

NO man, I think, ever saw a herd of buffalo, of which a few were fat and the great majority lean. No man ever saw a flock of birds, of which two or three were swimming in grease, and the others all skin and bone. Nor in the savage life is there anything like the poverty that festers in our civilization. In a rude state of society there are seasons of want, seasons when people starve; but they are seasons when the earth has refused to yield her increase, when the rain has not fallen from the heavens, or when the land has been swept by some foe—not when there is plenty; and yet the peculiar characteristic of this modern poverty of ours is, that it is deepest where wealth most abounds.—HENRY GEORGE, in "The Crime of Poverty."

## PAMPHLET NOTICES

### A THOUGHTFUL WORK\*

This is not an "easy" book—not at all light reading, so-called. This does not mean that Mr. Sinton fails to clearly explain his ideas and ideals. No fault can be found on that score. The Single Tax, an inadequate name, no doubt, is simple enough, for it has come to mean the right of all men to the use of the earth. But it involves many considerations not so obvious, and these considerations are what we know as political economy, a study which seems to have baffled some of the best minds of this and past generations.

First of all, how many working for this cause sense, as Mr. Sinton does, the tremendous change that its application to modern life would bring about? A change which Mr. Sinton tells us is so revolutionary that it "will make the Reds look White." Our author goes even further than this. He explains his belief that interest will disappear, that there will not only be no poor but no rich, that no one will gain by investment of wealth unless he himself also works. It may be objected that these considerations are largely academic; nevertheless they provide some interesting speculations. I remember many years ago when the late James MacGregor—peace to his ashes!—and I stopped before a building up town. I was a young man then and he was my mentor. He pointed to the building and said, "The Single Tax is an insidious proposal, young feller. When it comes to pass the value of every brick in this building will be cut in half." What other effect indeed could the wholesale freeing of the productive forces of the world have upon wealth in all its forms? It is something of this side of the question that Mr. Sinton sees and writes about.

He goes even further. Featuring the enormous impetus given to production by the removal of the shackles that bind it he declares that the change "would make wealth practically as free as air and water."

In a way no more startling book in advocacy of our cause has appeared in years. Somehow we are glad to get it. Perhaps it is not calculated to make converts—only exceptional souls are to be touched by such arguments. But it will stir our own believers, for he has taken us up into the very highest mountains and bade us behold a vision to which we have been too long unaccustomed, a vision too strong perhaps for the eyes of most.

The work is a series of letters written to friends, sometimes to resolve difficulties that have occurred to them. The work is compiled by Mabelle Hathaway Brooks.

Whether we agree or disagree with Mr. Sinton we find him always interesting and suggestive. There is more solid thinking in this little work than in dozens of volumes dealing with philosophy and economics. Bolton Hall accompanies his commendation of the work with a pledge to return the money if you don't like it. So take his dare.

—J. D. M.

\*Spiritual Law and Economics Harmonized. By Walter I. Stinton. 206 pp. Soft cover. Price 75 cents. Published by the Author, San Francisco, Calif.

### A NOVEL TREATMENT

"Light on the Land Question—the story of an Idea," is a pamphlet published by the United Committee at 11 Tothill Street, London, England, at six pence a copy. It is called "A Frank Inquiry into the Land Value Policy by the Man in the Street." It consists of 32 pages bound in stiff covers.

It reviews, we think, the course of reasoning which has been the experience of most of us—at all events, of many of us—in coming to a definite acceptance of the proposal. The Man in the Street who writes this pamphlet approaches the idea skeptically. At first he is intellectually repelled by the large claims made for it. He is suspicious that something is concealed that the advocates do not disclose, that the language is extravagant, that something is being put over on him, that something sinister lurks in the proposal. He says frankly that he was "irritated and annoyed."

He had been fooled so often, this Man in the Street, by preachers and politicians. When George says that the idea will find friends, those who will toil for it, suffer for it, and if need be die for it, he is even more skeptical. For he had fought in France and had been told this before as had the boys on many fronts—that here was something worth dying for. So he asked with some asperity of our Tothill friends if anybody had really ever died for it, and was told that the author himself might be said to have given his life for this truth.

Then the Man in the Street starts out on his inquiry, still suspicious and uneasy, fearing perhaps that he had got into a nest of fanatics. But he finds out that our friends are not fanatics, but argue with clearness and persuasiveness. So he examines one by one their various contentions. He is overcome by the inexorable logic. He tests every step in the process of their reasoning, taking nothing for granted, and emerges fully convinced, for he has answered to his own satisfaction every objection urged by the opponents.

It is a great pamphlet.

—J. D. M.

## CORRESPONDENCE

### ASKS SINGLE TAXERS AND SOCIALISTS TO UNITE

EDITOR LAND AND FREEDOM:

Since the excitement of the election is now past, it should be possible and in order to discuss our proper relation to the Socialists on the merits of the case, without bias or prejudice.

As to the way matters stand in this country, should the Single Taxers and the Socialists join forces? Most assuredly they should, and for good reasons. The goal of both is the same, even if they don't know that much—as yet. But they will learn as they proceed and get into contact with reality.

The Socialists want to use Government power to establish and maintain co-operation in the production and distribution of wealth. The Single Taxer fights for individual freedom with equality of right in the land, and looks upon the requirements of co-operation as only incidental. Neither of them realizes that the Co-operative Commonwealth is an accomplished fact, brought about, not by any man's design or planning, but by natural evolution, and that all there is to do, and must be done, is to adjust the machinery of its organic parts so as to bring it into orderly functioning.

Look around and open your mind to what you see. Observe that an up-to-date Nation is now a vast co-operative estate on which every worker is producing wealth and service, directly and indirectly, for anybody, for everybody and for the estate as a whole, and taking his own requirement from the general supply, the free and open market, into which he delivers the product of his own labor, receiving and giving money, in one form or another, as receipt for what is given and taken.

When the land question becomes a fiscal question the money question becomes part of it. When land monopoly is disposed of, the money monopoly must go too, if individual freedom with perfect co-operation