

entitled to play fast and loose with the natural inheritance under the protection of the common law! But no, the context makes it all too clear that the Protectionists have here an able champion, and they are clearing the decks for action after the war.

It is unfortunate that some of the recognised defenders of Free Trade also allow themselves to be hypnotised by the "political truce" superstition with such an enormous issue at stake. For example, the *DAILY NEWS* devotes a leading article to the English Committee on Food Supplies, and its comments on the fiscal aspects of the question are almost wickedly timid. "For years," it says, "we have been largely dependent on America for wheat, and still more largely on Argentina for meat. . . . It is not possible in a few months or years to reverse by any conceivable system of laws and regulations the result of a century of commercial and industrial development. But at present it would be criminal to adopt it." As the *DAILY NEWS* is referring particularly to "the grave danger" before the Committee, "which does not become less acute with the appointment of Lord Milner," these long-winded sentences can only be directed to the danger of Protection, especially as the *DAILY NEWS* would never allow it to be inferred that real land reform and changed conditions brought about by the removal of burdens now imposed by monopoly on industry, could be called a "criminal" policy. War, according to the militarist, is supposed to develop and perfect the great virtue of physical bravery; intellectually it seems to make cowards of us all.

It is the duty of free traders and land reformers to challenge at once the mystifying phrases intended to undermine their position and used by those who are striving to make the price of corn and other things include a bonus to special interests. Political truces notwithstanding, we dare not allow the truth to be masked. If food is to be cheap and plentiful, there must be no interference with absolutely free importation from abroad. Similarly there should be no interference with the production of as much food as possible on British soil. The adding of the internal supply, freely produced, to the external supply, freely imported, will bring down prices as low as they can be brought in the circumstances. But freedom of production on home soil means a complete revolution in our present system of land tenure and taxation—a revolution that will remove the influences which have always prevented land from being put to better use, which have been slowly working to convert arable land into pasture, to depopulate the countryside and to create a landless British people. Exhortations to the farmer and the direction of agriculture by Government Departments cannot solve these evils; they are rather likely to strengthen the power of landlordism and raise rent to a higher level. A crisis strikes us which should be easily overcome, but monopoly and privilege have such a hold on the nation that it cannot respond to the stimulus. It ought to be able to do so as freely as a man may walk from one room to another in his house. The fields would have been occupied long ago and the slums emptied had we not established unjust taxation laws for our own undoing and disobeyed the injunction that the "profit of the earth is for all."

A. W. M.

THE BEATITUDE

By James J. Field

"No man could sit down to read *PROGRESS AND POVERTY* without getting up better and purer for having done so, or else getting a worse man through hardening his heart to the truths that are contained therein."—Dr. McGLYNN (Funeral oration on Henry George).

Do we ever stop to think how much we have gained, morally and intellectually, through reading the writings of Henry George? The deeper we go into his philosophy the more we realise that they contain not only true political economy, but true moral philosophy. Strong as the economic side of his reform is, the ethical side is still stronger. He not only appeals to man's human nature but to his spiritual nature as well. He tells those that believe in him not to expect their reward in this life. "What, when our time comes, does it matter whether we have fared daintily or not, whether we have worn soft raiment or not, whether we leave a great fortune or nothing at all, whether we shall have reaped honours or been despised, have been counted learned or ignorant—as compared with how we may have used that talent which has been entrusted to us for the Master's service."

It is, indeed, impossible to read passages like this without becoming better and purer for having done so. Henry George appeals to the very soul of man. No matter what altar we worship at he strengthens our belief in a future life. In effect he asks his followers to fix their mind on the Beatitude, "Blessed are they who hunger and thirst after justice; for they shall have their fill."

The question, then, that each of us ought to ask ourselves is: Are we doing all that we can by voice, pen, or money, to further our movement? Are we single taxers who do something for the single tax?

Judging by the appreciations that appeared in this journal last month, there are many friends in different parts of the world who possess a deep knowledge of the philosophy, and who have believed in it for many years. It is not, however, the number of years that we have believed in, or the depth of the knowledge that we have of, the philosophy so much as what we *do* for it that counts. All honour to those (and they are many) who have in the past given their wealth and intellect to the movement. The present, however, is the time to prepare for fresh propaganda, for the time will come when the sword shall be sheathed. As a result of this cruel war millions of children in each of the several nations will be left fatherless. Sad as the thought of this fact must be, we must not forget to make the most of it. We must emphasise the fact that these children have a right to the use of the land which their fathers laid down their lives for.

In this great fight in the future we shall sadly miss such large-hearted men as Mr. Berens, Mr. Fels, and dear Edward McHugh, as well as humbler men in the movement who have fallen, many in a strange land with no one to close their eyes. So, let us do what we can for the movement while it is in our power, for sooner or later the time will surely come for us "when eyeballs glaze and hearing grows dim." In that dreadful hour we need have no fear if we have believed in the Divine Beatitude: "Blessed are they who hunger and thirst after justice; for they shall have their fill."

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