

millionaire. A board of alienists would examine him and if found guilty, place him in an institution for the incurables. Thus there were no idle rich nor industrious poor. Special privileges or advantages was not granted to anyone, but equal rights to all. All public utilities were acknowledged public property and were municipally owned. The street railway transportation, as elevators in office buildings (deriving their revenue from the economic rent of land) were treated as elevators on the horizontal plane, serving all alike, and no more abuse was made therefrom than from elevators in buildings. All streams, creeks, lakes, and natural advantages were parked and beautified for the enjoyment of man. In business, trade and home-owning sites, the natural law of competition operated untrammelled and more advantageous sites rendered greater rent. Culture and the higher things of the spirit superseded that which was base and low in man, for who would steal if labor be free, who fear the morrow with a full larder? Infidelity, divorce and birth control were taboo. Marriages were as natural as to Adam and Eve in Eden, and competence was vouchsafed to the industrious. The cities were laid out upon a liberal scale from the centers of population, production, and trade radiating out into the suburbs, all owners having gardens and orchards, and thence into the farming districts compactly built without intervening plats with "For Sale" signs thereon. Each lived "under his own vine and fig tree and none to molest him." Love took on a new aurora. It became more spiritual, families were moderate size, devoted to home and residence. Their religion was predicated upon the Golden Rule and consisted of proper relations between man and his fellows. Their faith was insight and not superstition. Their mode of life was simple, being based upon the edenic concept, eating the fruit of the trees and those having seeds of life within them, and seed-bearing herbs. No longer did they eat animal flesh, preferring not to feed second-hand, and the breeding of animals for slaughter was abhorrent to their finer susceptibilities. It largely eradicated disease, longevity was increased and it could be truly said, "A young man will die being a hundred years old." Old age was golden.

I became acclimated, friends were numerous and initiated me in the mysteries of the new era. The people were kindly affectioned one to another and in my reconciliation of the greed, hypocrisy, heartaches and breaks of my former life, I awoke. Finding myself upon the good ship Earth resolved fervently to labor for the consummation of the vision of John of Patmos, a world wherein he saw a new heaven and a new Earth; the former things had passed away—behold all things are new!

"Righteousness shall cover the earth as the waters cover the sea."—CORNELIUS LEENHOUTS.

[AM a firm believer in the principles and philosophy of Henry George—SIR. WILFRED LAURIER.

## What Irishmen Owe To George

**P**OLITICAL Economy is the science which treats of the nature of wealth and the laws that govern its production and distribution. The scope of this science Henry George defines as teaching how civilized man gets a living. It is, therefore, one of primary importance to us and yet it has been so obscured by others who have sought to elucidate its laws that great economists are looked upon as being impractical theorists divorced from the realities of daily life and the science they have tried to explain to men has been cynically referred to as the dismal or gloomy science.

Irishmen owe a deep debt of gratitude to Henry George. As a friend of Davitt he toured the country during the worst period of landlordism, and manfully fought our case for land emancipation in the United States of America and in England.—R. B. (Robert Barton) in *The Irish Press*.

## Does Mr. Russell Know?

**T**HE conditions of universal prosperity are quite simple and well known, but they involve changes in our habits of feeling and will, therefore, only be adopted when the lessons of the depression have sunk deep into men's minds.—BERTRAND RUSSELL in *New York American*.

## BOOK REVIEWS

### THE ELEVENTH COMMANDMENT\*

"Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it." Deuteronomy XIX, 14.

This, the author holds should follow verse 21, Chapter V. It should form the eleventh commandment.

"Cursed be he that removeth his neighbors landmark" was the third curse in Israel following only the curses for the sins of Idolatry and the dishonoring of father and mother.

"Woe unto them that join house to house, that lay field to field, till there be no place." The author cites Naboth's refusal to sell his vineyard to Ahab, King of Samaria, because "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

Scripture, and the opinions of great Biblical students and writers, are ably presented to support the great principle of the inalienability of estates in Judea. Hosea: "The princes of Judah were like them that remove the bound (landmark), therefore I will pour my wrath upon them like water." Micah: "They covet fields and take them by violence; and houses and take them away; so they oppress a man and his house, even a man and his heritage," also "We be utterly spoiled: he hath changed the portion of my people; how hath he removed it from me! Turning away he hath divided our fields."

Proverbs is quoted: "Remove not the ancient landmark which thy fathers have set." But the landmarks *were* removed, house *was* joined to house, and field laid to field; and Israel suffered. Poverty and misery were the lot of the people.

Nehemia describes the economic condition of Palestine at the time of Ezra: "Some also there were that said, we have mortgaged our lands, vineyards, and houses, that we might buy corn because of the dearth.

\*The Eleventh Commandment. By Francis Neilson, author of "How Diplomats Make War." Cloth; 283 pp. Price \$2.50. The Viking Press, New York City. See advertisement on back page of cover.

There were also that said, we have borrowed money for the King's tribute, and that upon our lands and vineyards . . . and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and vineyards."

Not only Israel suffered, but also did the world. With landmarks removed, the great mass of humanity was made landless; driven into bondage, serfdom, slavery, helotry—hopelessness. It was not always so, and ancient writings and laws, and the words of Ancient Sages and philosophers are effectively quoted to show that once in olden, but not entirely forgotten, times men planted and reaped and enjoyed the products of their labor in peace. But that was in olden, very olden times.

In Israel the landmarks had been removed; elsewhere they had never been set. "Hammurabi provided for everything but economic justice. Legal justice abounds in his laws; legal equality as administered sometimes for all three classes: patricians, serfs and slaves. But the political means, the ruling classes, had all the best of it, the slaves the worst of it. It is the same old story of the growth of the state; the exploitation of the many for the benefit of the few. And, like all states, it toppled from the height of its grandeur when slavery reached the maximum, undermined by the economic cancer upon which it rose to greatness."

And so with Greece, and so with Rome! The author has left no doubt in the mind of the reader that the expropriation of the many from the land throughout all history has spelled poverty and suffering for mankind and the destruction of states and civilizations. It is alluring to follow him through the writings of religion and philosophy in his search for justice, but space forbids the pleasure of portraying that quest here. Nor could such review, or this reviewer, do it justice.

Throughout Judea the expropriation of the people from the land is denounced by the Prophets. Their exhortations are indictments of the transgressors for the violation of that Ancient Command, "Thou shalt not remove thy neighbor's landmark," yet the landmarks were removed and we find the Jews a vassal people under the Caesars when Herod ruled in Israel and Pilate sat in Jerusalem as the procurator for Rome.

The removal of the landmarks had done their work. The Prophets had scolded and raged, had denounced and cursed, had lamented and predicted, had promised and threatened, but all in vain and the people were now longing for a change, hoping against hope, waiting and looking for a messiah. Then in Galilee, poorest and most miserable, taxed and robbed from without and within, hopeless beyond description, appeared Jesus.

Jesus knew the laws and the commandments; He knew the Prophets; He knew the violators of the laws and commandments the Prophets thundered against. Jesus knew the land was the gift of the Creator to all mankind, not to the few who were possessing it; He knew the division of the land that was made of old amongst the tribes of Israel (To all the tribes but Levi); He knew the landmarks that had been set, and He knew the command "Thou shalt not remove thy neighbor's landmark."

Jesus also knew all the promises of the Lord if His commandments were kept, as well as He knew that all evils and hardships the people then were suffering were because of the violation of those commandments; He knew the promises made by the Prophets of which these two by Emmanuel are examples:

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine

own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Is. LVIII.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy . . . . And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear." Is. LXV.

And Jesus knew that the first duty of man was to keep the commandments of God; that in those commandments was Salvation.

Confronted by the hirelings of Herod with the question "Master . . . Is it lawful for us to give tribute unto Caesar?" the author leaves no doubt in the reader's mind that the answer of Jesus summed up all the teachings and the wisdom of Judea; that it fathomed the depths of all Sacred Law and morality; that it enunciated the most fundamental of all economic principles; that it pointed the way to freedom, to justice and to happiness; that it prepared the way for the Kingdom of Heaven on earth: "Render unto Caesar the things that are Caesar's, and to God the things that are God's."

OSCAR H. GEIGER.

#### AN IMPORTANT WORK\*

Any book coming from the pen of Prof. Harry Gunnison Brown is important. It is also likely to be characterized, as this work is, by a notable clarity where so many political economists write obscurely. Prof. Brown sets forth his conclusions simply and in easily understood English.

We wish the chapter entitled "Tax Relief for Real Estate" could be placed in the hands of our muddled legislators who are clamoring for increased taxes on "intangibles." Prof. Brown places squarely on the shoulders of Prof. E. R. A. Seligman the responsibility for the modern trend of economic thought. And, as he intimates, we cannot condemn very harshly politicians and legislators when those whose duty it is to direct economic thought into correct channels fail us so utterly as teachers.

The lance Prof. Brown levels in a number of places against the vulnerable armor of Prof. Seligman is sharply pointed. Our friend from the University of Missouri is a far better economist than Prof. Seligman because he is capable of clear thinking and approaches his subject with no predispositions. It has always seemed to us that Dr. Seligman, with the best of intentions, is wholly incapable of appreciating the nature and operation of economic rent. An acute mind, blinded by a curious obsession, he is unable to perceive the fiscal or social advantages of a land value tax. And the taking of the full economic rent in lieu of all taxes is an adventure that chills his marrow.

There are some statements of Prof. Brown we should be inclined to question. One of these is as follows: "Continuous increase of population, since natural resources are limited, tends towards diminished per capita production." Natural resources are practically unlimited and continuous increase of population unpredictable. Even if seemingly theoretically admissible the statement is discounted by what we know of both population and land.

We would also take exception to the following with much of the discussion that follows it:

"Whatever may be true of most labor incomes, it is certain that some incomes from labor are unearned, if the test be the giving of a *quid*

\*The Economic Basis of Tax Reform. By Harry Gunnison Brown, Professor of Economics in the University of Missouri. 12mo. clo. 359 pp. Lucas Brothers Columbia, Mo.