

was that a period of 6 to 7 years will have to elapse before the Polders will realize their full value for cultivation.

The Commission calculates that the leasing price of the land cannot be less than 10 to 13 pounds for one hectare (2½ acres) and that the selling price will not be less than 250 pounds sterling for the hectare. The Commission estimates as to the quality of the ground that 70 per cent. will be heavy clay, 10 per cent. medium clay and 10 per cent. sand and peat. In round figures the value of the New Province is estimated at 42½ million pounds sterling. The total cost is estimated at 454 million guilders, the selling price at 510 millions, showing a profit of some 50 to 100 million of guilders.

The Wieringen Polder of 50,000 acres will be dry in 1930, on account of its situation south of the Island Wieringen and it will not be necessary to wait for the pumping out of the water, till the enclosing dyke, with all the connecting works, like sluices, etc., is ready in 1934. The fourth and last Polder will, if all goes as projected, become dry in 1952. That will be the end of the work.

How will this fertile new Province of Holland, created by Government engineers and paid from the money of the whole people be managed?

The only answer that can give entire satisfaction is that all profits that come from this sacred land, not due to personal energy, belong to the people. The only discussion there can reasonably be concerns the best way to handle this big job! In 1926, a Government Commission was installed to solve this question. Some months ago one of our prominent Social-Democrats was nominated president of this Commission, and so we may presume that the SELLING of our New Province will be out of the question.

An Immortal Book

IN explaining the greatness and influence of "Progress and Poverty," we would emphasize, first, the basic fact that like the economic and political writings of John Stuart Mill, it is a work of literature. Its pages were written by a master hand which never faltered in power and beauty from the first page to the last. Secondly, we would emphasize that this book, unlike any other book on economics of which we can think, was dictated and infused by a genuine ethical and spiritual passion. Henry George was not only one of the clearest thinkers who ever lived; he was also one of the noblest prophets. What could be more moving than the heroic march of George's argument in "Progress and Poverty" from the discussion of rent and interest and profits to the far vision of God and immortality? What this immortal book did for us is quite beyond the bounds of adequate expression. Its reading marked the turning point of our thought—the beginning of our sense of justice for mankind..

—JOHN HAYNES HOLMES in *Unity*.

The Neo Georgians

IT should be evident to those who attended the recent meeting at Pittsburgh of The Henry George Foundation of America, that there were some present who properly come under the title which heads this article.

The work "neo" has been prefixed to many names of cults, theories and philosophies. It is a modest little word though, never appearing until subjects which have been vainly threshed over and over appeal to it as a qualifier and vivifier.

The luster of Henry George's name like that of any man who has affected the world's thought will diminish in time. The gradual passing of his disciples who knew him personally will contribute to this. His work will be evaluated by every generation. Before, during and since his time the world has had for consideration several notable libertarian tendencies seeking to enlarge the individual's freedom and obligation. Free Trade, Proportional Representation, Public Ownership of Natural Monopolies, Initiative and Referendum, Woman Suffrage, Free Justice and Home Rule are means to greater individual freedom through justice. Pacifism, Social Insurance against widowhood, old age, unemployment, sickness and accident and Prison Reform are means to human betterment through the application of justice tinctured with love. The Jew emphasizes justice; the Christian love. Like many good things these are made better through combination. We have little use for pure gold; it is more servicable combined with a little copper. Pure iron is likewise improved by the addition of a bit of nickel or manganese. None of our schemes of government-anarchy, socialism, communism, monarchy, democracy work in pure form. [They need a little blending.

We have at present three well marked groups of Georgists. One, represented by The Commonwealth Land Party, wants the entire rental value of the land to be taken by the government. Incensed at the hazy ideas of governments on "mine" and "thine" it speaks to the latter in unequivocal terms as to their first duties; without however, any evidences of governmental conscience qualms. It believes in political action, as its name implies.

Another group desiring the same thing, but willing to take what it can, is known as the "step by steppers." Its members are opportunists. They are cognizant of the glacial-like speed of reform measures.

The third group might be called the Neo-Georgians. Its members admire the spunk of the preceding classes, and while sometimes damning them, yet do so with reservations of great respect. Their philosophy probably contains a greater proportion of love, combined with justice than the alloys of groups one and two. Therefore they have become proponents of pacifism, social insurance and schemes which the ultra-Orthodox Single Taxer thinks unnecessary. They admit that if we had a very large appli-