

freedom, may be said to derive from economic freedom. But the work of those who toiled for Liberty has not been in vain. The rays of the sun do not penetrate an overcast sky. The clearer and purer the atmosphere, the more radiant is the solar glow. Our forebears in the struggle for Liberty have helped to clear that atmosphere. We, who toil for economic freedom, will find our work easier because of what they did.

## "Please, Son—Carry On!"

**T**HE following letter was written by Joseph Dana Miller, in 1934, to a student of the Henry George School of Social Science. Mr. Miller had an abiding faith in Oscar H. Geiger's vision—to spread the truths of political economy and real democracy by educational methods.—Ed.

"Dear ——:

"This is indeed a personal letter.

"This is an appeal from a man who has devoted a half century to the propagation of a religious conviction, to one who has recently acquired a knowledge of this philosophy, and to whom the old man cries out:

"Please, son—carry on!"

"You do not know me, perhaps. I am Joseph Dana Miller, the Editor, for over thirty years, of LAND AND FREEDOM, official organ of the Single Tax Movement in America. During these years I have recorded in the pages of this bi-monthly the activities, ideas, hopes of thousands of men and women who have poured out their life's blood at the altar of economic liberty.

"In all these years no single effort to advance the movement, to increase the number of those familiar with the philosophy, has been nearly as successful as the class method developed by the Henry George School of Social Science. In only two years thousands\* of thoroughly-informed converts have been added to the movement, and plans afoot indicate that within less than a decade at least one hundred thousand followers of Henry George will be recorded.

"My one wish is that my life shall be spared until I see that achievement, for from the dynamic force of so many devotees, the political enactment of at least part of our philosophy will be more than a possibility.

"But, even if I am not here, I hope there is some provision in the scheme of things beyond that will permit me to look on while you and others like you carry on the work, to bless you, and to comfort my soul with the thought that the years I carried the torch were not in vain.

"You will, I am sure, carry on.

"Yours sincerely,

"Joseph Dana Miller."

\* Today, the number of graduates and students is around 13,200, according to a recent report of the Henry George School of Social Science.

## The Economy of Spain

By ROGELIO CASAS CADILLA

**I**N the fourteenth century, Spain was a free and prosperous country. The arts were cultivated, the profession of letters was protected and many industries such as textiles, steel of Toledo, silks, spices and carpets, were very flourishing. From all countries people came to buy and sell their products. Freedom of thought was respected in all its purity. No one was persecuted for his ideas. Mohammedans had their mosques, Jews their synagogues and Catholics built their cathedrals. The most famous cathedrals of present-day Spain were constructed in that epoch.

The dignity of man and the sacred respect for individual rights had always been the glory and honor of the Spanish people. The citizenship which evolves from individual liberty was a quality of the Spaniard of those glorious times. Kings were treated familiarly and they were denied the right to reign if they lacked the support of moral law. This was the indomitable race of the "Fuero Juzgo"; the Court of Leon was convoked seventy years before the English established their parliament in London in the twelfth century, in the Court of Borja, the predominance of the community or peasantry was recognized and from the time of Alfonso the Third the right and duty of insurrection was proclaimed. In Aragon the mar called "Judge" became superior to the man called "King." The fearful "yes" or "no" of the Justice was upheld before the throne. It was a people who, at birth held Charlemagne in check, and at death repulsed Napoleon.

The intrigues of religion brought into power the daughter of King Henry of Trastramara and the famous battle of Toro gave the power to that lady who, meanwhile, had married Fernando of Aragon. This marriage brought about what is known as "National Unity"—the beginning of the downfall of the Spanish people. The attempt to dominate the whole Peninsula involved them in a struggle over the region in the hands of the Arabs. After sixteen years of bloody warfare the Catholic monarchs emerged victorious. At the end of the war, which was really one of extermination, Queen Isabella granted honors and title to all who had aided her economically and gave them dominion over the towns and lands. The common people who had been happy with their "ejidos" or public system of land ownership, were gradually impoverished. Under their public or municipal system of land ownership they aged were provided for; there was no need to impose taxes upon consumption and there were ample funds for public education. However, when the newly created nobles deprived them of their lands and properties, they lost everything.

Queen Isabella realized the great error she had made in paying for services rendered with lands and properties that were not hers, and she requested, in several royal