

were likely to become mere labor for the white man on their own ancestral holdings. They could not believe that they would be so happy under such a consumation, even though the world-wide depression had not then developed to a stage where it was a practical demonstration of the correctness of their reasoning."

Miss Wills goes on to say that the government set up was too expensive for the islands to maintain, too ambitious, and too bureaucratic. It attempted to substitute for the culture, habits, and customs of the islanders, which had been zealously guarded by the German administrators, the system and standards of the West, under which the greatest depression of modern times had been allowed to materialize to knock out some of the conceit of the Western wise men. Assassination by New Zealand police of Tamasese, High Chief and leader, on Dec. 28, 1929, shows how low the New Zealand administration has fallen. This man was not slain in open rebellion but in ambush while unarmed. Today his grave, not far from that of "Tusitala," (the teller of tales), Robert Louis Stevenson, has become a second shrine to the Samoan people. Together with Tamasese eleven Samoans were killed and fifty wounded. At the inquest the presiding judge said that no evidence had been presented showing the necessity for rifle fire.

Some of the things which the New Zealanders tried to enforce among the islanders, and for which the islanders could see no need, were the construction of unnecessary roads, new codes of sanitation, taxation without representation, reconstruction of houses and villages to conform with New Zealand ideas, in Miss Wills' words, "Town planning in paradise!" The presentation of fine mats is an indispensable part of every ceremony in life to the Samoans and yet this was to be restricted by white man's law. Disagreement with preemptory orders or a request for time to consider them became sedition, and imprisonment and exile were meted out to the seditious. Sedition against laws, the making of which was denied them! Exile, Miss Wills points out, is a worse punishment for Samoans than imprisonment. It was at the demonstration over the return of Mr. Smyth, an Apia merchant, from two years of exile that Tamasese was murdered by a police sniper. Tamasese had been exiled for neglecting to obey an order to cut down an hibiscus hedge around his dwelling. Imagine an English ancestor of the New Zealand responsible for that fool order obeying a similar order to cut down the hedgerow about his thatched cottage without some violent argument if not blows. But Tamasese's crime was that he believed in the preservation of the culture and customs of his people.

These customs and standards had begun far back in the history of the islanders. Their value is attested to by the great pains of the learned German administrators to preserve them intact, also by the fact that in American Samoa we merely protect the rights of a sovereign people. But there is greater proof of their value than mere recognition of it by wise administrators. It is in results. Let us listen again to Miss Wills:

"Not physical vigor alone but a simple and joyous naturalness toward all of life has always characterized the Samoans. They can regard even their white overseers with a shrewd and typically Polynesian sense of humor. . . . Time means nothing to the Samoans. A cricket match may last a week, whole villages participating. Money does not mean much either. The family system takes care of its own. Nobody starves. Have they not their food plantations, their forests, their fishing? They have their own crafts and occupations, all needful for their island life—building canoes, caring for the cocoanut plantations, keeping down the rhinoceros beetle, planting and gathering food, harvesting bananas from the forest. Often, when the moon floods the ocean and reef and palm-fringed shore with exquisite loveliness, the Samoans choose these hours to paddle out to sea and sing and fish."

Miss Wills deserves especial commendation for her article in *Asia*, not alone by Samoans, but by all New Zealanders who believe that New Zealand has a destiny to achieve. New Zealand has fallen far

short of that destiny, as is shown by recent labor troubles in the Commonwealth. It ill becomes her to oppress a people, primitive though they be, for being true to their ideals. Miss Wills is a New Zealander and was a school teacher. We have great need of such teachers in our own country, and such teachers in our movement. Let us congratulate her.

Brooklyn, N. Y.

JOHN LUXTON.

DRIFTING FROM THEIR ANCHORAGE

EDITOR LAND AND FREEDOM:

I wish to make a plea through your paper for the recognition by our people that the Georgeist plan can not be combined with other proposals for tax betterment. Any other course robs it of all logic. We must substitute for the present system the payment to all people by each person for the site value of the land he occupies and totally abolish all taxes on his industry and capital.

I cannot understand how those who have seen the scientific way can waste their time working for mere palliatives.

In your Sept.-Oct., 1935 issue, in reporting the Henry George Conference I find the following: "Mrs. Johnson laid out present difficulties to lack of purchasing power and strongly advocated the Townsend Plan as a remedy, but stipulated that the pension must be paid by collecting the economic rent." Mrs. Johnson seems to have failed entirely to see what has become of our purchasing power or to realize that collecting the economic rent would restore it and make gratuities to able bodied people unnecessary. She seems to be one of those who doubt the wisdom and goodness of God and think that when he implanted in us the intelligence to evolve machines and other helpful discoveries he implanted in us an intelligence which would compass our ruin. As a matter of fact, although she did suggest to Dr. Townsend the idea of collecting the money for the pensions from a tax on land values, he evidently did not heed her suggestion but proposed a transaction tax. This failed to discourage Mrs. Johnson who is an earnest advocate of his plan which proposes to increase the wealth of our country by cutting down the number of producers.

Mrs. Johnson called my attention to the following excerpt from "Social Problems," Chapter XIX:

"This is the law of rent. As individuals come together in communities, and society grows, integrating more and more its individual members, and making general interests and general conditions of more and more relative importance, there arises, over and above the value which individuals can create for themselves, a value which is created by the community as a whole, and which, attaching to land, becomes tangible, definite and capable of computation and appropriation. As society grows, so grows this value, which springs from and represents in tangible form what society as a whole contributes to production, as distinguished from what is contributed by individual exertion. By virtue of natural law in those aspects which it is the purpose of the science we call political economy to discover—as it is the purpose of the sciences which we call chemistry and astronomy to discover other aspects of natural law—all social advance necessarily contributes to the increase of this common value; to the growth of this common fund.

"Here is a provision made by natural law for the increasing needs of social growth: here is an adaptation of nature by virtue of which the natural progress of society is a progress toward equality, not toward inequality; a centripetal force tending to unity, growing out of and ever balancing a centrifugal force tending to diversity. Here is a fund belonging to society as a whole from which, without the degradation of alms, private or public, provision can be made for the weak, the helpless and the aged; from which provision can be made for the common wants of all as a matter of common right to each, and by the utilization of which society, as it advances, may pass, by natural methods and easy stages, from a rude association for purposes of defence and police, into a cooperative association, in which

combined power guided by combined intelligence can give to each more than his own exertions multiplied many fold could produce."

This passage she regards as supporting the Townsend Plan. In the first place, the fund belonging to society which Mr. George speaks of is the value created by the community as a whole and which attaches itself to land, namely the unearned increment, and can have, no relation to a fund raised by a transaction tax. In the second place, the context, "provision for the weak, the helpless and the aged," would indicate that those who were so aged as to be unable to look after themselves were in Mr. George's mind, and certainly even by the imperfect means at our command we now have, for both the rich and the poor, many things that would be impossible for them to enjoy if limited to their own efforts; such as water mains, highways, sewers, etc. What we might do together if we took for society this fund can not be foreseen in its entirety.

Fairhope, Ala.

ANNE B. CALL.

NEWS NOTES AND PERSONALS

A. C. CAMPBELL of Ottawa, Canada, writes us on what seems to him and indeed to us so important—"the gospel of plenty." He notes that Henry George began his great work by making the fact of plenty the basis of our thinking and appeal. He urges us to use the people's knowledge of the fact of plenty to win them to an understanding of "the only philosophy that will enable them to lay the foundations of a real order of society." He encloses the speech of the Rt. Hon. Mackenzie King on the night of the general election when the first news of the sweeping Liberal victory was made evident. Mr. King said: "We take up at once, as our supreme task, the endeavor to end poverty in the midst of plenty."

ALBERT JAY NOCK reviews in January *American Mercury* a half dozen books on economics by Prof. John Dewey, Walter Lippman, Stuart Chase, David Lawrence and others. These reviews are done in rattling good style.

LYNN F. PERKINS of Luzerne, N. Y., writes: "If ever we needed the Single Tax we need it now. Mr. Burger is too optimistic. We just can't wait much longer. Where are the people with money? Inside of ten years we will be sunk in New York Harbor, food for fishes. Oh, how impatient I get. Talk and palaver while the fires of revolution smolder beneath the social structure."

OUR old friend Cornelius Kievit of Passaic, N. J., reached his eightieth birthday on June 11. The *Herald News* of that city, of which paper Mr. Kievit was once advertising manager, said editorially of this well known follower of Henry George: "Triumphing over ill health, Mr. Kievit has lived and served well—hard but joyously, frugally but royally; busily but playfully—in all things a benefaction to those who knew him, through the glance of his eye, the shake of his hand, the word of the moment, the kind and gentle deed." And it adds: "Single Tax Kievit he was called forty years ago, a title that many have continued to give him in esteem and affection."

FOLLOWING are a few of the commendations of LAND AND FREEDOM received. Frederick C. Leubuscher writes: "I think the editorials in your paper are the ablest discussions, both in substance and in form, of economic questions in this country." John A. Johnson of Chicago: "After reading through all the foggy stuff that is handed us in the magazines and newspapers your Comment and Reflection comes as a bright ray of sunshine." W. L. Crosman, of Revere, Mass: "Yours is a worth while publication that should be in the home of every Henry George advocate." Robert C. Bowers, Pittsburgh, Pa.: "LAND AND FREEDOM is such a valuable asset that it should be in the hands of every Georgeist. It grows better with each issue." Mrs. Emily E. F. Skeel: "I do not know what we should do without

your paper and you." John M. Moore of Lancaster, Pa.: "I want to repeat my former congratulations on the excellence of your publication. I am especially pleased with your editorials and wish that a great many more editors could express themselves as clearly as you on the economic situation." J. C. Ralston, of Madison, Wis.: "You are doing a better job than ever with LAND AND FREEDOM. It's about the only bright spot left."

WE are informed by A. Wernicke that a Mrs. Kranz of Los Angeles, has instituted legal proceedings in the Superior Court of California against the Sales Tax, claiming that the act is unconstitutional.

A. L. COLTON of Takoma Park, D. C., who has attained the age of 79 writes: "While yet a small boy I learned from Puritan literature that the good die young. This fills me with courage."

OUR friend Harold Sudell is busily engaged in his correspondence to set right on the question of taxation many of those who seem sorely perplexed. Among them are Edward Ball, head of the American Taxpayers' League, Congressman Adolph J. Sabbath, Thos. W. Phillips, Jr., former member of Congress, and many others. Besides Mr. Sudell keeps up his letter writing to the *Evening Bulletin*, *Philadelphia Ledger*, *Record*, etc.

HERBERT JANVRIN BROWNE, Single Taxer of Washington, D. C., is dead at the age of 74 after an illness of ten days. He was a former newspaper editor and one of the founders of the *Washington Times*. Later he was on the staff of the *New York World* and the *New York Evening Journal*. He was a long range weather forecaster and some of his prediction made years ahead were astonishingly accurate. In 1925 he predicted that 1927 would be a year without a summer and this forecast was well borne out. Snow fell in York, Pa., and the temperature for August that year over a wide area was the lowest in fifty years. Last year when in Washington we made an effort to see Mr. Browne, long a subscriber to LAND AND FREEDOM, but was told by his daughter that he had left town for the week end. We regret not having seen him. He leaves two daughters to whom is extended our sincerest condolence.

DON SEITZ, in his "Life and Letters of Joseph Pulitzer," quotes him as saying, in the campaign of 1907-8, that he wished *The World* to invite everybody of any race, party, sex or color to express their presidential preferences . . . "But except Single Taxers, because they are too verbose." The aversion to Single Taxers was not so much criticism as it seems. He was rather afraid of their talent as propagandists. In cautioning Cobb on another date, not to print too many Bryan letters without proper antidotes, he observed: "Never in my life did I receive so many letters, persistent, plausible and almost convincing as from the Single Taxers more than twenty years ago. One might have thought everybody was a Single Taxer, judging by the letters received at the *World* office."

LAWRENCE W. TRACY of this city writes:

"Some day, if writing continues as a profession, some enterprising person may find a market for a syndicated series of articles in which he will rewrite history; and one of his ideas may be to substitute the word "notorious" for the words "eminent," "famous" and "celebrated," which are now so frequently and indiscriminately used. Persons currently designated by those last three words seem to be mostly occupied in purveying dessicated sawdust, or worse, to a large and increasing audience with the bold, and no doubt sincere assertion that it is a fine brand of mental pabulum. It seems to me that such matter is serving a purpose not intended by the purveyors as it doubtless gets the attention and occupies the time and energies of many who have attained a degree of intellectual development such that if they were not so diverted, they might begin to realize that they still retain some remnants of the sense they were born with; and it is conceivable that they might begin to use those remnants in formulating their ideas on important subjects of which the "social problem"