

and thereby earn a meal of soup, crackers and coffee. In spite of these generous (?) provisions, every man who is on the down-town streets frequently is stopped by appeals for assistance.

Organized Cleveland charity workers proceed on the assumption that theirs is a permanent profession for a constantly increasing number of citizens.

It is announced that Representative Chester C. Bolton, of Cleveland, will introduce into Congress a bill to create a National Employment Bureau, with at least eight branches. This is the political method favored by President Hoover. To the creation of government agencies and offices there is no end. It postpones the day when a fundamental remedy must be considered, and it supplies the boys with jobs which will never be abolished unless a political revolution comes along.

The Methodist Council of Cities was in session in Cleveland when the unemployed and the police had their fighting at the City Hall. The Council adopted resolutions calling for more officers and for federal legislation granting sickness, accident and unemployment insurance as well as old-age pensions "to our workers," and declaring that "any industry which would claim Christian commendation" must pay "a living wage for the entire year." They said that "in the industrial order envisaged by the church," unemployment would be eliminated. This is a hint at the abolition of poverty, and is the only encouraging sign Cleveland has had.

Cleveland clergymen are preaching the New Testament doctrine of love rather than the Old Testament idea of social justice. The rabbis, apparently, ignore the poverty problem, or talk of unemployment insurance.

John W. Love, popular columnist for the *Cleveland Plain Dealer*, writes that in explaining the cause of poverty, others may talk of Malthus, Marx and Henry George; but he himself depends upon the "statistical method."

It may be an error to say that the hint at the abolition of poverty, given by the Methodist Council of Cities, is the only encouraging sign in Cleveland, for the fact that a prominent clergyman like the Rev. Fernando Hooker Groom, D.D., in spite of his muddled thinking, declares that the unemployed "need a chance," may direct some minds to asking: "What kind of a chance?" What Dr. Groom means by the word "chance" is clear, but it has a wider application. Yet Dr. Groom is the first of Cleveland's pulpiteers to have the courage to protest against "too much prosperity talk." His heart is in the right place, and his efforts may save some of the unemployed from extreme despair and desperation.

The Cleveland Engineering Society has jumped into the fierce discussion over unemployment, and 300 engineers held a meeting on the subject. One speaker advocates compelling wives to refrain from working for wages. Another blamed the schools "which failed to instruct boys and girls in the problems of life." Still another declared "that most of men unemployed could find or create

work for themselves if they tried hard enough." The meeting broke up in a chaos of opinions. Structures planned by engineers would be unstable if carried out with such bad thinking.

Barnett R. Brickner, popular rabbi of the Euclid Avenue Temple, discussed unemployment at a meeting of the Ohio Egg and Poultry Association. Is not that funny? He wants employment insurance and old-age pensions, and favored a government revolving fund to "provide work during economic depressions." It would "provide work," a good deal as the house wife makes work for herself when she spills grease on the kitchen floor. Rabbi Brickner said not a word as to how the government could get the money to "provide work," or how it ought to be obtained. All of the unemployment agitators dodge that delicate phase of the problem of "letting the government do it," and will say nothing displeasing to landowners and speculators.

How Henry George's Books are Distributed

WITH REFERENCE PARTICULARLY TO THE
PLACING OF BOOKS IN SCHOOLS
AND COLLEGES

EARLY IN 1926, when the Robert Schalkenbach Foundation first began its work, an unabridged edition of "Progress and Poverty" by Henry George, was contracted for, published under the Doubleday Page imprint, but sponsored and paid for by the Foundation. A thousand copies especially bound for library use were promptly placed in as many public and college libraries throughout the country.

Since that time, through the splendid cooperation of Single Taxers everywhere, who have purchased books in great quantities to give away to interested persons, or perhaps to sell at nominal cost; through the work of the Foundation in interesting professors in schools and colleges; through the Annie C. George Prize Essay contests and the Hussey Fund contests, and finally through a systematic advertising programme, there has sprung up a steady demand for "Progress and Poverty," as well as the other books available from the Foundation. Last July a fine, 50th Anniversary Edition of the unabridged work was brought out under the Foundation's own imprint, and the sales and donations have been such that a second printing of this edition is now about to be launched.

In January, 1928, the popular book "Significant Paragraphs from Progress and Poverty" by Henry George, compiled by Professor Harry Gunnison Brown, and prefaced with Professor John Dewey's remarkable INTRODUCTION, came off the press. As Mr. Fairchild explains elsewhere this little book meets the requirements of many

of the teachers of economics, and it found a ready welcome as a text book and as a reference book. We found a few orders coming in to us from professors of economics, for fifty, seventy-five or more books at a time. That gave us an idea. With the start of the 1928 Semester, a letter was addressed to professors of economics throughout the country calling attention to our special prices for the book in quantities and offering a sample copy. The many letters on file show that the response was instantaneous and cordial. The letter was repeated (in varying form) each Semester and the sale of books has increased. Some 1,000 books have been sold this way. Nor was "Significant Paragraphs" the only marketable book. The unabridged "Progress and Poverty" has proven popular also and is ordered in large quantities by certain universities, and there is a steady demand for Louis F. Post's books. "Significant Paragraphs" has come through three editions of 5,000, 2,500 and 5,000 respectively, and it will not be long before a fourth edition is announced.

Lest there appear a taint of commercialism in this brief resume of sales of books, we would like to state that in all cases postage (which is a considerable item) is prepaid by the Foundation, and quantities of books are always sold at a cost below, or equivalent to the actual printing costs. This does not take into account the cost of the making of plates, which is not considered when the prices are fixed. Moreover thousands of copies of books and pamphlets have been freely given to college libraries, to professors, and wherever it is felt the need is great and the interest alive and real.—ANTOINETTE KAUFMANN.

Taxation

LET me quote a statement from the immortal Thomas Paine: "When it shall be said in any country in the world, my poor are happy, neither ignorance nor distress is to be found among them, my jails are empty of prisoners, my streets of beggars, the aged are not in want, the taxes are not oppressive, the rational world is my friend because I am the friend of its happiness, when these things can be said, then may that country boast of its constitution and its government."

I never read these lines without feeling something stir within me, for these lines are so practical and also so impressive, for it is the truth in statements that stirs and inspires the normal mind.

It is over one hundred and fifty years since Paine wrote those words. Would it not be well to inquire, are we today much nearer the objective set forth in those lines; what progress have we made?

We have plenty of poor, for the life of the ordinary working man is the life of a poor man, a week out of work and he is in debt. The life of the ordinary small store keeper is the life of the poor man; for financial worries are always with him. And is it not true that ignorance abounds, do

not a vast majority of our people believe monstrous things so inconsistent with facts? If they were not dreadfully ignorant, how could they believe them, and how ignorant the most of our people are on vital questions of great importance.

Take the tax question, for instance. How many people know anything about it? We all growl and we all complain, but how many seriously and intelligently think on this problem?

The jails are not yet empty; the fact is they are worse crowded than they ever were in any period of the history of the United States. We have a larger percentage today of our people in jail than we have had since Washington crossed the Delaware.

The aged have not been saved from want and the fear of want. One dark thought that comes into the minds of all our people, at least to an overwhelming majority of them, is what will I do in order to live when I am old, and in many thousands of cases it is either the charity of relatives or the poor house.

What about the burden of taxes? Are taxes oppressive or are they not? I would say, most emphatically, they are oppressive. The total bill of this country, federal, state and local, is said to be for 1927, over Twelve Billion Dollars, and with a population of one hundred and twenty million, that means One Hundred Dollars per capita for every man, woman and child. For a family of five, it means Five Hundred Dollars a year that people on the average have to pay in taxes. But someone says, ah, the rich pay nearly all of that. Do they? Where do they get it and how do they get it? Is it not by taking it through monopolistic power from those who produce wealth, thereby making anything they pay into the tax fund a collection of the earnings of laborers and capitalists who enjoy no privilege and have no monopoly? So finally all the costs of government, as well as the support of the idle rich, comes out of industry and results in lowering wages and diminishing the return to capital.

If Paine could come back and look around, take a journey up Fifth Avenue and see the magnificence of our splendor, or take a walk down south Fifth Avenue and see the depths of our poverty and degradation of human life, I wonder what he would say?

JAMES R. BROWN, in *Yonkers Workman*.

Taxation and Prosperity

THE usual comment of those in comfortable conditions, when speaking of the less fortunate class, is that if the masses were more industrious, frugal and intelligent, their lot in life would be vastly improved; would in fact, be quite equal to their own; that they are the makers of their own condition.

This attitude on the part of the more fortunate dulls the sense of responsibility they might otherwise feel did