

of both landlord and tenant in the entire premises is extinguished by condemnation, the obligation to pay rent ceases. (*Corrigan v. Chicago*, 144 Ill. 537.)

Payment of rent has become a sacred ritual. Rent must be paid on the day it is due, and courts are very strict in enforcing this rule. No day of grace is given to a tenant. In *Walton v. Stafford*, 162 N. Y. 558, the New York State Court of Appeals affirmed a ruling that rent falling due on a legal holiday other than Sunday is due on that day.

An unconscious recognition of the fact that wealth must be produced before a division thereof goes to the landlord as rent is indicated in the case of *Smathers v. Standard Oil Co.*, 199 App. Div. 368, affirmed 233 N. Y. 617; where the Court said:

"In construing the lease before us, it is also important to recognize the rule that the presumption is that rent is not payable until after it has been earned, and that, in the absence of an express agreement to the contrary, rent is payable at the end of the term, and not in advance."

In *Smith v. Barber*, 112 App. Div. 187, the landlord's holy right to rent has been further perpetuated, this time without any regard as to tenant's actual earnings on the land. The Court there decided that the obligation of a tenant to pay rent after the beginning of the term does not depend on his possession of the demised premises. If he acquired perfect title thereto by virtue of the lease, which would include the right of possession, he is liable for rent under his covenant to pay the same, regardless of whether or not he actually obtained possession.

Thus it is seen that while the definition of rent is vague, and includes the return for the use of tenements and furniture, the Courts have, none the less, insisted that the payment of rent is a natural act, and have in every way enforced it.

To come back to the definitions, we see Professor Easterday cautioning the student to be careful in his use of the word "rent," and yet, in the same passage, he further defines rent as "the right . . . against realty to receive from it some compensation or rent" (*Van Rensselaer v. Read*, 26 N. Y. 558, 564.) He himself has fallen into the error of including in a definition the thing being defined, in this case, *rent*. It is like defining land as consisting of air, water, and land.

The foregoing authorities, in discussing the origin and the definition of rent, are united in the assertion that rent must consist of profit. They do not define what profit is, but use the term in its common meaning, as defined by Henry George: "Profit is the amount received in excess of an amount expended." Now, by what stretch of imagination, legal or otherwise, could it be said that rent is an amount received in excess of an amount expended? What amount was expended to create land?

If it could be claimed that certain individual landlords

have worked as wage-earners nearly all their life, stinting themselves of all pleasures, working, slaving, and saving enough to buy a share of the infinite universe, the answer is that firstly, in political economy, which deals with a community generally, we are not interested in individual transactions, and that as a whole, the class of landlords did not derive its claim to land by exchanging the result of hard labor for real estate. And secondly, were it possible that every landlord today actually did purchase land by means of wealth accumulated at the expense of daily toil, it still would not change the fact that title to that which cannot be owned cannot be passed, irrespective of the good faith or the honestly-possessed wealth of the purchaser. Ironically, the rule just quoted is a legal axiom so thoroughly ingrained in the annals of the law, that it is never even questioned by gentlemen who prattle about legal rent and profits.

Unfortunately, we live in a world where the acceptance of status quo is tantamount to the acceptance of truth, so earnestly searched for by the ancient philosophers. In a world where mental garbage passes for impenetrable—and therefore, deep—thought, all such ambiguity is appreciated, as faithfully summarizing the chaotic nonsense existing in the present order. Scholastic pulpits impress upon us the value of ten-syllable words; lawyers, carefully splitting thin hairs into infinitesimal principles of law, pompously clothe such principles with all the parasitic medals with which this world abounds. Questions like "Are you still beating your wife?" and "How many angels can stand on top of a pin?" are earnestly debated; and the fury exerted to discover who swindled whom in what, trains the mind to waste itself in futile endeavor.

By-products of Education

By WILLIS A. SNYDER

AT the Henry George Centenary last September, I "scraped acquaintance" with a banker who spoke disparagingly of the effectiveness of the Henry George School extension class he was conducting. Perhaps it has been excessive modesty on my part, but I myself have been so discouraged at the number who break their promises to join our classes, at the number of others who drop out, and even those who "complete" the course and then seem to feel no concern to help spread the doctrine, that I wonder if other Extension Secretaries of the School do not share my sense of frustration.

I have been encouraged to persist partly by the instances of indirect results that have occasionally come to my notice, some of which I would like to pass on for the encouragement of others who may be tempted to abandon their work or deterred from starting a class by the scarcity of tangible results.

An executive in a manufacturing concern eight miles from Hudson, New York (where I teach), who would never attend a class, has bought four copies of our text-book, "Progress and Poverty," to give away. In his office recently I noticed one of the tracts printed by Mr. Goeller that I did not recall giving to him. He said it had come back to him with acknowledgment of a "small contribution" he had made to Gilbert Tucker's group, the Tax Relief Association (I had sent them his name), and that he kept it on his desk "to start arguments with"!

I experienced one of my bitterest disappointments when the social science teacher from the Hudson High School dropped out of my class. A year later I had a chance to tell him that President Knarr of our Henry George Fellowship had recently seen a Cornell University text-book which gave considerable favorable treatment to the Georgeist Philosophy. His reply was, "Why shouldn't they? There are no arguments against it. I teach it as much as the Syllabus will permit."

A local merchant who "had no time" for class borrowed my copy of "Significant Paragraphs from Progress and Poverty." He kept it so long that I finally asked him to return it unread so I could lend it to someone else. He stalled and when I finally recovered the book he had read it and said he was convinced that Single Tax would work if it were possible to get it tried.

I could give many more instances of books sold to people whom I unsuccessfully solicited to attend classes at the school. Some were influential people, some were not. Some read the books, others did not. I always have a copy of "Progress and Poverty" in my car and have sold them to all kinds of people in all kinds of places. I hope these facts may encourage some other teacher who is working alone "out in the sticks" where you cannot send out a thousand class announcements to a thousand *new* names twice a year but have to get your pupils by knocking them down and dragging them in. I feel if the class had continued in Albany and the one promised in Poughkeepsie would start, it would not only produce results both tangible and intangible in those cities, but would add to the prestige of my work in Hudson. Every outpost helps, but it is harder to keep up one's courage on the frontiers than where one attends large faculty meetings every few months.

One way we try to get publicity for the Hudson Extension is by exhibits in the windows of vacant stores. I like to think that there may be some intangible propaganda there—that some prejudice against our ideas may be broken down in minds of people we never contact in any other way.

The way of education *is* a long, slow way, it *is* a hard struggle. But it is *not* a futile endeavor. The "by-products" that we may never hear of are incalculable. In the work of education the best advice to follow is—haste not, rest not. "Its growth is in other hands."

Abel Brink

IN the death of Abel Brink, early in January, 1940, the movement in Denmark has lost one of its ablest adherents. Of Abel Brink it can indeed be said that he toiled for the Truth, suffered for it, and died for it. Never robust, Brink spent most of his life in fighting for the rights of man. He died in his early fifties after a long illness. His mental and spiritual energy, his power of faith and devotion to the Truth, were too much for his frail body to support any longer.

His interest in political economy dates from his school years. Scarcely twenty when a pupil in Jakob Lange's People's High School (Adult High School), Brink translated an English book on political economy, the effort incidentally affording him an easy way to learn English. He was then planning to come to the United States. Later when he did come to this country, he spent several years on a relative's farm, then returned to Denmark to finish his education and get his University degree. He subsequently entered Government employ, and became a member of the Valuation Commission, interesting himself particularly in Land Valuation. If Denmark today has one of the best land valuation systems in the world, a system that is part of the governmental functions, it is because of Abel Brink's many years of work. He studied the systems in use in other lands. Among the systems he introduced was the Purdy Unit (New York City) system of urban land valuation for Copenhagen and other large towns. He also mapped farm land and did many things to make the government and the people of his country understand the immense importance, as a sound basis for political economy, of a proper understanding of land values.

For over twenty years Mr. Brink has been prominent in the Georgeist work in Denmark. He was a spearhead at all important meetings in his own country and at many a Conference in other lands. A quiet, shy man, a rather dry speaker and writer, the facts he had to tell were nevertheless of great importance. The papers written by him for various conventions would, of themselves, make an enlightening record of the work in Denmark.

For many years Mr. Brink had been editor of *Grundskyld*, the official organ of the Danish Henry George Association, or, as it subtitles itself, the "Association for Ground Debt and Free Trade." Our Danish comrades, incidentally, do not call themselves Single Taxers, but Georgeists. They do not speak of "Single Tax" but have, as the basis of their work and teachings, the words "Ground Debt" (*Grundskyld*, i. e., the debt owed to the community for the use of land).

Abel Brink was as faithful at this work as at all his other labor for the Truth in which he believed. As he was not gifted with the personal magnetism that aids