

JORGENSEN'S HAMMER BLOW

We have received a pamphlet of some 26 pages in stiff covers from Emil O. Jorgensen consisting of an "open letter" from that gentleman to Supt. William J. Bogan, of the Chicago Public Schools, giving reasons why the "Elementary Principles of Economics," by Ely and Wicker, should be excluded from the public schools of Chicago. The Ely and Wicker text is also being used in New York, Philadelphia, Boston, Memphis, Milwaukee and many other large American cities.

Mr. Jorgensen has presented an amazing series of contradictions between the present teachings of Prof. Ely and those contained in his earlier works. And while one may change his opinions, and should not on that account be open to charges of corruption or inconsistency, such a complete reversal is almost without parallel. And on this account we hail this pamphlet, and indeed the entire work carried on by Messrs. Cullman and Jorgensen, as a useful contribution to the discussion that has been aroused, and is now becoming nation-wide, concerning the Ely Institute and the growing perception of its close affiliation with the real estate interests and the public utility corporations.

Opposite the title page of this very instructive pamphlet are important resolutions condemning the Ely Institute, from the Chicago Federation of Men Teachers, the National League of the Teachers' Association and the American Federation of Labor.

An interesting feature of the pamphlet are Exhibits A and B. These are reproductions of newspaper articles linking the Ely Institute with the great public service corporations—and reinforcing the argument by pictorial examples which appeal to the eye concerning the nature of this evil alliance.

Copies of this pamphlet may be had at 20 cents each from Emil O. Jorgensen, or from this office.

J. D. M.

" MIDDLETOWN "

Harcourt, Brace & Co., New York. Price \$5.00.

Robert S. Lynd and Helen Merrell Lynd, the compilers of the mass of civic information given to the world under the title of "Middletown," have rendered a conspicuous service to all those who, from various viewpoints, are endeavoring to comprehend the meaning of the ominous phenomenon which we call civilization, and to determine whether there is any possible device which can be utilized to forestall the catastrophe in which it seems destined to terminate.

The life of a medium size American community is here laid open with a thoroughness never before seriously attempted. The fact should be kept in mind that the period during which the facts were gathered is the period during which prosperity reached such high water levels that the undisputed figures aroused the jealousy of an awe-struck and open-mouthed world, whose inhabitants could not understand why a population, all but a negligible minimum of whom were "millionaires," should insist upon the repayment of debts incurred in the triumphant struggle to "make the world safe for democracy," a phrase which we certainly invented, even if we did not exemplify.

What light does "Middletown" throw on the per capita prosperity of our urban population? We have already Secretary of Labor Davis' estimate that fourteen per cent of us are rich and eighty-six per cent of us are poor, and in the latter class he is understood to include only those whose wages or incomes fall below the minimum determined by official census figures as the lowest sum under present costs of living that a family can support itself in moderate comfort. And it must be remembered that Secretary Davis was not trying to make too low an estimate of American prosperity.

In the chapter entitled "The Long Arm of the Job" occurs the following significant passage: "For the seven out of every ten of those gainfully employed who constitute the working class, getting a living means being at work in the morning anywhere between six-fifteen and seven-thirty o'clock, chiefly seven."

It is hard to deny, however, that the main impression created by the book is one of futility. Details of life are reported with scrupulous

fidelity. But trends are baffling and the authors so indicate. That they are incapable of indicating direction may be inferred, even somewhat reluctantly, from the fact that in the twelve-page index the following words do not appear: "Land," "Land Value," "Rent," "Tenancy," "Landlord;" nor is there any reference to the fact that in a town of the size of Middletown there is a parasitic class, small in number but great in influence and wealth, which exists by virtue of the power it possesses to decide as to the terms upon which the remainder of the people of Middletown shall be permitted to work and live.

How do we know that they are there if the book does not tell us so? We know because all the concomitants of such a class are there—poverty, anxiety, disemployment and cramped lives, cowering in an atmosphere of apprehension and discouragement.

Nevertheless, despite the blindness of the authors to this most important factor in urban life, "Middletown" is worth any thoughtful person's perusal if only to show the underlying factors in such a community at the time of the apex of the prosperity of the United States.

J. J. M.

CORRESPONDENCE

FROM RABBI SILVER

EDITOR LAND AND FREEDOM:

Let me thank you most sincerely for your very appreciative review of my little book "Justice and Judaism" which appeared in the current number of your splendid publication "Land and Freedom," marked copy of which you were so good as to forward to me and which I received and read with intense appreciation. I wish also to acknowledge your very kind letter dated April 17th, 1929. It was indeed very gracious of you to have taken the trouble to write to me.

I am very familiar with the Henry George's immortal book "Progress and Poverty," which I have read a number of years ago, though I have not as yet read his "Social Problems." Had I read the latter book before writing my book, I certainly would have availed myself of that profound and beautiful quotation on justice which you so aptly quoted in your review. It certainly does reinforce my main thesis strongly.

Justice being our fundamental social ideal, it has seemed to me for a long time that among the outstanding means for effectively striving toward the realization of this socially redeeming ideal are the Single Tax, so immortally taught by Henry George, and the Co-operative Movement, which has been so ably described recently by Prof. James Warbasse in his "Cooperative Democracy."

After what appears as mankind's inevitable prior experiments in State Socialism and Communism, it seems to me, that as soon as the results of those experiments become apparent an increasing number of thoughtful people will sooner or later decide upon the two aforementioned means as the best practicable methods of attaining the equally important ideals of general economic welfare and individual freedom. A universal sufficiency of "bread" alone is not enough. A universal sufficiency of real freedom for the individual is equally important for man's complete welfare. The last mentioned important good, to my mind, the Socialistic State cannot assure us. In fact judging by our current Soviet experiment (which, needless to say, has our sympathy and interest), the Socialist State does not find the latter good at all important! And certainly it is as true today as it has always been that man cannot live by bread alone . . .

N. Y. City, N. Y.

MAXWELL SILVER.

WITH US TO STAY

EDITOR LAND AND FREEDOM:

Perennially complaints bob up about the name "Single Tax" with demands that it be changed. The complaints are unwarranted. It can not be changed. The name is good. It can be depended on to stick. Everybody knows that "Single Tax" means "Henry George,"