

freedom of our bodies, but we have preferred to die fighting. These hard won freedoms we shall not surrender. We will rather add to the freedom of the mind and the freedom of the body, the freedom of the land, which alike God gave to each of his children. (Applause) Yes, my friends, the true productive and distributive proposals of Democracy, are in the Single Tax. Written in the history of civilization, written in human hearts, written in the historic hope of mankind in the old Bible is the truth that free land makes free men—and individual freedom under God with equal opportunity to use the earth is the divine law of Social Justice. (Applause).

One thought more. The promise of this Republic was a *great people*, Great men and great classes are an old failure in the history of the world. If Railroad Kings, Lumber Barons, Merchant Princes, and Landlords are the meaning of this nation then this nation will be without meaning in the history of civilization. The highest individual genius and achievement belong to the earlier ages of human history. If you seek the greatest architect the world has ever known you will not accept the man who built the skyscraper, but the man who divined the Parthenon; if sculpture be your joy, the broken fragments of Phidias' statues are more beautiful than the unblemished marble of Power's Greek Slave. Should pure oratory be your delight, then Demosthenes' oration for the crown must be accorded the palm and the wreath of laurel. Does this mean that we are a degenerate or ignoble people? Not so. It means that the genius of this Republic is that of a whole great people working out the divine fruits of civil liberty and equal opportunity for all men. It is the genius of average men and women, heirs of a great inheritance of freedom and charged with supreme responsibilities, working out the problems of self-government and social justice for all the nations of the earth. And this, my friends, is the most sublime undertaking of the ages, this making of a commonwealth of free and enlightened people rising from the base to the apex of the social structure—an unbroken testimony of manhood and womanhood in terms of spiritual, political and industrial freedom. (Great Applause).

"THE LAND, WHICH THE LORD THY GOD GIVETH THEE."

For the Review.

By EDWARD HOWELL PUTNAM.

Within a generation hence the Georgian philosophy will prevail throughout the world. The Single Tax propaganda is not yet arrived at the stage where its strength may be consistently measured by instances of its practical application. The question whether or not it has been formally adopted by any government, or political division, either partially or wholly, is not, at this stage, a criterion of its validity, nor is it an important indication of its ultimate economic status.

Henry George's challenge to the world is, in spiritual essence identical with

His who said: "Sell what thou hast and give to the poor, and come follow me." That is to say: "Do as I do—seek after truth, embrace it when you find it, proclaim it, and live it, though it cost you all your material possessions, even life itself!

Truth is absolutely uncompromising, and demands unconditional surrender of its votaries. For this reason, the Georgian philosophy must needs be embraced by large numbers—possibly by a majority—before it can be put into practice, therefore I say that the cost of applications of the Single Tax is no criterion by which to judge its progress toward its destined goal of universal acceptance.

Where then shall we look for indications of possible advance of the holy cause? I answer: To the expressions of opinion in the press. The army of press writers for the Single Tax—how it has grown, how it is growing! A few years ago the controversy was confined to a few individuals on the side of the Single Tax, and a large number of professional writers against it. To-day, scores of writers, profound in economic science are ably defending and expounding the doctrine, while the principle opposition comes from would-be writers and can't-be thinkers, whose lack of mental training and total want of economic science shames the scientific though depraved, enemy of the principle from fighting against it and thus being classed with them.

The fact is that no respectable writer opposes the Single Tax—*who understands it*. If an intelligent, educated man denounces the Single Tax, it is proof positive that he misconceives the principle or worse!

It takes a good deal of careful mental training to prepare the mind for the reception of fundamental economic truth. And the schools have taught and still teach, such an inadequate conception of the economic status of land values as to leave the student incompetent to grasp the law on which the Single Tax is based. It is a common thing for men of high attainments to misconceive, in the most ludicrous manner, the Henry George idea. What wonder then that it is Greek to the average man.

And yet the average man will attain to its conception more readily than the mis-educated erudite; for the latter has to surmount that most difficult stumbling block—prejudice—preconceived notions, buttressed by his faith in his teachers, and his own egotism. He is like a rich man trying to get into heaven—he is almost fatally handicapped.

When we speak to the uninitiated of "land values," he instantly thinks of land *areas*. Correct him; and the next time you meet him you find that he has again reverted to *areas*. Once more you carefully, tenderly and painfully untangle him when, to his surprise, he finds himself disarmed. He is no longer able to "answer" your arguments. But, of course, he does not give up. He had his objections all figured out in unassailable form yesterday, but you have somehow got the question mixed, in his mind. He may not say that, but he thinks that. He is not trying to solve the problem, but to defend his position. That is to say, he is a very natural human being—like the rest of us. And like most of us, he has got to be either coaxed or pummeled out of his egotism

before he can enter into a simple spirit of truth seeking. He must be brought to understand that howsoever much of truth he knows, the higher truth is forever just beyond, ere he can be induced to undergo the humiliation of sincerely seeking after it. I say "humiliating," for most of us are arrant egotists, and egotism forever cries "shame!" on the man who confesses that he didn't know it all!

Once get over this stumbling block, and the way is plain, and emergence into the light of truth is swift and sure. It is like a new birth, this preparation of the mind for life in the realms of ever-unfolding truth—one *must* be born again before he can enter into the Kingdom of God!

I said the expression of opinion in the press shows which way the wind blows. In this connection, think of the stupendous significance of President Roosevelt's recent utterances on the question of ownership of the valuable mineral lands! President Roosevelt has (probably unconsciously) conceded the whole question in favor of the Single Tax. That, is he concedes the principle that land values are properly the public's; though he would probably repudiate the proposition of public appropriation where the land itself is privately owned. But that would be because he fails to discriminate between the land, which the private individual owns, and the land values, which the general public produce, whether the land be privately owned or not; nay, which would arise though never an acre of land were privately owned.

But let us not look the gift-horse in the mouth. Mr. Roosevelt has made a valuable contribution to the Single Tax propaganda. He declares for public appropriation of the increasing values of the "valuable" mineral lands now remaining in the public domain. Why? Obviously for the reason that it is to the public's interest to retain those land values. And if those particular land values, thus why not all the remaining public land values? There is absolutely no difference in land values, except in amount. And in that respect there is a great difference even in the values of the very mines that Mr. Roosevelt refers to. Where then shall the line be drawn?

If the public would be benefitted greatly by much value, surely, then, it would be benefitted proportionately by lesser value. Clearly it is a question of public benefit; and quite as clearly that benefit depends on "value." Where else then can the line be consistently drawn than at the point where value arises?

Any other arrangement would be arbitrary, unscientific, whimsical, and logically untenable. I conclude therefore that the President has conceded the question as to the remaining public domain; and if Single Tax press writers do not make the most of it, they will miss an opportunity such as is seldom presented.

But this is by no means all. What was it that impelled Mr. Roosevelt to take this stand? I answer: The aggressive and convincing Single Tax propaganda. The rapid growth of Single Tax sentiment. The swelling tide of opinion in favor of the Single Tax.

And these favorable expressions are not confined to professed Single

Taxers by a long way. The wide discussion of the Henry George doctrine has bred favorable opinion in thousands of instances where that doctrine, as a distinct system, is not known. The enemy has sown prejudice broadcast against the name of Henry George—against the “Single Tax,” as an abstract phrase—but hasn’t ever poisoned a single sincere mind against the real idea for which it stands: for one must apprehend an idea before he can repudiate it. And the only notion that the enemy imparts of the Single Tax is a gross perversion, a rank misrepresentation.

It is the deliberate and persistent misrepresentation that has so generally deceived the agricultural population—the great majority of our people—in regard to the true significance of the Single Tax. The farmers have been led to believe that it would injure them. The notion of “area” has been sedulously cultivated in their case, and therefore (and no wonder!) they repudiate it as preposterous, which of course it is. But once let the farmers get the true idea of land *values*, and the relation of the Single Tax thereto, and the victory for economic justice will be complete and permanent.

And is it conceivable that the truth can be much longer kept from them? Let your light shine, Single Taxers! Light! light! more light! That is the one great need of the world.

The agricultural population of the United States need just what that English member of parliament needed who indignantly repudiated the Henry George doctrine, declaring that as for himself, he would favor increased taxation of—land *values*!

I come now to the consideration of a case of conversion to the Single Tax doctrine of the most profound significance to the world, because of the exceptional personality of the convert. We smile contemptuously at the Fraud King who exclaimed. “*I am France!*” because intervening history has taught us that at the very moment of his extreme exaltation the foundations of his power were crumbling to final decay. France—the real France will never again be subjected to such an insult, for it will never again occur to any man that France is other than the French people.

But there lives a man in Russia today of whom it may be consistently said: “*He is Russia!*”—not the Russia we have known—cold, wicked, cruel, heartless, despotic Russia, but the new born Russia rising in democratic splendor from the wreck of her shattered empire!

Leo Tolstoy’s lightest word moves Russia more than edicts from the Czar, vengeance from the Court, slaughter by the army and curses from the church. He, above all men, is the exponent of the spirit of Russia today—the real Russia, the great body of the Russian people, whose irresistible purpose, held steadfastly through generations past, is to restore the land to the people. And Tolstoy has proclaimed the Single Tax as the practical means of its accomplishment.

Of course. For Tolstoy is not only the most powerful of living men, in his influence upon the world’s thinking—not only that; he is also one of the world’s greatest intellects and an honest man. Therefore I say, “of course,”

Tolstoy accepts, and proclaims with all his might the philosophy of the world's greatest political economist, Henry George. For, as fast as men of the highest order of intellect examine that philosophy they will per force recognize its truth; and if they be also honest men they will insist upon its practical adoption, as the necessary means to economic justice.

I do not want to be understood as saying that the man of the highest order of intellect who repudiates the Single Tax is necessarily dishonest. But I say that if he is honest, then he spurns the doctrine without knowing what it is.

But it does not require great intellect to comprehend the doctrines of Henry George; it demands, rather, a sincere seeking of the truth. Pilate, the intellectual, could not understand Jesus; but Peter, the fisherman, could!

We have labored long, with little of concrete, tangible fruit to cheer us, but our labors have not been in vain. The task which we set for ourselves was a stupendous one: nothing less than to revolutionize the economic thought and practice of the world! We have struggled over the rocks and through the arid deserts for these many years, but now at last we can see the distant shadowy line of trees that mark the border of the waste; we catch, now and again, a breath of sweet air, fresh blown from grassy fields, and soon, very soon, we shall lie down in green pastures, besides the still waters, satisfied—satisfied—with the glory of splendid achievement.

FABLES OF NOMANSLAND AND ITS SOCIAL PROBLEM.

By AN INTELLIGENT CHIMPANZEE.

Translated from the Original Monkey Language by the Garner Method.

(For the Review.)

By J. W. BENGQUGH.

PREFACE.

The following Fables translated from the original Monkey Language, were written by an intelligent chimpanzee in the wilds of Nomansland, beyond the Indian Ocean. It appears that from time immemorial a system of civilization has obtained amongst the birds, insects, animals and fishes of that far country, and that there had grown up as a recognized institution in the community the private ownership of air, sunlight and water, as speculative commodities, in much the same way as the private ownership of land has grown up in this and other countries. It is against this Institution that the fables of the chimpanzee are directed. They are here printed in the hope that they may afford both amusement and instruction to the human inhabitants of the world; we say instruction, because there is really no difference between the private ownership of land as men recognize it in Christian regions, and the ownership of the other Natural Elements, as it existed in Nomansland.