

It must secure and support candidates wherever this is feasible and to do all these it must have funds. It is naturally limited in the extent of the work it can do by the amount of money at its disposal and it is with the conviction that the work the party is doing is the work you want done that the Executive Committee appeals to you for financial support. Every dollar that you give will be spent in real constructive Single Tax work and to that extent will bring closer the day of Human Liberation.

Already the National Organizer of the Single Tax Party is in California making a survey of the field in that state and will shortly extend the scope of his work to include every feature of the party program.

You may specify the particular activity of the program outlined by the National Executive Committee for which you desire your contribution used or give it for the general fund for use in supporting them all.

**WE NEED YOU AND WE NEED YOUR HELP.
GIVE THEREFORE AND PLEASE GIVE AT ONCE.**

Make Checks payable to A. Bourgeois, Asst. Treas.
5 Whitford Ave., Nutley, N. J.

Sincerely yours,
HERMAN G. LOEW.
Chairman Finance Committee.

Spiritual Economics

IN the field of health there has been a great reform of late years in the active propaganda of Christian Science and the Coue psychology, but in the field of economics, commerce and finance, there has been no spiritual birth. The old theology of an Arbitrary Creator and a Dogmatic Ruler of the affairs of men still persists, unsoftened by a newer moral conscience. Into the realm of Nature, physical science has deeply penetrated until law and order to a marvellous extent have been found to exist throughout all the strata of the universe that have been investigated. The one field that so far is adamant to the penetration of science is the economic affairs of human nature, which is the real life of the multitude of people.

The reason for this condition of the affairs of humanity may be partly due to the long civil incapacities of woman, as woman is nearer to the youth of humanity by her relation as mother and home-maker, and she more than man studies human nature in its beginnings. The main reason however, is theological, the belief (not yet discarded) in arbitrary, unreasoning rule in economic affairs. As a natural sequence to the theology of the churches, statute law and order have been built up on a series of arbitrary rulings in which precedence occupies such an important place that it suggests the ancestor worship of the Chinese. If our ancestors made mistakes, to honor them we must continue their mistakes world without end. Could superstition have a stronger hold on the affairs of humanity?

If the same scientific method that has had such success in physical-psychological fields were applied to economic

affairs, the theology of the churches would look, as the small boy says, like "a back number". Law and order exist throughout human nature and its affairs as fully and as wonderfully as through any other system of the universe.

So far, only the Sociologist has attempted this field, and his efforts are confined to the abnormal in human nature, the criminal or the unfortunate. The great mass of busy, healthy, normal humanity awaits a discoverer and it will not be many years before science penetrates this field also. The churches have only to endorse it as a new revelation, but that they will not do, if true to their usual custom, until it is accepted by the majority of people.

In the American Revolution, as in the present Russian Revolution, there were two parties:—one, long-headed radical group who were trying to frame a government that should avoid the evils of former governments; second, a moderate group that were providing food and other necessities for a people reduced by war. Of course, the moderates ultimately had the upper hand, as necessities after the ravages of war in a harsh climate are of immediate importance, and the problems of future generations were left to be taken care of by those generations. To a free-minded, pioneer people who had just celebrated a Revolution, future problems looked easy; only the long-headed student of the history of nations, such as George Washington was, could predict the foolish things that generations to come were likely to do.

There is no practical value in the study of history except the light thrown upon human nature. From that point-of-view, history is valuable, (not as unrelated fact, as usually taught) but as science, the laws of what to do and what not to do, in the field of human nature. Ancestor worship is a devastating influence in the human soul and a great obstacle to progress. We can imagine these ancestors assembling en masse and telling us not to do as they did, but to carry out their principles as they taught them, which was the best contribution they had to human problems. In this way, arose the apparent contradiction between the Declaration of Independence and the constitutional provisions which were the statute laws of those days.

The group of radicals who were responsible for the American Revolution,—Paine, Jefferson, Franklin,—wrote the Declaration of Independence in the attempt to prevent the repetition on this continent of mistaken principles that had wrecked the Continents of Asia and Europe. It was they who said that all men were born "free and equal," with emphasis on the word "born," realizing the power that free environment, if it could be maintained, would have to allow the intelligence of all to assert itself and arrive at equality. It was the busybody moderates, far more numerous than the radicals, and without their courage and vision, who made the laws in conformity with the laws they were accustomed to in the countries of Europe. At the present day, every group of radical thinkers has these hangers-on of "practical" moderates who

take the "teeth" and "pep" out of everything that the radicals propose.

It was this early group of radicals who outlined for this Continent of America a programme of "free speech, free press and free assemblage," not in the childish belief that every word spoken, written, or every compact made by a group, would be true and wise, but in the realization of the principle of human nature that falsity has only to be spoken to be immediately contradicted and exposed by some one more honest and better informed. Falsity thrives in secrecy until it grows a result that is injurious to humanity, and, because of time-honored persistence, is upheld by government. A revealed falsity, like the "ghost" of the superstitious, loses its dread, and the intelligence of humanity asserts itself on the point to which its attention has been called.

Thus is the programme of free speech immensely "practical" in the affairs of men. That this rule has been set aside as soon as war is declared is an illustration of the very lack of vision and courage always shown by the "practical" moderates. If the common sense and intelligence of the mass of people is ever needed, it is when the cloud of war darkens the human horizon, and it is the moment and emergency when the courage and vision inherent in every man most assert themselves. With imminence of danger, the mind is most responsive, and if there is no response after all the facts are known, hysteria might as well be quieted, as the unmoved condition of a people is the best evidence of the absence of danger. Freedom of speech is the best cure for the demagogue as his object becomes apparent. Free information and free compact are, of course, correlative to free opinion.

In the early days of the settling of this Continent, the problems of great distances and great resources had to be met, and the man most willing to undertake any enterprise of mining or transportation on a large scale was the most popular man. Through the labyrinth of laws and courts fastened on this country by the "practical" moderates in imitation and perpetuation of the laws and courts of the Continent of Europe, the heirs of these early enterprising business men are tenderly cared for, their interests carefully provided for, while the interests of the descendants of the millions who have patronized these enterprises and given them their economic value, the millions of people who have ridden on these railroads and bought this coal, etc—*their* interests are entirely forgotten and are unprotected by law or court.

It is not in any spirit of envy of the favored few that attention is called to these facts, but the utter inconsistency of such a governmental policy that recognizes no need of the millions where this happens to conflict with the "precedence" of an individual who for his heirs has perpetuated a paper title, the only economic value of which consists in the contribution toward these original enterprises made by the millions of people. It is a case in which

the tail not only "wags" the dog but drags it bodily into an abyss. It is contemplation of facts like these that causes the present Revolutions in the European Continent, but why the bullet when the ballot, by the original American system, is fairly thrust into hands of a doubting people? Why not cut the Gordian knot of intricate complications of past administrations and be frankly just and democratic?

An absolute weeding-out of the accretions of a couple of centuries is needed in order to let the original practical American principles come to light and air. Let all be under equal conditions and a new demonstration of freedom and equality will at once follow. It only takes the courage and vision of George Washington to renew the early American conditions. No childish Revolution is contemplated, but a quiet insistence on the practicability of early American principles. In this movement there is nothing hysterical, nothing "foreign," but a movement of educated, sensible people who already have exposed much political demagoguery.

To the women especially who have only of late years acquired the ballot, is political housecleaning an inspiring duty. While they may not be as conversant with political details as are well-informed men, they give spiritual support to the proposition of justice, and they are particularly adept at discovering official "bluff" and remembering official promises. Their cooperation is indispensable to the new movement, which is as "American" as the Stars and Stripes and as legitimate as the Government itself. Its programme is publicity, and its watchword is a new interpretation of freedom applied to the mass of people, renewing faith, not as a matter of sentiment, but as a matter of practical duty, whatever is involved in the way of enforcement of the principles of freedom.

FLORENCE GARVIN.

Land Values in Chicago

LAND values in the city of Chicago, which increased \$300,000,000 during 1921-22, have increased an additional \$200,000,000 during the last twelve months, making a total jump in value of \$500,000,000 during the last two years.

This is the estimate of George C. Olcott, whose Land Values Blue Book for 1923 has just been issued. The greatest advance is recorded in Hegewisch, where location of the Ford assembly plant pyramided values of business property along Baltimore and Brandon avenues from 100 to 1000 per cent. Acreage in this section increased from 100 to 200 per cent. and residential property from 25 to 50 per cent.

The total valuation of Chicago's land Mr. Olcott estimates, is not far from \$2,500,000,000.

—Chicago Daily News

A PRESIDENTIAL candidate may join a church and be honest about it, but who will believe he is?