

The Coming National Convention

February 8th and 9th

THE coming Second National Convention of the Single Tax Party should put new life in the movement here and throughout the country. Those who recall the success of the Chicago Convention will look for a repetition of the publicity which was evoked. We hope for a representative attendance and no one who can get here should neglect the opportunity that is offered to emphasize the doctrine of Henry George and popularize it by political action.

We approved the Call that has gone out and applaud its spirit.

THE CALL

In the present turmoil of conflicting interests, individual and national, Single Taxers stand alone in knowing the only way in which these confusions and disagreements may be reconciled.

The truth for which Henry George contended must be proclaimed in its fullness. Now more than at any time in the past, the great truth is needed for the salvation of civilization nearing chaos.

Let us get together for mutual support and mutual work, to more effectively bring this truth to the people. Single Taxers of all shades of opinion are agreed that only by the collection of the entire rent of land can the catastrophe that threatens civilization be averted.

To make this truth effective, to hasten the application of what Henry George declared to be the "Sovereign Remedy" for the ills of civilization, you are urged to attend the Second National Convention of the Single Tax Party to be held in New York City on February 8th and 9th 1924, in the Convention Hall of the Engineering Societies Building, 29 West 39th St., at 10.30 A. M.

The Single Tax Party in addition to putting a Presidential ticket in the field has pledged itself to aid the California Great Adventure and the campaign in Oregon to the end that Single Tax Amendments to their respective constitutions will be on the ballot in both these States in 1924.

The Single Tax Party by championing California and Oregon in addition to its own individual responsibilities as a political organization, is thus affording an unusually favorable opportunity for the co-operation of all shades of Single Taxers who see triumph for their cause through the agency of the ballot.

By reason that Single Tax as a title fails so utterly to define the true meaning of the philosophy of Henry George who saw in the collection of the annual rent of land in lieu of taxation, the only way to freedom and liberty, the Executive Committee will recommend to the convention the

adoption of a more suitable and illuminating name for the great movement whose aim is abolition of economic slavery.

Regardless of other activities in which Single Taxers may be engaged, all of them should be affiliated with this work; the weight of their united votes should be cast in favor of the Single Tax on Election Day. On this Sovereign day freemen exercise their right to determine the principles and policies of their government; Single Taxers should that day select as rulers those who are in sympathy with their ideals. They should not so lightly esteem the franchise won by the blood of our fathers through ages of struggle against the selfishness of privilege as to place in public office, men and parties that are opposed to justice and who are indifferent to every aspiration of Single Taxers for a better and happier world.

Be on hand at the Convention. The scope and breadth of the Single Tax Party programme should enlist your cordial co-operation.

Very truly yours,

WILLIAM J. WALLACE,
Chairman, National Executive Committee.

THE APPEAL

The program of the Single Tax Party outlined in the accompanying call to a convention to be held Feb. 8th and 9th, 1924, beginning at 10.30 A. M., Feb. 8th in Convention Hall of the Engineering Societies Building, 29 West 39th St., New York City, will, it is hoped, win your generous co-operation.

If you are not a member of the party, or have not in the past considered taking part in political effort to further the great philosophy of Henry George, will you not assist by your presence at the Convention and by contributing to the work.

The small band of earnest men and women who have unflinchingly carried on this work, holding high the great truth, without compromise of principle, are entitled to your support.

You cannot fail to recognize the propaganda value of the work of the Single Tax Party, and to concede the unselfishness and honesty of purpose of its members.

The activities of the Single Tax Party are many and varied; Not only does it teach our Great Truth continuously and "Spread the Gospel" wherever it can reach but it must organize the various states and localities for political action where sentiment is already sufficiently strong to so express itself; it must support such efforts to secure constitutional amendments for the Single Tax as are being made in California and Oregon and which will again be voted on in these States in 1924.

It must secure and support candidates wherever this is feasible and to do all these it must have funds. It is naturally limited in the extent of the work it can do by the amount of money at its disposal and it is with the conviction that the work the party is doing is the work you want done that the Executive Committee appeals to you for financial support. Every dollar that you give will be spent in real constructive Single Tax work and to that extent will bring closer the day of Human Liberation.

Already the National Organizer of the Single Tax Party is in California making a survey of the field in that state and will shortly extend the scope of his work to include every feature of the party program.

You may specify the particular activity of the program outlined by the National Executive Committee for which you desire your contribution used or give it for the general fund for use in supporting them all.

**WE NEED YOU AND WE NEED YOUR HELP.
GIVE THEREFORE AND PLEASE GIVE AT ONCE.**

Make Checks payable to A. Bourgeois, Asst. Treas.
5 Whitford Ave., Nutley, N. J.

Sincerely yours,
HERMAN G. LOEW.
Chairman Finance Committee.

Spiritual Economics

IN the field of health there has been a great reform of late years in the active propaganda of Christian Science and the Coue psychology, but in the field of economics, commerce and finance, there has been no spiritual birth. The old theology of an Arbitrary Creator and a Dogmatic Ruler of the affairs of men still persists, unsoftened by a newer moral conscience. Into the realm of Nature, physical science has deeply penetrated until law and order to a marvellous extent have been found to exist throughout all the strata of the universe that have been investigated. The one field that so far is adamant to the penetration of science is the economic affairs of human nature, which is the real life of the multitude of people.

The reason for this condition of the affairs of humanity may be partly due to the long civil incapacities of woman, as woman is nearer to the youth of humanity by her relation as mother and home-maker, and she more than man studies human nature in its beginnings. The main reason however, is theological, the belief (not yet discarded) in arbitrary, unreasoning rule in economic affairs. As a natural sequence to the theology of the churches, statute law and order have been built up on a series of arbitrary rulings in which precedence occupies such an important place that it suggests the ancestor worship of the Chinese. If our ancestors made mistakes, to honor them we must continue their mistakes world without end. Could superstition have a stronger hold on the affairs of humanity?

If the same scientific method that has had such success in physical-psychological fields were applied to economic

affairs, the theology of the churches would look, as the small boy says, like "a back number". Law and order exist throughout human nature and its affairs as fully and as wonderfully as through any other system of the universe.

So far, only the Sociologist has attempted this field, and his efforts are confined to the abnormal in human nature, the criminal or the unfortunate. The great mass of busy, healthy, normal humanity awaits a discoverer and it will not be many years before science penetrates this field also. The churches have only to endorse it as a new revelation, but that they will not do, if true to their usual custom, until it is accepted by the majority of people.

In the American Revolution, as in the present Russian Revolution, there were two parties:—one, long-headed radical group who were trying to frame a government that should avoid the evils of former governments; second, a moderate group that were providing food and other necessities for a people reduced by war. Of course, the moderates ultimately had the upper hand, as necessities after the ravages of war in a harsh climate are of immediate importance, and the problems of future generations were left to be taken care of by those generations. To a free-minded, pioneer people who had just celebrated a Revolution, future problems looked easy; only the long-headed student of the history of nations, such as George Washington was, could predict the foolish things that generations to come were likely to do.

There is no practical value in the study of history except the light thrown upon human nature. From that point-of-view, history is valuable, (not as unrelated fact, as usually taught) but as science, the laws of what to do and what not to do, in the field of human nature. Ancestor worship is a devastating influence in the human soul and a great obstacle to progress. We can imagine these ancestors assembling en masse and telling us not to do as they did, but to carry out their principles as they taught them, which was the best contribution they had to human problems. In this way, arose the apparent contradiction between the Declaration of Independence and the constitutional provisions which were the statute laws of those days.

The group of radicals who were responsible for the American Revolution,—Paine, Jefferson, Franklin,—wrote the Declaration of Independence in the attempt to prevent the repetition on this continent of mistaken principles that had wrecked the Continents of Asia and Europe. It was they who said that all men were born "free and equal," with emphasis on the word "born," realizing the power that free environment, if it could be maintained, would have to allow the intelligence of all to assert itself and arrive at equality. It was the busybody moderates, far more numerous than the radicals, and without their courage and vision, who made the laws in conformity with the laws they were accustomed to in the countries of Europe. At the present day, every group of radical thinkers has these hangers-on of "practical" moderates who