

whilst *failing to collect* the ground-rents arising from the public's creation of site-values. As long as our government permits land titles privately to pocket public wealth, official highway robbery must grow apace.

Stand and deliver!

## Steering for 'the Rocks

(A Reprint)

**I**N the erection of the Department of Labor Building at Washington, work was delayed for months by a silly dispute between unions presumably composed of grown men. It was whether laying of a tiled floor "belonged" to the carpenters, the cement workers or the tile setters. While wrangling over such a matter it is not to be supposed the members had time or inclination to think of why opportunities for work had become so scarce that they would seriously engage in a fight of that kind. Yet it is in such squabbles that the time and strength of organized labor has been wasted while questions of fundamental importance have been neglected.

For over half a century the American Federation of Labor has devoted its energy to such trivial matters, to wrangles with employers, to striving for legislation to prohibit this, regulate that and generally aim at hindering of opportunities instead of increasing them. Organized labor in other countries has done practically the same thing and the Federation should take note of the results. Dodging of fundamental issues while engaging in futile treatment of superficial symptoms has let fundamental wrongs continue undisturbed until economic conditions became so bad that the people lost confidence in democracy, and in Italy, Germany, Austria and elsewhere allowed dictators to seize control. Then these dictators promptly suppressed organized labor. Nevertheless the American Federation continues in its obviously suicidal course. It still refrains from demanding and insisting upon removal of the causes of unemployment such as land monopoly and taxation of industry. It holds as more important the question of whether a carpenter or cement worker should lay a tiled floor. Its leaders have excused its course with the statement that the organization holds it more advisable to strive for some trivial thing that can be obtained now in preference to an important object that may not be had for a long time. Not even a great world war or a worldwide depression resulting from neglected fundamental evils has taught these leaders better. They still urge devotion of effort to the small immediately attainable trifle. They stick to the road that in Italy and Germany has led to disaster. It is time that the rank and file woke up.

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## Thinking Would End Depressions

By HENRY J. FOLEY

**E**VERY man on earth is engaged in the one great purpose of hunting prosperity—wealth: things to eat, things to wear, a house to live in, and things to make life enjoyable, the luxuries. Even when he aspires to the nobler things, music, and painting, and learning, and love, these things are impossible without a foundation of material wealth, prosperity.

The animals also need prosperity, wealth, material things, and they do enough thinking (or whatever their substitute may be for thinking), to assure themselves of the wealth necessary to live. The herd of buffalo finding themselves in a depleted pasture, move to more promising fields. The wolf pack, in a blizzard, will forsake their usual haunts and follow the game. Animals which failed to study the problem of prosperity would quickly die, and they think very seriously on the matter—all but man.

Some plants in my window were recently brought from the garden, where they grew upward toward the sun. They are now streaming in horizontal lines towards the window. It would seem that they had thought out the problem of their prosperity, and of where wealth was to be had. But men in distress do not even think of where they should look.

The problem of prosperity in man should be an easy one. Man has at his disposal the earth and the fullness thereof. He has all the abilities of the animal for the making of prosperity, plus a million abilities which no other animals possess—hands to fashion most effective tools for the production of wealth; a brain to organize; science, machinery, and division of labor. But prosperity for men is more elusive than the black cat to the blind man at midnight. The "thinking animal" has ceased to apply to the problem of prosperity the thinking which furnishes to the buffalo and the oyster a supply of the good things of life.

In the matter of prosperity, men have adopted the plan of following leaders and slogans, and have abolished thinking. Two hundred million Russians followed Lenin into Bolshevism. Fifty million Italians followed Mussolini into Fascism. A hundred million Americans followed Hoover into "rugged individualism" and then followed Roosevelt into regimentation. Possibly one of these methods could be right, but certainly all these opposites can not be right, and none of them has yet succeeded in bringing to mankind the prosperity of the oyster.

"Fifty million Frenchmen can't be wrong"—if they think. But fifty million Frenchmen can be woefully wrong if they follow a leader who is headed for perdition. There is no magic which automatically selects for men the leader who will take them where they wish to go.

Unless men think where they should go, and pick out a leader who is going there, leadership means nothing except a grand march to destruction.

Jean Henry Fabre describes a caterpillar, the "oak leaf processionary," which has the instinct of following a leader, and he made an interesting experiment with them, by starting a leader around the rim of a pail. When the rim was full the leader was immediately behind the last arrival and proceeded to follow him. The troop was then engaged in an everlasting march to nowhere, just like the human race in the eternal march to prosperity, and they continued until each one fell from starvation and exhaustion.

If men applied to the problem of prosperity the amount of thinking employed by the oyster and the gorilla, it is inconceivable that they could not secure the prosperity of the lower animals, multiplied a thousand fold. The glaring fact is that men have ceased to think, not on all subjects, but only on the subject of making a living. Men think of their particular trades. The shoemaker studies the making of shoes, but not why the shoe trade is flat. The farmer studies how he can grow more crops, but not why the crop must be plowed under. Ten million men in the United States spend their days searching for jobs, but not a moment in searching for the reason why the insects can make a living and the lords of creation can not; why the wolf released at the city limits and the fish thrown into the stream would make a living, but a man on the earth is as helpless as a fish in the desert.

I am not a believer in human stupidity. The child thinks of his problems and works them out more or less successfully. Some one has said that the problems of the man would have been answered if men had not silenced the questions of the child; but the child who seeks to know learns that one subject is taboo—the question of why men are poor and hungry and helpless in a world of plenty. No child, without the promptings of an adult, would think out the proposition that a man or a nation gets rich by going deeper into debt; that a nation could borrow itself out of debt; that a man who has no place to work can be prosperous; or that people can get more for their money by the raising of prices on what they buy.

This lack of thought can not be because men are incapable of thought, and certainly it is not because they do not wish a solution. There must be an outside reason. If a starving horse will not go to the manger it may be that he is tied out of reach; or it may be that he has seen the head of a serpent in the hay. What can be the reason for the refusal of men to look intelligently at the problem of prosperity? There are two good and sufficient reasons:

The making of a living has become so heart-breaking, if not impossible a task, that there is no time nor energy left to think. The rabbit pursued by the fox is not thinking of the lettuce patch, and the man worn out with labor and anxiety is not forming plans to improve world condi-

tions. Men are in a depression because they can not think, and they can not think because they are in a depression. What a diabolically vicious circle! The depression could be ended by the kind of elementary thinking done by the grisly bear, and this amount of thinking might be induced even among men in a depression; but it would be futile to expect anything beyond elementary thinking.

The second reason is that men have been sold the idea that, in the matter of prosperity they have no ideas, they never can have ideas, and no one else will ever have ideas. Prosperity is an elusive thing to be prayed for or experimented with, and a man may only choose whether he shall shout for Hoover, for Lenin, for Mussolini, or for Roosevelt. These men know that thousands of books have been written on the subject of prosperity, whose writers had no method of securing prosperity. They know that dozens of plans, bolshevism, fascism, communism, socialism, have been tried without bringing prosperity, and how can the ordinary man ever hope to think correctly about prosperity, and why should he engage in a hopeless effort to think!

This article is not written to point out the path to prosperity, but only to introduce prosperity as a subject for study. If the human mind is unable to solve the dark mystery of prosperity, perhaps man could find a solution by watching the angleworm or the blind mole, who have solved the problem successfully. This is merely an effort to point out that men could find prosperity if they would only look for it, and use the intelligence which the Creator gave to them and denied to the lower animals; but unless the "thinking animal" can be induced to apply his thinking to this most important of all problems, prosperity will be forever beyond his reach.

There is a third reason why men have ceased to think. Every man with a genuine reform becomes saturated with an enthusiasm to examine it in all its ramifications, and to tell the world about it in books of many volumes, and large words. He becomes an unintended ally of the men who have sold to the world the idea that prosperity is a mysterious subject on which thinking is fatal, that prosperity is a subject beyond human intelligence; and these apostles sometimes branch out into endless and unrelated subjects.

Then we have the case of aimless thinking. For instance, there were two men who had thought out the proposition that men who were not allowed a place to work would be poor; they proceeded to tell the neighbors of the discovery, and they built up a following which promised to bring the end of unemployment. Now one of the two discovered that interest was a bad thing; the other reasoned that interest was not only good, but necessary. They argued before their listeners, who also went deeply into the subject, haunting the libraries, and writing books. They are still writing books, the two

leaders have died in a duel, the movement has faded out, and the problem of unemployment is still unsolved.

There was never a genuine reform in the history of the world,—religious, political, or economic, which was beyond the intelligence of a child. Any reform which needed the services of a university was not a reform, but an effort to justify some exploitation which would have been evident to a child unless the child had been trained to follow leaders instead of to think.

The Great Reformer said "Suffer little children to come unto Me." And He also said that the Creator had hidden His wisdom from the wise, and had revealed it to little ones. His reform, the most stupendous project in history, was spread over the earth by twelve illiterate fishermen. The child and the savage know justice and fairness beyond the ability of all the presidents and emperors to clarify, and justice would solve every problem which has ever tormented the world.

## Mid-Summer Report of Robert Schalkenbach Foundation

PERHAPS the presence of the World's Fair in New York has had something to do with our extra large number of summer visitors. Among those we have had the pleasure of greeting are: Judge Jackson B. Ralston of California, en route West after a winter in Europe; Percy Williams of Pittsburgh, W. E. Clement of New Orleans, Dr. Freyermuth of South Bend, and David Gibson of Ohio, Dean of newspaper editors in that State. Mr. Gibson told us about a recent interesting experience, the details of which, however, he did not relate. The story starts when he found himself in conversation with a bright-eyed, elderly man, and noting his companion's lively interest in economics, Mr. Gibson inquired: "Do you know anything about Henry George?" The man smiled, "I should say I do," he replied, "I'm the train conductor who gave Tom Johnson 'Social Problems' back in 1883." From train conductor, Mr. Frank Brown told Mr. Gibson he had progressed to wholesale coffee merchant. He is prosperous and in good health, living now in Indianapolis, Indiana. Throughout his life Mr. Brown has continued to work for the Georgeist Cause.

During August we shall offer for sale two books of great importance. One is a new edition of "Democracy versus Socialism" by Max Hirsch. Mr. Hirsch, as many will remember, created a revolution in political thought in Australia where he was the acknowledged leader of the Single Tax Movement. His book, "Democracy versus Socialism," published in 1924, attracted world-wide attention. It is a scholarly work—perhaps the best exposition of the claims of Socialism ever made. The book is divided into five parts: (1) "An Examination of

Socialism," (2) "Economics," (3) "Ethics," (4) "The Outcome of Socialism," and (5) "The Single Tax." The Foundation will distribute this new cloth-bound edition at \$2.00 per copy, postpaid.

The second of these new books is a brand new work by Albert Jay Nock, entitled, "Henry George, an Essay." Through his career as foremast-boy, gold prospector, typesetter, job-printer, journalist, orator—on to the writing of "Progress and Poverty," Mr. Nock traces the career of Henry George. "Here," says Mr. Nock, "you have a man who was one of the first half-dozen of the world's creative geniuses in social philosophy, yet in this capacity he is preeminently forgotten." It is towards a redressing of that balance that "Henry George, an Essay" has been written for the year of George's Centenary. The book has a strong literary flavor—it may irk with its candor—but it cannot fail to hold you with its absorbing interest. The regular cloth-bound edition copy is \$2.50, but a special paper-bound edition has been prepared for the Foundation to be sold at \$1.00. We urge our friends to place orders now, for only a few hundred copies of this special dollar book are available.

A new printing of 1,250 "Social Problems" came off the press recently. Another 2,000 "Science of Political Economy" are being printed now. Before the end of August we shall place our order for 10,000 more "Progress and Poverty." Let us think for a moment what this means: about 15,000 books by Henry George are being printed and sold each year. Not many books enjoy this circulation. It is highly probable that no other series on economics has this tremendous distribution.

Our recent summer campaign was very well received. With orders still coming in, one-hundred-and-ninety odd books have been sold plus a thousand pamphlets. Some people chose to purchase direct from their book-dealers, and many more orders came in from stores all over the country. By special request, we are again listing the combinations on the back cover of this issue of LAND AND FREEDOM.

A display of early and rare editions of George's books has been arranged at the New York Public Library during the week of the centenary celebration. The Foundation will also have a book stand at the Hotel Commodore during the congress session, and, if present plans mature, we shall have on display many interesting mementoes of Henry George's life, loaned by Mrs. Anna George deMille, and a collection of first editions and original documents borrowed from other friends.

V. G. PETERSON, Executive Secretary.

## May-June Issue—In Memoriam

WE have extra copies of the Joseph Dana Miller Memorial issue. On request of our subscribers, copies will be furnished at the usual rates.