

was not until 1902 that parliamentary power gained sufficient strength in Denmark to admit of the existence of a Ministry of the Opposition. All Democrats then looked forward to a period of liberal reform, but their hopes were doomed to disappointment. We did nothing however until the so-called "democratic government," in a compromise with the Conservatives, endeavored to introduce a line of new tax laws, which should do away with the old important land tax owned until then by the people of Denmark.

The endeavor to prevent this, and to spread the knowledge of the Single Tax theory, its use and effect, was the immediate cause of the founding of our Club in March, 1902. The movement is progressing favorably. During the past year we have published fifteen pamphlets, have held more than fifty lectures, and have had over one hundred articles inserted in important daily newspapers. We can plainly mark a growing comprehension among all classes of society, of the great social importance of our doctrines, and we hope that our Danish fatherland, with its enlightened population, will be among the first nations to introduce Single Tax into the civil code.

It is a great encouragement and aid to our work, as well as a joy to us, to receive greetings from our comrades in belief all over the world, and to hear news of the movement everywhere. Particularly do we look with confidence to news from Henry George's fatherland, the United States of America, the country whose proud duty it is to raise the banner of Progress in the vanguard of the nations of the world.

The Danish Henry George League asks that the Manhattan Single Tax Club will kindly forward to Mr. Henry George, Jr., and to the other members of our great Master's family, our sincere and respectful greetings. We pledge ourselves to be true to his memory!

We also send greetings to Senator J. W. Bucklin, of Colorado, whose admirable book on Australia has been translated into Danish, and is of great value to our work. We send also brotherly greetings to Mayor Tom Johnson.

And finally we send hearty brotherly greetings to all the members of the Manhattan Single Tax Club and their guests, with our thanks for all that has been done for the cause of progress in the spirit of Thomas Jefferson and Henry George.

Holding in mind the words of the great Democrat, "The Earth belongs to the Living," we drink to the toasts:

" Long life to the memory of Thomas Jefferson !
Long life to the memory of Henry George !
Success to the Brotherhood of the Nations !"

THE DANISH HENRY GEORGE LEAGUE,
S. BERTHELSEN, President,

HONG, March, 30th, 1903.

NOTE.—The Danish Single Taxers appear to have, among all the Continental European nations, the clearest plan of campaign, entirely in the spirit of Henry George's teachings. Among their writings on the subject there is no hint of the nationalization or communalization of land advocated in England, Germany and elsewhere. The Danish Henry George League preaches a reform in taxation first and foremost, seeing in this question of taxation the fundamental principle of all social problems. All the Scandinavian countries, and most particularly Denmark, have been nations of free men, of farmers living on and working their own farms; the life of the individual, of the family, taking the place of the strong communal instinct seen in the history of the German nation, for instance. So that the theory of communalization of land, familiar to English and German minds, and therefore the easiest opening wedge for the introduction of Single Tax doctrine, is not necessary for Denmark. The feudal lord, the municipality or commune has never been a factor of importance in Denmark; it was the free individual, the gatherings of such individuals that have made up the sum of the nation's history and politics. Therefore, Denmark, with its independent agricultural population, and its high measure of culture and knowledge among the intellectually trained, as well as its freedom of coalition for man or woman, is a country where the Single Tax theory and the teachings of Henry George should be sure of an intelligent comprehension and a rapid and effective spread. The high intelligence, and intimate comprehension shown in the writings of the leaders, notably of the President of the League, the lawyer Sophus Berthelsen, and of Mr. Jacob Lange, of all that Henry George taught and preached, of the fundamental correctness of his doctrines, argues well for the propaganda of our cause in Denmark. Nowhere else in Europe do we find the gospel of Henry

George taught in such purity. Translations have already been made of "Progress and Poverty," "Social Problems," "The Condition of Labor," "Protection or Free Trade," "The Controversy with the Duke of Argyle," and the shorter articles. A translation of "The Life of Henry George" is being made, and the League has on hand the full English edition of the works of Henry George. A number of works on Henry George and his theories have already been written in Danish, and the literature for propaganda comprises fifteen or twenty pamphlets, among them "Taxation and National Freedom," by Jacob Lange; "The Problem of the Unemployed and the Taxation of Land Values," by S. Berthelsen; "Property Tax or Land Tax," by S. Berthelsen; "Tax Laws and the Problems of the Day," by Johs. Madsen, and many other similar titles. The mental independence which has enabled the little Scandinavian nations to branch out into the new fields in literature and art, an independence which is rapidly gaining for them a first place in the world of Europe, is equally capable of showing itself in politics and experiments can be made and conflicts fought out in those progressive little countries which will be of as great value to political Europe, as their art products already are in the world of the intellect.

—GRACE ISABEL COLBRON.



THE MOVEMENT IN HOLLAND.

EXTRACT FROM LETTER FROM MR. JAN. STOFFEL, DEVENTER, HOLLAND.
WRITTEN FOR AND READ AT THE JEFFERSON DINNER OF MANHATTAN
SINGLE TAX CLUB.

Deventer, March 24, 1903.

In 1884 I translated "Social Problems" into Dutch, and later, "The Condition of Labor." In September, 1884, I received a letter from Henry George, which I am keeping as a treasured relic. In 1889, it was my good fortune to meet our prophet at the Congress in Paris, and he readily followed our invitation to speak in Amsterdam. From the first reading of "Progress and Poverty," I have been a devoted partisan of Henry George's philosophy. This book opens a new era in the history of mankind. It is changing the world in moral and material respect. It is substituting for the reign of tyranny, greed and theft, the reign of liberty, justice and universal love, the reign of true Christianity. Of my own land, I have little good to report for the cause. We have peasant proprietorship—heavily mortgaged—and we have but few and not very large towns, a condition not very favorable for the propaganda of the Single Tax philosophy. There is some movement in that direction, but it is not in the right spirit. What is proposed in this way is not represented as a great moral reform, but as a mere fiscal reform over a substitute for other taxes.

My people are a little backward in advanced thought, they do not comprehend the relation between poverty caused by lack of work and low wages—and private property in land. Their thinking is superficial and they are inclined to listen to the vain promises of state socialism.

It seems to me that only the Anglo-Saxon race, the race which has given us Henry George and many other brave, enlightened men and women in Great Britain and America, approaches the social question in the right spirit, in the religious, the moral spirit.

The foremost right of man is that he may apply his labor to the raw material of the earth, God's free gift to all men. His first duty is to care for himself, for his family, to make himself self-supporting, independent, responsible for his own actions, and then Christianity demands of him personally, love, self-denial, self-sacrifice for others; but it does not propose to shift this burden from man himself to lay it on the State, as Socialism would try to do.

The philosophy of the Single Tax looks to the annihilation of all profit without work, and would give to everyone the full reward of his labor, leaving him full liberty to arrange his life as may best please him, limited only by the equal freedom of others. It gives an equal chance to all; it breaks down monopoly; it is true liberalism, true democracy, true Christianity.

Men and women of the Single Tax movement in America, you are doing God's work; you are clearing the way for the greatest, the most beneficent