

From Clayton C. Bauer, San Diego, Cal.

THE people's enemy is the private appropriation of the rent of land, that and the taxing of what we produce. Better that the charitable Georgist attack the enemy than another Georgist whose fault seems in seeing the enemy in full perspective, scorning pennies for the unfortunate half the world away.

Orren Goodrich would have the answer for Julia Piggin. He tells of a two-hour sermon "On a theme I scarce can name, 'Twas all about some heathen, / Thousands of miles afar, / Who lived in a land of darkness, / Called Borriboola Gha.

"Alas, for the cold and hungry / That met me every day, / While all my tears are given / To the suffering far away."

Charity is a cold thing when injustice stamps out the hearth fire. "As frozen as charity," is Southey's phrase.

Pope used satire: "A friend of the human race, / Fast by the road, his ever open door, / Obligated the wealthy, and relieved the poor."

Maimonides said more recently: "Anticipate charity by preventing poverty."

Shakespeare says in *Timon in Athens*: "Tis not enough to help the feeble up, / But to support him after."

Support him? How?

For twenty-seven years a line formed in front of Fleischman's Bakery in New York City. Each man in that line got half a loaf of bread and a mug of hot coffee. The line never shortened over the years. Other bread and coffee lines appeared; one newspaper gave night food to thousands. Is this the way to support them?

Then there was the California millionaire, Mr. D. O. Mills, who provided model twenty-five-cents-a-night lodging houses years ago. The price was a bit steep for those who could

only afford ten and fifteen cents. Henry George, Jr. says it was noted that numbers of men issued forth mornings wearing silk hats. By day, poor chaps, they put on a bold front, but were constrained by night to practice the extremes of economy.

The effect? Bolton Hall tells it, in the "Disease of Charity." These types of charity, multiplied, in our cities drew thousands more to the blighted areas. Increasing the competition for jobs, they lowered the margin of cultivation, and permitted landlords to claim more of their production as rent.

Francis Neilson tells how he visited Joseph Fels, who had given away a fortune towards charitable ends, beside himself with fury at the sheer uselessness to which it had come.

An editorial in the San Diego Evening Tribune tells of the "National Welfare Rights Organization." A demanding outfit. They want a minimum annual income of \$4,400 and "dignity" through elimination of residency requirements, investigation of their needs, and "harassments" by social workers. They threaten "taking to the streets," if their demands are not met. "Charity," the good book says, "suffereth long . . ."

How was it, Julia Piggin, when England was merrie and the revenue came, not from improvements, but wholly from the land? Henry the Sixth's Chancellor tells us: "Wherefore every inhabiter . . . useth and enjoyeth at his pleasure all the profits and commodities which by his own travel (toil) or the labor of others he gaineth by land or by water. And hereby it cometh to pass that the men of that land are rich, having abundance of silver and gold, and other things for the maintenance of man's life." There then follows a description of that plentitude which all enjoyed.