

he who ignores it as an instrument of economic salvation is unconsciously playing the game for Special Privilege. While the Church is not necessarily synonymous with religion, yet it satisfies the religious craving for such a large proportion of our population that the institution itself cannot be ignored, any more than the labor union can be ignored in discussing a labor problem.

The Single Tax propaganda must return to its primitive principles and in the new "Back to Henry George" movement there is no more fertile field than the seminaries and churches where the higher criticism has blazed the way. If we take advantage of it, fresh triumphs await the movement toward fundamental Democracy. For this reason we bespeak the co-operation of all fundamental Democrats for Louis Wallis and his colleagues.

HUGH REID, Secretary,
Illinois Single Tax League.

"GEORGISM" IN GRANADA.

(From Antonio Albendin's *Impuesto Unico*
—Single Tax—published in Malaga, Spain)

On Sunday, May 16, was held in the Alhambra Theater of this city (Granada, Spain), a meeting organized by the workmen of the Catholic Clubs of the City, to commemorate the Encyclical of Leo XIII, "Rerum Novarum," which drew out the reply of Henry George, "The Condition of Labor."

The meeting was presided over by Canon Don Luis Lopez Doriga, a professor and Secretary of the Archbishopric.

Speeches were made by the representatives of the various clubs, who unanimously condemned the Socialism of Karl Marx, on the ground that what it proposes would but substitute one tyranny for another. After other speakers had been heard, the president summed up the discussion. The following report of his address we reprint from the *Defensor de Granada*.

"The learned Secretary of the Archdiocese rises to sum up the discussion, stating that he will be very brief in view of the lateness of the hour."

"He declares himself very greatly pleased to preside, for the fifth time, at this festival of Catholic workers, because it gives him, the opportunity to promise, upon his honor, to continue working for a new organization of society."

"He pronounces the existing social organization unjust and unchristian, inasmuch as *passi passum* with the progress of that organization, poverty is intensified. If that organization were not unjust, this poverty would not exist."

"Do you believe," he exclaimed, "that pauperism is an essential feature of civilization? Shall we not be able to abolish poverty? Yes."

"Poverty cannot be traced to nature as its cause; poverty is not an effect decreed by God, for that would imply that God had been impotent to prevent it. Poverty is not the work of God, it is the work of the human will, and it is incumbent on us to prevent it. To make more available for all, the opportunities for (productive) labor, would be one way. If the opportunities for labor were abundant, there would be neither poverty nor pauperism."

"Is it possible for all the men living in the world to have work? Yes. Labor is ordained by God; it is necessary for the life of the body; a condition to the achievement of our ultimate aims."

"He (the speaker) declares that the conditions of production are in the hands of the few, who are not willing to exploit them (adequately).

"We should punish those who will not work, and reward the producers; but this is the exact contrary of what is done by the existing social system, which penalizes the producer by imposing upon him heavier taxation than that imposed upon him who holds vacant lots, uncultivated fields, unutilized lands."

"He says that for the first time he is making public announcement of his opinion upon this subject: to wit, the only way to prevent this state of things, is to abolish all taxation upon the fruits of labor, and levy a single tax upon the land."

"He cites the case of the lots upon the Gran Via (an important avenue in Granada) which are still vacant; notes the greatly

increased value which those lots have today, though wholly unimproved, simply because they are near other lots upon which fine buildings have been erected, and affirms that the increase in value has been caused by the labor furnished by the improving owners, by those who work and produce."

"In order to realize the Single Tax ideal, it is necessary to develop opinion through the press and at meetings; to enlist it in this cause, and to urge strongly upon the State that it conform to this demand of public sentiment."

The orator declared that he is willing to accept whatever is good, from whatever source it comes, be it from the Catholic camp, from that of the Socialists, or whatever other.

He says that the Single Tax must be advocated, as being the indispensable means to the regeneration of society. He refers to the wars of nations, which he condemns and protests against, declaring that they are brought about by Custom house "trenches" and the "barb-wire hedges" erected by tariffs. (Great applause).

He thanks those in attendance and announces that there will be other meetings to prosecute the campaign for the Single Tax.

He ends his notable discourse by an exhortation to labor in this field of social action, and declares to the Catholics not so laboring, that in order to be a Catholic it is not enough to recite prayers, but one must also work and love his neighbor as himself—love him, that is, not by mere talk of love, but by loving deeds, for it is acts that love inspires, not mere fine words. (Great applause).

Senor Lopez Doriga was thereupon warmly congratulated on his discourse, and the meeting adjourned several minutes after eleven o'clock at night.

We send our enthusiastic felicitations to this distinguished member of the Catholic Church, who, following the traditions of Bishop Nulty and Father McGlynn, and quite a number of other members of the same Church, who were among the first to give cordial welcome to our doctrines—has perceived clearly that these doctrines are identical with that which Christ preached

to some humble fishermen, and is preparing to carry on our energetic campaign in their behalf, a work to aid in which we are always at his service.—Translated by CARLOS FREDERICO ADAMS Y MICHELENA.

CORRESPONDENCE.

PRESIDENT EMERITUS ELIOT AND
THE SINGLE TAX.

EDITOR SINGLE TAX REVIEW:

Believing as I do that you will open your columns as hospitably to adverse criticism as to sincere appreciation of your excellent articles, I venture to join issue with you on your treatment of President Eliot on his reply to Mr. H. Noren's question as to why he had omitted the Single Tax from his list of American discoveries and their relation to modern civilization. I find it difficult to discover the ground for the "amazement and contempt" which you assume will be the first sensation with which anyone familiar with the subject will read Doctor Eliot's letter to Mr. Noren. For among the many strange facts which greet a student of human psychology none is more conspicuous than the capacity of the mind to develop healthily and effectively along a number of lines and to remain absolutely stationary and unprogressive in one direction. It seems indeed inevitable that there should be "blind spots" in every human consciousness, and perhaps the best that any of us can hope for is that these may be reduced to the fewest possible number. Carlyle's dictum that the "great man" when you have found him, may be turned in any direction or put to any use and will remain the great man still, has unfortunately long ago been falsified. It would indeed be exceedingly convenient if it were true; if, having found your giant mind you had only to steer it in the desired direction to make a scientist of him, or a diplomatist, a poet, a philosopher, a literateur, or an economist. But, alas, our common human nature is at fault and the glaring fact faces us that a man may reach distinction in many fields, and remain as a child in respect of others. The blind spots baffle all our at-