

even more time to give to those affairs in which he has always been interested. He says that one of his ambitions is to grow old gracefully. Certainly he is showing the community that a man is as old as his enthusiasms. His example and his experience are a valuable tonic in these days of depression. He remembers the time—think of it, you grumblers of today—when shops kept open until nine in the evening five days a week and until half-past eleven or midnight on Saturdays, and naturally he looks back with pleasure at having had a considerable share in shortening these hours and giving the shop assistant a half-holiday. It is desirable that the public should be reminded from time to time that such conditions existed and that good men labored until these were bettered."

WHAT is the offence of which we accuse Russia? It is that in exchange for what we give her in the way of machinery and manufactures she gives in return too much; her foodstuffs are too cheap; not only does she give full weight, the criminal wants to throw in addition handfulls to each sack that she delivers, for good measure. And for that we accuse her of desiring to smash all established order.—*Foreign Affairs*, London, Eng.

THE burden of municipal taxation should be so shifted as to put the weight of taxation upon the unearned rise in value of the land itself, rather than upon the improvements.—THEODORE ROOSEVELT in *Century Magazine*, October, 1913.

## BOOK REVIEWS

### A GREAT THESIS

Here is a work which is destined to give infinite satisfaction and enjoyment to thousands of our believers. It is entitled "The Philosophy of Henry George," and is by George Raymond Geiger, "Submitted in partial fulfillment (so the title reads) of the requirements for the degree of Doctor of Philosophy in the faculty of philosophy, Columbia University."

This is not a work to be skimmed through. It is high thinking and it is not easy reading because high thinking is not easy. It was Goethe who said that "The highest cannot be spoken in words." It is at least true that on excursions into the higher realms of human reasoning and into the domain of rapt philosophy where the atmosphere is rarified to a degree that makes difficult its translation into the vernacular, we must proceed with caution and slow steps.

But after all philosophy is only a process of weighing, pondering and considering. Henry George proposed a tremendous change in the social order. He buttressed his defences with a system of philosophy that is all-embracing. This young man who has won his degree of Ph.D. by an examination of that philosophy has done his work with a profundity and clarity not inferior—we say it with due respect to the master—to Henry George himself. Indeed no attempt at the embodiment of that philosophy since "Progress and Poverty" appeared has been so significantly achieved.

This remarkable young man who occupies the chair of associate professor of philosophy at the University of North Dakota has flung his challenge squarely into the scholastic ring, with a defiant though discreet gesture indicating the overwhelming importance to civilization of Henry George's philosophy. A philosopher talking to philosophers, to professors and collegiates in language and by processes with which they are familiar, cannot be ignored, and it is for this reason that we

hope to see some concerted movement to secure for the complete work of some five hundred pages, of which this book of 325 pages is an abridgment to meet the requirements of the examining committee of Columbia University, a place in the colleges and universities throughout this and other countries. The professorial world and the world of philosophy is a jealous one. So much more the need to us who would establish in collegiate centers the great social philosophy on which the progress of the world must depend, to aid in the recognition of this young man who comes bearing this significant message. It will aid us in the time to come when we are gone and the voices heard today are stilled.

It is hard to speak of this work in words that will not sound superlative. The word "scholarly" only half defines it. For that definition would not tell us how the thought of Henry George is wrested from the content of his great works, the economic philosophy linked with the ethical, and the nice distinctions of George's reasoning facilitated for our more complete understanding.

A glance at the divisional headings will help us to appreciate how carefully and thoroughly the work is done. First is the Foreword in which acknowledgement is made to Prof. John Dewey for "his patient and kindly supervision" and the graceful compliment to the writer's father, Oscar Geiger. Then follows the Introduction; the brief but most interesting Biography; George's Economic Solution, which includes a treatment of current economic teachings in relation to George's main thesis; Background and Originality; George and Socialism, an especially striking chapter; George and Herbert Spencer; and George and Religion.

The last chapter concludes with this restrained but eloquent passage:

"In this general discussion of George and religion the really significant element, however, is not any such question of the revival of personal faith. It is rather a concern with the challenge that he made to the religious institution. It was a concern, to conclude, that sought to justify a divine plan by demonstrating that natural law—or the will of God—if correctly understood and obeyed, would result in a society nearer the ideal of a city of God. George attempted to show the cause of social misery from the blunderings of a Creator to the institutions of man which, founded upon a heritage of might and ignorance, had tortured and depraved the race—and such a shift from sacred to remedial sources of social ills he felt would be of value, even to religion itself."

A few words remain to be said on the additional material to be included in the complete work. Prof. John Dewey will write the "Foreword." In place of the Introduction will appear a chapter on The Problem which will elaborate further the relation between economics and ethics and the necessity for including George in a system of moral philosophy. The chapter on Biography will remain essentially the same. The chapter on George's Economic Solution will be enlarged as will the chapter on George and Religion. Finally there will be a chapter on the effect of George's works on later thinkers and in legislative proposals and enactments.

Prof. George Raymond Geiger has a more general knowledge of literature of the movement in all languages than any man living, excepting Prof. E. R. A. Seligman, its chief opponent. And in this work he has given evidence of his nearly universal knowledge on the subject. He has done more than that. He has stamped with the print of his own genius a remarkable exposition of the economics and philosophy of Henry George. No summary of that philosophy will in the future be complete without reference to this valuable contribution to its literature.—J. D. M.

### A GREAT BOOK ON TAXATION\*

Many years ago Thomas G. Shearman wrote his book entitled "Natural Taxation." It is still read and as a work dealing with the fiscal side of the Single Tax is well worth reading. Mr. Shearman knew more about taxation than any public man of his time, and

\*What's Wrong With Taxation? By Jackson H. Ralston, stiff covers, 187 pages. Ingram Institute, San Diego, California.