

will certainly not be removed by the restoration of the natural order, many stumbling-blocks to faith will disappear. On the occasion of Henry George's visit to Cardinal Manning, it was remarked that they had travelled to the same goal of faith in God from opposite directions. "I loved the people," said George, "and that love brought me to Christ as their best friend and teacher." "And I," said the Cardinal, "Loved Christ, and so learned to love the people for whom He died."

The Single Tax cause is the cause of Christ and of His disinherited brethren, and the only real progressive reform is that as taught in "Progress and Poverty." All other reforms, under existing circumstances, but enhance the value of land, and so perpetuate the evils under which all civilized nations groan, and from the consequences of which we have very much to dread. But the movement for the Taxation of Land Values is a root reform; is indeed, as Henry George puts it, the only remedy for involuntary poverty. In it there is hope, because it is based on equal justice to all.

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## PROPAGANDA AMONG THE FOREIGN BORN,

*(For the Review.)*

By C. M. KOEDT.

(The author of the succeeding article is the Danish consul in Chicago. The suggestions made by Mr. Koedt deserve the attention of our readers. These are matters too, which the Literature Committee of the Fel's Fund may profitably consider).

I have sometimes wondered why the Henry George movement has practically no following among our foreign population—those from non-English speaking countries. Individual followers there are, of course, but their number, it appears, has failed to crystalize into societies and hence to add strength to the demand for a transfer of the unearned increment of land from private to social uses.

The United States census of 1900 says 34.3 per cent. of the population were of wholly or partly foreign parentage, including 13.7 per cent. of foreign born. Thus, just to mention one city, there were in Chicago: 19,349 of Austrian parentage; 76,480 of Bohemian; 11,206 of French Canadian; 6,608 of French; 16,563 of Danish; 416,755 of German; 6,966 of Hungarian; 26,810 of Italian; 41,055 of Norwegian; 109,711 of Polish (German); 17,219 Polish (Russian); 38,589 of Russian; 100,176 of Swedish; 5,847 of Swiss; and many thousands more of others, from non-English speaking countries.

There are about 1600 foreign language newspapers and periodicals published in the United States.

Exclusive of Church affiliations, Political organizations, and Labor-Union, these people have, conservatively estimated, more than two thousand

societies devoted to recreation and advancement, in Chicago, but there is not a Henry George Society among them.

Among this vast number of foreigners no growth of the Single Tax is observable, though the field must be large, since all these legions have left their native countries under the pressure of just those burdens which Henry George has taught may be lifted. Socialism, on the other hand, appears to increase in numbers, influence and power.

Children are born and pass into eternity along with millions upon millions of rich and poor. But the rich never really know what makes them rich, and the poor never really knew why they are poor. But the truth now vindicated flashed upon the mind of our Prophet of San Francisco, on that memorable strenuous horseback ride in the foothills near Oakland, and the greatest economic blessing ever conferred upon mankind thus became visible as the sun to all who wish to see.

Now, if this is so, what are the reasons that the Henry George principles have not reached our foreign fellow citizens?

Fortunately, it is not necessary to emulate President Taft, by saying "God only knows!" when asked how a man willing but unable to get work, can obtain it? Any Henry George man can tell the reason. Can it be there are too many generals in the American Single Tax army, who by long service, have got into the rut of treating the question involved from purely academic standpoints?

However, leaving this latter proposition for others to answer, the lack of interest among our foreign population, I think, can be accounted for and possibly remedied.

Having wondered why Henry George's teachings do not penetrate the minds of the strangers within our portals, I took occasion at a social function some time ago to sound two men of foreign birth regarding this question. One was a physician of about twenty five years citizenship, the other a druggist who had resided here for nearly forty years. I asked them bluntly: "What do you gentlemen know about Henry George, and the Single Tax, and Progress and Poverty?" "Well," the druggist said, "I'll tell you, I've heard about them, of course, but to tell the truth, I don't understand what the Single Tax really means!" And neither did the doctor.

Now the reason for this state of affairs I would sum up as follows:

1. That nobody ever talked instructively to them about the Single Tax.
2. That the daily papers give but little space to our doctrines when preached.
3. That these people do not hear of Single Tax meetings. Though if meetings were held in their own neighborhood, they would very likely attend them, especially if the addresses were made in their own language. All foreigners of education make it a point to teach their children their own language.
4. That they hear Progress and Poverty mentioned, but never read it, because they expect to find in such a book so many words they do not under-

stand and should be obliged to sit with a dictionary beside them while reading, though if they could get "Progress and Poverty" translated into their own language they surely would read it.

Later on I have made further investigations along the same lines, and arrived at substantially the same conclusions as those stated above.

The conclusions reached are these: that if we desire the Henry George movement to have a hearing and to gain constructive strength among our vast foreign population, then we must interest their own newspapers; address them in their own language, in their own localities. The literature disseminated must also be in their own languages, until the times comes when they are fully informed and aroused to the importance of the knowledge of the Single Tax, when it will be easy for most of them to catch up with and understand our lectures and literature in English.

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## OPPORTUNITIES IN NEW JERSEY.

*(For the Review.)*

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BY GEORGE WHITE.

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At the last session of the legislature in this state, a bill providing for local option in levying local taxes was introduced by Assemblyman Blauvelt, but the taxation problem here is so involved, and there has been so little public discussion of the proposal, that there was no prospect of its success, nor even the furnishing of occasion for advertising extensively the principle on which the proposed law was based.

One peculiar condition in New Jersey is that a great deal of railroad and canal property, the value of all the main stem, franchise and tangible personal property, is assessed by the state at the average tax rate of the state, computed by adding the tax rates of all tax districts and dividing by the number of districts. Over three and three-quarter million dollars will be raised in this way for 1909. This arrangement has caused the corporations affected to take an active interest in attempting to reduce the average tax rate, and they are accused of influencing legislation, installing county boards of taxation, prescribing maximum rates of taxation, and otherwise putting pressure upon assessors to increase valuations. The average rate for 1909, however, is \$1.808 per \$100 of valuation, which is somewhat higher than when the law took effect in 1906. This is an illustration of how well laid plans may go astray, and is probably accounted for by the proneness of citizens or their administrative representatives to vote appropriations pretty much in accordance with the probable size of the assessment roll. An increase of valuations is undoubtedly a temptation to liberal expenditures.

The fact that powerful interests can profit by keeping tax rates down