

Great Britain

British Georgeists continue their activities *quand m'ême*. The January issue of *Land and Liberty*, English Georgeist paper, reports the sustained educational and lecture work of the United Committee, the English League and other organizations.

The following advertisement appeared in a Welsh newspaper:

STUDY ECONOMICS AT HOME DURING THE "BLACKOUT"

A Free Correspondence Course is offered to you. Your only expense apart from your postage will be 1 shilling for the text-book, "Progress and Poverty," by Henry George.

For full particulars, apply

HENRY GEORGE SCHOOL OF SOCIAL SCIENCE

34 Knightrider Street, London, E. C. 4

Thus, there will be *one* great light, at least, continuing to shine, despite blackouts. Of course, the war has to some extent created difficulties for the Georgeist movement in Britain, but it is carrying on. And when there is no longer need for blackouts, it will still be in the field. Frederick Verinder, in reporting on the English League, quotes one of the younger members: "As soon as I am demobilized, I shall be ready for the fray in a combat far more fundamental—that of 'land restoration.'"

Denmark

We have received the following letter from Denmark:

"We young Georgeists here in Denmark would like to found a better link of connection between young Georgeists in all countries in the whole world.

"We should be very glad if you could place in your paper a notice that young Georgeists in other countries want to correspond with American Georgeists, and that if they turn to me, I will try to find a correspondent for them in another country.

"Would you please ask your young readers to state in which language they want to correspond: English, German, French or Esperanto.

"Yours truly,

"Svend E. Hansen."

The Danish organization of young Georgeists is the Justice Youth Association, and the man to contact is Svend E. Hansen, Vangedevej 2, Gentofte, Denmark.

This is an encouraging step in the right direction.

The Georgeist movement is world-wide, and the more it is unified, and the more interactions are established, the more progress it will make. We urge our readers to begin such a correspondence as is suggested by Mr. Hansen.

Australia

With the idea that the pen is mightier than the sword, a group of Australian Georgeists propose the formation

of a Liberty Readers' Book Club, the aim of which is to stimulate the printing and reading of works on the Georgeist philosophy. We quote from the December, 1939, issue of *The Standard*, Georgeist paper printed at Sydney, Australia:

"What is a Book Club? It is a community of persons actuated by common aims, who undertake to purchase monthly one book at a low cost devoted to the support, or written by a supporter of those common aims. There is no subscription; cash on delivery of each book. The books may cover matters of wide interest which seem to lie beyond the immediate scope of Georgeian interest, but which in reality are shown to be the result of private ownership of ground-rent and the like. The Book Club thus becomes an important factor in propaganda, and, wisely used, must greatly increase the influence of Georgeism amongst people who would otherwise take no direct interest in it. The Book Club performs two particular services:

"(1) It guarantees a large circulation of certain books before publication, and thus enables a publishing house to sell, at a low price, books that are usually very expensive.

"(2) It ensures that worth while books supporting the common aim (Georgeism) are widely read and discussed. . . .

"The Great Reservoir of Economic Truth, the stored wisdom of Georgeian philosophy, is like the water which has to be reticulated to the desert lands. It won't flow there of its own volition, or if it goes uncontrolled, it will just seep away without great benefit resulting, or may even start up the rank growth of noxious weeds. This is what has happened to a great deal of Georgeian teaching, but partly understood in ill-prepared minds, which become the prey of socialist and communist teaching claiming to be more advanced.

"The Community is athirst for information, and will imbibe any kind of matter made sufficiently attractive. Probably about ten per centum of the people will take interest in some form of political propaganda, and it is amongst this section that we have to find individuals who will become receptive and transmitting points for Georgeism. . . .

"The Georgeian interpretation of current affairs can only be presented today in a desultory manner, because the average publisher cannot risk his money on a Georgeian book owing to lack of support. The Movement can and must assist Georgeian authors who now have little chance of presenting major works to the world and are mainly confined to pamphlets and leaflets. As valuable as are these smaller publications, they cannot have the lasting effect upon the minds of readers, especially of those whom we desire most to win to our Movement. The way to assist the Georgeian author is to assure success for the sale of his books so that the publisher won't be left with unsold copies on his hands. This can be accomplished by the L. R. B. C.

"Scores of titles of world interest suggest them-

selves upon reflection. There are innumerable matters of deep interest about which known Georgians of ability can write in a way never before attempted, i.e., presenting the facts before the enlightening background of a Georgian philosophy, more by suggestion than by direct propaganda for Georgeism, revealing to what degree the land problem, as we understand it, is the father of most of the folly and distress to which our poor is heir. . . .

"The foregoing suggests that dynamic authors, with special knowledge and something new to say, would receive encouragement to present the Georgian viewpoint. The History of Mankind needs re-writing from that viewpoint in order that the great mass of the people shall be permeated with the Georgian philosophy. There will be plenty of work for the men of the New Pen-Age to do, and still more for the readers. . . .

"Thus, by scientific method, and armed with modern and efficient weapons (including the spiritual equipment of the Georgian philosophy) can be created the—

"New Democracy, resting upon the enlightenment of large masses of people, sustained by the eternal vigilance of an enlightened and active minority, whose purpose is not to stir up discontent or strife and strikes, but to enlighten those about them. Movements of a small group of men have done much towards saving civilization in the past, and such Movements as this Liberty Readers' Book Club, may well become the means of saving our civilization."

South Africa

At Johannesburg, there is at work a Georgeist organization, called the Farmers' and Workers' Party. The chairman is F. A. W. Lucas, and the secretary is Mather Smith. The official organ, *The Free People*, tells us something of the aims of the Party:

"In February, 1936, four men, and three of them very poor men, seeing that none of the existing political Parties had any intention of tackling the root causes of the ever increasing poverty in our land, decided to start a new political party on their own. Since then, the Gospel of Deliverance has been preached right through South Africa, and has been accepted by many."

The Party leaders are at present active in spreading economic truth to the masses of unemployed that collect at the Labor Bureau in Johannesburg, looking for jobs. Mr. Lucas points out to them the absurdity of capable men having to parade up and down with placards marked "We Want Work" (and "Ons Vra Werk"), and he urges them to demand the cure for unemployment as presented by the Farmers' and Workers' Party—which is, of course, the Georgeist reform. The Party leaders report that their appeals are well received.

An Appeal for Action

By HENRY J. FOLEY

I BELIEVE that the time is ripe for the formation of a society to work toward placing the principles of Henry George on the statute books. Not that we can hope to change the laws this year or next, but to work intelligently and unitedly and everlastingly until the law is changed, whether it be in ten years or a hundred. The purpose is to capture and put to work the energies which have no outlet now except in hopes and prayers, and in describing to one another the beauties of the Single Tax. The grains of powder which now give us interesting fireworks displays could be massed in a cannon which would batter down the walls of monopoly and privilege.

The aim of the society:

1. To spread the simple doctrine that rent is the creation of society, and that the appropriation of rent by individuals, and the resulting taxation, are a double form of robbery.

2. To coordinate the efforts of Single Taxers who are now unacquainted with one another, and to get concerted action which will (ultimately) bring our desires to the attention of legislatures, and thus bring Single Tax out into the open and make it a live issue.

3. To enlist in the cause the dissatisfactions of those who do not understand the land question nor the rent question, but who are complaining bitterly of the government restrictions and government confiscations which we know are the results of the present land system; the ten millions out of work and helpless, the industrialists hampered with a thousand forms of taxes, with "5,000 laws and 17,000 regulations," and pressure groups organized to save themselves from government at the expense of other groups.

The only thing which will bring in the Single Tax is the placing of a law on the statute books, abolishing taxes, and decreeing that all ground-rent shall be collected for the public revenue. This change in the law will not be made until the people demand it, and they will not demand it until they understand that the private appropriation of land rent by individuals is legalized robbery, making prosperity impossible.

Single Taxers have spun the doctrine through all the mazes of economics and philosophy and ethics and religion. Not that we have settled the questions. We still dispute on the fine points of interest, the exact definition of rent, whether rent enters into price, and a dozen other questions, while "all this poor world really needs" is the knowledge that the legalized theft of the rent is the cause of its miseries.

These questions are fine things for the education of teachers, and in books for the intellectually inclined, but they should be left to these fields, and the programme of Single Taxers should be rigidly held to the collection of rent for public expenses. I believe that Single Taxers should unite upon this one fundamental. The man who believes in this is a Single Taxer no matter how he regards any other topic on earth, and he should be a member of the proposed society.

This fundamental fact is simple enough to be understood by every man who has to pay taxes on his house, on his income, and on his cigarettes. It should get the ready assent of every one except the men who make a living by keeping the world out of work, and they are a negligible minority at the polls. But we shall have to keep the programme as simple as that. At the same time, it is broad enough to take in every believer in the doctrines of Henry George, and it offers a field of action wide enough to enlist all the energies of all Single Taxers regardless of their ideas on the moot questions which have divided them and distracted them, and rendered them impotent.

An organization based upon the demand for equal liberty, and the restrictions of the powers of government to protecting those liberties, should be able to secure the enthusiastic approval of the vast majority

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