

HENRY GEORGE NEWS

VOL. 13—NO. 9

JULY, 1950

10¢ A COPY—\$1.00 A YEAR

A Builder of Democracy By LEO HIRSCH

THE YEAR 1898 was a memorable one for me because of two events which helped to shape my future years. One was planned; the other was mere chance. The first was a hard-fought victory over my Irish-American competitors for the right to establish my business habitat at the corner of Superior Street that fronted the Wedel House in Cleveland, Ohio.

My determination to help in the support of my family of which I was the youngest member and my willingness to meet and fight all comers yielded me the privilege of selling newspapers and shining shoes on that particularly busy spot.

The second event occurred during my second week on that corner in the form of a remarkable contact. It was around eight in the morning when I saw a streamlined carriage drawn by two beautiful horses stop at the curb and a somewhat heavy-set man alight. He whistled and beckoned to me and said: "Boy, kindly mind this team until I get shaved."

I did so with trepidation as this was my initial experience minding horses. For this he rewarded me with two silver dollars and on three successive occasions repeated the performance. My benefactor was the prominent Cleveland business man, Tom L. Johnson. Out of this tenuous acquaintance grew a friendship that inspired me and profoundly influenced my life. He had a direct effect on my future thinking and political philosophy. I learned to admire him greatly and believed deeply in his ideas and ideals. In a large measure he became my teacher and I was the willing, eager pupil. He encouraged me to become civic minded and he was the first person to introduce me to the writings of his teacher and friend, Henry George. At first he sent me Henry George's *Social Problems* and later *Progress and Poverty*.

The reading of these books revealed to me that Henry George was plagued by the problem of poverty in the United States and I soon became aware that no other reformer had attacked it so fundamentally or so eloquently. As he stated, "Poverty is not merely deprivation; it means shame, degradation, the searing of the most sensitive part of our moral and mental nature as with hot irons; the denial of the strongest impulses and sweetest affections, the wrenching of the most vital nerves."

It was Henry George's purpose to humanize and democratize our political economy that it might serve social ends, rather than class exploitation. He deliberately tried to fuse economics with ethics and that, of course, was contrary to the prevailing practices of the day. He believed that without economic justice political democracy remained a myth. "Democratic government in more than name can exist only where wealth is distributed with something like equality—when the great mass of citizens are personally free and independent, neither fettered by their poverty nor made the subject by their wealth," he wrote.

This equality he insisted could be attained only by the land reform—truly, "the greatest of



Tom L. Johnson

social revolutions." He constantly emphasized that our great material development necessitated a higher moral standard. I quote him further: "Civilization, as it progresses, requires a keener sense of justice, a warmer brotherhood, a wider, loftier, truer public spirit. Failing these, civilization must pass into destruction. . . . For civilization knits men more and more closely together and constantly tends to subordinate the individual to the whole and to make more and more important social conditions."

Henry George's works had a tremendous circulation in Ohio, largely because of the fact that Tom L. Johnson had been won over to his views. There followed a sincere and lasting friendship between Johnson and Henry George. No pupil ever gave himself more completely to a teacher than Johnson did to George. The result was Johnson's determination to alleviate social injustices through the political medium. He became a convinced single taxer and free trader.

Before he entered the political arena, he had already won outstanding successes in business, so he was a business man before he became a reformer. He had the imagination, the courage and daring that enabled him to rise from poverty to distinction and economic power while

still, in the middle thirties. The street railway systems of Louisville, Indianapolis, Detroit and Cleveland, were largely developed by him. He had the rare gift and judgment of the executive in selecting capable and efficient business associates and assistants.

All these successes however, were accepted in a spirit of modesty and always present was the deeply felt desire to serve the public. He was determined to create a new order in social values, both in politics and business, and he unquestionably helped to educate the public for the acceptance of social progress through government. He was a constant challenge to orthodox concepts of political science and economics.

During his early business successes Tom Johnson never considered fundamental causes—he was mainly interested in results. But from the time that he first read Henry George's clear diagnosis of our present economic disease, viz.: monopoly capitalism, he began to question the economic system which permitted monopoly. He often said, "We ourselves have created monopoly by law." He continued to fight vigorously against the monopolies and he was re-elected again and again in the face of powerful opposition by the traction and utility magnates.

Johnson's two terms in Congress were chiefly devoted to the enunciation of the doctrines of the single tax and free trade. He rendered distinguished service to Henry George's campaign for the mayoralty of New York. His emphasis on social values and his clear exposition that a piece of land is in and of itself valueless until the people enhance it, shook the basis of our ancient outmoded concept of property.

Johnson planned to translate his philosophy into practice. He first sought and won the office of Mayor of Cleveland in 1901, retaining it until 1910. The remarkable characteristic of this leader was that, while he was at all times consumed with the fire and zeal of the reformer; the sound, practical administrative knowledge that he acquired in his business career permitted him to give his city honest, economical and efficient government. In retrospect, I can truly say that he was the best mayor of the best governed city in the United States.

In his short autobiography, *My Story*, published toward the end of his life, he wrote: "To give good government wasn't the thing I was in public life for. It was a side issue, merely. While we tried to give the people clean and well lighted streets, pure water, free access to the parks, public baths and comfort stations, a good police department, careful market inspection, a rigid system of weights and measures, and to make charitable and correctional institutions aid the unfortunates and correct the wrong doers and to do the hundred and one things that a municipality ought to do for its inhabitants, while we tried to do all these things and even to outstrip other cities in the doing of them, we never lost sight of the fact that they were not fundamental."

He fully realized that great changes, epochal

(Continued on Page Three)

Don't Miss the
August MIDWEST Issue

With Report on the
ST. LOUIS CONFERENCE

JULY 13-14-15

And New Midwest Writers

A Word With You

By ROBERT CLANCY

Georgists thrive on "objections to the single tax," provided they are specific enough and provided the objector sticks to his guns. Such chestnuts as: "It is not fair to single out the landowner;" "There is an unearned decrement as well as an unearned increment;" "Land isn't important any more;" and such like these can be taken in stride.

Pinning down the objection is half the job of overcoming it. Often it is difficult to determine an objector's position. A classic example is the assertion that "the single tax is based on 'natural rights' which do not exist; society, the state, determines whatever rights there are." And just as we're about to deal with this, up comes another objection from the same source: "The single tax would be *unjust*." Amazing, isn't it?

But the most elusive thing to deal with is the airy dismissal, "As everybody knows, Henry George has been discredited, disproved and dispelled; period." We try to get hold of something before it disappears up a chimney or through the looking-glass, but in vain. The subject is changed or an appointment must be kept.

Keep at it though, and if we're lucky, we may find this: "The single tax will not do all its proponents claim for it; it will not cure all human ills; many things must be done; we're living in a complex world." Still pretty airy, isn't it?

Suppose it doesn't do all we say, suppose it doesn't cure all human ills? Suppose other things must be done? When you have to do your laundry, do you refrain from buying soap at all because such wonder-claims are printed on the wrapper?

All right, there are other things. We offer you equal opportunities to nature's riches. Do you refuse because we don't put a shovel in your hand?

Do you wonder why we're so insistent about our fundamentals when there are "so many other things"? It is because you must build from the ground up, and unless you have a strong foundation you can't have a strong superstructure. Let the study of economics be as complicated and prolix as you please, but so long as man's fundamental relation to the land is ignored and neglected, it all comes to naught.

So please excuse us if we do not spend our time nailing the furniture in place and reinforcing the quivering chandelier. Indeed, we are so audacious as to hope, dear friend and objector, that you will help us with the foundation.

Gems for Georgists

By NOAH D. ALPER

Taxes With a Silver Lining

An artistically arranged placard in the show window of the Union Pacific Railway Company ticket office in Los Angeles reads:

"Nobody likes taxes. That's for sure! But when it comes to taxes paid by the Railroad, Union Pacific takes the attitude that taxes are like a cloud with a silver lining.

"Those taxes help, in a large measure, to further the progress of the communities which the railroad serves because the tax money is converted into new school buildings, hospitals, parks and other civic improvements.

"Since the taxes we pay are largely derived from our freight and passenger revenue, shippers and travelers located in the territory served by Union Pacific have the satisfaction of knowing that part of every transportation dollar they spend with us contributes to the welfare of their respective communities."

Dear UPRR: Your public relations "blurb" looks cute to the mass of passers-by, and that's as intended. But to Georgists it looks like another plug for communism. Could be you don't get it! Could be you own much land in the communities you serve and *do* "get it." (And thanks, C. W. S. of Los Angeles).

Diverting Progress Benefits to All

Mr. L. S. Herron, Editor of the Nebraska Co-operator, writes:

"Those Danes are smart people. They stand right up near the front in doing things for themselves—co-operatively—rather than going to stateism. And now they are rapidly seeing that they need the single tax to keep the gains made by their co-operatives from all being absorbed in unearned increment.

"The single tax is a means to bring prosperity, and also a means to keep prosperity from being absorbed entirely by the owners of title deeds. Co-operatives, like all other good things, increase land values. We need the single tax right along with co-operatives to see that the benefits do not all go to the wrong people.

"When I was in California last autumn an agricultural economist in the University of California told me of seeing an advertisement of land for sale near a San Joaquin Valley town, in which one of the selling points was that the community had good co-operatives!"

Today's Free Enterprise

From The New York Times, May 3, Washington:

"The House Ways and Means Committee voted 13 to 12 today to give 'economy brand' cigarettes a tax reduction that would enable them to undersell the standard make by 5 cents a pack."

Tollways

An item in the California Farmer of April 8, states:

"Mebby the highway politicians at Sacramento have given thought to the lively national parade of the tollways and decided to get on the bandwagon.

"... Two years ago ... the Highway Division opposed tollways and favored more gasoline taxes.

"A tollway LA to SF would bring in private capital and make highway tax funds go farther on other roads of the State.

"Farmers can pat themselves on the back for bringing the tollway issue to State notice—especially the Associated Farmers who sponsored the tollway idea at Sacramento two years ago."

It's a nice deal for farmers who own land, but what of the farmers who are to buy land? After the "tolls" have paid for the road, the state gets it free. How would you like to have "other people" build improvements in your back yard?

Is the Solution More Rent Collectors?

In an article on the Northwest Giant (Grand Coulee Dam) in The New York Times of April 30, Richard L. Neuberger writes:

"Because the current census is expected to show that the Northwest has experienced a heavier proportionate increase in population than any other part of the country, many newcomers probably will bid on each parcel of land. For this reason Congress has enacted an anti-speculation statute, providing that water can be withheld from tracts sold above a Government-appraised price.

"Under the safeguard of this law," he adds, "the best land probably will sell for from \$7.50 to \$10.00 an acre."

But what would it sell for if the people were free to bid to the private holders without restrictions? Certainly several hundred dollars an acre. By act of government some are kept from getting, while others are getting, unearned rent. The people financed the Grand Coulee Dam and are stuck once again.

Econo-quiz

By HENRY L. T. THOMAN

Question. If rent of land be made the only source of public revenue, thus practically taking it all, should not that result in the loss of incentive among landowners for the efficient use of land?

Answer. Time is a continuing relationship. We plant in one season and reap in another. We inhabit after we build. All production and all possessions involve time. Therefore, the incentive for the best use of land is dependent upon safe tenure. To encourage that best use, men must feel assured that they may reap where they intend to sow and may have a place to keep their possessions. They will not erect buildings unless sure that they may keep them.

Though all production involves the continuing use of land, it does not require the ownership of it. Most production is carried on on rented land. In that part of production in which landholders operate upon their own holdings, rent is as much an unearned surplus as on the rented lands. Where men work upon rented lands, they now give up "all the rent" without losing incentive. If those working upon their own holdings were to be taxed only for their unearned surplus (rent) they would prosper equally with their tenant neighbors, who now are taxed by their landlords for all their surplus product.

To make rent the "only source of public revenue," it will be necessary to abolish all other taxation. The taxes to be abolished are real deterrents to the best use of land.

When we will have repealed the taxes now levied upon housing and which fall upon building materials, will we not be encouraged to make better use of housing lands?

By abolishing the taxes which fall upon our food and clothing supplies, thus reducing the cost of living, will we not increase the demand for things which can be profitably produced only from and upon the land?

Taxing land values in such manner as to take (as nearly as possible) all the available rent, by making land monopoly costly instead of profitable, would put pressure upon landholders to find land users, thus reducing its rent and price. The abolition of taxation of labor products would encourage the production of wealth, thus inducing the most profitable use of land.

Between these two forces — a push behind and a pull in front — the economic process should make everybody prosperous.

A Builder of Democracy

(Continued from Page One)

changes, were rooted in deep undercurrent economic trends and are often caused by the acts of individual leaders whose vision is always with the betterment of humanity. He believed intensely and sincerely that the roots of economic evil were in land taxation and monopoly.

The great revolutionary innovations he conceived and applied in city government spread their influence everywhere. Home rule as distinctly separated from state rule, municipal control of utilities, honest police administration, progressive welfare activities, originated in Johnson's Cleveland administration, and became new standard practices in many other cities.

To me, Johnson's outstanding quality and the one for which he deserves to be remembered, is his quality as a teacher. He was convinced that real reform must be slow and evolutionary and that a political leader's powers are only as great as is the public's capacity to understand and accept and live with the reforms he projects. Perhaps more than any leader of modern times Tom Johnson conceived his paramount job in public office to be that of the educator. The educational function, as he saw it, was the evolutionary aim and goal toward which the whole effort of social reform should be directed. Under these teachings the nation experienced a political renaissance. The evolutionary aim, ethically interpreted, is the perfection of man.

I visited him frequently during the last years of his life and he never abandoned the hope that other leaders would arise and take hold where he left off. He expressed infinite faith in the American people to right wrongs and injustices when they are taught to understand the ethical means to be used as well as the objectives of needed social reforms. Men everywhere were influenced by his unconquerable faith in democracy, and he made a historic contribution to our civilization.

Leo Hirsch of New York has lectured extensively on ethics and economics and is a regular contributor to *Unity*, a Unitarian magazine published in Chicago. His articles have also appeared in *The Standard and School and Home*, both New York publications.

Dorothy Worrell, editor of the *Barnstable Patriot*, a weekly newspaper in Hyannis, Massachusetts, founded in 1880, the oldest newspaper on Cape Cod in continuous publication and one of the oldest weeklies in the United States, is another author appearing for the first time in *The Henry George News*. We welcome her initial article on this page and hope for more in the future.

One World



Reproduced, in *The Montreal Star*

Courtesy of *The Montreal Daily Star*

Was It Preventable? By DOROTHY WORRELL

"AN OUNCE of prevention is worth a pound of cure" is an old adage to which, surely, Georgists subscribe in common with others. And, understanding the Henry George system of economics, we Georgists wish and, when we contemplate the serious economic difficulties which face our whole country, wish desperately that the situation might have been prevented.

Seeing so clearly, as we do, a straight economic path which, if we as a people would follow it, could lead us through many problems and obstacles and out into the open of economic freedom and plenty, we cannot help feeling that the present state of affairs is unnecessary and could have been prevented.

Was it preventable?

The writer is inclined to the view that it was not preventable. There are certain conditions which can be prevented by the exercise of common sense. For example, one does not need to put his hand into a fire or on a hot stove in order to find out it would be burned. He does not need to insert his hand into a whirling wheel to find out it would be cut to pieces or severed from the arm. The harm that would result from such action is obvious to anyone beyond the stage of babyhood.

In a virgin country, however, and with a scarce population, why would anyone realize the eventual outcome of monopoly ownership of land and other natural resources? Past experience would give no warning sign. Why would it occur to anyone that land and other natural resources are not property and that their relationship with price and tax is different in effect from that of property. There was room enough for everyone, land in abundance, and no problem.

The problem develops when the land in a given area is all taken up and more potential owners are available than there is land to satisfy them. People crowd into centers, industry develops and concentrates, use of land becomes vertical as high buildings go up, and land values soar. Poverty and riches increase side by side, and no one understands what can be wrong. Trouble then comes in various forms with artificial remedies applied, until an acutely serious point is reached, and a genius like Henry George is needed who can think out the basic cause and remedy.

All sorts of surface remedies are tried, but the basic cause, to cure which would remove the offending trouble for all time, is not easily seen, because buried too deeply under generations of wrong economic practice.

Like Naaman in the Bible, for whom the prescribed remedy of dipping seven times in the River Jordan to cure his leprosy was too simple, until his faithful servant remonstrated with him, the economic facts are too simple to appeal to most thinkers. They do not see, or they refuse to see that the comparative few hold in monopoly ownership the land, which means that others not able to own are basically dependent on such owners for livelihood and all the functions of living that are included in the category of livelihood—wages, food, shelter,

surplus, leisure, choice of work and whether an employee or owner of own business.

Few, indeed, there are who see the situation for what it is, when it is mildly acute, and the acuteness progresses faster than the conversion of the people's economic thinking.

This is not necessarily a discouraging commentary, however.

Granted the remedy cannot be seen in time to prevent the cause and granted the cause grows and spreads to acute proportions, keeping forever ahead of the selection and application of the remedy, is the solution hopeless?

By no means. All that the Georgists have done and are doing in the education of the public is an act of casting anchors to windward, anchors which will hold when the confusion of forced economic change comes upon us and there must be those who understand the fundamental truth underlying the change and who can point the way and explain the transition to those who will be bewildered.

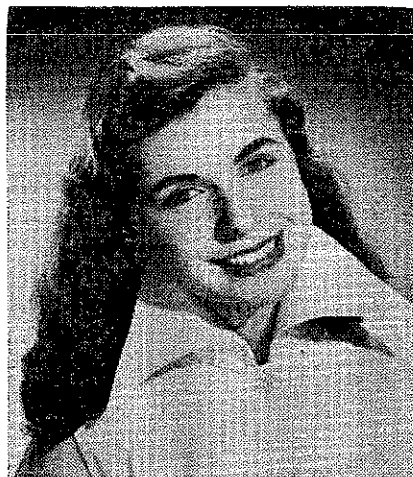
Our education into the Georgist philosophy and our attempts to spread a knowledge of it as widely as possible, therefore, are not lost motion. Rather, they represent a very definite step toward economic justice and righteousness because they put us in a strategic position of usefulness when the time comes that we are needed. For the writer believes that other forces and other conditions will bring about a Georgist economic regime. In our educational work, we are preparing ourselves and others. That educational work, however, will never bring about Georgist conditions. They will come in due time, for they are right, but they will come from other pressures, and we—we must be ready.

A general economic pressure so great as to constitute virtually a collapse will probably be the outcome of prevailing conditions, which, indeed, are but the natural climax of a long, long period of faulty economic functioning. In the event of a collapse, a fresh start would have to be made on all economic fronts. Land taxes and rentals; real property, that is, buildings and improvements; our money system, and all the processes of trade would need complete reorganizing, and such reorganizing would have to be done on a different basis, a just and equitable basis, for our present system would be wiped out.

A lesser condition than a general collapse may be the means that will implement a new system, but we have pictured above an extreme case which will serve for illustration. And it may well be the way the change actually will come about.

We know that a radical change must come, and it is inconceivable that society would re-institute the economic system which, having been current for many centuries, has in the end brought us to disaster. Some circumstance may force us into the Henry George system, or those who understand it may have to come forward with its presentation.

In either case, Georgists do well to study, teach and labor to become proficient, to impart economic knowledge to others, and to lay plans for practical work. Above all, it behooves Georgists to be ready. In fact, it is essential that they be ready, for at the right moment, and that moment may come suddenly, we shall find our opportunity.



Miss Patti (above), daughter of Edwin Friedman a New York faculty member, was selected as "Miss Subways" for May. Her photograph appeared in all New York subways, buses and streetcars. On July first she became the wife of Lt. Henry A. Gilbert, a West Point graduate who has been assigned to duty in Western Germany. This tariff-free exportation of beauty should, we believe, favorably influence foreign relations.

Good News from Belgium

M. Cortvriend of Antwerp, who attended the International Conference of Land Value Taxation and Free Trade in England last year for the purpose of gaining information on how to start a Henry George School, has since been working steadily to establish a school in Antwerp. He has aroused considerable interest in the school's educational program within an organization to which he belongs—GRADUA, a group of chartered accountants.

GRADUA has agreed to sponsor the Henry George School and the courses offered. Especially interested in this educational venture is Mr. Wyns, the secretary of the club; the president, Mr. Faubelets; and Messrs. Brenders, de Munck, Van Looveren and Verbeke.

Mr. Cortvriend intends to teach his first class in the fall, using the Dutch translation of *Progress and Poverty* that was published in 1938. We extend to Mr. Cortvriend and to GRADUA our congratulations and our best wishes for the success of this enterprise.

Raymond P. Mansur

The passing of Raymond P. Mansur in Los Angeles on May 30 will be mourned by many; he was a firm believer in the philosophy of Henry George for nearly fifty years. As a volunteer maintenance man at headquarters in New York, after his retirement from business, he performed services that saved the school substantial sums and always worked cheerfully.

In 1947 he went to Florida and built a little house near Melbourne. His happiness in his home and garden was cruelly terminated however, by a paralytic stroke from which he never entirely recovered, although he travelled to New York and then to California. He lived with a brother in Ingelwood, near Los Angeles, and it was there he died following an automobile accident which caused painful injuries.

With inspiring courage he carried on to the age of 78 and left the world a better place for having lived in the true spirit of brotherly love.

San Francisco

Violent uprisings against the Communist regime in China were predicted by S. Y. Wu, recent Chinese Minister of Land, in a lecture at the San Francisco public library June 2 under auspices of the San Francisco extension.

Guerilla forces and even "some of the Chinese military commanders will stage open revolts against the Moscow dominated regime in Peking," the speaker predicted, adding, "The Communist fashion of doing things is really too un-Chinese and cannot go on indefinitely."

Attributing the spread of communism in China to the failure of the Nationalists to carry out their promised land reform, Mr. Wu claimed Sun Yat Sen's promise "equal rights to the use of land" had become an empty party slogan and land reform a dead letter. "With the people's economic plight becoming more and more acute and no improvement made to relieve the miserable conditions of life of the common masses, the seed of communism has found China a very fertile field to grow and spread like wild flowers."

Mason Gaffney, graduate of the Chicago Henry George School, who is now doing post graduate work in economics at the University of California, spoke at the June 26 commencement. Among the sixty who applauded Mr. Gaffney's address, "Realism and Our Ideal," were 18 new San Francisco graduates.

A bound set of *The Public* (a periodical edited by Louis F. Post, friend of Henry George), was received recently as a gift from George M. Strachan of Chicago, and is highly valued by Bay Area friends of the new west-coast school.

Los Angeles

The Los Angeles extension is meeting encouraging results in its initial efforts to promote a Commerce and Industry Program patterned after the one operating so successfully in Chicago. Contacts have been made with several leading industrial firms and other organizations which are seriously considering classes for executives this fall. Included among these are: Lockheed Aircraft Corporation, Utilities Appliance Corporation (of which the Gaffers and Sattler Stove Company is a subsidiary), Merchants' and Manufacturers' Association, and an advertising agency, Foote, Cone and Belding.

The program for promoting special classes among leaders of organized labor is also progressing, with the leaders of the local A. F. of L. considering special classes in the Labor Temple.

Paul Jordan Smith, literary editor of *The Los Angeles Times*, spoke on "Henry George and a Free Society" at the spring term commencement on June 29 at the First Congregational Church, with Martin Zwick presiding.

The June meeting of S.A.G.E. was held at the Premier Cafeteria, with Herman Ellenoff, formerly of New York, speaking on, "Is It Possible to Abolish All Taxes?" A discussion followed assisted by a panel made up of some of the school's instructors.

At a meeting of class representatives (composed of a delegate from each fundamental and advanced class of the spring term), a great deal of enthusiasm was evidenced for the advanced classes planned for the fall, and about the school's program in general. Very often, when the school is not able to furnish an instructor for each area in which a fundamental class was held the term before, the graduates form their own classes and appoint a member-leader.

A Graduation Ad

THREE MONTHS ago I first heard of the Henry George School and what attracted my eye to the advertisement was the word Free — something that is seldom encountered these days, and I was a bit skeptical.

Tonight I stand here to say that I have lost faith. Lost faith in the old adage that my father often quoted: *Was nichts kostet, ist nichts wert*, or, what costs nothing is worth nothing. But here in this school I found something that did not cost me anything and is worth a great deal.

I read a daily paper, but somehow or other I always skipped the first five or six pages where headlines would stare at me: Strikes, Taxes and more Taxes, Subsidies, Government Reports and Unemployment.

What could I do about them. Gradually I became more and more interested in the financial and business section of the newspaper. One day it suddenly dawned on me that those first five or six pages had a tremendous influence on the rest of the pages of the newspaper. Everything including the price of food, clothing and entertainment, even the progress of science, was affected through the many difficulties that business was experiencing.

So, a free course in economics was just what I needed and wanted.

I came and found many answers. I learned that capital and labor are not enemies, but are members of the same team, interested in the same things; that their rewards, interest and wages rise and fall together and that they do not go in opposite directions. We know that

Education for Freedom (19)

PINKNEY C. WALKER, Department of
J. RUPERT MASON, President, Intern
and Free Trade, will

SIXTH ANNUAL CONFERENCE OF THE H
JULY

Round Table Discu

"THE SCHOOL AND THE COMMUN

For reservations: Henry George Sch
Conference headquarters: De Soto H

San Diego

The Henry George Alumni were hosts recently to 43 graduates of basic and advanced classes. "History Is Being Made Today," was the subject chosen by Jack E. Addington, minister-director of the Church of Religious Science, who gave the main address. He suggested that if we hope to move forward we will have to stop dealing in personalities and deal only with principle. He also emphasized that the principle of Henry George would win "because it is a just principle."

Allan J. Wilson reached San Diego on the evening previous to the commencement exercises, saw the notice in the evening paper, and was among the guests. He has been invited to speak at the June Alumni meeting.

Ida M. Reeves, in sending the above items of interest, added, "This comes from our beautiful new typewriter, a gift from the Alumni and other graduates." Miss Reeves, formerly of Chicago, who succeeds Bessie Truehart as San Diego director, will be present at the St. Louis conference.

RESS By IRMA NACHBAUR

capital and labor at the present time do not enjoy the full right to their just rewards—that the landowner steps in and claims the lion's share. Landowners, who like the lilies of the field "neither toil nor spin," have through various means obtained control of the land. Land, we know is all the material universe outside of man and his products, and if we control land we also control man and his products.

We are all born and we all must die, no one is exempt from that, but in the interim of having to be born and having to die, we all, without exception must have enough to sustain us in order to live. We can't live on love and air.

Many of us deplore the fact that the age of pioneering is over, but there is an unbounded territory to be explored and pioneered in the field of ideas, in the field of education. We must bring to others the hope that the creed of Henry George brings, for we are not only being slowly and surely deprived of our bodily needs, but being demoralized through lack of hope, sinking to a level of despair to where we no longer care.

We must awaken others, fire them with hope, let them share in a cause that is worth living and fighting for. There is strength in numbers; we must band together and fight the insidious evil of poverty.

What can you do? We, you and I, can be an example in a small or large sphere of our daily living. In the words of Father Keller, leader of the Christopher movement: *you can change the world.*

) — The Spirit of St. Louis

economics, University of Missouri, and
nal Union for Land Value Taxation
among the speakers

RY-GEORGE SCHOOL OF SOCIAL SCIENCE

-14-15

ons will be held on

"AND "FINANCING THE SCHOOL"

, 818 Olive Street, St. Louis 1, Mo.

l, 11th and Locust, St. Louis 1, Mo.

Newark

Completion exercises were held on June first for the graduates of fundamental classes, advanced classes, Public Speaking, Leadership Development, and the correspondence course. Louis N. Perna, an instructor, acted as chairman. Those who completed the Leadership Development Course and who now become members of the faculty are: Celeste Arth and Gene Conduso of Newark; John J. Devoe, Belleville; Nathan Eventoff, Jersey City; Albert Ruz, Newark; and Jonathan Slater, Elizabeth (the latter is also on the New York faculty).

Remarks to graduates, in which he urged continued active association with the school, were made by the director, John T. Tetley, and certificates were presented by Mrs. C. A. Miller, a trustee. Miss Dorothy Sara, the guest speaker, a teacher in the New York school, gave a humor-dotted but sagacious talk on the popularity of the "how to" method and its significance for Georgists. A discussion period was presided over by Dean Goldfinger, after which refreshments were enjoyed in the new club room.

A conference of faculty members, trustees and selected graduates was called in May to launch the 16th Year Expansion Program of the New Jersey school. It was proposed that community organizer groups be formed in each community where classes are to be held. These groups will consist of a chairman and at least five other persons. They will secure class locations, release publicity; obtain names and do the addressing or distributing of direct mail promotion; handle newspaper and organization bulletin publicity; distribute posters; arrange for speaking engagements; and put on window displays.

Mr. Tetley addressed the Craftsmen's Club of the Masonic Lodge in Woodbridge recently on the topic "A. H. and E. Energy" (Atomic, Hydrogen and Economic). More than fifty men were present and about a dozen signed up for a course to be given in that community.

Ohio

Ellis R. Jackson, the enthusiastic Hamilton, Ohio director, tried something new in the way of classes this spring. Instead of the usual method of conducting the course in Fundamental Economics under the direction of one instructor, Mr. Jackson inaugurated a series of ten weekly economics forum meetings at the Hamilton Y.M.C.A., starting April 13. Arthur Walstrom, Carl Strack and Harry Kuck of Cincinnati; Robert Benton of Columbus; and Mildred J. Loomis of Dayton, were the guest teachers during the ten-week course. Ellis Jackson acted as coordinator. The final portion of each meeting was devoted to a general discussion and questions. Postal cards were sent out before each meeting—these increased the attendance.

Warren Johnson, Sealtest plant manager of Toledo, Ohio, addressed the spring term graduates in that city on June 13.

Chicago

"On to St. Louis!"

That's the slogan in Chicago among instructors, graduates and others. Those who will be present from headquarters are: Gustave Carus, secretary, board of trustees; John Monroe, director; Jessie Matteson, program director; and Leta Gale, staff secretary.

The first two Commerce and Industry workshop training classes are drawing to a close. Among those who attended are: Edward W. Jochim, plant manager, Personal Products; Wylie D. Reid, Jr., plant manager, Magnaflux Corp.; Capron R. Gulbransen, president Graphic Calculator Co.; Norman Mayell, executive secretary, United Wallpaper, Inc.; George L. Ryan, corporation secretary, Heco Envelope Co.; and Chester Kolmodin, U. S. Gypsum Co.

Addressing the Chicago chapter of the Society for the Advancement of Management on May 23, Hoyt P. Steele, executive vice president of Benjamin Electric Manufacturing Company, outlined the economics educational program which his company has inaugurated in conjunction with the school.

"If one-fourth of those in industry make this basic study of economic definitions and natural laws, socialism will be stopped in America, in my opinion," he said. Mr. Steele explained that his company sponsored two 10-week pilot classes during the past year, one for executives and one for a cross-section of the personnel.

Recent visitors at Chicago headquarters were: Clayton J. Ewing, formerly of Chicago, now living in Mobile, Alabama; George Dana Linn, Seattle, Washington; Noah D. Alper, director of the St. Louis extension; and Mr. and Mrs. George E. Lee, who also were happily received at New York headquarters a few days later.



New York

Robert Clancy, director, introduced at the spring commencement on June 21 for 225 graduates, the attractive busts of Henry George featured on this page. They are available in a choice of two colors, ivory or bronze, and are approximately eight inches high. At the cost price of \$2.50 each they were enthusiastically welcomed, in pairs, as bookends, or singly, as decorations.

At the completion exercises for 65 extension graduates, many students pledged assistance in extending class activities in the Greater New York area. Extension instructors met and discussed plans for a special meeting to air mutual problems.

Dr. Ibrahim Mansoury, instructor in educational psychology at Hunter College, was guest speaker at the quarterly faculty dinner and made a fascinating talk on the psychology of teaching adults. Arthur Lea, who represented the Henry George School at the city-wide Adult Education Conference, also gave a report.

Something new has indeed been added! The first one-man showing of "Sunday paintings" by Robert Clancy, was presented at a small reception on (his birthday) June 4, in the school library at 50 East 69th Street. Much to the artist's surprise, a number of guests promptly asked the prices, and before the exhibit was a week old several pictures had been sold.

Washington, D. C.

On June 16 a nucleus of Washington Georgists met to consider the establishment of an extension of The Henry George School in the nation's capital in the fall.

Harry Olney, of Arlington, Virginia agreed to serve as secretary of the Washington extension, and John C. Garver, an alumnus of the school in New York, volunteered to be the instructor. Mrs. G. E. Mackenzie and her friends, who were instrumental in organizing the meeting, pledged to support the formation of a school with their services and financial assistance.

Robert Clancy and Arthur Lea of New York were present for the preliminary conference and offered suggestions for a school program.

Boston

Boston played host to Rev. W. Wylie Young when the Batavia, New York pastor, who is one of the more widely-known Georgists, addressed the Community Church Forum, on "What Henry George Taught." The following evening, June 15, Rev. Young was the principal speaker at the spring term graduation dinner.

Ninety people, or 53.8 per cent of those who began the course last term, received diplomas for the completion of the basic course. In addition, 28 students finished advanced classes.

Summer term students are basking in the "coolth" generated by a "Sno-Breeze" air-cooler. This equipment, available through the courtesy of Sanford Farkas, bids fair to raise the completion rate above 100 per cent.

Study classes began June 12, 13 and 21 respectively in *Progress and Poverty*, *Protection or Free Trade*, and *The Science of Political Economy*.

Royal Road

By PHILLIP GRANT

[This is Part II of an attempt to condense *Progress and Poverty* for those who read while they run. Last month's installment suggested that a similarity seems to exist between Henry George's philosophy and that of Marx.]

While the Socialists cry out against private ownership of land, as Henry George does, they are also opposed to private occupancy and use of land. George, on the other hand, insists that only private occupancy and use of land can assure each individual his natural right to own every bit of wealth his labor and capital produces, assuming, of course, equal rights of all to occupy and use this planet are also assured.

Unlike the Marxists, moreover, George lashes out against government ownership of either land or wealth, since government produces neither. Further, George insisted, while every individual holds an absolute right to own everything his own labor and capital produces, no individual has an equitable claim to anything produced by another individual's labor or capital; not unless he gives an equal value in goods or services in return.

As for government socialistically dividing land in equal parcels, among the people, George held that to be both impossible and undesirable. For, as Ricardo had proved beyond argument, no two pieces of land are identical. One piece might be more or less fertile, better or more poorly located; sunnier, drier, wetter, or richer in mineral deposits, or in some other way more or less productive. Consequently, dividing land by the acre among the people can't possibly divide the benefits and advantages of the land equally. Since no two pieces of land are alike, the better parcel with the same labor and capital applied, will produce an extra, and unearned something—a few extra retail sales or a few extra bushels of wheat or extra carloads of metal. This unearned and additional production, called *economic rent*, enables the owner of better land to at least get by when market prices fall; but the poorer land, obviously must, under such circumstances, operate at a loss. As a result, the owner of poorer land must eventually find his land mortgaged and finally lost to an owner of better land. Therefore, land divided by socialistic decree must, with the passing of time, reform itself *naturally* into the huge land concentrations that the Socialists originally sought to break up. (This tendency is now observed in every one of the various areas in Europe, Asia and South America where land has been parcelled out "equally" among the peasants.)

Henry George also pointed out that it isn't necessary for governments to parcel out land through legislation; that even today, land parcels itself out *naturally* among those who can afford to pay for the privilege of using particular sites; among merchants, farmers, mine operators, etc., without help from or interference by government. (That all men cannot afford to use land is not due to the lack of direction by government so much as it is to the low rate of wages and interest that prevails wherever land is privately owned.)

The wealth mankind now pays for the privilege of occupying bits of the planet now falls into the pockets of a minority group of men and institutions. Since neither men nor institutions produce rent, they can make no rightful

claim to it. And since rent increases as populations increase, and falls where populations are sparse, George held that it was population—society-at-large—that produced rents—especially city rents—and that society-at-large, therefore held the only *just* claim to that rent. To summarize this phase of the argument: nature produces land, and nature therefore has the *only* valid claim to land ownership; man produces wealth; and man alone may own wealth; government produces nothing, and can therefore rightfully own nothing; and society alone is responsible for rents; therefore, society, has the only rightful claim to rent.

The next step in George's logical progression is obvious. If the rent of all land (*but not the "rent" of buildings or other improvements*)* were collected by the community, and were used to pay all the costs of running, improving and protecting the community, no taxes would have to be collected. The untaxed producers could keep every bit of what their labor and capital produced. Paying over the greater part of his production to the government, as he now does, would be unnecessary since the collected land-rents would more than pay the bills. And the rents, instead of falling into private pockets, as they do now, would be used to pay the costs of government, armed forces, parks, playgrounds, swimming pools, schools, subways, roads, teachers, policemen, firemen and everything else that is now paid for with money taken by force from those who labor or employ capital. Everyone, then—laborers, capitalists and those who perform services, would benefit from this society-produced rent instead of being impoverished by it as most of mankind is today.

All of this brings us to an important objection to George's proposal: *would the collection of land rents instead of taxes provide government with all the revenue it seems to require?* George, of course, was confident it would. And if we remember that oil, coal and all other mineral deposits are for the most part rent, and that timberlands, fisheries, commercial and industrial sites, and every other acre of land except the very poorest in use produce a rent, it isn't easy to understand why anyone should seriously doubt that collected rents would exceed the total taxes at present collected. There is no evidence whatever to encourage such doubt. But even if there weren't enough rent to pay *all* of government's expenses, George's argument wouldn't be weakened. For even today, in spite of our taxing everything in sight, we aren't collecting enough to pay the costs of government; nor have we since the War of 1812. This is only too evident if we consider that our local state and federal governments have had to borrow money every year to make up the difference between the taxes collected and the money spent. (Ironically governments, by issuing bonds, borrow most of the money they need from those very individuals and institutions that are now collecting the rents which rightfully belong to the community.)

Even George's method for collecting the rents due the community was so simple one can't help but wonder why it hasn't been put into practice long ago. He proposed abolishing

taxation gradually while the communities that make up the nation—or the world, for that matter—collected ever increasing amounts of land rent. The obvious result would be to eventually shift the burden of supporting the communities (and the central government as well) from production where it now rests—onto land values—an unearned by-product of production.

For the sake of emphasis, let's set this in capital letters: **GEORGE PROPOSED COLLECTING LAND RENTS; BUT NOT TAXING LAND!** The difference between the two ideas is the difference between high-production free enterprise and low production socialistic slavery! George insisted that all who owned land be permitted to continue to call it their own; that they be permitted to do as they pleased with it; that they be permitted to use it or hold it idle, cultivate it, build skyscrapers on it or cover it with no trespassing signs; give it away, settle it, or leave it to their children. Just so long as the owners turned over to the community as much rent as the land would yield if used to its full economic capacity, George was content to let landowners continue to be landowners.

Nor did George recommend that the landowners pay over every bit of the rent their lands yielded. He thought it wiser to allow them to hold back a small percentage, a portion just large enough to make it worth while for the landowner to continue to collect the rents. Not because George was particularly fond of landowners or the idea of land ownership; but because he knew that if the landowner were allowed to hold back a little of the rent his land yielded, he'd become in effect a sort of land agent, an experienced rent-collector working for the community. This was to be preferred to collecting 100 per cent of the rent and thus forcing the landowner to abandon his land; for that would result in each community being forced into the land-renting business which would certainly tempt local politicians into betraying their fellow citizens. Bribes are so hard for most humans to resist. In a sentence: George wanted no changes made in government or land ownership but simply wanted the land rents, which land and population yield *naturally*, to be handed over to the communities that produced them.

At this point, it would seem that Henry George was simply proposing a better way to pay the costs of society and government. But that isn't so. His purpose in pleading that taxation be abolished entirely and that land rents be collected instead, was to force present landowners either to use their land—city, agricultural, or mineral—to its full capacity; or to abandon it. If they preferred to abandon their land or to fully improve it, the result would be the same: maximum production; the natural collapse of *all* monopoly; more jobs than men to fill them; and a permanent end to depressions and poverty.

To understand how these conditions must logically follow the collection of land rents can't be told in digest form. If there's a royal road to that particular knowledge, I don't know where it is. But I do know a road that's a little more difficult to travel; and leads to a full explanation. It can be found running through the pages of *Progress and Poverty*.

THE END

*The owners of farms, factories, retail shops, skyscrapers and apartment houses rarely own the land mortgage-free on which their improvements rest.

Who Said New York Was Congested?

By LANCASTER M. GREENE

"THERE are 187,999 more [vacant] lots in the city," Andrew W. Mulrain, Commissioner of Sanitation was quoted as saying in the New York Herald Tribune; as he stood ankle deep in garbage in a vacant lot in Brooklyn. The term lots may well be defined for in Manhattan and the Bronx a lot is 25 x 100 feet and in other boroughs 20 x 100 feet, whereas a separately assessed parcel may be several acres in size or a sliver of 500 square feet. Why, asks the startled citizen.

Well, if you go to London or Paris you are likely to see old houses with big front window locations solidly filled in with stone or brick. Why?—because around the middle of the 19th century legislators passed a law placing a tax on windows. On the Isle of Sark there are said to be few chimneys, because, similarly, the government once placed a tax on them.

Thank goodness no one would be that silly in this country!

Oh no? It is true that we have not put taxes on windows or chimneys specifically, but instead we have put taxes on the whole building. As a result of this, owners in every big city have torn down innumerable buildings merely to escape taxes. That of course, explains Commissioner Mulrain's problem with filthy vacant lots. As a temporary solution the Department of Welfare is putting 2,000 of the 350,000 people on relief, to work cleaning up the dirtiest lots. This is part of a program designed to put 21,000 of these persons to work on city-sponsored jobs.

"Dirty lots are a special problem," said Mr. Mulrain. "It's the job of the property owner to maintain them, but many don't."

"Littered lots have a tendency to attract more and more litter . . . They have a bad effect on the whole neighborhood, then bad habits spread to the sidewalks, to the gutters."

The Department of Sanitation has about 2,600 men, and only 1,800 street sweepers can be spared to pick up litter.

"Are New Yorkers co-operating as you try to educate them?" Mr. Mulrain was asked.

"Where the streets, sidewalks and lots are clean people co-operate," he answered. "But where they are dirty, obviously they don't." The department gives out about 85,000 summonses a year in an attempt to "educate" people.

Apparently Commissioner Mulrain as well as most of the citizens, have never realized how many owners would find it worth while to improve their lots if there were no tax on the improvements. Who would keep his location, his opportunity, idle if he could keep the results of his labor and production there? We have a tax on the value of a site to encourage owners to put them to use instead of holding sites idle and preventing products from opportunity. The tax on improvements, however, negates this encouragement, putting a severe brake on the best use of a location.

The problems in each borough differ. There are 2,935 vacant parcels in Manhattan and 41,455 in Richmond. The vacant land in Richmond in Ward 5 is suitable for market gardens and should be returned to this use. They will not be needed for residence for many years perhaps. Some of the larger parcels in Manhattan are highly desirable for hotels, office buildings or apartments.

The vacant lots cost our power and light companies enormous sums for carrying their lines past them, in order to serve those who

have had to build farther out. The last president of Detroit Edison, Mr. Willard, used to tell Detroiters they could have sharply reduced rates any time they became sensible enough to collect the full rental value of the vacant lots and stopped taxing people for improving their locations. Taking power and gas lines past vacant lots was the biggest item of inflated cost in the operation of this great utility. Mr. Willard told reporters, and could be easily eliminated by a simple change in tax policy.

Prompt and able enforcement of the tax on the value of sites would end the huge tax delinquency of lot owners, who sometimes let the taxes go, hoping the value may rise if a bridge, school or other improvement comes to the neighborhood. The owner may then get enough from a prospective user to pay the taxes and have a neat gain for himself without doing anything except to keep others from using what he is not using. The writer knows one local family who paid no taxes on their large farm in Long Island for about thirty years, except as they sold off lots. It was only recently that the officials enforced the tax law and took the remainder of the "farm."

The difficulty of bringing suits to clear titles that would make lots available to users is another factor in forcing people to go further out to poorer locations. An interesting example of this was afforded in Harrison, New York, when the Larkin Soap Company once bought a large tract and gave deeds to lots as premiums with boxes of soap. By the time the lots became valuable, the heirs of the original owners of the

deeds were hard to find. Suits to clear each separate title cost at least \$400, and took time. Buyers were often unwilling or unable to await the delays of the law; and city authorities did not wish to spend money to clear the titles unless they had a ready buyer.

As a substitute for this outworn conveyancing system, the late Walter Fairchild, a New York attorney and teacher in the Henry George School, organized a society to secure public registration of land titles. This was called the Torrens Society, because Sir Robert Richard Torrens sponsored the same land reform in Australia in 1858 where it was known as the Torrens Act. Walter Fairchild secured such an act for New York State and made it possible for Harrison and other cities to bring suit to clear titles to whole blocks in one suit. This was invaluable in bringing desirable sites into use and making them active on the tax rolls again.

New York has nearly fifty years of experience in taxing the values of sites separately from that of the buildings or improvements on them. This experience has come through the pioneering work of Lawson Purdy, president of the Robert Schalkenbach Foundation, who secured the passage of the assessing law and then set up the system when he was president of the Board of Taxes and Assessment of New York City. He also served as consultant to many other American cities where this system has been found useful and desirable. A simple step to end the vacant lot problem forever would be to abolish the taxes on improvements and collect the full "ground dues" (Danish term).

PLAIN TALK by Jerome Joachim

The impact of religion on economic life and history is discussed in a very interesting booklet written by Kenneth E. Boulding, University of Michigan economics professor.

Boulding classifies religions into the prophetic and priestly types, the first characterizing the religions which seek change from the existing order and the second those which seek to retain the existing order. Without hinting that changes may be good or bad, Boulding argues that man struggles mostly to satisfy such desires as he feels. The prophetic type of religion gives him the feeling that his material desires can be increased while the priestly type of religion tends to have him substitute spiritual values in lieu of his failure to increase his material gains.

Boulding attempts to show not only the effect which religion has on economic progress but also the effect which economic opportunity has on religion. In an economy where the individual has little opportunity to improve his material well being, religions which teach him the joys to be had in the hereafter are more acceptable. America, where opportunity has been great for the individual, has developed an attitude which emphasizes this-worldly character of religion. Jesus gave Christianity a stamp of this-worldliness which it can never quite escape. The heart of Christianity is an incarnation of God in Man and a dream of a Kingdom of Heaven on earth, Boulding believes.



He contends that the reform movements in the sixteenth and seventeenth centuries influenced the so-called "commercial revolution" and the prophetic religions of the Quakers and the Methodists influenced the industrial revolution of the eighteenth and nineteenth centuries. Whether the material progress caused the new religious concept or vice versa, he admits he does not know for certain.

He concludes by saying that we have more to fear from the vast expansion of knowledge in the social sciences than we do in the natural sciences. The ominous threat of atomic or bacteriological destruction constitutes less of a threat than that of a world tyranny resting on the unshakable foundation of social-scientific knowledge of the manipulation of men. Atomic power can merely kill and maim men's bodies, where the social psychologist may be able to kill and maim their souls. In religion he hopes men will find the way, not to the suppression of their knowledge but to its redemption. He feels that oft times religion contents itself too much with the definition of individual and relatively unimportant sins and that the social scientists are apt to place too much emphasis on social sins which are not identifiable enough to trouble the individual conscience. Somewhere between the two perhaps lies the better answer.

Letters

To the Editor,

In view of the universal revival of interest in the philosophy of St. Thomas Aquinas, you may be interested in this extract from "*De Regimine Judaeorum*" (being a reply to some questions put to him by the Duchess of Brabant in the early part of his second period of teaching at Paris, about 1269 A.D.):

Sexto quaerebatur, si licet Exactiones Facere in vestros subditos Christianos: in quo considerare debetis, quod Principes Terrarum sunt a Deo instituti non quidem ut Propria Lucra quaerant, sed ut Communem populi Utilitatem procurent.

In reprehensione enim quorundam principum dicitur in Ezech. XXII: "Principi eius un uedio eius Quasi Lupi Rabaces . . ." et alibi dicitur per quemdam prophetam: "Vae pastoribus Israel, qui Pascebant Semetipsos . . . gregem autem meum non pascebatis."

Unde constituti sunt Reditus Terrarum Principibus: Ut ex illis viventes a Spoliatione Subditorum abstineant.

Unde in eodem Propheta, Dominio mandante dicitur, quod "principi erit Possessio in Israel, et Non depopulabuntur Ultra principes populum meum." [Emphasis is by me.—H. G. P.]

Sixthly you asked, whether it is permissible for you to Tax your Christian subjects: in which matter you must recollect, that the Lords of lands are set up by God not indeed that they may seek their own gain but that they may ensure the common benefit of the people.

For in condemnation of such lords it is said in Ezechiel XXII: "Their Lords are in their midst like ravening wolves . . ." and elsewhere it is said by one of the prophets: "Woe to the pastors of Israel, who have fed just themselves . . . but did not feed my flock."

Hence to the Princes are prescribed the rents of lands in order that by subsisting on them they may abstain from spoliation of their subjects.

Hence in the same Prophet, by command of the Lord it is said, that "to the prince there shall be a possession in Israel, and princes shall not depopulate my people any further than that."

Yours truly,

—HENRY G. PEARCE
33 Robertson Road
Centennial Park
Sydney, Australia

To the Editor:

It was sixty years ago that I became interested in social problems. I had read *Looking Backward* by Bellamy, and thought something could be done toward realizing his dream of a better world. I organized a Nationalist Club in Kansas City, but soon after came across a copy of Henry George's *Standard* on a newsstand and was immediately sure that I had found the right philosophy of political economy.

For want of a better name we spoke of ourselves as being in the "single-tax movement," but that name stands for the ideal aimed at of repealing all taxes upon the products of labor, leaving only the tax upon ground rent, determined by the site value of land. In those days this legitimate source of public revenue would have supplied all expenses of government—local, state and federal. Indeed, many of our people, including Thomas G. Shearman, called themselves "limited single-taxers" believing that only a part of the available ground rent would be needed.

If the Henry George philosophy, including international free trade, had been adopted, there is every reason to believe that the subsequent international wars would not have taken place; but their enormous expense has been responsible for greatly increased taxation and many additional kinds of taxes. Most unfortunate of all of these was the graduated income tax of 1921 which violated the sanctity of private property,

confiscating it through the same philosophy and methods used by highwaymen.

Henry George was not discouraged by the slow progress of his philosophy, which is based upon justice and common sense, and we should not be.

—HENRY WARE ALLEN
121 North Roosevelt Avenue
Wichita, Kansas.

To the Editor:

An interesting illustration of what happens in a country inhabited by an intelligent and progressive people is to be seen in Denmark. This little land stands as a democratic bastion on the edge of the iron curtain, uncorrupted in any way by the evil philosophy of a string of neighboring satellite states.

It was recently reported from there that while 16,000 copies had been sold of the works of Henry George, the American writer on political economy, only 650 copies had been sold of *Das Kapital*, the product of the German, Karl Marx. The result of this is shown in the national legislation of Denmark concerning the rating of land values and the exemption of improvements from taxation, and the fact that not more than a dozen Communists were elected to Parliament. Apart from certain British Dominions as Australia, New Zealand and South Africa, probably no other country has applied the ideas of Henry George to a greater extent than have the Danes.

The adult folk school of Denmark has contributed to the high educational standard of her people, making them too intelligent to be fuddled by the materialistic meanderings of Marx. Another factor which may have occasioned such a wide disparity in the sale of their respective works, is that the writings of George are in such beautiful English and the economic analysis so orderly, while Marx who wrote in the ponderous verbose German style, was once described by Henry George as that "prince of muddleheads."

—GEORGE M. FOWLES
58 Tohunga Crescent
Parnell, Auckland, N. Z.



Reprinted from THE WEEK Magazine Corporation.

To the Editor:

In regard to the letter by Richard T. Hall (May issue) in which he questions the right of a nation to exclude "migration of a type alien to our concepts and ideals," it seems to me that the human race progresses only by trial and error, but in an orderly manner. You can't put the roof on your house until you have built the structure that is going to hold it up.

We will not be ready for one world until we have at least one nation which has assimilated and put into practice the ideas of equality and freedom. Meanwhile, the chances of this occurring somewhere in a world of fifty nations is fifty times as good as in a suddenly unified world struggling with immense problems.

No, let us keep our spirit of freedom pure, here and in other democratic countries where it has taken root. If in the meantime we can put our own house in order, and eliminate the tariffs and other barriers to world-wide co-operation, we may be able to lead the world toward freedom. The other course might result in a blackout as it did in Poland, Czechoslovakia and other countries where a mating of democracy with alien ideas was tried.

I must admit that for the time being this would mean holding in abeyance the final and complete Georgist program, and that our present right to exclude such immigration rests solely on a legal right. However, I still believe we should remove the beam from our own eye first.

—J. P. HAIR
1298 Brockley Street
Lakewood 7, Ohio

To the Editor:

I am sorry to say that I have yet to see any evidence of progressive thinking in any of the articles so far published in the News. There has never been, in the year past, any change in its attitude about rent, interest or capital—nor any proof that they exist in the field of economics. "Rent" is a myth—a definite tribute to monopoly (land monopoly). "Interest" is a contribution to cover risk and loss (and never does), and "capital" certainly is not entitled, in a free society, to any of the wages of labor.

There is only one fundamental in economics—and that is a free earth and it cannot be had from our fumbling around with injustice and abnormalities.

—ED BAILEY
103 Chestnut Street
Lincoln, Illinois

To the Editor:

Henry George made a very modest debut recently on television. In striving for authenticity, a major television network used a copy of *Progress and Poverty* as a prop in one of the scenes of a dramatization of Henry James' *The Ambassadors*. Its research could have been a little more thorough because the edition used was issued by the Schalkenbach Foundation, as its dust jacket plainly showed, dating it many years later than the action of the play (which took place about 1900.)

We should not carp, however, for I am sure that we will always be grateful for any display of George's works in any edition at any time.

—EUGENE FRIEDBERG
220 East 42nd St.
New York 17, N. Y.