

and a magnificent civilization will come upon the earth

Many will toil and suffer and die in the murky dawn that others may enjoy the blessings of the noonday. But halting for no promise, insisting on no reward, exacting no covenant, leaving all and trusting all to the Great Spirit that leads them, brave men and women struggle on towards a brighter day. And a brighter day is coming.

HENRY S. FORD.

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FACTS THAT ARE TRUTHS.

Gilbert K. Chesterton in the *London Daily News* of July 2, 1910.

The objection to most modern folk lore is that there is very much lore in it, but very little folk. Like so much science, it is habitually undemocratic; it is used, like other sciences, for tearing out truths from things that cannot explain themselves. Clearly you cannot say to a grasshopper, "You are evidently jumping; please tell me if you are jumping for joy." You cannot say to a pig, "When next you grunt, kindly grunt what you are grunting about." Therefore the scientists are reduced merely to measuring the grasshopper's jumps with a ten-foot rule, or attempting to reproduce the grunt of the pig in exact musical notation on the piano. In such cases the scientist can only tear his one precious truth out of an inert mass or environment, just as he digs the fossil out of the dead rock or strips the strange fungus off the tree. The fossil may have formed in the rock a million years ago or forty million; the fossil will look new, clean-cut, and sculptural in either case. The fungus may have grown up last week or last night; in either case it will look elvish and hoary, and as old as the world. In geology and botany and all such matters, men can only get facts. They cannot get truths; for a truth is a living fact. A truth is a fact that can talk; a fact that is conscious of other facts; a fact that can explain itself.

It happens that among the facts of this earth there is one fact that does talk plainly enough to become a truth. Among the animals there is one animal who can explain (to you and me) not only what he has done, but why he has done it. This slightly disreputable animal is called Man; he has been cast out from the community of beasts and birds; perhaps because he does not share their innocence. But, at whatever cost, he has gained this power of self-expression; and the whole mistake of folk lore is that it treats Man exactly as if men were as dumb as dead men, as mute as fish. A scientist goes up to a savage, and simply cuts out his legend; as if it were his appendix. The folk lore student takes the Red Indian's story precisely as he might take the Red Indian's scalp. He does take his scalp, for he

takes the most superficial part of his head. This Red Indian has inherited something that seems incredible; that Red Indian has said something that is plainly a lie. These things are stored in a museum as if they were the freaks of silent flowers or the fungoids of silent trees. It never occurs to these inquirers that the Red Indians are men and not trees; that we might stop a Red Indian and ask him how he credits the incredible; that the same Red Indian who told us the lie might tell us the truth about the lie.

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AN EXAMPLE OF UNEARNED INCREMENT.

Mr. Emele of Karlsruhe, in the "*Henry George Bladet*" of Copenhagen, Denmark, (Edited by J. L. Bjorner). Translated for *The Public* by C. M. Koedt of Chicago.

Karlsruhe, the capital of the Grandduchy of Baden, Germany, was founded in 1715, and is therefore not quite 200 years old. The population is now 112,000. When the town was founded, every citizen received gratis a building lot, and lumber for building, also some pecuniary assistance; and in the bargain, freedom from taxation for several years. At a recent valuation, made necessary by a new real estate tax, the unimproved building sites in Karlsruhe were valued at 32,000,000 marks.* If we assume that of the improved lots—valued at 321,000,000 marks—one-third is pure ground value, this makes 107,000,000 marks. In round figures, then, the value of the land of the city is 140,000,000 marks.

Now, if anyone in the year 1715 had put 100 marks out on interest, these 100 marks at 4 per cent would have grown to 172,000 marks; but only on condition that the interest was not used as it fell due, but was always added to the capital. If the owner had every year consumed his 4 marks interest, the 100 marks of 1715 would to-day be only 100 marks. Quite differently the matter stands if it be assumed that the site of Karlsruhe in the year 1715 had been taxed on the basis of 100 marks. Though the income had been consumed every year, these 100 marks would nevertheless have grown to 140,000,000 marks, and at 4 per cent annually, produce 5,600,000 marks in interest.

In other words, the people of Karlsruhe must now, for permission to live and labor on this ground, give daily to the owners of the naked land, 154,000 marks of their income, before they have anything with which to pay interest on capital, and before they can think of getting wages for their work.

*The mark is worth about 24 cents of American money.