

Mr. Firth, we either (1) let the industry slowly die, as in the case of coal, or (2) pay a bounty on export, which does not make the industry profitable but merely forces the whole community to pay higher taxes, so that an industry may ship produce overseas at a loss, or (3) let the producers pool the product (as in the case of butter and sugar), overcharge what is used for Australian consumption, and use the proceeds to pay the loss on what we export. As a result both sugar and butter are sold abroad for about half the amount which the local consumer has to pay.

As Alderman Firth pointed out, we have borrowed scores of millions and spent them in increasing land values, making land harder to secure, thus undoing the good done by the Georgan policy of rating unimproved land values in municipalities, and of deriving a portion of the expense for the construction and maintenance of main roads and of the harbor bridge from the same source.

As instances of the benefits arising out of the Georgan policy of appropriating land values and exempting improvements Alderman Firth cited Sydney and Brisbane, the former of which had increased its population from 550,000 in 1908, when the principle was first applied, to 1,300,000 in 1928, while in Brisbane the population had increased from 264,000 in 1926 to 309,000 in 1929.

When the exemptions and graduations which at present mar the imposition of land-value taxation in the federal sphere are swept away, and uniformity is for the first time introduced as in the municipal sphere, and when the pernicious policy of Protection for local manufacturers at the expense of the primary producers and of the rest of the community is abandoned, an era of unexampled prosperity will commence such as no country in the world has hitherto known, and Australia will assume her rightful place as the most prosperous, the most attractive and the most contented nation on the face of the earth.

Sydney, Australia, Dec. 11, 1929. PERCY R. MEGGY.

SO long as there was free land every man had the opportunity to create new wealth for himself by the simplest and oldest means known to humankind. With the end of free land, American men for the first time had occasion to look with envy upon the wealth of others, or with jealous scrutiny as to how they had acquired it. The end of free land was the beginning of those political issues which had to do, in one form or another, with "dividing up" or with curbing those who had much.

MARK SULLIVAN in "Our Times."

TO lend money to all the world and then try to restrict imports is to invite all our debtors to repudiate their obligations by making it difficult and expensive for them to pay their debts by the only means by which international debts can finally be paid, namely, by the delivery of goods and services.—London *Economist*.

The Rediscovery Of Henry George

ADDRESS BY WILLIAM LLOYD GARRISON AT
SINGLE TAX DINNER, BOSTON, DECEMBER 5, 1929

ANY social reform should be viewed against the background of the times that stand godfather to its birth and christening.

In the United States of the eighteen seventies there were omens enough to signify the need of a new crusade, and a new evangel of social purpose. A surge of excited and speculative railroad building following the Civil War period served to throw an overstrain upon an inadequate national banking system, which found expression in the crises of 1873 and 1884, and subsequently in the catastrophe of 1893.

Henry George's original searching analysis of the causes of these unstable and disturbing conditions is to be found in his monograph, "The Land Question," published in 1871. The effectiveness of his presentation caused widespread discussion and interest and led George to develop and amplify this theme, so that in 1879 appeared his masterpiece of economic and philosophical thinking entitled "Progress and Poverty."

This book acted as a catalyst to divided and divergent modes of social thinking, reconciling the real with the ideal, and combining a tempered and resistant logic with a compelling sweep of constructive imagination. Its affirmation regarding the right of every human being to a share in the common ownership of land as the basic source of material production brought instant response. And its novel and simple device of enforcing that individual claim through an act of taxation of economic (or ground) rent to the exclusion of other taxes had a touch of inspiration that delighted thinking minds everywhere.

The ringing sentences of "Progress and Poverty" echoed around the world. And soon Henry George was eagerly invited to elucidate his teachings on the platforms of Britain (in 1884), and subsequently those of Australia (in 1890) in which countries the significance of his ideas is even better understood than in his own land.

Following the panic of 1893 and its aftermath, came a gradual business revival culminating in the boom years at the opening of the twentieth century. This period marked the rise of the great trusts fostered by President McKinley and Mark Hanna. It was a precursor of the present-day march of vast corporate amalgamation and concentration. As might have been expected, boom times could see little virtue in tax reforms, or little need of modification of land tenures in the interest of the weak and powerless. And although the Single Tax Movement continued actively as an educational and inspirational force, it failed to maintain the political vitality lent it by

the pressures of the recurrent panic periods prior to the creation of an effective Federal banking system.

Meanwhile the United States, stimulated by immigration, and carried forward by new applications of science, registered a vigorous development, with no serious interruptions up to the outbreak of the Great War in 1914. The War, and its disruptive and militant peace, thrust into the background the constructive thought of Henry George and wrought its divisive influence as well upon his followers. Since the close of the War, the United States, absorbed in an unparalleled exploitation and squandering of its basic resources, has given little heed to any thought other than that of driving prosperity faster.

During the last seven years, with only brief intervals of decline, the American stock markets have registered the national megalomania of Something-for-Nothing. The dramatic and resounding crash of the autumn of 1929 resulted in a price collapse unequalled in intensity and extent, and foreshadowed a decline of industry that promises to restore sanity and rationality to our national mode of thought and action.

The effect of the tremendous jolt of 1929 is to open once again the mind of the public to ideas of saving and economy. Unemployment begins to be a problem to be reckoned with. Monopoly now looms as a giant figure. Corporate consolidation has been piled mountain high, and the sources of production are more closely and centrally controlled than ever before in our history.

In a word, the stage is now set for the preaching of land values taxation, and the ear of our fellow citizens should be well attuned to that music.

Hence the rediscovery of Henry George by his countrymen is inevitable. Not only are wise teachers like Harry Gunnison Brown, and brilliant thinkers like Professor John Dewey, acclaiming the author of "Progress and Poverty," but from the lips of the English Fabians, such as G. Bernard Shaw, comes the testimony of George's significance to the British Labor Movement. And only recently the authorized Life of Ramsay MacDonald gives testimony to the effect of the teachings of Henry George in moulding the convictions of the British Premier.

Only a disturbed and struggling generation will listen to preachers of Land Reform. But as the shadows of harder times begin to lengthen, Single Taxers may rest assured that the truths which Henry George enunciated with such glowing genius will find wide acceptance and support, inasmuch as they offer a sound, just and constitutional means of breaking the stranglehold of non-social monopolies. These powerful groups have already transformed our democracy into a plutocracy, and bid fair to shape it into the conventional form of a callous and cruel imperialism, if they meet no effective popular challenge.

All this Henry George anticipated. He left us the key

to unlock the gates of the land, despite the attitude of any feudal proprietors. If we throw this key away, the gates will be battered down by violence, as of old. Upon us, therefore, rests the duty of imparting to the citizens of the United States the potent, yet pacific, secret of Henry George's "Open Sesame."

The Jewish Forum And the Mandate

ACCOMPANIED by a striking cartoon suggested by M. W. Norwalk of this city, the following article appears in the November number of *The Jewish Forum*. It quotes from Article Eleven of the law conferring mandatory powers on the British government, as follows:

"It (the Administration of Palestine) shall introduce a land system appropriate to the needs of the country, having regard, among other things, to the desirability of promoting the close settlement and intensive cultivation of the Land."

The Jewish Forum then editorially comments:

To accomplish this the government, for its own maintenance, must collect the full annual rentable land value, which, in justice, belongs to the people who produce it. Since the effendi holds large areas of land with no intention of improving them in any way, he will not be able to pay the rent, and will have to relinquish his holdings. The felaheen (the poor peasant) and the newcomers would then have free land on which they would settle closely and which they would work intensively, and from which they could derive the full benefit of the labor and capital they invest, since they would not have to use their wealth for the purchase of the land and for government maintenance.

The Jew settling in Palestine with a higher standard of living, and giving the felaheen, who has been fleeced and exploited by the effendi, an opportunity of freeing himself from his yoke, has in consequence taken away the unearned income of the effendi, whose anger he thus incurred. Therefore, by fair means and foul, the effendi has striven to abolish the mandate and to drive out the Jews from Palestine.

The report of June 18, 1928, of the Commission of the Jewish Agency, to which Felix M. Warburg was one of the four signatories, states, in section 5, under "Agriculture," that, "No progressive colonization in Palestine is practicable until modification of the present system of taxation is effected . . . since taxation should be based *not on the actual yield but on the unimproved value of the property to be taxed.*" This is in conformity with Article Eleven of the Mandate, to which Mr. Warburg, who recently entertained the English Premier, Ramsay MacDonald, calls attention.

EDITOR *Jewish Forum*.