

in a few happy spots where it has been partially solved by the application of Single Tax ideas. Sydney, Australia, for instance, raises all revenues from a tax on land values. As a result, suburbs have developed enormously—about 60 per cent. in twelve years—while the population has increased only very slightly. Buildings in the congested area are taller and better constructed, and a great improvement toward homes for working people in suburbs has started. New York needs the same principle applied. Our campaign is for the purpose of putting the land question into politics."

It is interesting to note that Mr. Miller, who is the founder and editor of the *SINGLE TAX REVIEW*, and the *SINGLE TAX YEAR BOOK*, belongs to the same family with Charles A. Dana. Miller was born in New York City in 1864, and has spent most of his life here. When he is not engaged on his favorite theme of economic wrongs and how to right them, he is a fashioner of graceful and interesting verse.

The Incompatibility of Socialism with Judaism

FROM THE JEWISH FORUM

(Revised by the Author for the *SINGLE TAX REVIEW*.)

EVER since Haman condemned the Jews because "Their laws are different," they have been charged the world over with the same accusation.

Outside of Russia, where the Jews are being persecuted and ostracized by the Bolsheviki as reactionaries, in Poland and other places where unspeakably horrible and cruel deeds are perpetrated against the Jews, the charges are made that the Jews are advocates and leaders of Socialism, Bolshevism, Communism, etc.

There is no denying that many Jews are infected, more or less, by these economic ideas. The question is, are the Jews psychologically or traditionally collectivists, lovers of a strong centralized government, or are they individualists?

If the Jews were made up of different elements, a mob or sect, without an historic past or literature, there would be no use to think over the subject. But it is a well known fact that the Jews are, more than any other people, and have been for thousands of years, a nationality, made up of people of a very near or similar character, with very slight admixture of strange elements. While individual characteristics reflect the surroundings to a small degree, the psychology of the nation, as a whole, is more or less a fixed one, and can be traced throughout its ancient and modern habits, its laws and literature.

Now if Socialism, Communism or Collectivism possess any truth, or some merit akin to Jewish ideals, or, if by diligent investigation into the psychology of the Jewish people, any trace of an inclination towards Collectivism or Socialism, in any form or degree, could be found, then the Jews, who have been willing for thousands of years to suffer for the truth of their ideals, would gladly assume a responsi-

bility for advocating Socialism, and other isms, in and out of season.

Here is a case of "Lo Dubim V'lo Yaar" (No bears and no forest). There is something to Socialism, aside from its being based on false foundations, contrary to every religious law and ideal revered by the Jew, as he has always been, and still is a stubborn individualist.

There are so many schools and types of Socialism, that to try to prove the inconsistencies and differences would take many an article. And since every group or clique is hatefully accusing the other groups of misrepresentation, we need confine ourselves only to those fundamentals on which the conception of the various groups or schools are based.

What is accepted as a true statement by the Collectivists is, that the economic system of most of the world is capitalistic; that the world is divided into two main groups, capitalists or employers—those who own all the things required in the production of necessaries; and laborers, or proletariats, those who own almost nothing and work for wages, producing goods. The capitalistic class lives through interest, rent, and profit, and thrives on the exploitation of the working class. There are other classes, as, for instance, a middle class: storekeepers, salesmen, etc.; another class which gives service, but does not produce nor work for wages: artists, writers, lecturers, teachers, etc. But these classes are disregarded.

To make this world a better one than it is, Socialism maintains that we must get rid of the prevailing system; the collectivity of the people must own all the capital and through its government employ every able bodied person in a disciplined army of production. On this all Socialists agree. How the whole people or the government will acquire the capital, and how to employ the people, are the greatest differences amongst the various groups. Let us examine the so-called fundamentals of Socialism. Is the present economic system of Society capitalistic? In other words, do so-called capitalists exploit the laborers? And if so, what is it that gives them the power to do so? It could not be that the simple ownership of tools and machinery in itself is enough, since tools, etc. are produced by labor and skill applied to nature. Why, then, cannot labor and skill produce other wealth, such as tools, etc. for use by labor? (Many mechanics, like carpenters, do have their own tools.)

Then, again, every workman knows that a great majority of so-called capitalists—employers—work more hours with body and brain than many of the commonest laborers would consent to. Yet more than 85 per cent. of these business men sooner or later fail or die poor. The success of the minority cannot be traced to its possession of depreciating machinery, or other products of labor.

What is more, every workingman knows that the so-called employers' part in production is as much, if not more needed, than that of any of the employees, and everyone knows that those who require service are workingmen in

the full meaning of the term. Even Bolshevistic Russia is finding it out.

Not only are the Socialistic premises absurd, but you can trace almost all the trouble of every country to the blind acceptance of the classification of the population into two opposing camps, labor and capital. Instead of working hand in hand as partners in production, each camp is ready to jump at the other's throat, losing sight of their common enemy, monopoly, which produces nothing and squeezes out the biggest share of their joint production.

If the so-called two groups would diligently investigate, they would find that it is the 5 to 15 per cent. of the population which owns (1) most of the natural resources of the country, (2) who, instead of helping in production are retarding it by holding out natural opportunities for speculation, or are extorting the lion's share for the permission to live or produce on or from these natural resources.

One could bring more evidence to bear, but the above ought to be sufficient to prove the absurdity of the statements of Socialism.

Now, as to the remedy offered by Socialism. Anyone who has observed the situation in many parts of the world, even though he be not proficient in economics, knows that the country whose government most interferes in private affairs, suffers the most. Russia, under the Tsar's regime, which pried into private undertakings, was by far less prosperous than England, which has much fewer natural resources but suffers less governmental interference. Now that Russia has substituted government bureaucracy for private initiative and endeavor, she has to be fed by the world instead of remaining the granary of Europe.

From the ethical aspect of the Socialistic remedy, one is astounded at the audacity.

It can never be expected that every proposition shall be agreed upon by more than a majority; therefore, under the socialistic system where government is the sole arbiter, the majority will rob the minority of its life and liberty.

Of course, no one will deny that the present economic state of society is, to say the least, in a most disturbed state; so it is no wonder that the suffering people, who have neither ability nor inclination to scrutinize, are apt to accept any proposition to relieve conditions.

Jews, who are the most affected by bad conditions will, naturally, be converted quicker to any proposition that on the face of it looks good; but, search all the Jewish history and literature accepted as authority among the Jews, and you can find nothing which could be made to mean, by any stretch of the imagination, to show any inclination towards Socialism or Collectivism. Quite the contrary is the case. The Jewish people, whom God (Exodus 33:5) and Moses (Ibid. 34:9) called "Stiff-necked;" who by disposition would never think of being ruled by a king unless they imitated their Gentile neighbors (Deut. 17:04); a people, who were strictly ordered not to abide by the wrong rule of the majority (Exod. 23:); for a Democratic Government which rules by the vote and command of the majority cannot legalize such actions for itself which are

considered criminal when committed by an individual; (3) A people who were ordered to observe the Sabbath and Holidays, to put on Tephilin (phylacteries) on all other days, and to fasten "Mozuzoth" on their door posts to remind them continually that they were redeemed from Egyptian bondage, so that anyone should feel himself an absolute free agent; a people, whose learned Rabbi (Samuel Tractae Sab. 63:1) has no other conception of the days of the Messiah except that everyone will be free from governmental interference of one's rights, a people who, at the Passover Sedar, when the Jew prays that he might live in Palestine during the coming year, and in the same breath prays that he might be a son of absolute freedom; a people of such psychology can hardly be believers in, or leaders of a theory of Socialistic or Communistic enslavement. Nay, more—most pious Jews must consider such theories as these semi-atheistic.

NOTE 1. In view of the fact that natural resources were created or produced by no man or set of men, no man or government ought to have the right to own or sell land. When one or more people wish to have exclusive possession of valuable natural resources they ought to pay into the public treasury the annual marketable rentable value thereof for the upkeep of government service to be expended for the benefit of all the people.

NOTE 2. "Dynamic America," by Henry Kline and Senator Kenyon, in a speech by the latter in the United States Senate, both quote the census of 1910 and 1920.

NOTE 3. For instance, the collection of revenue, through taxes on the production of buildings or other wealth, importation of goods, and proceeds from services rendered; taxes on sources of income from labor skill and industry, the value of which the government had no part in making or increasing—such taxes are illegitimate sources of revenue. Such extortions would be regarded as criminal by Jews who are true to Jewish psychology—when made either by an individual or by a government. Public revenue may and ought to be derived from the collection of the full rentable value of natural resources, since such value is brought about only by the nearness of a great number of civilized people, together with the governmental service necessitated by their presence.

This would be the only way of making land (natural opportunities) free to every man or co-operative body of men, without having to pay to anyone but the government the annual rent. People would either work for themselves, when, and how they wish, or for captains of industry who knew how to organize work and who would pay them more than they could make by working for themselves.

The government would give only such services as would increase the value of adjacent land sufficient to pay for these improvements, and would not have to rob the people by different schemes of taxation.

M. W. NORWALK.

"THE land is a solemn gift which nature has made to man; to be born then is for each of us a title of possession. The child has no better birthright to the breast of its mother."—MARMONTEL.

"SUFFER little children to come unto Me, for of such is the Kingdom of Heaven." The landlord takes all the joy out of their lives on Earth.—H. M. H.

FAITH, Love and Charity is the foundation of the Church, the foundation of the landlord is Money. His creed is "to get it while the getting is good."—H. M. H.