. Other Georgist schools have also progressed. And one evidence of healthy growth is the putting forth of individual groups to teach and practice the Georgist principles in their own way. No true Georgist can regret the diversification of groups which has taken place within recent years, for all must have equal opportunity to spread the truth as they see it, and all mean the spread of the knowledge of true economic reform.

There is no social danger in nonconformity; it is when conformity is most complete that danger is greatest. No one should desire or tolerate a social order in which everyone thinks alike. The word regimentation accurately depicts such a state of repression. Henry George Schools everywhere should and do reflect the ferment of individuals each seeking truth and finding it in varying garb.

It is a matter for congratulation rather than for condolence when groups branch out from the parent stem and thrust down deeply roots of their own. Such enterprises should never be interfered with, and in the same way they cannot be permitted to hinder or hamper the normal growth and operation of the parent body. So long as our enrollment is counted in thousands out of the millions of truth-seeking minds within our territory, there can be no destructive competition for students or teachers.

With all of us there is one goal in view. We desire and propose to disseminate as widely as possible a knowledge of the way to put into operation that fourth freedom formulated by our President—"Freedom from want, everywhere in the world!" We have neither the time nor the inclination to squabble over persons and policies. We are fighting to win the cruelest and most depressing war in the world, the war on poverty. And we have faith that we can win the peace by opening to men and women everywhere the vision of a practical and universal social justice.

We do not know how long or how soon it may be before this peace is won. We are grateful for every public pronouncement which shows the instinctive realization on the part of world leaders like Churchill and Roosevelt that our goals are right. We rejoice in the increased usefulness of our School and the many evidences of awakening interest on the part of promising students. We thank those friends and officers both present and past, who have given so freely of themselves in the service of the School.

And we believe that when in future centuries histories of social progress come to be written, it may be regarded as no hyperbole but rather as a platitude to say that the most important event of the year 1942 was the February opening of classes at the Henry George School.

JANET RANKIN AIKEN

Can We Escape Communism?

WHAT IS THE SIGNIFICANCE of the fact that we are now allied with Soviet Russia? What if we win—as we expect to do and are determined to do? If we do win, there can be no doubt that our victory will have been due largely to the military successes of the great Russian army.

Americans pretty generally realize this, and since we, like other peoples, are affected in our thinking by our emotions, there is almost certain to be an increasingly receptive attitude towards communistic arguments. Who, therefore, can feel at all certain that in some imminent future we shall not ourselves be far more regimented than now, and much nearer to communism or socialism?

The arguments against socialism and communism of the garden variety of apologist for capitalism are none too convincing. Such conservative defenders of capitalism weaken their case by giving at least tacit, and often truculent, support to all elements in the present economic setup, good and bad alike.

Thus, they fail to distinguish income earned by productive labor from income received by landowners for *permitting* men to work and live on the earth in those locations where work is reasonably productive and life relatively enjoyable. In particular, they fail to distinguish between capital—the buildings, orchards, vehicles and machinery of industry, which can be brought into existence only by work and saving—and, on the other hand, sites and natural resources.

Defense of the capitalistic system commonly runs in terms of its rewards to effort and efficiency. Those who produce most, those who strive to acquire skill, those who by their thrift add to the available amount of serviceable capital, those whose efficiency enables them to offer the public the best goods at the lowest prices, are rewarded; such is the contention.

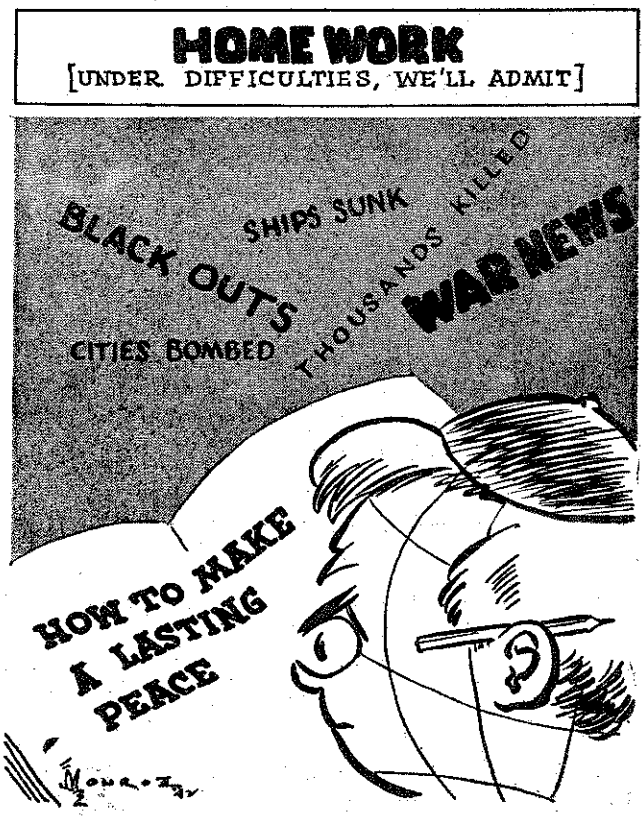
But capitalism contains within it elements inconsistent with this defense, and the most fundamental of these inconsistencies is the private enjoyment of the royalties and rents of natural resources and community-produced situation advantages.

Readers of *The Freeman* understand how, through a modification of our system of taxation, this fundamental inconsistency of capitalism can be removed and capitalism made to conform much more nearly with the ideas on the basis of which it is defended. But about this, apparently, few or none of its conservative defenders either know or care.

What if the refusal of these defenders of capitalism to take any interest in reforming it in those respects which are most imperative for its proper operation should result in its being gradually discredited among the masses? What if then the growing prestige of our brave and presently successful Russian allies—a prestige in which the Russian economic system inevitably shares—should really lead to a progressive admiration and an eventual adoption of this system? Such a denouement does not seem to be beyond the bounds of possibility.

Perhaps, indeed, only a growing general comprehension of Henry George's philosophy of a free economic system and a free earth can prevent it. Will our conservative "defenders" of capitalism nevertheless continue their indifference or opposition to this philosophy until capitalism has altogether vanished from among us and a completely regimented economy has taken its place?

HARRY GUNNISON BROWN

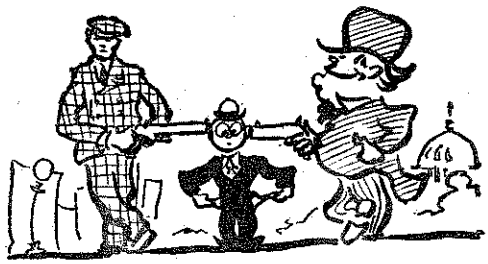


HCL for the Straphanger

"THE FIVE-CENT FARE is important to an awful lot of us people," said a bookkeeper.

He was jolted by the campaign to increase fares in New York's subways, buses, and trolley cars to 10c a ride, or two rides for 15c. The campaign has been in real estate committees for years and more actively since the city took over the transit facilities. (See prediction in *The Freeman* of May, 1940, page 149.)

The real estate committees feel correctly that the popular political appeal of the five-cent fare has faded. The vote-getting power of the five-cent fare issue is now balanced by the influence of landlords for lower land and building taxes and by the desire of the politicians to have thirty million dollars more to spend on city projects.



From the political point of view, this 30 or 45 million to be obtained by a fare boost is a new form of taxation. In this connection the politicos sometimes state their problem as "how to pluck the most feathers with the least squawking."

From the ordinary straphanger's point of view a tax is a burden and this tax is as bad a kind of taxation as can be devised, for it falls most heavily on those least able to bear it. There is nothing about the tax to make it easier for riders to pay. If the worker can easily spare the five cents a day tax the evil consequences are mitigated, the evil itself is not. If, on the other hand, he does not have it, he has a serious problem, a great hardship, and a worse evil.

Five cents a day may mean only giving up a cup of coffee to save a hard forty block walk. But that cup of coffee may mean all the difference between a good day's work and a dragging, inefficient waste of time.

As a tenant, everyone is paying for public services in the site rent included in the sum he pays his landlord. To the extent that the subway service has already been paid for, it is unjust and therefore bad practice to charge for it once more in the fare.

"But," says my friend, the elevator man, "why not get the nickels of Bronxville commuters and visiting salesmen from Chicago?" Only because their contribution for social services has been made toward the land values under office buildings and hotels. If you charge them twice, their incentive to come to the city is diminished.

Without our municipal services and other advantages people would not come to the city; this would diminish trade, and rents would go down. Witness the decline in New York rents when business firms decided that they could get better social services and management in other cities.

The landlords are clamoring for this fare rise form of tax in the hope that they can obtain a corresponding reduction in their own land and building taxes. A nice piece of legerdemain; if it works, it should command the support of all landlords on the basis of immediate gain, without regard to justice or ethics. But the labor unions have their eyes on this large plum, and the fare rise is now advocated as a means towards a substantial wage increase of many millions. Won't the unions favor the higher fare?

Landlords, tenants, unions, and all workers might well study carefully the effects of the economic change they are proposing. The fare rise may be like "apples of Sodom that crumble at the touch."

LANCASTER M. GREENE

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War Budgets and Picket Lines

THE PRESIDENT WANTS 53 billion dollars for war. Mrs. Roosevelt says, right or wrong, she cannot cross a picket line.

The war and Mrs. Roosevelt's statement are not so unrelated as might at first appear. Both spring from a common cause—ignorance. Ignorance of the eternal truth that the good God made the earth for *all* His children, and not for a favored few.

When it is recognized that all nations have equal rights of access to the raw materials of the earth, wherever located, one of the chief causes of war between nations will have disappeared. When it is recognized that all men have equal rights of access to the earth, to the land on which and from which all must live, the principal cause of labor strife, competition for jobs, will largely have disappeared.

When denial of equality of opportunity, whether among nations or individuals, no longer exists, and when men the world over are free not only to produce but to trade at will, the need for a defense line will be as rare as the need for a picket line.

Georgists will stand squarely behind the President. But they will not cease to deplore the economic illiteracy that has brought about this world-wide conflagration, nor will they blind themselves to the state of things at the moment.

With the Federal debt already up to 58 billion dollars, the government proposes to spend 53 billions for war in the coming fiscal year. Higher and still higher taxes to defray part of the increased outlay are inevitable. Costs of running the government and fighting the Axis have become so high that there is scant hope of obtaining more than a fraction of expenditures from taxes.

War costs for the year will be one and one half times the current value of all stocks listed on the New York Stock Exchange, and will so thoroughly eclipse all other peaks in national spending that there is no authentic precedent by which to judge the consequences. The influence of our economy will be profound. It is not a situation to be regarded with complacency.

But we are in the war, the war that is to decide whether the world is to be slave or free. We did not choose this war; it was thrust upon us. Now that we are in it, the time for argument and debate has passed. It has already been demonstrated that the nations with which we are united could not by themselves have won the war.

It is no exaggeration to say that the fight to conquer the forces that would enslave us will be fought not only upon the high seas and far flung battlefields, but upon the farms and assembly lines of America. It isn't 53 billion dollars that the President wants; it is 53 billion *dollars' worth of production.* That means the greatest mass effort in all history.

Mrs. Roosevelt's position is something else again. It is difficult to see how her support of the picket line, "right or wrong," can mean anything but that the group with which she has chosen to align herself must have its way regardless of the rights of others.

It is that attitude which has done so much to bring the cause of labor into disrepute in recent years. It is that attitude, magnified to national proportions, which causes wars. It is an attitude which implies a tragic ignorance of the simple economic truth that wages come out of production and do not have to be pried out or wrung out, by fair means or foul, from some rapacious employer.

As was subsequently revealed in the press, the picket line which occasioned the observation that now promises to become historic was established in an effort to compel the employment of completely unneeded "stand-in" workers. Nothing comes readily to mind that would seem more calculated to thwart production at the very time when the capacity of every man, woman and child in America is needed as never before in our nation's history.

C. O. STEELE

Legacy to the Future

A CORRESPONDENT evaluates the present generation's bequest to its sucessor thus:

The world's worst depression.
The biggest national debt.
The nation's highest tax burden.
The cruelest war in history.

Hard War on Easy Payments

SINCE WE ARE GEARED for an all-out war effort to wipe out Axis tyranny in both Europe and in the Far East, our Government is vigorously conducting a campaign for the sale of United States Defense Savings Bonds. On the radio, in the newspaper, in the theater, in the office, in the bank, in the factory, in the school, in fact, every place we go we are constantly being reminded and urged to invest our savings or deduct a small portion of our salaries for defense bonds.

The chief objective of the defense bond program is to insure that every one of us cuts down on personal consumption. This is one of the many methods adopted by the Washington economists to check the rapid inflationary trend that is spreading throughout our country. Since our entry into World War II numerous kinds of wealth have either been rationed or put under priority.

Indirectly our Government is telling us to smoke less, reduce our every-day meal, buy less clothing and to refrain entirely from purchasing luxuries, particularly radios, refrigerators, and automobiles. The ultimate result is unstabilized supply and demand and to adjust this situation our Government insists that we buy bonds with the money which we save on the commodities.

True that ten years hence the purchased bonds will be redeemable with interest they will have accumulated in that period in the production of deadly weapons to be used against our common enemy. We all must make sacrifices, therefore, not only we but the people of other countries, which are at war with us. We must make guns, tanks and other arms to be used until one side capitulates.

Since the national defense program started thousands of unemployed men and women have found good jobs in defense industries and are earning substantial salaries. But it is indeed unfortunate that they cannot purchase the things they have always wanted because of our economic situation today. These workers who have at last found an opportunity to labor no doubt must realize by now that even during "good times" their present economic status is not very much better than that of "bad times."

There are many people who do not understand how our Government is going to meet all the obligations of the redeemed bonds. That is one of the Government's least problems because it knows that the succeeding generations will have to pay the invested money by the diverse methods of taxation.

This unfortunate lop-sided distribution of wealth, with its myriads of devastating effects, must always continue, unless the basic cause for the wide-spread unjust distribution is dealt with by sound economic sense.

G. GIACONE.

New Campaign for Prohibition

APROPOS OF THE EFFORT being made to reenact legislation intended to prohibit the liquor traffic, and because revival of the question must subject us once again to the necessity of taking a position, pro or con, in its discussion, it may be as well for us to make sure of our convictions in advance.

To compare the supposed beneficial and injurious effects of liquor drinking on the individual or on society gives no hope of an answer to the question of whether government is justified in prohibiting the liquor traffic. The question goes far deeper. There are many practices injurious to the individual that might well be eliminated, but to the elimination of which government cannot commit itself without going beyond its proper functions, and thereby, in the long run, doing more harm than good.

The question of prohibition falls within the limits of the much larger question as to what are the proper functions of government; and in the answer to this larger question we shall find what can be found nowhere else: the answer to the more limited question. Without a basic principle by which to test the legitimacy of any governmental activity, actual or proposed, we are at sea in a rudderless ship,—as are, indeed, practically all of those whose arguments fill the columns of the press in the discussion of the merits and demerits of governmental regulation in any given field.

What, then, is the basic principle by which to make the test? We find it in the Declaration of Independence, where the function of government is recognized to be the protection of the individual's unalienable rights to life, liberty, and the pursuit of happiness. Unless we are able to recognize this principle in a law, we should reject it. Government should go no further in its activities than to see that the individual is left free to live his own life, as he may please, up to the point of infringing the equal right of all others.

GEORGE L. RUSBY

The Alchemy of Adjustment

THE ART OF WAR is intricate and highly technical. The business of war demands the subordination of the individual will to the will of those in charge of it. These are two reasons why the ordinary citizen is an incompetent judge of the strategy or the politics of war during its progress. The necessary blackout of information essential to any understanding of its military or political direction makes speculation about it largely guesswork.

So, let us leave this business to the generals and statesmen and be done with it. We are in it, have nothing to say about it, can have no part in it except that which our leaders assign to us. While the best of us do the fighting, and all of us contriute to its cost, we can only hope and pray that these leaders know what they are about. That's all we can do, and, war being what it is, that's all we should try to do. The assumption that any of us is more than a cog in the wheel is silly, and furthermore tends toward irrational behavior.

There is, however, one thing we all need to remember: there will be an end to the war sometime. It is important to remember that, because if we do not we will find our ways of thinking so completely changed that we may not be able to recapture the ideas which before the war seemed good to us. It is not impossible that the civilization we knew may largely pass from our memory.

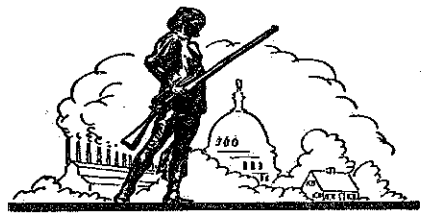
No people can emerge from an experience like war with unscarred souls. Our changed political situation is only an indication that we have been inured to new social concepts. The most lasting and devastating result of a harrowing experience is what it does to us mentally and spiritually.

The human being cannot remain sound in mind and body under the constant impact of shock. We soon learn to "roll with punches." Going without seems hard at first, but necessity contrives a comfortable arrangement with scarcity, just as one afflicted with a physical handicap manages to meet the situation. So, too, with battles; we soon learn that one is like another, and the intensity of headline-reading simmers off. Our sensibilities become blunted because they must.

The constant imminence of death tends toward a re-evaluation of life. Is existence really so important? And if existence loses its importance, how about the moral values which formerly gave life substance and meaning? Only the living strive for liberty; only the prospect of life gives rise to the search for justice.

The combatants in the presence of death are not alone in this compromise with futility. Every segment of society feels the crash of human values and seeks surcease from the violence of confusion in confusion itself. "Today is today, let tomorrow take care of itself" is the escapism that existence demands —and the alchemy of adjustment deteriorates the ideals of living into the dross of mere existence.

Perhaps it is inevitable that for the time being the ideals be suspended. The danger is in their be-



ing forgotten. Ideals do not live in a vacuum; they are born, developed and are retained in the human mind. They are recorded on the tablets of memory, and the peril is that in drifting into a reasonably comfortable existence in a world of violence we may wipe the tablets clean. For one sleeps better when one strives for less.

But there will be a tomorrow. There will always be a tomorrow. And it is the burden of those in whose memories the values of liberty and justice are deeply engraved to preserve the tablets for that tomorrow.

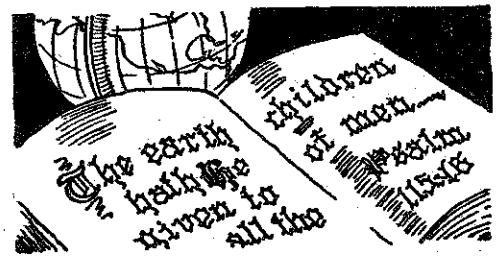
That it will be difficult to harbor these memories is all the more reason for so doing. The truth must have friends "who will toil for it; suffer for it; if need be, die for it. This is the power of Truth."

FRANK CHODOROV.

Wanted: A Religious Text Book

AMERICAN CHURCHMEN who have been plugging for "released time" to let children out of school for instruction in their own churches will derive comfort from a recent act of Parliament making religious instruction and daily worship a statutory requirement in every school in the United Kingdom.

There is sound argument for adding the discipline of religion to our curricula, in both lower and higher schools. The controversy of the eighteenth and nineteenth centuries which ended in the separation of church and state arose from political rather than intellectual considerations, although religion per se also came in for attack.



Perhaps this was largely due to the stultifying character which education in spiritual ideas had acquired. When religion becomes a meaningless mass of mythology it has no educational value; when it is identified with hoary rules and regulations of behavior it is merely restrictive, and ceases to lend the mental uplift which is the proper purpose of education.

The case of those who urge religious teaching would be much stronger if they more clearly defined their subject matter. Sectarianism is what many of them propose, and sectarianism is not religion. Neither is the story of Jonah and the whale, nor the committing to memory of prayers the meaning of which is obscured and minimized. Formalism, rote and the insinuation that those who do not practice a certain ritual are wicked and hopeless have given religion a black eye. If, on the other hand, it were defined as a way of life and offered as a guide to thinking, religion would be a worth-while subject for study.

What we need first for such a study would be a text-book. The Bible cannot be improved upon as a source book; there are parts of the King James version that ought to be required reading in the study of the English language. But, like all source books, the Bible is a compendium of facts and ideas which require interpretation; its authors were particularly gifted in the art of condensation, in the use of suggestion and in the statement of broad moral principles. How many grownups comprehend the parables of Jesus?

If we were permitted to suggest some ideas for an interpretive textbook for a course in religion we would humbly rush forward with a few Biblical quotations which, with their analyses, should make a thought-provoking chapter; and the provocation of thought is the first purpose of education. For instance:

"Cursed be he that removeth his neighbor's landmark." This in Deuteronomy, is a clear injunction against foreclosures, and in that light would help the student appreciate the moral and the economic principle enunciated.

And when the Prophet Ezekiel says, "And ye shall inherit it (the land), one as well another," it ought to be pointed out that this is an injunction against any land tenure system which disinherits some; that is, makes for a landless people. In corroboration thereof one might quote from the First Book of Kings: "Thy land which Thou hast given to Thy people for an inheritance."

The validity of exclusive titles to the earth might come in for consideration in the analysis of the first sentence of the Pentateuch: "In the beginning God created the heaven and the earth." It is not on record that any title deed to the latter stems from the Creator. If not, then from whom? And to throw further light on this thought there are these passages from the Psalms: "The sea is His, and He made it: and His hands formed the dry land." "The Earth is the Lord's, and the fulness thereof." "The World is Mine, and the fulness thereof." Notice, the Earth is the Lord's—not the landlords'.

Now the Lord might have made Adam a landlord; but He didn't. Adam was instructed to till the land, not to own it or to sell it. For, in Leviticus, we are told that "the land shall not be sold for ever; for the land is Mine; for ye are strangers and sojourners with Me." No question here where the original title lay.

But, of what good is the earth if one cannot own and sell it? There's an answer to that in Ecclesiastes: "The profit of the earth is for all; the king himself is served by the field." Definitely then the earth's function in the scheme of things is to provide all men with what they need. As for "profit," does this include rent?

"Whoso keepeth the fig tree shall eat the fruit

thereof" seems to mean that the worker shall enjoy the product of his labor. Which also appears to be the meaning of "they shall not labor in vain, nor bring forth for trouble." Nowhere do we find justification for exacting part of one's labor for the privilege of laboring on the earth.

And so. we humbly submit, integration of the teachings of the Bible with the realities of life, rather than the presentation of theological abstractions, should be the guiding principle of a religious textbook. Religion taught along such lines would become a vital discipline. F. C.

Assigning A Purpose to Taxation

TAXATION FOR REVENUE ONLY is merely "a shopworn notion" to some. For instance, a writer in *The Harvard Business Review* has stated that "the primary function of consumption taxes should be to control production."

This may sound startling. Yet the thought that taxation is a social instrument is hardly new. "Parlor pinks" and philanthropically minded intellectuals have long recognized the fact that the power to lay levies on production enables the State to shape our economy.

What is not generally recognized is that taxation is itself an effect, not a cause. It is true that taxation depletes wages and interest—the returns to the productive factors of labor and capital—and that every such depletion gives rise to more taxes until ultimately labor and capital find the returns difficult, and social consequences ensue.

But that does not explain why taxation started in the first place. It is like saying that every man finally dies from "shortness of breath" without explaining what caused breathing to cease.

There are only two sources for government revenue: taxes and rent. When taxes are levied, production is discouraged.

When government takes of one's production, to that extent one is unable to demand in the marketplace the production of other workers. Thus a tendency toward unemployment is started. If the government warn that any increase in earnings will be taken away from one, the incentive for earnings is thwarted, and enterprise is discouraged.

If accumulations of earnings are threatened with taxation the natural reaction is to avoid accumulations that may be heavily levied upon; the mere threat to capital, the instrument which labor employs in production, is enough to discourage savings.

The collection of rent for social uses, however, has exactly the opposite effect. By discouraging land speculation it gives labor and capital access to the necessary source of production. It stops the monopoly tax which the owners of natural resources can exact in the form of higher prices for the limited amount they permit to reach the market.

This monopoly tax has the same effect on production as a government tax. And the use of rent for social purposes—such as roads, sanitation and police protection—has the further effect of facilitating productive activity.

It follows, then, that when a people decide on taxation rather than rent as the source of public revenue the tendency toward a lowering of production sets in.

Once begun, although the process of deterioration may take centuries, the inevitable result is a lowering of the living standard of the people. That is, people have less and less satisfactions, less desire to work. This in turn produces social disharmony and political unrest.

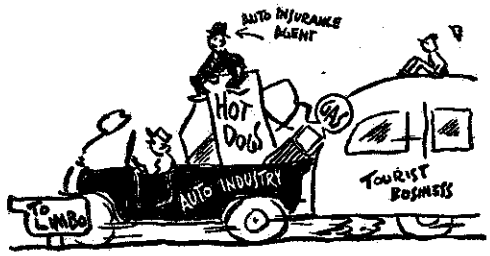
Since long practice of the wrong principle obscures the right principle—like Gresham's law of money—it is not likely that rent will supplant taxation as the proper source of public revenue. Ignorance, plus vested interest, is against it. Not ignorance of the politicians and the professors, who merely reflect public intelligence, but ignorance of the people.

Therefore, when social unrest resulting from a lowered economy sets in, the instrument at hand, taxation, is resorted to, not for its original purpose of raising revenue, but for the purpose of alleviating the unrest. It becomes the means of controlling (instead of depleting) production; that is, of determining what and how many desires people will be permitted to gratify.

What the Auto Really Meant

DO YOU REMEMBER how exactly one year after you bought your automobile the salesman would pounce upon you with an attractive "trade-in" proposition? It will be a long, long time before he bothers you again. War has done for him what you frequently were inclined to do. He has lost his job—the whole hundred thousand of him who made up the great American annual pest.

Furthermore, some 450,000 auto workers were laid off temporarily when the government had to decree that the mountains of metal and rubber that went into pleasure cars and commercial trucks should now be diverted to tanks, army motor vehicles and airplanes. About 400,000 persons em-



ployed by 44,000 dealers would have to find other jobs, and in due time related industries, those which supply glass, upholstery, accessories and gasoline station equipment, as well as hot dog stands and roadhouses, will feel the effects of the change.

There will be employment for the workers in armament production when conversion of the plants is effected. Those engaged in the purely service industries that grew up around the massive automobile industry, like insurance companies and filling stations, face a difficult readjustment.

But what will happen to the argument often heard during the depressive 1930's that the "automobile is to blame"? Perhaps the war-born incident will serve as a lesson in economics during the post-war era, and will point up the stupidity of the over-productionists.

Perhaps the people will remember that the nearly 29,000,000 passenger cars which once roamed American highways actually resulted in employment, and that the "simpler life" of pedestrianism and cycling made for fewer jobs. Perhaps machinery is not the cause of poverty.

One hopes, too, that another effect of the auto's disappearance will bring home a vital economic principle:: namely the decline in the value of land fed by the limousine and the flivver. Many an equity in the sumptuous sales rooms will be wiped out, and in due time the values underneath the once noisy "juke" box and once busy gasoline station will vanish with their customers.

Municipal bonds secured by highway tolls have already dropped; bonds of the New York Port Authority (two tunnels and a bridge that cross the Hudson River) immediately fell five points in anticipation of the auto's decline. What about the value of city lots adjacent to these unused vehicular conveniences, and the acres that line the deserted highways?

Those who worship statistics will have plenty to prove that every decline in production causes unemployment, that every increase in production raises land values.

F. C.

Foodstuffs for Winning the War

"SPECULATION IN FOODSTUFFS," says *The Economist*, "is plainly a crime, and speculating in food-producing land is hardly less culpable."

The staid English weekly is discussing a new defense regulation intended to prevent speculation in agricultural land. This regulation provides that where there has been a contract of sale since the outbreak of war and a notice for the tenant to quit since the end of last year, the notice will have effect only if Ministerial permission is given.

Here again we have an example of the bungling of the land question when its effect, rather than its cause, is treated. The regulation has for its purpose the nondisturbance of farm tenancy, so as not to interfere with food production during war. Speculators have been buying up land to sell for a quick profit, and have held tenants to ransom by offering them the choice between notice to quit and buying in their farms at a high price.

The regulation may prevent ousting the tenants, but it will not prevent gouging them. Higher rent will take the place of higher selling price. The tenant will have no choice in the matter, for there is nothing in the law which prevents the holding of English agricultural lands out of use. Therefore, the tenant cannot counter the demands of the speculator with a threat to farm elsewhere.

There is only one way to prevent land speculation, and that is to make it unprofitable by the public collection of rent. And that, too, is the way to get the foodstuffs needed to carry on the war.

F. C.

Wages in the Schools

HISTORY DOES NOT REPEAT itself; people merely repeat mistakes, because they know no better.

During World War I the lure of higher wages so depleted the teaching force of the New York City schools that the head of the educational system publicly scolded those teachers who "neglected their duty."

A few weeks ago the National Education Association sent an SOS to school boards throughout the country urging them to raise teachers' pay. Rural schools face a shortage of 50,000 teachers in the coming year. The average salary of rural teachers is $900 a year; more than half of all the teachers in the nation get under $2,000.

Let us imagine that the lure of higher wages were a constant condition—in peacetime. What would be the effect on all public servants, and public service? What quality of workers would we employ to do the things that can best be done socially; how well would these things be done?

It is a notorious fact that positions in the public service are sought after more during times of depression than when jobs are plentiful. It is the certainty of income rather than the reward for services rendered that makes public wok attractive. Since salaries are fixed and have little relationship to effort expended, the incentive that makes competitive enterprise attractive is gone. The only spur to improvement is the occasional examination for a position that pays a higher salary. Holding on by political "pull" is an essential technique.

When the promise of greater remuneration in private enterprise for greater skill presents itself, the security—and deadening fixity—of public employment ceases to be attractive to the more ambitious. Who, then, are left on the public payroll? Those least able to meet the demands of competition.

If the general level of teachers' wages were high, which would mean that jobs were plentiful, there would be competition between public and private schools for the better qualified teachers. Parents would buy education just as they buy medical or legal services; they would seek the best.

Under such conditions the public school would be in constant competition with the private school. And, unless the public were willing to meet this competition with higher remuneration for better teachers, its school system would be neglected, perhaps would cease to exist.

The basic concern, then, of the N. E. A. ought not to be the present flight of teachers to the better paying defense jobs, but the problem of wages as a whole.

That is the basic concern of society.

F. C.

Backbreakers in New England

DID YOU EVER TRY to clear a New England garden patch of rocks? Then you know why the "go West" call of the last century enticed so many Eastern farmers to the lush acres of the western wilderness. There they found land that was as free of rocks as it was of owners, and the double boon overcame the disadvantages of hostile Indians and lonely living.

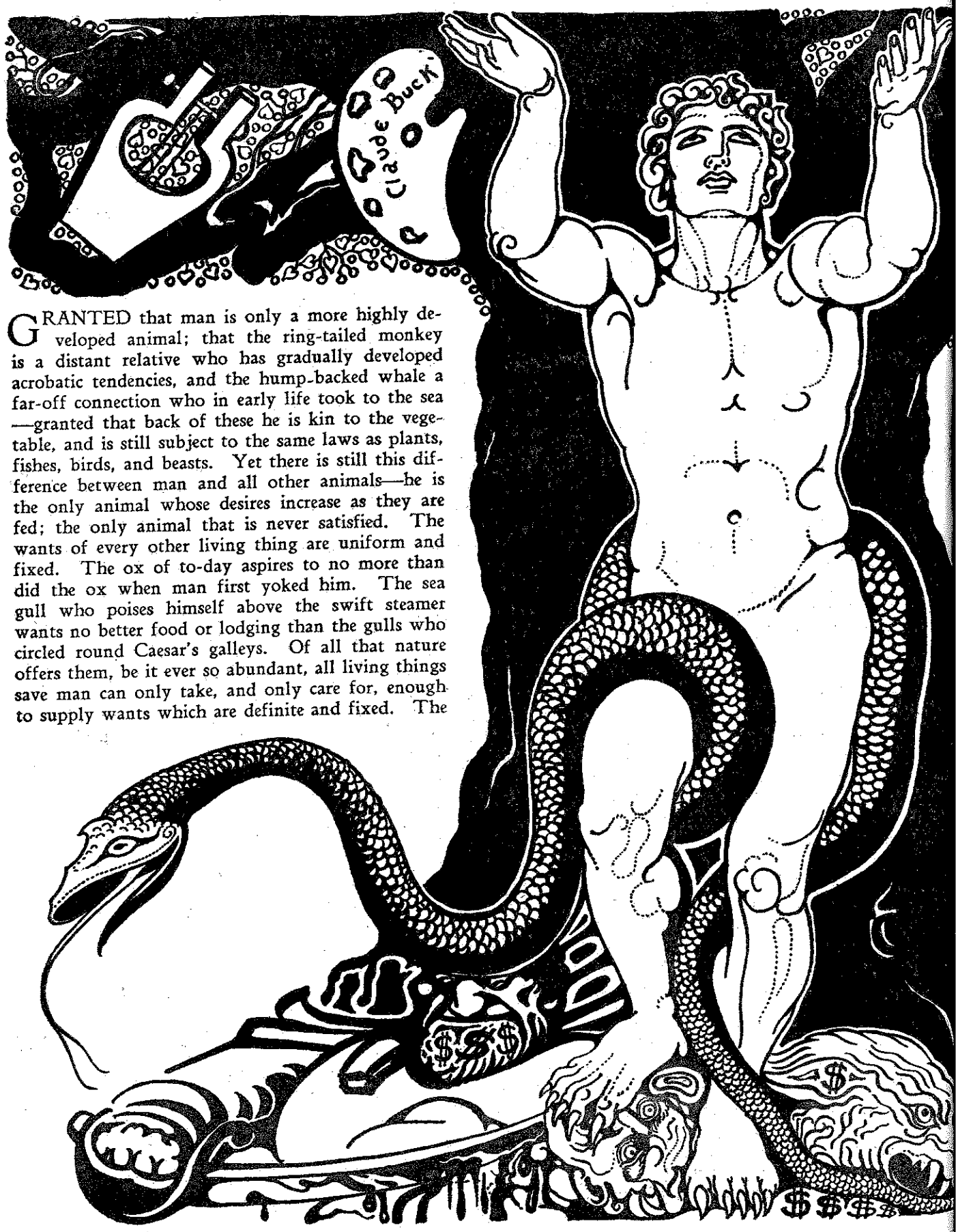
The Western plains are still rockless, but the pioneers brought with them an ancient system of land tenure from which they fled, which is more labor-resistant than the most adamant of New England boulders.

Some foreigners, finding wages among the stones higher than those to which had been accustomed in monopolized Europe, for a while stemmed the downward trend of New England land values; they were industrious, and industrious labor is the prop of all land values.

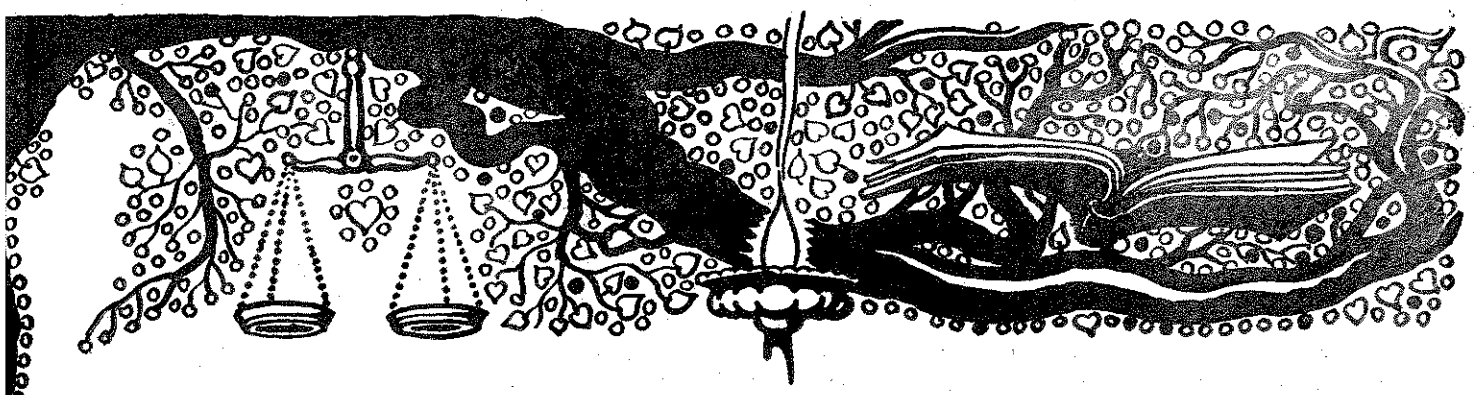
Now comes news of a tractor-drawn stone-picking machine whose revolving teeth can remove twelve tons of rocks an hour from the top three inches of soil. In this machine experts see hope for revival of Eastern agriculture. Agriculture? Yes, but also a revival of land values.

The moment the teeth of that machine are imbedded in those beautiful hills out will come the flint-like title deeds to stop the progress of labor seeking to earn a living on the more hospitable land. And the inevitable mortgage will become more backbreaking than the rocks once were.

F. C.



GRANTED that man is only a more highly developed animal; that the ring-tailed monkey is a distant relative who has gradually developed acrobatic tendencies, and the hump-backed whale a far-off connection who in early life took to the sea —granted that back of these he is kin to the vegetable, and is still subject to the same laws as plants, fishes, birds, and beasts. Yet there is still this difference between man and all other animals—he is the only animal whose desires increase as they are fed; the only animal that is never satisfied. The wants of every other living thing are uniform and fixed. The ox of to-day aspires to no more than did the ox when man first yoked him. The sea gull who poises himself above the swift steamer wants no better food or lodging than the gulls who circled round Caesar's galleys. Of all that nature offers them, be it ever so abundant, all living things save man can only take, and only care for, enough to supply wants which are definite and fixed. The



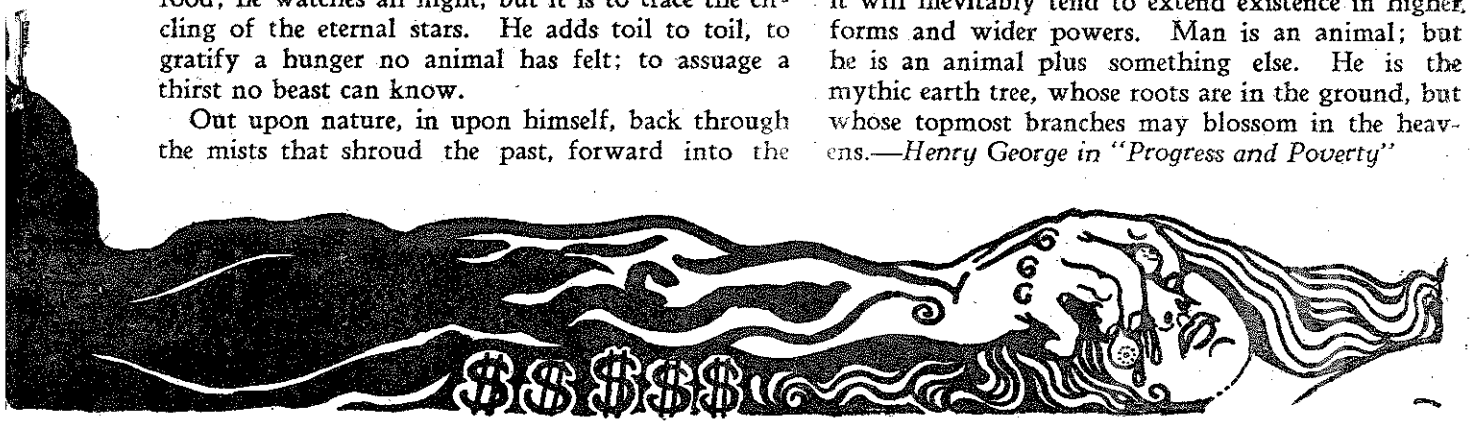
only use they can make of additional supplies or additional opportunities is to multiply.

But not so with man. No sooner are his animal wants satisfied, than new wants arise. Food he wants first, as does the beast; shelter next, as does the beast; and these given, his reproductive instincts assert their sway, as do those of the beast. But here man and beast part company. The beast never goes further; the man has but set his feet on the first step of an infinite progression—a progression upon which the beast never enters; a progression away from and above the beast.

The demand for quantity once satisfied, he seeks quality. The very desires that he has in common with the beast become extended, refined, exalted. It is not merely hunger, but taste, that seeks gratification in food; in clothes, he seeks not merely comfort, but adornment; the rude shelter becomes a house; the undiscriminating sexual attraction begins to transmute itself into subtile influences, and the hard and common stock of animal life to blossom and to bloom into shapes of delicate beauty. As power to gratify his wants increases, so does aspiration grow. Held down to lower levels of desire, twelve boars turn on spits that Antony's mouthful of meat may be done to a turn, and every kingdom of Nature is ransacked to add to Cleopatra's charms. Passing into higher forms of desire, that which slumbered in the plant and fitfully stirred in the beast, awakes in the man. The eyes of the mind are opened, and he longs to know. He braves the scorching heat of the desert and the icy blasts of the polar sea, but not for food; he watches all night, but it is to trace the circling of the eternal stars. He adds toil to toil, to gratify a hunger no animal has felt; to assuage a thirst no beast can know.

Out upon nature, in upon himself, back through the mists that shroud the past, forward into the darkness that overhangs the future, turns the restless desire that arises when the animal wants slumber in satisfaction. Beneath things, he seeks the law; he would know how the globe was forged and the stars were hung; and trace to their origins the springs of life. And, then, as the man develops his nobler nature, there arises the desire higher yet—the passion of passions, the hope of hopes—the desire that he, even he, may somehow aid in making life better and brighter, in destroying want and sin, sorrow and shame. He masters and curbs the animal; he turns his back upon the feast and renounces the place of power; he leaves it to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day. He works for those he never saw and never can see; for a fame, or may be but for a scant justice, that can only come long after the clods have rattled upon his coffin lid. He toils in the advance, where it is cold, and there is little cheer from men, and the stones are sharp and the brambles thick. Amid the scoffs of the present and the sneers that stab like knives, he builds for the future; he cuts the trail that progressive humanity may hereafter broaden into a highroad. Into higher, grander spheres desire mounts and beckons, and a star that rises in the east leads him on. The pulses of the man throb with the yearnings of the god.

Is not the gulf too wide for the analogy to span? Give more food, open fuller conditions of life, and the vegetable or animal can but multiply; the man will develop. In the one the expansive force can but extend existence in new numbers; in the other, it will inevitably tend to extend existence in higher forms and wider powers. Man is an animal; but he is an animal plus something else. He is the mythic earth tree, whose roots are in the ground, but whose topmost branches may blossom in the heavens.—*Henry George in "Progress and Poverty"*



The BOOK Trail

THE DEMOCRATIC SPIRIT
Edited, with an Introduction, by Bernard Smith.
Alfred A. Knopf, $5.00.

The Mayflower Compact, signed while the Pilgrims were still at sea, was born of necessity rather than any heroic impulse. But it marked the beginning of American Democracy. Appropriately, it is the first document in Bernard Smith's magnum opus. From Roger William's "Bloody Tenent," to Carl Sandburg's poems of the common people, the selections cut a wide swath. Political ideologies are disregarded in making the selections—these essays, poems, sketches, stories, plays, letters, orations and satires are the truly influential and characteristic works of our democratic champions. Mr. Smith's introduction is, itself, a contribution to the same tradition. His biographical sketches are useful in placing the authors and emphasizing their distinction.

It is significant of the continuing struggle that the battles for the democratic ideal are constantly waged on similar ground. Yet, as Mr. Smith points out, progress has been made. "A number of principles have been sufficiently established so that the overwhelming majority of the people tacitly obey them. Hence, when such a principle is reargued, it is really a new interpretation or a new application of it that is the subject of the argument."

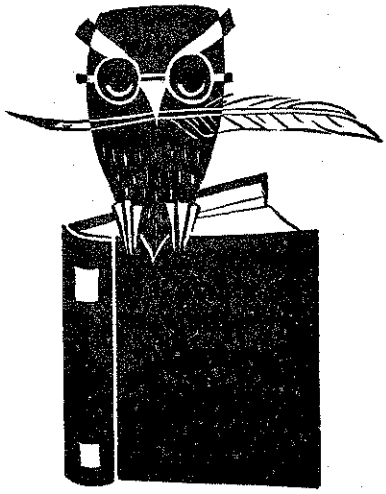
It is fitting that in this anthology, Henry George should have a place. Mr. Smith has chosen that chapter from **Progress and Poverty** entitled, "The Law of Human Progress." It is surprising that "The Ode to Liberty" is not also included. In his biographical note, Mr. Smith says, "Today his movement is obscure, almost forgotten except among economists. Yet his book lives—not because of its taxation theories, but because of its analysis of the spread of poverty coincidentally with technological progress and its strong plea for a just, equalitarian and cooperative society."

Time goes on. The mediocre, the unimportant, is covered in the dust of forgetfulness. But the words of those who spoke for human rights, for justice and liberty, ring down the ages. Will the real ideal of democracy triumph? Eventually, yes!

V. G. PETERSON.

WHY THE GERMAN REPUBLIC FELL
Edited by A. W. Madsen
The Hogarth Press, London.

This symposium pamphlet is the result of various articles, extracts from both speeches and books, of which the majority of them had been printed in "Land and Liberty" since the outbreak of the European catastrophe in 1939. Incidentally, the chief essay entitled "Why The German Republic Fell" was republished recently in this journal.



A speech by Winston Churchill, another by Judge Samuel Seabury and excerpts from Walter Lippman's book are included. It is indeed encouraging to learn that such influential men express concern over the unjust distribution of wealth; it is also gratifying to understand that these men are fully aware of the economic evils which are destructive to the economy of civilized countries.

However, the most striking item in the pamphlet is Mr. Churchill's speech, which he delivered on July 17, 1909, at the King's Theatre, Edinburgh.

"It is quite true," he said, "that the land monopoly is not the only monopoly which exists, but it is by far the greatest of monopolies—it is a perpetual monopoly, and it is the mother of all other forms of monopoly. . . .

"To not one of those improvements does the land monopolist as a land monopolist contribute, and yet by every one of them the value of his land is sensibly enhanced. He renders no service to the community, he contributes nothing to the general welfare; he contributes nothing even to the process from which his own enrichment is derived.

"It is not the individual I attack, it is the system. It is not the man who is bad, it is the law which is bad. It is not the man who is blameworthy for doing what the law allows and what other men do; it is the State which would be blameworthy were it not to endeavour to reform the law and correct the practice. We do not want to punish the landlord. We want to alter the law."

G. GIACONE.

The Shovelcrats

By CRAIG RALSTON

Continued from last month.

The City Council managed everything of a public nature, including schools, water supply, streets, and sanitation. The tax levy for these public services wrought a second change that had its economic effect.

With the huge advance in the value of shovels, it followed that shovels were placed on the tax roll at a much higher figure than when they were worth $1. Foreseeing a grave danger, Martin revolved in his mind other expedients to produce revenue. He insisted that to tax shovels would impair their value and, consequently, the wealth of the community, thus seriously hampering its prosperity.

The staple camp food was beans, supplied by a Mexican named José Vasquez, who lived some 200 miles

south. Vasquez had a plantation which he turned into a prodigious bean farm when the establishment of the camp afforded a market. Carloads of beans arrived daily from Vasquez' plantation.

After reflecting on Vasquez and his beans, Martin was greatly impressed with an idea. He caused a meeting to be held, which he addressed as follows:

"Ladies and Gentlemen: Wholly patriotic and lofty motives impel me to summon you, on the eve of the tax levy, to point out a public peril and indicate an avenue of escape. It is necessary to levy the taxes. One of the sources of revenue will be the shovel, the cornerstone of wealth in our community.

"Naturally, it would depreciate the value of the shovel to burden it with taxation. This would be unjust to our citizens who have invested in shovels. It would be harmful to those who have purchased shovels, which they are now holding for a suitable market. It would devastate the widow and the orphan, whose funds are represented by shovels. It would discourage capitalists, who will refuse to finance the workman with sums necessary to obtain shovels, and this in turn will do irreparable injury to labor.

"I believe all this is unnecessary, and I shall point out a way to relieve shovels of the tax load, and thus escape this disaster.

"My plan is to make José Vasquez, the foreigner, pay our taxes. Vasquez charges us $1 per bag for beans. He should pay for access to this unexampled market.

"Let the council require Vasquez to pay a tax of $1 per bag on all the beans he sells here. This will supply revenue to defray the expense of our government. By this expedient, our citizens will be freed from taxation, which will be borne by Senor Vasquez."

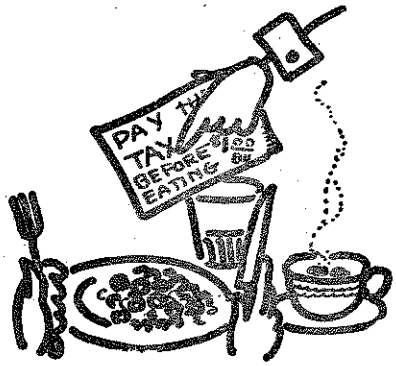
This suggestion looked so feasible that it was approved with tremendous acclaim. It was ordered that Vasquez pay, and everybody went home highly pleased. Many felt that Martin was a statesman of such consummate abilities that he should be elected to Congress, and given some post commensurate with his genius, such as chairman of the ways and means committee.

Miguel Panza was the local agent of Senor Vasquez; he attended to weighing the beans and remitting for them. The next day, Panza announced that beans would sell for $2 per bag. This ended the matter, but for long afterwards, citizens congratulated themselves on their adroitness in requiring a Mexican to pay the taxes of an American city.

Doubtless the tax would have oppressed Vasquez immensely, had he known of it. Since the $1 per bag was going forward regularly, however, Panza deemed the incident of no consequence, and never notified Vasquez who remained in innocence of the burden upon his shoulders. Therefore everybody was happy, except Tom Morgan, who asserted that those who ate the beans—not Senor Vasquez—paid the tax. Martin scouted that idea. Vasquez' agent, Panza, signed the tax remittances—and even if the consumers paid, Martin argued that there was no cause for complaint because the enormously enhanced value of shovels produced more wealth with which to pay.

The shift of taxes from shovels to José Vasquez' beans had two effects. The first was tax relief for shovels. This produced an immediate increase in their value. The second was that beans became more costly and hard-

er to get. But it was necessary to obtain beans; and to get them it was necessary to use shovels. Workmen who had worked half time, or hung back in the hope that they would be able soon to procure shovels at reasonable prices, saw their resources dwindle. Pressure on the shovel market redoubled. Shovels rose again, because of intensified demand.



As shovels became more costly, debts increased. This was because workmen had to give larger mortgages in purchase, or pay more of their wages to use a shovel. With the adoption of the bean tax, shovel tenants began to pay one fourth their wages to use a shovel; wages, instead of being $5 per day, were now $3.75, the sum the workman had left after he paid his shovel rent. For $3.75 you could hire a man anywhere in the camp.

With time, shovels became so well established as the camp's chief asset that every business transaction was thought out with the shovel as the basis.

Shovels were mortgaged far into the future. On shovels, the owners borrowed large sums to erect commodious homes or send to distant cities for luxuries.

To determine what shovels were worth in this prosperous era, financiers calculated what they would earn for the investor. They found a shovel would yield an income of $375 per year on a 300-day work basis. They estimated the value of a shovel as equal to a capital investment that would earn $375 a year at five per cent, the rate at which money could be borrowed in Dry Lake. According to this calculation, a shovel was now worth $7,500. According to the same figures, the wealth of Dry Lake City, as represented in shovels, had pyramided to the astounding total of $105,000,000.

When citizens reflected that all this vast wealth had been created by Martin's simple expedient of withholding 1,000 shovels from use, and taxing José Vasquez' beans—that it

had been created without an extra day's work by anyone—it is not remarkable that they considered him a statesman of enormous capacity.

It was noticeable, however, that as shovels increased in value, the owners became fewer in number, and more shovel operatives became tenants.

It was extremely difficult for a tenant to purchase a shovel for $7,500 when he had to give one-fourth his wages each day for its use, while he was earning money to pay for it. It became still harder after José Vasquez began paying the taxes, because each shoveler suddenly found it twice as costly to eat.

On the other hand, it was easier for those who possessed shovels whence they derived increasing revenues, to purchase additional shovels. This they did from time to time, usually when some workman became ill or had some bad fortune, which compelled him to sell or mortgage his shovel; or, sometimes, they took advantage of the improvident or the idle. Thus shovels accumulated in the hands of those who already had the most of them.

About 1,000 leading citizens who owned many shovels were idle all the time except when they were figuring up their incomes, collecting rents, interest, or dividends, or devising means to entertain themselves or each other.

Another 1,000 were sunk into deep and dejected poverty. Deciding that nothing was to be gained by hustling, this 1,000 took to odd jobs or panhandling.

Counting out the very rich and the very poor, there were left 12,000 men to work in the trenches. As they toiled, these 12,000 were constantly harassed and impeded. The 1,000 leading citizens were about continually with mortgage and lease renewals, taking up the time of the workmen with squabbles over what a shovel was worth for the next term. Then there were shovel speculators who had bought shovels for a rise. They refused either to shovel, or to let anyone else shovel, and got in the way of those trying to

shovel. If the straw boss expostulated, they claimed they were performing the important economic function of holding shovels until the demand increased to where the shovels could be profitably used. The 1,000 who considered work a dead loss hung around trying to bum the price of a meal off those on the job. On the whole, the 12,000 actually working hardly performed labor equivalent to that of 10,000 steady shovelers.

* * *

History is replete with bizarre episodes which can be traced to the desire of some puissant personage to enchance the well-being of himself or his fellows. Its pages have now been enriched by the experiences of Dry Lake City.

That democracies are not ungrateful was demonstrated when Dry Lake City elected Martin to the City Council. In his statesman's role, it was incumbent upon Martin to ponder new boons which he might confer upon his constituents.

The appearance in town of $105,000,000 of new wealth, Martin mused, was almost instantly followed by the apparition of 1,000 bums—a remarkable, but meaningless, coincidence. More wealth, Martin told himself, should produce fewer bums. If, in spite of more wealth, bums abound, it must be due to some cause which the wise statesman will seek out and eradicate.

Bums are bums, thought Martin, because they do not work. If they do not work, it is because they have no work. If government can create wealth to give to those who want it, Martin reasoned, it can also create work to give to folks who need it.

While Martin thus simplified the problem, his gaze wandered through tne plate glass window that fronted his luxurious office and fell upon the railroad yard where switchmen were shunting a car of José Vasquez' beans. Leaping to his feet, Martin banged his fist triumphantly on his mahogany desk.

In that night's council meeting, Martin proposed this resolution:

"Whereas, the railroad that links Dry Lake City to the Southern Pacific main line is a short railroad, and

"Whereas, short railroads deprive men of work and thereby cause hard times, poverty, and breadlines, now therefore be it

"Resolved, That this council hereby ordains that the railroad be revised outward in length to a distance sufficient to give work to the jobless and restore the prosperity of our camp."

"Mr. President," Martin said, "for years, José Vasquez, the foreigner, has balefully dumped the cheap beans of his Mexican plantation upon the intelligent and industrious workmen of Dry Lake City. He can afflict our camp with the cheap bean because he ships on a railroad so short that he pays a mere bagatelle to get his beans here.

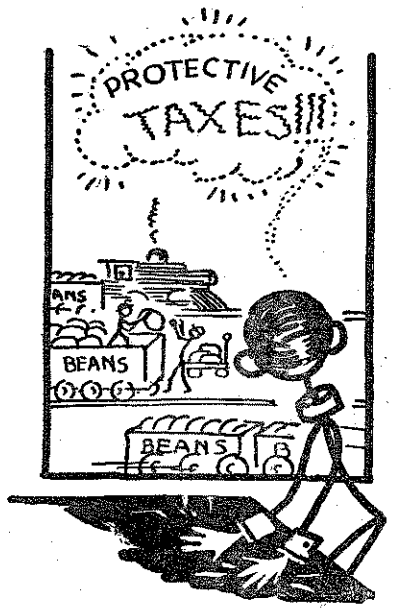
"What are the dire consequences of this flood of cheap foreign beans?

"Beset by the cheap bean, Dry Lake City is unable to develop its own bean culture. For lack of this, and similar industries, labor walks the streets.

"The crisis demands that we protect the honest Dry Lake City workmen from the short railroad and the cheap bean.

"How can this be done?

"Our power to tax is the answer. We can impose a protective tax on the beans of Senor Vasquez, which will make them as costly as though they had been shipped on a railroad 4,000 or 5,000 miles long.



"What will this beneficent tax do?

"Without fear of successful contradiction, I assert that this tax, if sufficiently high, will absolutely protect our workingmen from the bane of the cheap bean. The cheap bean will harass him no more—it will be replaced by the valuable bean.

"Capital—as you have doubtless observed—is attracted by opportunities to produce valuable commodities. Once capital is in a position to produce the valuable bean, it will expand our infant bean industry—now restricted to our back yards—to the limitless sage brush flats around us.

"The creation of this infant industry will not only give work to workmen, but it will inaugurate an era of prosperity in which wealth will be fabulously increased."

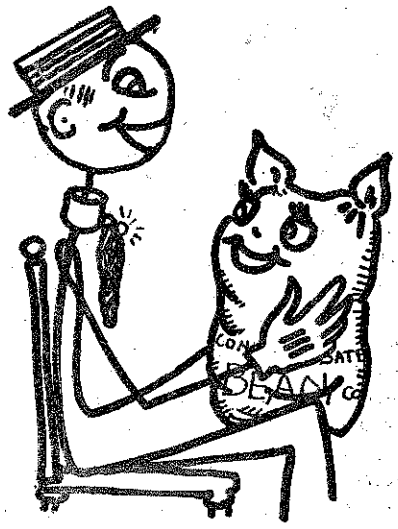
Martin's logic looked good, and the council voted to boost the bean tax from $1 to $4.50 per bag. Well stocked bean merchants cashed in on the spot at prices which instantaneously increased their wealth. Martin, it seemed, was both statesman and seer.

In order to sell beans in Dry Lake City, José Vasquez now had to get $5.50 per bag—$1 for the beans and $4.50 for the tax.

The valuable bean had arrived in camp, and Martin himself dandled the first infant industry—the Consolidated Bean Corporation—on his knee. On Dry Lake City's arid plains, beans blossomed few and far between, but at $5 per bag Martin grew enough to sprout a sizable era of prosperity in the Corporation office.

So $5 per bag it was. At that price, Martin undersold Senor Vasquez by 50 cents per bag, and captured the market. Senor Vasquez retreated to his Mexican rancho, and Martin was protected from the cheap foreign bean.

Each year, Martin's infant bean industry yielded $25,000 profit. He pocketed that, and paid the rest of the proceeds to workers to whom he



had given work hoeing his beans, for wages. Consolidated Bean Corporation shares paid dividends which indicated that the enterprise was worth $500,000, an important addition to Dry Lake City's wealth.

Protectionism mystified the camp. Some acclaimed it because it made more work. Others bewailed the bull bean market.

"A railroad is made to railroad with, and what I pay for beans and from whom I buy is none of the City Council's business, it's mine," Morgan said. "I don't need the government to tell me where to shop, or how. I can pick my own beans. I don't want to be protected."

Inspired by Martin's success, other promoters devised other schemes to protect the workingman. Capitalists formed the Amalgamated Prairie Dog Footwear Company, which gave work to workmen pursuing the thousands of prairie dogs which squealed at citizens from all directions. Once caught, or excavated from their lairs, these animals supplied skins to fabricate shoes. Customers bemoaned the strange clogs but to no avail. They consoled themselves with the thought that shoes were now really worth while—the protective tax increased the price from $5 to $10 per pair.

Some infant industries were so heavily subsidized by the protective tax that they paid better wages than a shoveler earned at his job. Some shovelers stopped digging in the lake and used their shovels to spade bean patches, or rout prairie dogs out of the earth. The Dry Lake City Irrigation Project limped more and more.

Each newly subsidized infant industry brought with it a new tax. The Council taxed bricks burned in a clay bank; hats woven from desert soap weed; buttons carved from ancient sea shells; and this and that.

Prices of taxed articles soared. Workmen lived in costly dwellings, wore expensive hats, and buttoned up with buttons of great price. Everybody was richly housed, fed, and appareled.

Differences in wealth and privileges had now reached the stage where they gave rise to class distinctions. "The rich" and "the poor" —those who had shovels or infant industries and those who had none —were recognized groups.

Some citizens were fortunate enough to own ten shovels, whence they derived one-fourth the wages of the laborers who wielded the shovels, or $3,750. A few owned ten times as many shovels, and raked in $37,500. This gave them a higher rank in luxury—important to them because luxury was the social barometer. Then there were other groups, with intermediate incomes. Some owned shares in bean patches, or in shoe and button shops, whence they drew the profits made possible by the protective tax.

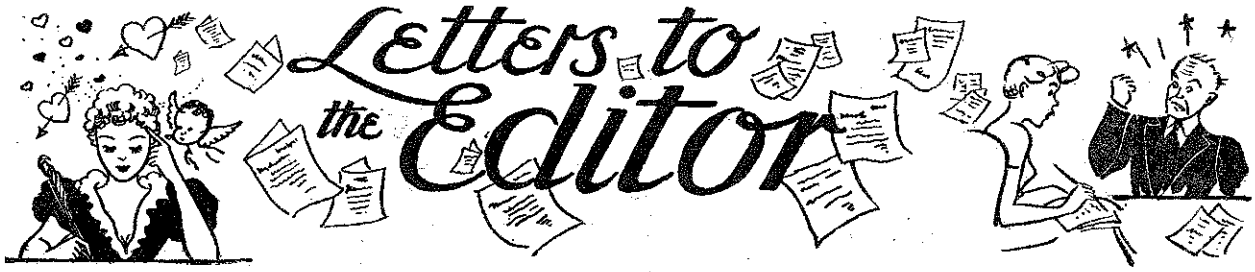
Of the $18,000,000 that went into the camp each year, a little more than half was retained by those who did the work while the remainder was split among shovel owners, tax collectors, investors and corporations, some 1,000 persons getting the chief benefits. These 1,000 and their families were Dry Lake City's top-notchers. Politically, they constituted the Conservative group of the camp; socially they were the "Upper Ten."

An undismayed and industrious remnant kept shoveling sand out of the lake bed, so productive activity did not halt entirely. Had the whole force quit, the entire superstructure erected by the skill of Martin's statecraft would have collapsed; for those who shoveled were in one way or another sustaining those who did not, since they went home each night with the only real wages paid in the camp, whence the profits of all were drawn.

Among these workers was Tom Morgan, who was unconvinced of the soundness of Martin's theories of wealth—still less so, when he surveyed the luxury and privation that were its consequences, and the division of the camp into patricians and plebs. Morgan denied that Dry Lake City was really richer or better off, scouted common beliefs in Martin's genius, and proved himself an all-around skeptic.

Shoveling away with his $7,500 shovel, Morgan insisted—in the face of much ridicule—that it was really worth $1; that the value placed on shovels was illusion; that Dry Lake City's wealth was mirage; that a shovel is made to shovel with, and that is all it is good for. He scoffed at the idea that a shovel is anything more than an implement for digging holes in the ground, and made himself a nuisance generally by pointing out that the work of digging the lake proceeded only a little more than half as rapidly as it would had Martin never thought of his scheme.

(Continued next month.)



Paul Peach, in his article in **The Freeman** entitled, "Who Knows About Money?" very clearly points out that money is only a medium of exchange and not a measure of value; that along with coins and bills there have been used checks, wampum, stones, etc., etc., all within the meaning of "money as a measure of exchange."

Credit is only one step removed from money in that it represents the creditor's faith in the debtor's ability to obtain the "money" to pay his debts.

I believe that Mr. Peach is correct in stating that it is a mistake to assume that money is a measure of value. I suggest instead that human desire is the only measure of value.

The hot dog that Mr. Peach bought with his nickel was by no means worth a nickel to him unless he was hungry. On the other hand, if he had been starving and could have obtained the hot dog only by surrendering all the money he possessed, the full value of the hot dog might have been very great, limited only by the intensity of the purchaser's desire for it.

Viola E. Meyers
New York City

Oscar Tschirky, the famous Oscar of the Waldorf, has turned over his 320 acre estate at New Paltz, N. Y., as a vacation retreat and place of retirement for the chefs of New York. Taxation has brought the price of such estates down in the market, but taxation on production and improvement removes the incentive to producers to take advantage of the bargain prices.

Thus it happens that a charitable or educational tax-exempt institution is more likely than ever to fall heir to such beautiful places as Oscar's. Oscar is a benefactor of a charity.

Others may desire to add to the educational scope of the Henry George School of Social Science by giving it farms for schools. In this way self-supporting schools might parallel the Danish Folk Schools in bringing this education in thinking to the farmers of the United States.

Dr. Janet Rankin Aiken has started this movement by giving the School a fine corner property of 3.9 acres, with a big red barn on it, located in Redding, Conn. The Trustees and their associates are studying the problem of how to make the best use of the building and site.

Lancaster M. Greene
New York City

Paul Peach's paradoxes regarding the theory of money may be applied to many other theories, because we reason from effects and not causes.

Suppose we examine the statement that "money is a measure of value." Value, extension in space, the pull of gravity, and time are equal in one particular: "Nobody knows what it is"; "Nobody knows what it ought to be"; Nobody knows what to do with it."

The length of an overgrown king's pedal extremity and the enormous reach of his arm give us the standards, foot and yard. And a physical appliance equal in extension to the king's foot or arm, enables us to "measure" the dimension we call length. The force we call gravity is "measured" by physical appliances called balances, steelyards and the like, and this "pull" we call weight, having various standards for use in the measuring, which need not be gone into at this time. The earth's roll-over is called a day; and its revolution around the sun is called a year—the sun, moon and planets being our original time-pieces.

Now, value is a greatly debated phenomenon. The Marxists consider it a sort of crystallized "socially necessary" labor, which will warrant the expression "intrinsic value." But to my mind, value is purely a relation, a mental operation in which supply and demand are considered. Hence, value is always extrinsic to the thing valued.

The force of demand is forever fluctuating; it varies by reason of fashion, fear, and other emotions; and so does the dollar, the unit. What makes the dollar desirable, in the last analysis, is the fact that it is a tax-paying thing and a "legal tender" in payment of debt. It is no more a "medium of exchange" per se than an old hat stuffed into the place of a broken window pane is a part of the window. Nor is it a "store of value" (of crystallized labor).

No one is obliged to sell hot dogs or anything else because he is offered "legal tender" money. But where the hot dogs have been bought "on the cuff," legal tender can settle the bill. Even then it cannot prevent a lawsuit; but if the tender be kept up, it will prevent the plaintiff from having execution issued, and he will pay the costs of suit. Keep in mind that money is primarily a tax-paying thing and has no other real function, although it can be and is used in many ways as a convenience.

Charles Q. De France
Lincoln, Neb.

News of the Crusade for Economic Enlightenment

Edited by LAURA BREST

New York School Celebrates Commencement Exercises Students and Friends Gather for Graduation

NEW YORK, N. Y.—Another New York Commencement has come and gone.

Impressive ceremonies, followed by a delightful reception, marked the Fall Semester Commencement exercises of the Henry George School of Social Science in New York, which were held on January 23, 1942. A near capacity audience filled the attractive Engineering Auditorium, on West 30 Street, to hear a number of interesting addresses and a group of songs by one of the School's advanced students. The program was arranged by Sydney Mayers, and George Hansen acted as master of ceremonies; Messrs. Mayers and Hansen are instructors at the New York school.

After a few words of greeting and welcome, Mr. Hansen introduced as the first speaker Anna George de Mille, president of the Board of Trustees of the Henry George School of Social Science. Mrs. de Mille needed little introduction and received a cordial reception from the audience, who heard with pleasure her "Message to the Graduates"; as always, her talk was charming and enjoyable. It was a splendid beginning for a splendid program.

Next presented was Paul Peach, member of the New York faculty and assistant editor of The Freeman. In a brief address, replete with anecdote and humor, Mr. Peach offered an earnest plea for tolerance in these times of stress. He pointed out in cogent fashion that those who profess to struggle for democracy and decency in our way of living cannot consistently allow themselves to employ discrimination in their social and cultural activities. His remarks seemed to hit their mark, for prolonged applause concluded his speech.

Following Mr. Peach, four student speakers, in three-minute talks, expressed what their courses at the school had meant to them. Vincent C. Schwoyer, of C. O. Steele's class, observed that he had "found the light" after groping in the dark for an answer to the problems of the world. Samuel J. Sussman, of Herbert von Henningsen's class, then told how he had started the course with great suspicion, how he had attained enlightenment, and how his studies inspire him to thought every time he reads a newspaper. Sonja Steingut, a graduate of Sydney Mayers' special high-school class last summer, captivated everyone with her droll comment that she anticipated the day when the College of the City of New York, her present alma mater, would become a subsidiary of the Henry George School of Social Science. The last student speaker was George V. Rumage, of William O'Connor's class. Mr. Rumage, too, had started his studies with extreme skepticism, but ended by being so impressed with the teaching of Henry George that he is now seeking to apply some of the famous merchandising methods of the "Man-Marketing Clinic," of which he was a founder, to spreading further the tenets of the philosophy of freedom.

At this point, a rare treat was presented in the form of a group of songs, beautifully sung by Valiere Esty, brilliant young Canadian born contralto. Mrs. Esty wasn't released by the audience until she had sung several encores. Indeed, far from being just a musical interlude, her singing was one of the high spots of the evening.

Dr. Adele E. Streeseman, in the principal address of the evening, chose as her topic, "Freedom—a Necessity, Not a Luxury," demonstrating clearly that her reputation as a brilliant speaker was well deserved. She inspired those present with her social philosophy, and delighted them with her humor.

The ceremonies were closed with the singing of "America," after which the audience enjoyed delicious refreshments (including warm ice cream) served in the banquet hall.

Milwaukee Commencement

MILWAUKEE, Wis.—Saturday evening, January 24, a commencement dinner was held to honor the twenty students who completed the course in Fundamental Economics at the Milwaukee Extension of the Henry George School of Social Science. Following the exercises, diplomas were presented to the graduates by their instructor, S. Sidney Neu.

Woman's Club Meets

CHICAGO, Ill.—Mrs. Keefe, Legislative chairman of the Henry George Woman's Club was in charge of the January meeting of the club, held Tuesday, January 17th. The speaker was Attorney James T. Lavorci and his subject was "Redistricting our State." Outside guests were invited and refreshments served after the meeting.

Speakers Bureau Reports

NEW YORK, N. Y.—Miss Dorothy Sara, Secretary of Speakers Bureau, reports the following dates booked:

December 28—Henry A. Lowenberg at Abyssinian Baptist Church, N. Y. C.

January 9—A. Robert Chananie at Loyal Welfare League, N. Y. C.

January 14—Henry A. Lowenberg at Beaux Arts Club, Y.W.C.A., 137th St., N. Y. C.

January 15—A. P. Christianson at Men' Club, Temple Gates of Prayer, Flushing, L. I.

February 19—A. P. Christianson at Men's Club, Temple Gates of Prayer, Flushing, L. I.

New York Trustees Confirm Faculty Action

NEW YORK, N. Y.—At a meeting on December 13, 1941, the Trustees of The Henry George School of Social Science in New York reviewed the action of the Director of the School in suspending the School's invitation to Mr. Michael J. Bernstein to teach in the School's class rooms. The matter was amicably discussed informally by Mr. Bernstein and two members of the Board. The Trustees voted to instruct the Director to withdraw their invitation to Mr. Bernstein to teach in the School's class rooms and not to renew it.

Chicago School Conducts Another Tour

CHICAGO, Ill.—On December 28, 1941, the Henry George School of Social Science in Chicago sponsored an "economist's bus tour of Chicago." A group of 105 students of the School rode about the Windy City and with the assistance of instructors Walter J. Tefo, Carl V. Baldwin, Leonard K. Nitz, and William C. Jerome, applied Georgist principles in analyzing the sights they beheld. Miss Eileen Campbell, of the Research Staff of the Henry George School of Chicago, prepared a survey of facts which she compiled from historical records and many personal interviews. Toward the close of the tour a stop was made at the Elks Memorial Building, where Henry L. T. Tideman, director of the School spoke briefly. The party concluded the trip with dinner at a nearby restaurant where the discoveries of the day were further discussed.

This is the third such tour that has been made in a series intended to cover the whole of Chicago.

Schedule of Classes (Fundamental Economics)

Starting Week of February 16, 1942

Henry George School of Social Science—Chicago Extension

Loop	64 W. Randolph, Suite 600	Mon.,	Feb. 16, 6:30 P.M.
		Wed.,	Feb. 18, 1:30 P.M.
		Wed.,	Feb. 18, 6:30 P.M.
		Fri.,	Feb. 20, 6:30 P.M.
		Sat.,	Feb. 21, 2:00 P.M.
North Side	Lincoln-Belmont Y.M.C.A., 3333 N. Marshfield	Tues.,	Feb. 17, 7:30 P.M.
	People's Church, 941 W. Lawrence	Thurs.,	Feb. 19, 8:00 P.M.
	Anshe Emet Synagogue, 3760 N. Pine Grove	Wed.,	Feb. 18, 8:00 P.M.
	Church of the Atonement, 5749 N. Kenmore	Tues.,	Feb. 17, 7:30 P.M.
South Side	Englewood Y.M.C.A., 6545 S. Union	Tues.,	Feb. 17, 8:00 P.M.
	Brainerd Community Church, 88th & Throop	Mon.,	Feb. 16, 7:30 P.M.
	Chicago Lawn Library, 6324 S. Kedzie	Wed.,	Feb. 18, 7:00 P.M.
	Bryn Mawr Community Church, 7000 S. Jeffery	Thurs.,	Feb. 19, 7:30 P.M.
	Blackstone Public Library, 4900 S. Lake Park	Wed.,	Feb. 18, 7:00 P.M.
	Woodlawn A.M.E. Church, 65th St. at Evans	Tues.,	Feb. 17, 7:30 P.M.
	Good Shepherd Community Center, 5120 S. Pwy.	Thurs.,	Feb. 19, 7:30 P.M.
	Hall Branch Library, 4801 S. Michigan	Tues.,	Feb. 17, 7:00 P.M.
	Lincoln Center, 700 E. Oakwood	Thurs.,	Feb. 19, 7:30 P.M.
	Hope Presbyterian Church, 1352 W. 61st St.	Thurs.,	Feb. 19, 7:30 P.M.
West Side	Austin Public Library, 5609 W. Race	Tues.,	Feb. 17, 7:00 P.M.
	Logan Square: Church of Advent, 2610 N. Francisco	Tues.,	Feb. 17, 7:30 P.M.
Suburban	Berwyn: Office of Attorney James J. Shepro 6804 Windsor Avenue	Wed.,	Feb. 18, 8:00 P.M.
	Elmhurst: Hawthorne School Cottage Hill and Arthur	Thurs.,	Feb. 19, 7:30 P.M.
	Evanston Public Library, 1703 Orrington	Fri.,	Feb. 20, 7:30 P.M.
	Evanston: Nichols School, 800 Greenleaf	Wed.,	Feb. 18, 7:30 P.M.
	La Grange Public Library	Tues.,	Feb. 17, 7:00 P.M.
	Maywood Public Library, 121 S. 5th Ave.	Tues.,	Feb. 17, 7:00 P.M.
	Oak Park: So. Branch Library, 845 Gunderson	Wed.,	Feb. 18, 7:00 P.M.
	Park Ridge: Mary Wilson House, Prospect & Crescent	Tues.,	Feb. 17, 7:30 P.M.
	Skokie: Municipal Bldg., 5127 Oakton	Wed.,	Feb. 18, 8:00 P.M.
	Summit: Community Bldg., 5635 S. Archer	Fri.,	Feb. 20, 7:30 P.M.
	Wilmette Public Library, 1242 Wilmette	Fri.,	Feb. 20, 7:00 P.M.
	Winnetka Community House, 620 Lincoln	Tues.,	Feb. 17, 7:30 P.M.

Montreal Georgists Meet

MONTREAL, Can.—A meeting of students and friends of the Henry George School of Social Science in Montreal was held in the Y.W.C.A. on January 16, 1942, to discuss means of increasing the enrollment and other business of the Montreal Henry George School. At a similar meeting in December it was decided to hold such an assembly on the third Friday of each month.

John Anderson, President, discussed certain business items, after which the chairman, Don McColl, introduced Mr. P. Mellott. Mr. Mellott's address on "Justice" won him hearty applause.

Plans for the commencement exercises to be held on February 20th were discussed after which it was disclosed that an advertising campaign is being conducted to obtain new students for the Spring term beginning February 2. Advertisements have been placed in suburban papers and prizes have been offered for the two students who bring the most new pupils to the School.

Brand New Georgist

NEW YORK, N. Y.—Preparations are now under way to welcome to the fold a new Georgist (we use the word "new" advisedly).

Mr. and Mrs. Norman Ghinger of the faculty of the Henry George School of Social Science of New York announce the birth of their daughter, Carol, on December 21, 1941. Accompanying Mr. Ghinger's announcement is an assurance that the new arrival is "One more Georgist."

Trustees and Faculty to Meet

NEW YORK, N. Y.—On Saturday afternoon, February 28 at 2 o'clock there will be held the first of a series of meetings between the Board of Trustees and the Faculty of the Henry George School of Social Science in New York. All Trustees or members of the faculty of the extension schools who wish to attend are invited to these meetings which will be held at the Headquarters School in New York.

Georgists Announce Engagement

NEW YORK, N. Y.—Teresa McCarthy, field organizer for the Henry George School of Social Science in the North Jersey area, announces her engagement to William Witort of Chicago. The wedding is scheduled to take place at a nuptial mass on the morning of St. Valentine's Day, February 14th.

Miss McCarthy has been connected with the Henry George School since 1937. For several years she acted as executive secretary of the New York School, both in its old location on 79th Street and later in the building at 29th and Madison Ave. About two years ago she was assigned to organizational work with headquarters in Newark. Under her capable management, the North Jersey Extension has become one of the most important sections of the Georgist movement.

The couple will make their home in the metropolitan area. Miss McCarthy plans to continue her present duties in Newark until the end of the spring term, after which she will return to the New York School as a volunteer.

Mr. Witort is an electrical engineer, specializing in the testing of precision instruments.

Examination News

NEW YORK, N. Y.—An examination will be given on February 19 for teachers and civil service employees who have completed the course in Fundamental Economics at the Henry George School of Social Science in New York. Those teachers and civil service employees who desire alertness credit may report to the Henry George School at 8 o'clock that evening for the written exam.

On Lasting Peace

JERSEY CITY, N. J.—In an editorial on the "Basis for a Lasting Peace After the Victory" the "Jersey Journal" had this to say on January 10, 1942, in regard to Gen. Smuts' theory of policing the world in order to enforce peace:

"All present land holdings—including our own—are based on force and only by force are they held. Any effort to maintain the status quo by force will mean constantly recurring war, no matter how great a force the haves manage to raise and maintain."

Woman's Club Holds Christmas Bazaar

CHICAGO, Ill.—In place of their regular December meeting, the Chicago Henry George Woman's Club held a party and Bazaar which was very successful. A profit of more than forty dollars was made, the money to be used in making the club rooms more attractive and comfortable.

Ernest Schneider

PHILA., Pa.—The Henry George School of Social Science in Philadelphia keenly feels the loss of a faithful and valuable teacher through the death of Ernest Schneider on January 4th, following an illness which prevented his teaching a class last fall.

Mr. Schneider entered the Henry George School as a student in January, 1936. Because of his record as a student and his keenness in grasping the fundamentals of the philosophy he was invited to teach and began with a class at the Germantown Y.M.C.A. in the fall of the same year. He continued at that center through to the end of the spring term, 1941, with a record of twelve successful classes.

A sincere and enthusiastic Georgist, Mr. Schneider gave untiring support to the movement and acted as trustee in the Henry George School of Social Science in Philadelphia.

Go-Getters Rewarded

CHICAGO, Ill.—"Friends make the School." The motto of the Henry George School of Social Science in Chicago was chosen with good reason. An investigation discloses that 41% of the fall term enrollments were sent by friends.

For the new term, starting February 16th, graduates who send their friends to class will not only have the satisfaction of advancing the educational work, but will receive prizes in proportion to their success:

For one student—A set of speeches by Henry George.

For two students—The speeches, plus a 68 page biography of Henry George.

For three students—The speeches, the biography and the choice of any book by Henry George.

For five students—The speeches, the biography, a Henry George book, plus a year's subscription to **The Freeman**, Franz Oppenheimer's classic work, "The State," and the stirring biography of Joseph Fels, a successful businessman who was inspired by humanitarian ideals.

Grand prize—(For the largest number of students secured by any graduate.) A complete Henry George library, including all the published works of Henry George, his speeches, and other valuable pamphlets, and George Raymond Geiger's "The Philosophy of Henry George." The Freeman subscription, "The State" and the Fels' biography will also be included.

Further plans for enlarging the enrollment of the Chicago Extension of the Henry George School of Social Science include the mailing of 40,000 circulars and distribution of 1500 posters, which will be placed on bulletin boards of 500 of the largest manufacturers and merchandising houses in Chicago. Billboard posters will be displayed in 300 stations of the Chicago Rapid Transit System.

Chicago Commencement Plans

CHICAGO, Ill.—Commencement exercises for the fall term of the Chicago Extension of the Henry George School of Social Science will be held Tuesday evening, February 10th at 8 o'clock, at the Hamilton Hotel, 20 South Dearborn Street. Mr. B. L. Block, chairman of the commencement committee, announces that John Z. White, veteran Georgist lecturer, will be the principal speaker. Frank W. Bowen, graduate of Dr. N. D. Shaw's class in Lombard in the fall of 1939, will be chairman of the program. Certificates will be awarded to the graduates of 36 classes by Hiram B. Loomis, President of the Board of Trustees of the Henry George School in Chicago.

Chicago Financial Report

CHICAGO, Ill.—Cash contributions to the Chicago Extension of the Henry George School of Social Science during 1941 amounted to $3,429.88, nearly 50% greater than those received during the year 1940. W. J. Rivers, auditor of the Henry George School in Chicago further reveals in his annual report that the total expenses for the year amounted to $3,271.78 while total income from contributions and books was $3,715.80. After deducting the payment of 1940 deficit, the total cash on hand of the School is $159.60.

Georgists Air Their Views

NEW YORK, N. Y.—Arrangements have been made for three Georgists from the Henry George School of Social Science in New York to give talks over station WBNX in New York. On Sunday, January 18, Georges Wiren discussed "Laissez-Faire or Philosophy of Individualism." February 1, C. O. Steele of the faculty of the Henry George School will speak at 8:30 P.M., and Mrs. May Sexton will be heard the following Sunday, February 8, at the same time.

Experiment in Pedagogy

NEW YORK, N. Y.—Sydney Mayers, of the Headquarters faculty of the Henry George School of Social Science, has undertaken an experiment to improve attendance and increase comprehension by students. At mid-term Mr. Mayers interrupts the regular flow of lessons and devotes an entire meeting to review. Special invitations for this review session are mailed to all enrollees.

"I hope that this plan will encourage those who have missed a few lessons early in the course to return and then carry on, instead of dropping out altogether," said Mr. Mayers. "I hope other instructors will try the plan; the more we have trying, the sooner we can decide whether it works."

Address at Bowery "Y"

NEW YORK, N. Y.—The Rev. C. Duffy of "The Catholic Worker" addressed an audience at the Bowery Y.M.C.A. on the evening of Sunday, January 18. Father Duffy chose as his subject "Democracy."

Father Duffy said in part: "The natural resources of a country are for the general good of its people. Their ownership, therefore, should be in the hands of the people, not in the possession of private exploiters. In the vision I am tracing for you the coal and iron mines, the oil wells and timber of the United States would be owned by the people—popular ownership of natural resources—and controlled or administered by the government of the people. . . It would be left to private enterprises of, as far as possible, a cooperative nature to work on raw materials and distribute them to consumers."

Complete copies of Father Duffy's address may be obtained by writing to The Catholic Worker, 115 Mott Street, New York City.

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Please don't stop. Keep going. Keep printing your views—about the happenings of the day, be they war or any other economic subject. If the world gains nothing from Henry George other than making men think for themselves, then he stands out as a great benefactor of mankind.

The Freeman Forever!

John T. Tetley
Woodbridge, N. J.

The Freeman

A Monthly Critical Journal of Social and Economic Affairs

Editor: FRANK CHODOROV
Assistant Editor: PAUL PEACH

Associate Editors

C. O. Steele John Lawrence Monroe
Harry Gunnison Brown Laura Brest
Ami Mali Hicks Sylvia Wiren
George Bringmann

* * *

Cuts for the illustrations are by Horan Engraving Co., Inc.

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Who's Who in Georgism

Frank Chodorov

Frank Chodorov, director of the Henry George School of Social Science in New York since 1937, was born in New York, February 5, 1887. His parents, who came to America in 1885, had been landowners near Odessa, Russia.

After graduating from Columbia University (A.B., 1907) Mr. Chodorov taught history and English in New York high schools for two years before launching on a business career. It was while with a Chicago mail order house from 1912 to 1917 that he saw a copy of "Progress and Poverty" on a friend's book-shelf and asked to read it. With all the enthusiasm of a recent graduate of the Henry George School, he went out to "spread the word."

In 1917, Mr. Chodorov became advertising manager of a New York clothing house. His first hand study of production and labor problems went hand-in-hand with his activity for the old Single Tax party of which Jim Robinson, Oscar H. Geiger, Norman C. B. Fowles and Charlotte O. Schetter were among the leading lights. He even started classes in "Progress and Poverty" under the auspices of what was called "The Henry George School of Economics." The classes were conducted entirely on a lecture basis, without benefit of either teacher's manual or printed lesson assignments.

Mr. Chodorov was hired by the New York Clothing Manufacturers' Association in 1921, to operate a jointly owned factory in Springfield, Mass., during a strike. After the strike, the factory was taken over by one of the manufacturers and Mr. Chodorov remained as general manager for five years. He hadn't been in Springfield long before he became president of the Y.M.H.A. in which capacity he conceived his principal duty to be to "teach the kids Henry George." In 1925, he went into business for himself manufacturing underwear and selling by mail. The depression wiped out the business in 1931. In all his peregrinations throughout Minnesota and the Dakotas in the years that followed, prospective buyers had to know their Henry George in order to have the privilege of purchasing his goods!

After the death in 1934 of Oscar Geiger, founder of the Henry George School of Social Science, Mr. Chodorov, though working as salesman on the road, prepared all the circulars for the Henry George School. He spent his semi-annual vacations at the School's headquarters in New York preparing the promotional literature. In 1936 Mr. Chodorov accepted a promotion and selling job so that he could remain in New York. Evenings and weekends found him fulfilling his duties as business manager of the Henry George School. He was selected by the Board of Trustees to serve as the School's full-time director in 1937, and in 1938 he became editor of **The Freeman.**

In the coming years Mr. Chodorov expects to do more lecturing and writing; in fact, at present he has a book under way. In all his work he has the loyal support of his wife, Celia, and their two children, David and Grace.

—JOHN LAWRENCE MONROE

Books Received

WAR AS A SOCIAL INSTITUTION
By J. D. Clarkson & T. C. Cochran
Columbia University Press, $3.50

LAND, LABOR AND WEALTH
By Ellen Winsor & Rebecca Winsor Evans
Caxton Printers (Caldwell, Ida.) $2.00

NEWTOPIA
By P. W. Wilson
Charles Scribner's Sons, $2.00

HOW TO CHECK INFLATION
By John M. Clark
Public Affairs Committee, 10c
(30 Rockefeller Plaza, N. Y. C.)

MORE FOR YOUR MONEY
By Carol Willis Moffett
Public Affairs Committee, 10c

New York Faculty Meets

NEW YORK, N. Y.—About sixty members of the New York faculty and volunteer staff of the Henry George School of Social Science attended a joint meeting with the Board of Trustees on the evening of January 27.

In addition to plans for the new term of classes, there were discussed proposals for the reorganization of the staff personnel in order to cope with the new problems raised by the rapidly expanding scope of the School's work. A full announcement of all changes is promised for the March **Freeman.**

Teacher's Index

If you want live illustrations to help you in teaching, look in this column. It is made to your order—a Teacher's Index to **The Freeman.** No matter how good your teaching is, you can improve it by using better, more modern illustrations. Get them from **The Freeman,** and find them in The Index.

* * *

References at the beginning of each entry are to the manuals. **P & P 8:4** means Progress and Poverty, Lesson 8, Question 4. Other references are page numbers in **The Freeman.**

Note well: P & P references are to the Fourth Edition of the Teachers' Manual, which divides the elementary course into fifteen lessons instead of ten.

* * *

P & P 1:3—"War Budgets and Picket Lines" (77). The public payroll is met from taxes. Does the assumption that government spending can increase wages have anything in common with the Wages Fund theory?

P & P 2:13—"The Shovelcrats" (87). Morgan said the so-called value of a $7,500 shovel was illusion. In what sense was this true?

P & P 5:24—"The Shovelcrats" (87). The $1.00 shovel and the $7,500 shovel were equal in wealth-producing power. Whence came the difference?

P & P 5:33—"Backbreakers in New England" (83).

P & P 6:8—"The Shovelcrats" (87). What was the nature of Martin's income from his "protected" bean company?

P & P 7:21—"Backbreakers in New England" (83).

P & P 8:1—"The Shovelcrats" (87). A thorough understanding of the causes of the failure of the Shovelcratic régime will forever eliminate the mystery of depressions.

P & P 9:28—"New Campaign for Prohibition" (78). Is sumptuary legislation ever justified? Does it ever accomplish its purpose? Does it ever have unforeseen consequences?

P & P 15:29—"Can We Escape Communism?" (75).

P & P 15:30—"The Alchemy of Adjustment" (79).

P or F T—Any lesson—"The Shovelcrats" (87). The second installment of Ralston's satirical story illustrates well the effects of tariffs and the distinction between a revenue and a protective tariff.

* * *

Teachers who wish to keep a reference file can clip this column, cut the entries apart, and paste them on cards or into a notebook. In this way you will eventually accumulate a complete index, and have references for nearly every question.

PRICE GOING UP!

On March 15, 1942, the annual subscription price of The Freeman will be increased to $1.00. All subscriptions postmarked after midnight of that date will be at the new rate.

The necessity for taking this action need surprise no one; most of us are familiar with the rapid rise in costs. Skilled labor is increasingly at a premium. Paper is rising rapidly in price, and may eventually become unobtainable at any price unless buyers are willing to accept lower grades.

The test of the desirability of any commodity or service is its ability to survive in the competition of a free market. It is proper, then, that the readers of The Freeman should bear the principal burden of defraying its costs. There will, of course, be no change in the policy of The Freeman with respect to art and literary work; these will be done on a volunteer basis, as heretofore.

Subscribers who wish to do so may renew at the old rate within the time specified. Use the coupon.

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