

## A Little Child Shall Lead Them

I wish all of the children could know, as one little boy seems to, how the rough old world, so hard for many, is rolling out of darkness into light. It is a childish trust he places in Henry George, but not altogether misplaced, it seems to me.

How he jumped up and down shouting "goody! goody! goody!" when he caught the idea that Georgeism, which he had vainly wished to understand, meant that those who work should get the results of their labor, and that not the idle but the industrious are to be the rich people of the future.

He leaves the working out of the idea to his elders while he hob-nobs with other little boys in colored sand sales, turning pole tricks, hazel nutting and other vacation exploits, not often forgetting the inevitable "chores"; but I catch a glimpse now and then of his great vague hope in the Single-Tax doctrine.

One morning he was going on a long exploring expedition with an older boy, who wanted him as a guide. He could hardly wait for me to put up his lunch, and thought it hard that I should take such a time to send him to the grocers on an errand. I was surprised at his long absence while the lunch basket stood waiting for his return. At length he came bounding in with a beaming face, exclaiming:

"I have found a George man! I have found a George man!"

He had been standing in the street where a sewer was being laid, listening to the "boss of the bricklayers" as he talked with one of our neighbors.

"I know he is a George man" he said, "because he said the land ought to be taxed according to its value," and he kept talking about "land values".

A day or two later he said: "Now I know he is a George man, for I heard him say, 'I am a George man,' and he knows I am a

George man too," the little fellow said, laughing, "for he looks at me and sometimes he smiles at me." I should think the men would smile to see a "barefooted boy", under ten, listening eagerly to what is strange doctrine to so many.

The little boy thinks that the boss has other interested listeners, judging from an occasional "that's so"! He wanted me to go down the street and be introduced to the George man, but I was hardly prepared for such a step. I said I would let him carry a *Standard* to the man and say his mother sent it for him to give away. But before I got around to do it the company of workmen moved on to another street.

—A Mother.

(From Henry George's *Standard*, September 15, 1888)

### **Common, or Free Land Under the Single-Tax System**

New York — Will you be kind enough to decide the following:

- (1) John says that your Single-Tax is a tax on land; James says it is no such thing, but a tax on land-values. Which one is right?
- (2) Please explain the difference between a tax on land and a tax on land-values.

—J. McAvey

**ANSWER**—(1) James is right.

(2) A tax on land without regard to its (exchange) value taxes all land, so that no one can apply his labor to any land without paying for the privilege. A tax on land-values (i.e. land rent) makes COMMON and FREE all land having no (exchange) value, so that whoever will work will find the opportunity near at hand, *without price, rent, or tax.*

—Louis F. Post in the *Standard*, July 7. 1888

Under (Single-Tax) everyone who wanted a piece of land for a home or for productive use could get it without purchase price and hold it even without tax, since the tax we propose would not fall on all land, nor even on all land in use, but only on land better than the poorest land in use, and is in reality not a tax at all, but merely a return to the state for the use of a valuable privilege.—Henry George, *Condition of Labor*, Sec. 7.

If you are interested in how those who work can get the full results of their labor, read "The Condition of Labor", and other books by Henry George, published by the Robert Schalkenbach Foundation,  
11 Park Place, New York City.