

On the other hand, the elaboration of the thought whose germ is the discovery of Henry George might be profitably extended in many fruitful speculations. Stress might be laid on these natural laws to which were our institutions to conform, quite a different civilization would arise.

This is the task Mr. Peddie has set for himself, and no acknowledgement of his obligations to Henry George is necessary, for his work is sufficiently his own in the elaboration of his thought and in the reasoning that fortifies his conclusions.

We could have wished that he had more carefully considered the wording of his thought here and there, for occasionally loosely constructed sentences mar the work. It must not be thought, however, that these lapses are frequent, for they are not. Clarity of expression is the rule of this admirable discussion, and the thought is clear as a limped stream. Nor is this detracted from by the frequent very exasperating misuse of commas, which is perhaps due to careless proof-reading, or perhaps to the author's own imperfect ear for these matters.

At all events, they should be corrected in subsequent editions, for they are real blemishes in a work of this character. It is obvious that some of these errors are not those of the author, such as Mathiesian for Malthusianism, and so perhaps he is also to be acquitted in part on the score of misuse of commas.

We might quarrel with the author's term, "rent of land value," but as he has been careful to make his meaning clear he has left no room for misunderstanding.

There are some instructive and rather novel reflections on the rent of mineral and timber lands, which those interested in Mr. St. John's recent article will find profitable to consider. Mr. Peddie would probably not be greatly concerned over the problem raised by Mr. St. John, for he argues that, with all mineral lands free to use, the best of these would be utilized at once, and as the contents are soon exhausted the rental value would soon approximate to the poorest mines. As we understand him, he is of the opinion that, with all mining lands free to use, the problem of their rent tends almost to disappearance. We quote: "Therefore, where there is no monopolization, the rich fields will be worked to the exclusion of the others until they lose the advantage they possess before the poorer fields are brought into use. Rent, therefore, will not arise owing to different degrees of richness or fertility in mines."

It may not be wholly fair to the work to attempt to convey an idea of its quality by quotation. But two sample paragraphs suffice for the reader of this review who may be induced to secure the work, which it is not too much to say is an exploration into fields almost unsurveyed.

"It seems to be generally assumed that, in the modern world, with its specialization and division of labor, it is not possible for the individual to be economically independent as he was when he performed all services for himself; that because of modern methods of producing wealth, because of cooperation and exchange, and the bringing together of individuals in society, that individualism cannot be maintained; that the individual cannot enjoy the benefits that arise from present methods of production, and at the same time retain his personal economic independence. It is assumed that he must forego either one or the other, that the retention of both is impossible.

"The drift of thought in this direction is one of the most vicious tendencies of the present time. It conveys in a subtle way the impression that the interest of the individual and of the community are opposed, that the interests of the whole, representing the community, are greater than that of the part representing the individual. The interest of the part therefore, should be subverted to that of the whole. Consequently the individual should forget about himself and live for the community, and the community in return will see that the individual is provided with employment and with the necessities and comforts of life. It has a pleasing and attractive sound, but a policy of this nature, were it persisted in and carried into effect, would wipe out the last vestige of human liberty, destroy civilization, and divest man of all that differentiates him from the brutes."

This is well said, and is a true statement of the true doctrine of individualism that needs to be said again and again.

We commend the work heartily.—J. D. M.

*The Order of Nature in Economics. By David Edward Peddie. 12 mo. clo 147 pp. Richard G. Badger, Publisher, Boston, Mass.

"La Parcelle 32" by Ernest Perochon is a novel of French peasant life during the great war. It is a story of sordidness, greed and unhappiness, unrelieved by humor; but is told with a simplicity, directness and power. If Perochon gives a true picture, the French peasant who lived away from the war zone spent no time hating the Germans and was not alarmed by the danger to his country. He usually hated or feared some neighbor, and was intent on amassing money from the high prices, and on buying land. It was an era of intense land speculation in the rural communities, the land being sold in small fields or "parcels" at auction, with spirited bidding, disagreeable cunning and avariciousness, and unheard of prices for lots of Mother Earth. All that is bad in human nature seems to be excited by the keen desire to make money by buying and selling land—Perochon makes that plain.

—H. M. H.

CORRESPONDENCE

SUGGESTION FOR A NAME.

EDITOR SINGLE TAX REVIEW:

The selection of an expressive name for the party which proposes to bring to a successful issue the great cause advocated by Henry George has never yet been settled to the satisfaction of the great majority of so-called "Single Taxers."

For many years past the writer has pondered over this question, and lately has become convinced that we shall never procure a better name than

"THE EQUITY PARTY"

The more this name is examined, the more it will be seen to serve its purpose. We could not call ourselves "the Justice Party," for Justice is sometimes administered with a rope. If we say "The Land Party," there are millions of people who say "We do not want land." Everyone all over the world, however, wants "Equity."

All dollars must be equal in value; all yard sticks must measure the same; all pound weights must weigh alike, and all men recognize this principle.

All men are entitled to all they earn, and if one man gets less than he earns, some one is getting more; contrarywise, if one man gets more, some one is getting less.

Equity demands the abolition of all special privileges; it demands that the community receive all the value that it creates, it demands that Capital receive all the earnings due to its investment, and, finally that Labor receive all that it earns.

Equity says that the wealth received as the community's share shall be administered for the benefit of all the people, omitting no one, and favoring no one.

Charity, the highest of all the virtues, cannot exist without Equity, as Henry George so often pointed out.

Will you not present this suggestion to your readers, and invite comment? Several to whom I have offered this idea have approved it. I may say, unqualifiedly.

Who knows whether we may not at last have reached our goal?

New York City

EARSEN I. SOPEN.

SURFACE AND CONTENT VALUE

EDITOR SINGLE TAX REVIEW:

St. John's article in May-June SINGLE TAX REVIEW seems to have stirred up considerable comment and some controversy.

It seems to me to be a very clear statement of a principle that I have always supposed every careful student recognized.

In Minnesota for several years that principle has been embodied in our statutes. We do not alienate the title to any minerals or timber.