

May—June, 1939

Land and Freedom

FORMERLY THE SINGLE TAX REVIEW

An International Record of Single Tax Progress Founded in 1901

IN MEMORIAM

JOSEPH DANA MILLER

1861 — 1939

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LAND AND FREEDOM

An International Bi-Monthly Magazine of Single Tax Progress

Founded by Joseph Dana Miller

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INDEX TO CONTENTS

	PAGE
COMMENT AND REFLECTION.....	67
TRIBUTES TO JOSEPH DANA MILLER.....	70 to 86
INCENTIVE TAXATION.....	87
H. G. S. S. S.....	89
HOW IT'S DONE IN THE ANTIPODES.....	90
PUBLIC HEARING FOR GRADED TAX PLAN.....	91
THE PRESENT PARAMOUNT ISSUE.....Ray Robson	92
ECONOMICS VS. ATHEISM.....Minnie G. Adams	93
"GUARANTEED" MORTGAGE CERTIFICATES.....	
..... Jos. Hiram Newman	94
HENRY GEORGE CONGRESS CENTENARY.....	96
BOOK REVIEW.....	97
PAMPHLET RECEIVED.....	98
CORRESPONDENCE.....	98
NEWS NOTES AND PERSONALS.....	99

WHAT LAND AND FREEDOM STANDS FOR

Taking the full rent of land for public purposes insures the fullest and best use of all land. In cities this would mean more homes and more places to do business and therefore lower rents. In rural communities it would mean the freedom of the farmer from land mortgages and would guarantee him full possession of his entire product at a small land rental to the government without the payment of any taxes. It would prevent the holding of mines idle for the purpose of monopoly and would immensely increase the production and therefore greatly lower the price of mine products.

Land can be used only by the employment of labor. Putting land to its fullest and best use would create an unlimited demand for labor. With an unlimited demand for labor, the job would seek the man, not the man seek the job, and labor would receive its full share of the product.

The freeing from taxation of all buildings, machinery, implements and improvements on land, all industry, thrift and enterprise, all wages, salaries, incomes and every product of labor and intellect, will encourage men to build and to produce, will reward them for their efforts to improve the land, to produce wealth and to render the services that the people need, instead of penalizing them for these efforts as taxation does now.

It will put an end to legalized robbery by the government which now pries into men's private affairs and exacts fines and penalties in the shape of tolls and taxes on every evidence of man's industry and thrift.

All labor and industry depend basically on land, and only in the measure that land is attainable can labor and industry be prosperous. The taking of the full Rent of Land for public purposes would put and keep all land forever in use to the fullest extent of the people's needs, and so would insure real and permanent prosperity for all.

Please Make Subscriptions and Checks Payable and Address All Communications to LAND AND FREEDOM

Land and Freedom

FORMERLY THE SINGLE TAX REVIEW

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Comment and Reflection

JOSEPH DANA MILLER, founder and editor of LAND AND FREEDOM, is dead. His whole life and his life work were devoted to the principles laid down by Henry George. He was one of those rare spirits who, seeing the truth, followed it and lived to the full, his individual life.

The following has been found among his manuscripts. "His task is done. Yet the thought still mounts."

LOST—THE INDIVIDUAL

THOSE who accept the orthodox notions of progress lay great stress on efficiency of production and the multiplication of satisfactions. If progress consists in *more things*, they are right, but if we estimate progress by the finer idealities of life, if we weigh all that we have gained by the simpler civilization of the fathers, we may become less optimistic. We have exchanged for the homely existence, the plain gospel, the simple yet lofty maxims of older days, this era of achievement for the sake of achievement, this modern hurry, this speed without a goal, this madness for bulk, size, altitudes, speed records, tall buildings and automobiles. And under all this complexity lies buried the individual, his original impulses strangled, his passion for self-expression lost.

WHAT is the goal of all our material progress? Has it any intelligible end? When accomplished does it serve any other purpose than increased efficiency in production, more satisfactions that do not satisfy, and at the end a blank material *impasse*?

WE have been too much concerned with the advancement of the race; too little with the right of the individual to live his life. Doubtless, these are related, but any progress of the race that leaves the individual overwhelmed and forgotten is not real progress. We have progressed since the days of Marcus Aurelius, but the brothers of Marcus are scarce enough today. There was little chance for Thoreau in his time, but much less today. Yet then we felt the significance of the protest against the *zeit geist* of the day—the time spirit,

which though it differs at all times is significant of real meaning at no time.

No one asks himself what is the meaning of life. People are too absorbed in the business of "getting ahead," which usually means getting ahead of the other fellow. But surely life must have a meaning, and progress, however we define it, must mean progress toward something.

WE stress the advantages of education and then wonder why it means so little when attained. We complain of the superficiality of persons who have gone through the processes of school and college and university education. We do not realize how complete is the suffocation of every original impulse that makes for individual initiative, powers of independent judgment, ideality, and a spiritual outlook upon life.

MOST of our people live in the cities. They are hemmed in by brick and mortar. They are part of the machinery of industrial life—unthinking cog-wheels in an endless round. "The world is too much with us"—this world of twenty and forty-story buildings, subways, department stores, newspapers of prodigious size, and automobiles speeding up and down and around, and everybody in a hurry to get somewhere. And amid it all is the individual, a tragic solitary thing without that companionship which in a simpler state of society our fathers knew.

GONE, for the most part, the animated conversations of old, the friendships founded on some simple unity of aim independent of material possessions, the old simplicity of family life. We might as well face it. The automobile, the radio, the "movies" have changed our lives. We are a different people. We are not individuals—we are the automata of an industrial state, part of the machinery, victims of a material domination. And under that domination have fallen the college and the university, and even the church in great degree. To this is due the loss of the old restraints, and as there are no new ones to take their place we are startled by the wave of criminality that differs from the old in this: The lawbreaker of an earlier period was conscious that he was breaking a moral law. Often he was the victim of an

economic pressure—urged to crime, as it seemed, by necessitous conditions. The criminal of today has a new ethical code by which he justifies his acts, borrowing from the lax morality of the time his plea of extenuation. We owe that to the loss of idealities, to the glorification of material achievement, to the teaching of the gospel of success in terms of dollars and cents. We have not stopped long enough in our mad rush to ask of the individual how it fares with him in the life that he must live to himself. We have not cared. If we had realized the dangers to the individual resulting from the installation almost over night of a civilization run by machinery we might have reaped the advantages of the new system in its achievements toward material progress, and retained something of the old freedom for the individual that now seems in danger of being completely lost.

TO this mad, unreasoning pursuit of "progress" may be traced the weakening of the moral fibre and the loss of those inspirations which were the guiding influences of the past. The plain people were brought up on literature, which, whatever its shortcomings, leaned to the religious and humane. That has been replaced by the literature of the physical senses, by innumerable magazines of the picture sort, and the enormous spread of the "movies".

IN this atmosphere the individual life is lost in the standardization of the whole. No man lives to his ideal. The appeal made by modern agencies is to the superficial, pleasure-loving instincts of mankind. It is because of this that civilization as we know it in this hour is so trivial and materialistic in its manifestations, so neglectful of the finer appeal to what are matters of mind and spirit.

THE influences of the classics of our literature upon the mind have been replaced by other and lesser mediums. We have ceased to respect the Past—indeed, we do not know it any more. The civilization that we know lives almost wholly in the Present, for the Future does not seem to matter either. All the glory and sunburst of tradition that might radiate our lives are lost in the tinsel glitter of the modern day. The great souls of the past who walked with unshod feet over hot ploughshares no longer appeal to our imagination. Our heroes are the captains of industry, the successful politician, the author of some "best sellers," not the strong soul that fashioned some spiritual truth in the furnace of suffering and amid the taunts of men.

IT is a high price we are paying for our progress, so-called. Is it worth while to have lost so much that more bricks may be laid one upon another? Is it well to have lost the divine passion for a few books that a million volumes

may be housed in some great marble edifice? Is it well that the quest after the individual life be hampered that great cities may grow to unheard of dimensions and shapeless piles of brick and mortar blot out the sky? Our civilization in its devotion to material progress tends to perpetuate a sameness which is deadening.

How shall we escape from civilization into life?

Joseph Dana Miller

JOSEPH DANA MILLER has departed from this troubled world. He died, peacefully, on May the eighth, nineteen hundred and thirty-nine.

For the past year or so his friends had observed the inroads of time upon the editor, but it was hoped that a good long rest would restore him to something of his old self. Then early in February of this year he sustained a fall while on his way to attend a meeting of the trustees of the Henry George School of Social Science in New York. It appeared to be only a minor mishap, despite the nervous shock which resulted, and there was much rejoicing when, in a few days, he was again up and about. Thereafter, however, he began to complain of feeling tired, and consented with some reluctance to his removal to the Fairmount Hospital in Jersey City. Again he brightened up, and though he did little conversing with visitors, he enjoyed his food, and often walked around the corridors, apparently chafing under the restraint of enforced idleness, up to then never having had a sick day. His mind remained clear and alert all the while. But the good signs were not rewarded with the hoped-for recovery. His vital force began to ebb, and at the age of seventy-seven years, our beloved editor passed on. His body now lies at rest in Arlington Cemetery in Kearny, N. J.

We have spoken of his passing, but of course for those who understand the Georgeist philosophy, there is comfort in the knowledge that Joseph Dana Miller will always be with us. Like Henry George, his ideas and principles will live on, for such souls never die. Only in looking back upon the past will we remember him as the "grand old man" of the movement. In the present and future he will be enshrined as one of those of whom Swinburn wrote, the dew of whose word will keep the seed of freedom growing among men. For to Joseph Dana Miller *freedom* meant the freedom envisaged by Mazzini and George.

It was the wish of the editor and founder of LAND AND FREEDOM, as expressed in his Last Will and Testament, that the publication should continue after his death. To his associates, this wish is a command, and they reverently assume the task. Altho such a work should be accepted for its own sake, in deference to the memory of Joseph Dana Miller, there is another, and even more

important reason, why it ought to be carried on. For the rights of the living must also be respected. From them, in all parts of the world, has come a ringing appeal that LAND AND FREEDOM continue its work.

An explanation of this concern for LAND AND FREEDOM is not wanting. It is simply this: An institution for good deserves to live—and such an institution is LAND AND FREEDOM. Which takes us again to the man, as we recall from Henry George's essay on "Moses"—"It is true that institutions make men, but it is also true that in the beginnings men make institutions."

Conscious of the difficulties ahead and aware of the responsibility which is now theirs, the editorial successors entrusted with the publication of LAND AND FREEDOM wish to announce their intention to be guided by the policy which has made LAND AND FREEDOM the institution it is. In making this announcement, they trust it will not be deemed impertinent to mention the many reports of the favorable reception accorded their efforts in the last two issues, as well as the benediction thereon by Joseph Dana Miller himself.

This number is affectionately dedicated to the memory of Joseph Dana Miller. The tributes found herein present a cross section of views of Georgeists and others who appreciated him, and an attempt to express in words the charm and strength and goodness which constituted the greatness of the man.

It gives us pleasure to include in this issue a posthumous publication of a Comment and Reflection composed by Joseph Dana Miller himself. We have presented it, just as he wrote it, untouched by any other hand.

A Memorial Record of Joseph Dana Miller

FUNERAL CEREMONIES

HONORARY BEARERS: John W. Angus, John H. Allen, Frederick Barnes, Sr., John Correll, Otto K. Dorn, Walter Fairchild, Albert Amin, Lancaster M. Greene, Charles C. Heuman, Clifford H. Sandal, James F. Morton, Joseph Hiram Newman, Albert Pleydell, Albert E. Randall, Charles Jos. Smith.

BEARERS: Editorial Associates.

AFFILIATIONS: Founder and Editor of LAND AND FREEDOM, Trustee of Henry George School of Social Science, Brotherhood of the Commonwealth, "Fossils"—Amateur Journalists of the Past.

SURVIVED BY: Edmund W. Miller, Dorothy E. Miller Griffin.

BORN: New York City, July 1, 1861.

PASSED AWAY: Jersey City, N. J., May 8, 1939.

SERVICES AT: Bunnell Memorial Home, 41 Highland Avenue, Jersey City, Wednesday, May 10th at 8 P. M.

OFFICIATING: Rev. John Lewis Morgan, Simpson-Grace Methodist Church; Fred Cyrus Leubuscher, Lawson Purdy, Stephen Bell.

INTERMENT: Arlington Cemetery, Kearny, N. J., May 11th, A. M.

DESCENDED FROM: Edmund Butler Miller, New York City; Harriet Zillah Smith, New York City.

Henry George

By JOSEPH DANA MILLER

PROPHET, farewell! thy coming and thy going,
From birth to death, now that life's course hath run,
Leaves us with nothing worth our poor bestowing
For such high service done.

Lo! on the bier thou liest, but thy spirit
Is one with us—though stilled the mortal breath;
Who seize the people's crown of love and wear it,
Know no such thing as death!

Pass with thy banners through these open portals;
Thy bones and body mingle with the sod,
But thy white soul is of the great immortals,
Soldier and saint of God!

Soldier and saint! mankind grown weary waiting
Their champion, grovelled like the brutish swine,
And filled with dread revilings and with hating,
Cursed God and His design.

But now faith wakes in hearts where faith has slumbered;
We know the warring of the lands shall cease;
We know at last these dreadful nights are numbered,
And earth shall win its peace.

Let monuments of crumbling granite tower,
But till Time fade and stellar lights grow dim,
The whole round earth from this most tragic hour
Is sepulchre for him.

A Hymn of Hate

By JOSEPH DANA MILLER

And this I hate—not men, nor flag, nor race,
But only War with its wild, grinning face.
God strike it till its eyes be blind as night,
And all its members tremble with affright!
Oh, let it hear in its death agony
The wail of mothers for their best-loved ones,
And on its head

Descend the venomous curses of its sons
Who followed it, deluded, where the guns
Had dyed the daisies red.

All these I hate—war and its panoply,
The lie that hides its ghastly mockery,
That makes its glories out of women's tears,
The toil of peasants through the burdened years,
The legacy of long disease that preys
On bone and body in the afterdays.

God's curses pour,
Until it shrivel with its votaries
And die away in its own fiery seas,
That nevermore

Its dreadful call of murder may be heard—
A thing accursed in very deed and word
From blood-drenched shore to shore!

Tributes to the Memory of Joseph Dana Miller

Spoken at The Bier

By STEPHEN BELL

IN the passing of Joseph Dana Miller we have lost a friend, a brother in our social faith, a valued and wise counsellor, a man of renown, but we are fortunate in having had him so long. He is another of those to whom has been given the vision of the Promised Land, the World as it Ought to Be, the civilization that will be, when mankind has grown up to mental and spiritual maturity, but who has not been permitted to enter it in this life.

For more than half a century he has cherished that vision of the civilization that will be when men have realized the meaning of Lincoln's prayer at Gettysburg—"That this Nation, under God, shall have a new birth of freedom" and sought to show it to others—a freedom in which every man shall be free to earn an honest living, in which "Every man may sit under his own vine and fig tree with none to vex him or make him afraid," a freedom in which "They shall build houses and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall *not* build, and another inhabit; they shall *not* plant, and another eat. They shall not labor in vain nor bring forth for trouble, for they are the Blessed of the Lord, and their children with them."

Whatever may be the vicissitudes of fortune which may have overtaken us, whatever may be the conditions in which our lot is cast, to have seen that vision of the World to Be and to have tried to bring its realization nearer is something to make life worth living indeed, and to none of us was that vision clearer than to Joseph Dana Miller, who did what he could to hasten its realization.

My grief at his passing is born of a sense of great personal loss, but it is softened by a feeling of exaltation and thankfulness that I was privileged to know him over a period of forty-five years, and can say,

"He was my friend!"

The Greatest Writer of Georgeism Since 1897

IN December, 1886, I called on Rev. Mr. McCarthy to whom I met in Henry George's campaign that fall. He introduced me to a young man with a rosy, boyish complexion, named Joseph Dana Miller. When I had finished my business with Rev. McCarthy, Joe and I left together. Then he informed me that he was also a Georgeist and deplored his inability to take part in the speech-

making of the campaign. For that reason he was taking lessons in oratory from Rev. McCarthy, for he was convinced that the '86 campaign was the beginning of a great movement that would require many trained speakers. Even then I was doubtful if politics was the way to advance the cause. I am now firmly convinced that that is "how not to do it." I told Joe that of the 68,000 votes cast for George I did not believe a thousand really understood the argument of "Progress and Poverty"; that dissatisfaction of the workingman with both the Democratic and Republican parties accounted for most of George's vote. He was inclined to agree with me but said that in any event trained speakers were required for lecturing and teaching.

With this beginning I looked forward to hearing Joe frequently on the platform and on the banqueting floor but during the ensuing fifty-two years I doubt if he made a dozen speeches. I was fairly active in Single Tax circles; indeed I was drafted as a candidate for a minor judgeship in 1887 when Henry George was a candidate for Secretary of the State of New York, and do not recall that Joe made a single speech during the campaign. George's vote in the entire State of New York was about half that he received in the City of New York the previous year. Those who knew Joe well have no doubt of his reason for not making speeches. Joe was painfully shy and modest and probably suffered when called upon to make a speech.

But those who were privileged to listen to an address from his lips were privileged indeed. Not only did he use Addisonian English but it was shot through with sincerity. He was eloquent; but I think the eloquence was innate and not imparted by his teacher in 1886. I recall one occasion of a dinner the Manhattan Single Tax Club gave to a distinguished foreigner. All of the three or four advertised speakers (of whom I was one) had prepared their addresses. After they had finished there were many cries for Joe Miller, but he shook his head. The toastmaster finally induced him to speak. It was the unanimous verdict (including the advertised speakers) that Joe's address was the hit of the evening.

He was happiest sitting in a shabby little office writing about the philosophy that was religion to him. For relaxation he wrote poetry. All old-timers remember the thrill they got from his ode to George written shortly after the Prophet's tragic death in 1897. It was in the nineties, I believe, that he and others started the *Nation Single Taxer*, which became the *Single Tax Review* and is now LAND AND FREEDOM. Journalism was his vocation for a half century. I can recall but two books I

published. one the "Single Tax Year Book," and the other a volume of his poems.

His shabby little office—about the size of a large closet—in a shabby old building was the mecca of Georgians from all parts of the world. Nor was the Single Tax the sole topic of conversation. He discussed politics and literature, of both of which he had an unusual grasp. And many a joke would he crack. It is not generally known that he also wrote for a number of humorous papers.

When Henry George's pen dropped from his life-less hand in 1897, Joseph Dana Miller picked it up and worthily wielded it until 1939. That some one half as worthy will use it is the fervent hope of the few remaining 1886-ers as well as of the numerous 1939-ers.

FREDERIC CYRUS LEUBUSCHER.

From Benjamin W. Burger

FIRST came within the ken of Joseph Dana Miller a quarter of a century ago. A few years later, we offered ourselves to the voters of New York City under the Georgeist banner. Joe was almost the last of that devoted group whose high privilege it was to know "The Prophet" in the flesh.

Our friend breathed serenity and charm. In his presence one felt lifted. To him the things of this world were of small moment. Paradoxically, he devoted his life to elucidating the laws which govern the distribution of wealth. He was gifted of tongue; he wrote with vigor and clarity.

Tragedy struck him at life's high tide. Of the beautiful English girl who won his love, he wrote:

"I never met a spirit more serene, nor one whose graces of person were matched by graces of character, and an undefinable flower-like essence which gave to her presence a subtle charm."

Alas, she was not destined long for this life. He penned these tender lines of her:

"Hersê, dear heart, to meet you once again,
Where comes not death nor pain,
And you the same sweet self, with frank brave eye,
That could not look a lie;
The laugh that rang its note of perfect mirth,
And now is done with earth;
Oh, but to meet you—once again to stand
And take your outstretched hand.
May I then hope—oh, light and radiance passed—
To greet you at the last?"

For himself, our friend sought neither fame nor fortune. Ever, he radiated sweetness and light. In high degree, he possessed the instinct and feeling of a poet.

"His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the World, 'This was a Man.'"

Little Known Phases and Facts in the Life and Work of Joseph Dana Miller

By JOS. HIRAM NEWMAN

TO record appreciation of a long, personal friendship with Joseph Dana Miller, is a complex task. Simply to refer to him as a gifted writer, thinker and philosopher, is most inadequate. He was the personification of intellectual honesty. In order to characterize him completely, it becomes requisite to consider his personal traits and habits. It has been said, and perhaps with truth, that one must eat, drink, sleep and play cards with a person before testimony of character can be offered. Application of this test with respect to Joseph Dana Miller, must conclude in evidence of true greatness. In a measure, this narration will offer some memories from my long association with him in order to enable others to know him, who were not similarly privileged.

THE SENSITIVE SIDE

His disposition in fortune and adversity was calm enough to be phlegmatic, with a temperament so even that few thought it possible for him ever to show the signs of wrath. Yet, he could readily be wrought up if anyone seriously attacked his sincerity. He was never known to press an idea as the one and only solution to a controversial question; therein lay a force which compelled an admiration for his opinions. He was, perhaps, one of the easiest of persons to get along with in gatherings. Whether at work or at play, he exuberated charm. On personal questions he was apt to be sensitive; his age was one such point. When the publishers of "Who's Who in America" decided that Mr. Miller was sufficiently important to have his name included, they requested him to furnish a biographical sketch, which he did. Because he was peculiarly sensitive about his age, he made no effort to correct the date of birth which they erroneously published as July 1, 1864. In reality that important event occurred in 1861. He died at the age of seventy-seven years.

As is so often the case in the lives of men and women who never married, Mr. Miller remained a bachelor because of an unfortunate occurrence in his youth. The lady of his affections whom he was to marry died before that event could take place. It is quite evident that no one else seemed to him qualified to fill the void; he never thereafter showed any serious interest in any other woman.

He was most fortunate, after the passing of his forebears, in the selection of people with whom to reside. He lived for many years with the Whites in Brooklyn, where he was regarded as a member of the family. Mrs. White, several years his senior, looked after his wants as would a mother. In her husband, Harry White, Joe had a real friend. To the children, Harry, Jr. and Grace,

Joe became an adopted uncle. When, because of the removal of the Whites from Brooklyn, Joe decided to return to the lair of his early boyhood in Jersey City, he again had a happy home with his old friends the Randalls.

The acclaim with which he was received by the old home town may be attested to by the appearance of a four-column, full-page spread in *The Jersey Journal* of July 7, 1936. It was in the form of a special article and interview by Mr. Edward H. Weidemann of that newspaper, reciting Joe's activities and affiliations. It was entitled, "Home from the Wars." The sub-title stated, "Joseph Dana Miller, Associate of Henry George and Life Long Battler for Tax Reform, Returns Here to Live." His likeness and his poem "Henry George, Prophet, Farewell," etc., were included. It was a noteworthy tribute to the man, in life to be thus accorded the pleasures of recognition, so often delayed until one's passing.

Thinking of Joe's sensitiveness, brings to mind an amusing incident. About thirty-five years ago the writer, accompanied by the late Jim McGregor and Wesley Barker, went with Joe to a revival meeting in Jersey City. We sat in the very last row and none of us were known. The evangelist, without apparent reason said, "You can't get into Heaven with a gold headed cane and gold-rimmed spectacles." These happened to be an essential part of Joe's attire. He turned to us and said, "Come on, let's get out of here." He told us afterward that he suspected one of us of playing a trick on him by tipping off the evangelist about the cane and spectacles, since we were all in the habit of playing innocent pranks on one another. Fortunately, our group was blessed with a sense of humor; each of us could "take it."

Joe's sense of humor was keen, his repartee was often delicious. Years ago he wrote an article on "Cats," which after numerous rejections was finally accepted by the old *Arena* magazine and rather liberally paid for, considering how greatly underpaid writers were in those days. A woman reader of the magazine wrote to Joe, as much as the space on a postcard would permit, that he knew nothing whatever about cats and did not know what he was talking about. When Joe displayed what he termed "a lot of diatribe and dribble on a postal," we suggested that he forget it and toss it in the waste basket. He disagreed with the advice, telling us he had already answered the lady. This is a copy of what he wrote her: "Dear Madam: Your postal was received. You are quite right. I do not know anything about cats, I merely write about them. Yours . . . etc."

Joe never pretended to be industrious, nor did he wish anyone to think that he loved work. He was a practitioner par-excellence of the theory which propounds the gain of an objective with the minimum of exertion. He was not in the least dynamic. No one ever succeeded in rushing Joe into the doing of anything. He would not permit himself to be hurried in eating, walking or even writing. He very much disliked to be called upon to

speak in public. Yet, whenever he was compelled to respond, his address was forceful and to the point. There have been occasions on which he delivered eloquent speeches, especially when his remarks dealt with the divinely inspired philosophy of Henry George.

OF HIS VISITORS

Solo meditations evolved the finest thoughts for his writing. He was, however, greatly disturbed by an almost constant stream of visitors. Like all radical movements, the Single Tax manages to attract a "lunatic fringe"; probably no more than our share, but, we shall likely always have them with us. Joe's office seemed to be the mecca to which they would flock with all their queer opinions and ideas to disturb his natural tranquillity. How he loved peace! But Joe, a good listener, rarely attempted to dissuade them from their delusions. A sound thinker, such as Joseph Dana Miller truly was is apt to lose patience with the emissions of the "hare-brained." But not so with Joe. His courtesy made it impossible for him to suggest their dismissal by an appearance of being busy. He rather felt that if he added no coals to their fires either by encouragement or discouragement, they would soon exhaust all their steam and so be on their way. This, fortunately, is what usually happened.

Upon their departure, Joe would sit and muse, and often was found with a broad smile on his face by one or more of his comrades-in-arms who would enter just in time to take him out of his new reverie. In might come John J. Murphy, whom Joe regarded most highly as an intellect and as a diplomat of the first water. Or Arthur C. Pleydell, worthy sire of Albert, now a director of the Schalkenbach Foundation. Arthur Pleydell, a clear and level-headed thinker, spent a great deal of his spare time in Joe's company. Gus Weymann, who was deservedly referred to as "The Philosopher," and Wesley Barker, most appropriately nick-named "Bunker Bean," were among the regulars, and wholly dependable as logical thinkers. Joe Fink and William Ryan must also be listed among the "steadys." With all of them, Joe could freely discuss any subject. Whenever sanctimonious-looking Jim McGregor would drift in, it would not be long before the fur would fly. Jim had a true understanding of our philosophy and was recognized as one of the most resourceful debaters in the movement at that time. His public encounters were always thoroughly relished. In private, just for the fun of it, Jim would be ready to take "the other side" of almost any question; even those who knew him well found it difficult to decide when Jim McGregor was entirely serious. However, this manner of discussion had the effect of sharpening the wits of participants and auditors alike. And let it be said, that to have been present was a pleasure and a privilege to be cherished by any seeker of the truth.

Another of Joe's comrades was the late Oscar H. Geige

oe Miller must be recorded as the very first person to truly encourage Oscar in his idea of founding a school to teach the philosophy of Henry George. And strangely enough, Joe was the only Single Taxer to immediately recognize the idea as an inspiration and a vision. Others referred to it as Oscar's brainstorm. However, there can be no one today, after the short span of only seven years, who would say that Oscar, and Joe, were wrong.

Joseph Dana Miller's sacrifices for the espousal of the Single Tax cause were of his own design. Not that he had anything of the martyr spirit within him; it was the work that he enjoyed most. Much the same was it with Oscar Geiger, in whose mind the idea of the school had been in formation for many years. The friendship between Joe Miller and Oscar Geiger was almost on a spiritual plane. They had a tremendously high regard for each other's opinions. Yet, both being thoroughly human, they could also readily descend to terra-firma.

AWAY FROM ECONOMICS

Before the years and their onerous duties bore down so heavily upon them, they often enjoyed recreational activities. Among these was a friendly game of cards. For years, one night a week, we rotated at one another's homes, to decide which of us had the greatest ability in the determination of the relative value of five cards. The "meetings" were held on Thursdays at the homes of the Whites, the Leppards, the Geigers, the VanVeens, and the narrator. August Weymann, now residing in California, was also a regular member of this "Thursday Night Club." We nearly always had a "guest," since even participants made it more interesting. Our guest generally became the chief contributor of the evening; it was the customary form of invitation. We never permitted the playing to become too serious; all cards were laid aside whenever one of the group had either a good story or words of wisdom to impart. The sessions ended, of course, with food and more talk. We had great respect for Joe's card sense and enjoyed his sagacity. It seems that he and "Mr. Bogardus" (just a character out of a book) were cronies. Bogardus maintained that the ability to correctly estimate the value of one's hand in a game of cards was of considerable aid in learning to form an appraisal of persons we meet in the course of our business and social contacts. Stuff such as this Joe would emit in one long breath.

But a game of cards was not his exclusive recreation. Joe delighted in playing pocket billiards with an amiable group. He and his three steadiest pals had an unusually wide range in ages. Jim McGregor, about ten years Joe's senior, had a wonderful eye for shots across the length of the table. The narrator, about twenty years Joe's senior, could boast of only one dependability, short draw shots. Gus Weymann, a fairly reliable player if he didn't scratch," was still younger and the baby of the group.

Joe was, by far, the best player of the lot, and because of that we teased him for every poor shot that he made. But Joe, undaunted, would say, "Don't forget that Herbert Spencer said 'one's ability to play an exceptionally good game of billiards is the unmistakable sign of a mis-spent youth'." Then he might add, "but I'm better than Spencer was."

It was an amiable foursome. The first question of the evening—always was "Where do we eat?" The answer invariably was, "I don't care, but I'm hungry." Whenever Joe suggested sea food or welsh rarebit, no one seriously objected, for they were his favorites. Especially the welsh rarebit, which he took great delight in preparing himself. He hotly defended his ability to make this dish, but never denied that he could be surpassed in it by Mrs. White.

The mention of welsh rarebit recalls an occasion on which our group entered an eating place which we had never patronized before. Joe's query, "How about a good welsh rarebit?" brought a nod of disapproval from our nice elderly waiter. The manager near by, noticing this, came over to our table. On learning what was wanted he said, "Yes sir, of course. I'll take your order." And off he went to the kitchen. When the dish was laid before Joe, the first taste told all. Just then the nice old waiter came over to our table, and Joe looked up dolefully and said, "truly a benefactor."

Though not an epicure, Joe ate heartily, until Vance Thompson brought out his book "Eat and Grow Thin." This book advocated a diet and Thompson's experiences therewith induced Joe to reduce his corpulence. After the prescribed period, with thirty odd pounds cast off, Joe's friends insisted that his changed appearance was unbecoming. Thus ended that experiment and he soon returned to his normal enjoyment of food.

His intimate friends always referred to him among themselves as "the poet." However, unlike most poets, he had no ear for music. There have been occasions, nevertheless, when in jovial mood, Joe would actually sing, but without much of a recognizable tune. In his own inimitable way he would sing, "Remember that many can always help one, where one cannot always help many." Even his singing was not without its philosophy.

Mr. Miller's political prognostications were uncanny in their accuracy. He was a keen observer of public affairs and was able to obtain an excellent cross-section of opinions through conversation. He was unusually well informed on current news, except in the last few years when he found it necessary to conserve his sight. To this may be attributed several of his recent inaccurate forecasts. He also delighted in picking the winners of important prize-fights, but advised all so inclined, to bet against his choice, since his selections were always wrong. He also obtained much pleasure in handicapping horses. On paper, the productivity of "one dollar properly

parlayed," would amass a small fortune. But in actual practice, the results were much different. So he gave preference to his "on paper" playing, deriving much the same satisfaction without the attendant hazards.

LITERARY ACCOMPLISHMENTS

A perusal of Mr. Miller's writings will show his appreciation of nature. However, in the last twenty-five years his outdoor pleasures were largely confined to annual summer vacations. These were regularly spent at Malden-on-Hudson, New York, at a rather modest hotel where most of the guests returned yearly. There, he made a number of friends that he looked forward to meeting each succeeding year. Poultney Bigelow, a permanent resident of the village, was one of his frequent companions. Much of the vacation period was devoted to reading. For a person whose scholastic education was limited, Mr. Miller's knowledge of the classics was astounding. He was a prodigious reader of all the philosophers and economists and had a vast amount of information on many unrelated subjects.

A word picture of Joseph Dana Miller, no matter how extensive, would be vague and incomplete without reference to his literary work. His versatility as a writer will very likely astonish even those who thought they knew him well. His range of subjects was extraordinary. Before going into that phase of his career, special mention should be made of two books which he looked upon as his most important works.

First and foremost, stood the "Single Tax Year Book" (466 pages) which was brought out in 1917. It was intended to be the first of a quinquennial issue, but no subsequent number was ever published. It is, however, today regarded as an important contribution to the extensive bibliography of the movement. Its purpose was to provide a handy source of information as to the progress of the Single Tax movement throughout the world. It is worthy to note that Mr. Miller stated in the preface that "controversial matter has been excluded," and goes on to say that, "while controversy is essential in order to arrive at correct conclusions, it is along the line of our agreements that we advance." Included in the work are special articles by leaders of the movement in foreign countries all over the globe. Mr. Miller was the author of more than twenty important articles and edited the entire contents. The fly-leaf, usually reserved for the copyright notice, bears the imprint "No rights reserved." This alone may be accepted, as positive proof, should it be required, of the sincerity of the Editor for the welfare of the movement. It is unquestionably a monumental work.

The second book of which Mr. Miller had just reason to be proud, was his "Thirty Years of Verse Making," a 220 page book, published in 1926, which was affectionately dedicated to his niece, Dorothy Elizabeth Miller

(Griffin). The entire issue was quickly taken up and is now out of print. It represents only a small part of his labor, at what he insisted, was only verse making; yet he was obliged to admit that, "here and there, it may be are lines which deserve to be remembered for a genuine poetic content" as he stated in his preface. Many of these verses were called forth by a passionate resentment against monopoly, the cries of discontent, and the uneasy striving of the masses. Others were inspired by personal regard for people, some by an appreciation of the bounties of nature, and again others by topical events. Practically all of them appeared in current magazines, and those which were still functioning gave permission to reprint them in the collection.

It is quite impossible, in a short article, to do justice to Mr. Miller's efforts in the field of authorship. The files of the *Standard* and *The Public* are replete with many able articles on economics. These will be left for future analysis by others more familiar with them than the present narrator. Rather, here, a listing will be presented to give the reader some idea of Mr. Miller's aforementioned versatility.

"THE DEVELOPMENT AND OFFICE OF THE NOVEL"—*Donahoe's Magazine*, April, 1896.

Tracing the successive stages of the novel from the legend, epic, biblical narratives and Miracle Plays, on to Sydney "Arcadia" and the satire of "Don Quixote" till we reach the novel as we know it today.

"THE DANA FAMILY"—*Munsey's Magazine*, Nov., 1896.

Included in a series entitled "Prominent American Families." The Dana family was noted for its prominence in almost every branch of political and intellectual life since early in the 17th century. A long list of Danas won fame as soldiers, statesmen, authors, scientists, journalists, jurists, and divine.

"THE SINGERS OF CANADA"—*Munsey's Magazine*, May, 1899.

Reciting the achievements and prospects of vocal artists which included Bliss Carman, Archibald Lampman, Charles G. D. Roberts and others.

"WOMEN AS ARCHITECTS"—*Frank Leslie's Popular Monthly*, June, 1900.

One of a series of "The American Woman in Action." Showing the accomplishments of the relatively few women practicing architecture and the obstacles to be overcome to remove the prejudice of their engagement in this profession.

"THE CELTIC RENAISSANCE"—*The Era Magazine*, Nov., 1900.

The movement in modern literature to which Renan was the first to call attention and which Matthew Arnold so luminously expounded.

"BUTTERFLIES"—*Outdoors Magazine*, June, 1902.

Some interesting and little known facts surrounding the study of the butterfly.

"THE GROWTH OF CHRISTIAN SCIENCE"—*The Era Magazine*, July, 1902.

An unprejudiced investigation of the progress of a new faith and how it has reached such a highly recognized standing throughout the world.

"MRS. ELLIS ROWAN"—*The Book World*, Nov., 1901.

The story of a distinguished English woman, who, aided by her adventurous travels in Queensland, Burmah, New Zealand, West Indies and the South Sea Islands, became the world's greatest painter of wild flowers.

"SILK CULTURE"—*The Book World*, Feb., 1901.

The traditional and historic story of silk as it was woven in China nearly 3,000 years before Christ.

"LIBRARIES AND LIBRARIANS"—*The Bookman, A Literary Journal*, Jan., 1898.

A history of the founding of many famous book institutions and those who headed them. Covers copiously the story of the beginning of the free public circulating libraries throughout the United States.

"THE SWISS ARMY"—*Metropolitan Magazine*, May, 1901.

Some startling facts about the remarkable military forces of the Swiss republic, which, by order of King Edward VII, was to be used as a model for the army of Great Britain.

"THE 'RIGHT HAND' of CAPT. SEMMES"—*The Book World*, Aug., 1900.

On the passing of John McIntosh Kell, executive officer of the good ship Alabama, and a picturesque figure on the Southern side during the great American conflict.

"WOMEN ELOCUTIONISTS"—*National Magazine*, Nov., 1900.

Indicating the far greater progression of women in this field because they are better adapted to this work than men. Cites examples of the high attainments reached by Jennie Manheimer, Marion Short, May Perin, and many others.

"THE NEW WOMAN IN OFFICE"—*Goday's Magazine*, Jan., 1896.

Defending the woman who entertains unconventional ideas of womanly independence. The advance of women into the domain of politics and government.

"HANDWRITING AND HANDWRITING EXPERTS"—*National Magazine*, Jan., 1900.

An investigation of the many theories for the detection of forged documents. David M. Carvalho, Daniel T. Ames, Henry L. Tolman and many others, all experts, with their methods outlined.

"SOME FRATERNAL ORDERS OF THE U. S."—*The Peterson Magazine*, Jan., 1898.

The history and status of the greater and lesser organizations. Includes a discussion of the ingenious but baseless speculations which trace the origin of Freemasonry to Solomon and Noah.

"LAST SURVIVOR OF A GREAT CONGRESS"—*National Magazine*, March, 1902.

Andrew J. Harlan, member of the House of Representatives of the 31st Congress (1849) serving with such stalwarts as Alexander Stephens and Howell Cobb in the House, and Webster, Calhoun, Douglas and Houston in the Senate. A remarkable old man at the age of 87 years.

"FORGOTTEN BOOKS"—*Era Magazine*, Oct., 1901.

Names of books, which at the time of their appearance were on everybody's lips. Sylvester Judd's "Margaret," considered in the forties to be the best American novel. Melville's "Typee" and "Omoo," works which delighted Hawthorne and a host of others, brought to light from their obscurity and discussed for their merits.

"THE FAILURE OF POPULAR EDUCATION"—*Mind Magazine*, Sept, 1900.

Of education which fails to realize Matthew Arnold's ideal, of "sobriety and proportion" and turns out the kind of man who has no moral fixity, is deficient in his powers of observation and is limited in his intellectual purview.

"STYLE IS THE THOUGHT ITSELF"—*Mind Magazine*, Jan., 1899.

Writers who do not succeed in making themselves understood because they do not understand themselves. Spencer's shortcoming being an absence of imagination to guide him in his paths of investigation. The careless style in Allison's History deplored and the clearness of Douglas Stewart, Carlyle, Coleridge, Bunyan and Stevenson highly praised.

"APOSTLES OF AUTOLATRY"—*The Arena Magazine*, Dec., 1900.

The false conception of life and civilization as epitomized in the "Success" and "Thrift" stories set up by Samuel Smile and his American contemporary, Dr. O. S. Marden. Both exaggerating the importance attached to money. Deriding the preachments which must result in the negation of sacrifice and the denial of humanity. Such writers do not themselves suspect the infamy of inculcating self-worship.

There were a great many more articles which were published in the *Journal of American Politics* and in the magazines already named. Some also appeared in *Belford's* as far back as 1892. However, those left unidentified relate mainly to the dissemination of the Georgeist philosophy, as would be expected from the pen of Joseph Dana Miller. Nevertheless, specific mention should be made of one such article which provoked considerable discussion at the time of its publication. It was entitled "The Money Question" (*Donahoe's Magazine*, Nov., 1895) and dealt with the demand for the free and unlimited coinage of silver. Mr. Miller was opposed to the idea. He advanced arguments, to the great discomfiture of the pros, which were much more fundamentally sound than those of the cons of the free silver era. He laid greatest stress on the oft ignored point that the money question, per se, was a minor one in the adjustment of our economic enigma. Another angle of attack was the persistence of the fiat money heresy. Mr. R. W. Kane of Abilene, Kansas, who was one of the leading pros of the time and considered an authority, took exception to Mr. Miller's contentions. He addressed a long answer (about 3,000 words) to the editor of *Donahoe's Magazine*, who published it in the February issue, 1896. Then in the April number appeared a rejoinder from Mr. Miller, who, with less than one thousand words, veritably slew his antagonist. There was, however, appended to this last communication the following: "N. B. This correspondence will now cease.—Ed." Rather blunt, but likely necessary, to stem the volubility of the contenders.

These glimpses from a long friendship with Joseph Dana Miller will, I hope, enable others to better appreciate the alert mind and beloved, remarkable personality which will remain forever in the hearts of those who knew him well.

From an Amateur Journalist of the Past

MY acquaintance with Joseph Dana Miller dates back to 1878. He had begun the publication of *The Argosy* and soon rose to eminence in the little world of amateur journalism, as an editor, essayist and critic, but more particularly as a poet. In the exercise of that precious talent he soon outstripped all competitors and was unanimously elected Poet Laureate of the National Amateur Press Association, to which honor was added that of the Essay-Laureateship. His lyrical talent grew with the years and his poems soon found their way into professional publications and anthologies. Surveying the field of amateur journalism for the past seventy-five years, it may truly be said that he had no rival. His range rose from light "society" verse to the majestic tributes to Abraham Lincoln and William McKinley.

I had the good fortune to become his neighbor in the early eighties and found him deep in Herbert Spencer, John Stuart Mill and more especially in Henry George, the dissemination of whose philosophy became his life work.

He was one of the founders of "The Fossils," a unique organization which perpetuates the friendships formed in boyhood, and of "The Fossil Fellowship," a smaller and more intimate group, which meets semi-monthly for dinner and reminiscence. Here he relaxed from his strenuous life-work and was a boy again.

I treasure a presentation copy of his "Thirty Years of Verse Making," on the fly-leaf of which he wrote, "To the most loyal of friends and truest of gentlemen." Let me use these same words in describing him.

CHARLES C. HEUMAN.

Some Thoughts of Joseph Dana Miller

BY JAMES F. MORTON

THE loss of Joseph Dana Miller is so staggering a blow to all of us who have accepted the gospel according to Henry George as our unchallengeable guide through the mazes of economic and political problems, that we have not had time to catch our breath; and a careful appraisal of all the attributes of this peerless leader and many sided veteran in human service must await a later time, when many threads of his career can be gradually drawn together, with a thoughtful study of their relative significance. The utmost that can be expected from any of us at the present time is an inadequate expression of our sense of loss and such personal

tribute as we can express as the result of our first reaction.

I cannot write impersonally of Mr. Miller, or rather of the "Joe" Miller whom his friends and comrades were privileged to know. Despite the clarity of his vision and his masterly powers of intellectual analysis, it is always as a vital human being that I am compelled to think of him. He was profoundly human, with intense feelings and sympathies, and, although a master-logician, was as remote from being a "thinking-machine" as can well be conceived. It was no ice water that ran in his veins, whether in his inspiring vision of the ideals of freedom which he did so much to bring closer to actuality, his tremendous moral indignation against all forms of injustice or oppression, or his warm affection for his friends.

My relations with him extend back over a period of fifty years; and my associations with him have been extremely close in a number of different fields. We had been intimates for some score or more of years before, some thirty years ago, after long wanderings in many paths of social and economic inquiry, my eyes were at long last opened to the wonderful simplicity of the giant truth revealed by Henry George, and already for many years clearly visioned by the comrade with whom I now entered upon a new period of joint relations in common service to the cause of land freedom. We were affiliated in amateur journalism, an agency of self-expression by young writers, who published little papers without thought of profit, for pleasure and self-improvement. From this activity, many have graduated into the fields of journalism and literature; and a number have won distinction. Mr. Miller was one of the shining lights of this unique institution, and learned from it many of the lessons which guided him to later success in his chosen field. Besides being a master of exposition and discussion, he was a poet of no mean ability; and a volume of his collected poems, which was given to the public a few years ago, met with high recognition among the appreciative. Somewhat later, we were associated with the development of *The Fossils*, a body formed to perpetuate the memories and lessons of amateur journalism among its graduates of ripened years; and his interest in this movement continued among his foremost activities to the day of his death. In the field of general literature, to which from time to time he made notable contributions, we likewise had much in common, our community of interest ranging from the revival of interest in old classics and the combatting of the Baconian theory of the authorship of Shakespeare's plays to the latest phases of our time. In the severe task of warfare against the meanness of race prejudice we were also joint-laborers.

To the readers of *LAND AND FREEDOM*, Mr. Miller is best known for his matchless labors in the *Single Tax*

movement. These will undoubtedly be dealt with at length by those most competent to do so. But to him, as so profoundly to Henry George himself, the Single Tax was not an end in itself, but the mode of applying a vast and universal principle in the economic field. His lucid mind, never sidetracked by appearances, penetrated to George's prophetic vision of the whole area of democracy and liberty. It was unthinkable to him that freedom and justice should be applicable within a limited range, and not in every sphere of human existence. The value of a truth may be measured by its universality. When, at the funeral of Mr. Miller, our beloved Frederic Leuchter read the majestic passages from the last chapter of "Progress and Poverty," the hearts of all of us who listened were thrilled anew, as we were reminded of the prophetic vision which moved onward and upward from the discovery of the basic means of solving the problem of involuntary poverty in the midst of advancing wealth, to the sublime realization of the moral grandeur of the universe. For so any glimpse at one aspect of reality can never be limited to itself alone, but must proceed, link by link, until the chain is found which binds together all the realities of the universe in one supreme law under guidance which can never fail. Thus each laborer for the truth is in the end at one with the central soul of things. Our companion and leader, so long our guide and inspirer through his presence, has passed from our present ken, but not from our hearts nor from the reality to which his life bore unceasing witness. He is, by many a token, ours more fully and permanently than ever. Wherever the high spirit which is his may find its new field of action, it cannot be that any of us, who have known him and with him have known the truth to which he bore witness, should faint or fail in the continuing struggle. Like unto him, we also may all of us pass from this sphere of being before the ultimate day of economic justice shall dawn on earth; but it will be our glory to have held our faith and continued our labors to the end, and to have borne our part in preparing the foundation-stones for the temple of truth and freedom, toward which Henry George has pointed the way, and for the creation of which already a noble fellowship, no longer visible to the eye of flesh, have devoted themselves even unto the death. And as we hold fast the memory of this latest of our dear and honored comrades in the noblest crusade on earth, so in the coming day of achievement a place of high renown will be reserved for the gallant spirit known to us and to thousands of men and women as Joseph Dana Miller.

From Francis Neilson

[AM deeply grieved to hear of the death of Joseph Dana Miller, and I am very sorry indeed I could not see him before he passed away. He was a good friend. Please present my deep condolences to his relatives.

How I Knew Joseph Dana Miller

By GRACE ISABEL COLBRON

AS Comrade in the Faith, co-worker for Single Tax, naturally. But mainly as editor, as amiable and understanding editor.

The position of an editor for whom professional writers are expected to work for nothing is not an easy one. I have often wondered whether the comrades who were not writers by profession really understood just how difficult Joseph Miller's position was. And how well he carried it off.

Of course, we professionals who contributed, for no monetary returns, to his magazine, were all working, as he himself was, for the Cause in which we believed. And we realized, as perhaps the laity could not, how much Joseph Miller was giving of himself and his ability, for small recompense. He had literary talent which he might have sold, elsewhere, for greater money return. Which is why we liked to work for him, for we felt he understood, because he also knew what it was to work for nothing because of one's belief.

And it was a pleasure to work for his magazine, for he kept up its standard of literary excellence, never forgetting that standard in his devotion to the Cause for which his magazine stood. The standard never relaxed during the many years when the magazine was first known as *The Single Tax Review* and its later incarnation as LAND AND FREEDOM. The magazine stood for no particular line of Single Tax work. Its aim was to furnish an accurate chronicle of all phases of the work for Henry George's doctrines, never forgetting the ethical background of deep understanding of fundamental principles while keeping its readers in touch with activities all along the line.

It formed an excellent, valuable and necessary companion to magazines like *The Public*, for many years so valiant a fighter for justice and liberty, so actively in touch with all effort along the line of work for fundamental economics.

The *Public* was actively in the fight, the *Single Tax Review* chronicled and preserved the record of what was done. The two publications together were, during many years, indispensable to all of us who were in the thick of the fight of those active years, or studied it from the side-lines. And yet, of the two, valuable as was the *Public*, it was Joseph Miller's magazine that one kept, as a record of what happened, a record of the things worth while.

I wrote for both, and enjoyed it. The more active "hard-fisted" (as one might call it) participation of the *Public*, and the calm philosophical understanding demanded for the *Single Tax Review* kept us in balance.

Joseph Miller's comments were absolutely up-to-date

in what they touched on. But he put into them a clear understanding of what was fundamental, what was work for the future as well as for the moment.

This clear understanding he kept until the last, as long as his failing health permitted him to participate in the active control of LAND AND FREEDOM. As years went on, he grew more mellow, but never lost his clear perception of fundamentals.

And he demanded these qualities from those who worked for him and with him, which is one reason why—for those of us who make claim to intelligence, it *was* such a pleasure to work for him. Another reason too, which may not be as clear to the comrades who are not writers by profession. He demanded a standard of writing, simple but clear style, and good command of language. He possessed it himself, and set the pace for his magazine. An occasional "open letter" might have more force than excellence of style. That was permissible. But for definite contribution, good writing was demanded.

The "News Notes and Personals" kept us in touch with our fellow-workers in the Cause throughout the world. And here, too, Joseph Miller kept his pages open for any line of endeavor that furthered the teachings of Henry George.

One pleasant memory will always remain for me, I fancy, for many of the occasional contributions to his magazine. When we stopped in for a chat in the little office in Nassau Street, generally to talk over a possible contribution, Joseph Miller would discuss all sorts of matters concerning Single Tax work and opinions, very openly. In his earlier years when, as is natural, one's opinions are more strongly marked, he could sometimes be quite sharp in his comments. But as editor of a magazine read by all his comrades, he never allowed his own convictions to blind him. He was always fair and just, and always realized that his magazine was to represent and encourage all workers for Single Tax, not just those that happened to agree with him on any particular line.

This, it would seem, is first and most important requirement for an editor. But not every editor, in any sort of magazine, holds to it. Joseph Miller did. And he made all who wrote for him want to do likewise. He never commanded it, or even suggested it. But his example was enough.

Now that he has gone from us, I feel as if I would like to say a few words on a phase of Joseph Miller's literary activities which few of us seem to know—or if we know it, hardly gave it much attention during his lifetime when, to us, his position as editor of LAND AND FREEDOM was all-important.

This was Joseph Miller as poet. One book "Thirty Years of Verse Making," published in 1926, sums up what he has done in this line. It is a book which those of us who knew him well will cherish. For it shows sides of his nature which we, his comrades in Single Tax work,

and his professional comrades in writing for LAND AND FREEDOM, did not know of, or glimpsed but vaguely.

Most of his poems on our work we know. The fine "Poems of Social Aspiration," the "Tributes to Notables," have often appeared in his own magazine, some of them in *The Public*, and many have been read at meetings, the reason for which furnished inspiration for the poem. I remember with pleasure the magnificent "Thomas Jefferson," which I had the honor of reading at a Jefferson Dinner of the Manhattan Single Tax Club, in 1900, a ringing poem which it was a pleasure to read just because of the richness of the words, the strength of the rhythm as well as the fine thoughts it expressed.

There are many of the "Poems of Social Aspiration" which should be better known today than they are, for they express the universal longing for freedom, the universal groping for a hope of greater liberty and justice in the world, in fine strong ringing phrase. Yet always under them is the understanding of where that light can be found, if one will but seek.

But there are several groups of poems in the book which Joseph Miller never mentioned in the magazine, and which indeed belonged to his more personal life and likings. His poems about books, in the group entitled "From the Library," will appeal to all who love books, who feel something above and outside of ourselves in the enjoyment of a good book, the something that carries us upward to heights above the world's troubles. These thoughts Joseph Miller has simply and sincerely expressed in the little group of poems. And this one of his comrades, at least, is willing to acknowledge that, although loving books as greatly as he did, she knew these poems less well than she did those connected with his beliefs on liberty and justice. But a closer study of them brings its own reward to one who loves books. "Fields, Woods and Sea" show Joseph Miller as an understanding lover of nature; and in "Verses Occasional and Topical" there are, among poems of wider import, some deeply-felt very personal revelations of sorrow, of happiness, that Joseph Miller did not often let us know of. For of all workers in the Cause, he seemed somehow the least personal or rather the one who had most entirely merged his own personal life in that he worked for. Probably it was because his work as editor of so important an organ of our thought required strict impersonality. Which is why this book of poems will be, for many of us, a charming memory of the rich, deep, many-sided character of one whom we mainly knew as that most impersonal of all personalities, a fair-minded impartial editor, chronicling all phases of the work to which his life was given.

From the point of view of stricter literary criticism the verses, as verse, are not always perfect. But they breathe through them all so fine a spirit, that we could have no better monument to what Joseph Dana Miller was, what he believed, and what he worked for.

Strong Soul and High Endeavor

I REMEMBER, as though it were yesterday, the first time I met Joseph Dana Miller, seven years ago. The meeting came about in this way. Having just read "Progress and Poverty," I entertained the hope there might be some sort of group that gathered to discuss and spread the beautiful philosophy of Henry George. The vicissitudes of fortune led my search to the office of LAND AND FREEDOM.

I shall never forget the impression made upon me by the editor. His face beamed with kindness, yet reflected a worldly wisdom that challenged any idea he could be taken advantage of in his field of work. He displayed a serenity that can only be associated with the pure in heart. Almost as if by natural design, he had received the physical gift of a beautiful, dome-like head, in keeping with and apparently symbolizing his virtues.

Having allowed me to introduce myself and my errand, Mr. Miller began telling me of the newly formed Henry George School of Social Science, of which his office was then the headquarters, and whose curriculum at that time was nothing more than a semi-weekly lecture conducted by Oscar H. Geiger at the home of some friends. Further conversation brought out that Mr. Miller was the editor of LAND AND FREEDOM. He reached for a copy of the paper but even before he could hand it to me, I announced myself as a subscriber forthwith. Thereupon he picked up the telephone, got Mr. Geiger at the other end, and "registered" me as a student. I had not told him to. But we had seen the gleam of understanding in each other's eyes.

Hardly a day passed thereafter in which I didn't run up to Joseph Dana Miller. Ever courteous, he bore calmly and sympathetically with the numerous "problems" I brought. A few years later he took me into his confidence and gave me my "spurs" by stating he had come to rely very much on my judgment. When Oscar H. Geiger, the business manager of LAND AND FREEDOM died, I was drafted as Mr. Miller's consultant.

Being an editor, he had a string of visitors. Some were more welcome than others. I don't believe he had much chance to write at length in the office. Now and then he might jot down something, but probably did most of his writing at home. On vacations, too, he did considerable work. He wrote slowly, and with an unsteady hand, though he actually enjoyed addressing all the LAND AND FREEDOM wrappers at each issue.

The office itself was the subject for lots of fun. Hardly bigger than a packing box, never was more stuff crowded into an editorial sanctum. I still gaze, with mixed feelings of laughter and sorrow, upon his desk, a real antique. When the roller part goes up, the table part pulls out,

threatening to topple the ink and paste and various other items with which it is cluttered. The editor's chair, with its arm rests, was built for comfort, its new cretonne covered back and seat pads betraying the work of a feminine visitor whose sense of tidiness had revolted at the older pads, which were so worn as to expose nearly all the cotton filling. Everything in the office seemed to be of the most ancient vintage.

Joseph Dana Miller always took good naturedly our quips about the office attire. In return he treated us to a delicious humor of his own. His repartee was flawless, yet he never employed a deliberate pun. On occasions he would throw us into stitches by dryly referring to some crackpot as possessed of a "custard pie" mind. If one became too serious on a metaphysical aspect of the Single Tax, he would bring the culprit to earth by perhaps posing some such question as "Does Omnipotence abnegate Attribute." If sentimentality went to excess he could make short work of that also. Once, when I had voiced my regrets at having been born after Henry George's death and my envy of those who had shaken our great leader's hand, the editor, with a twinkle, replied, "Don't take it so hard; I never saw Christ in the flesh."

He tolerated those Single Taxers who criticised Henry George, but saw little use in debating with them. Without malice, he suggested they were merely enamoured of their own subtleties. However, he often expressed admiration for the sincerity and hard work of many who disagreed with him, although he was saddened, in his way of looking at it, by their error in not sticking to Henry George. When certain of them would become violent, he confessed that "Single Taxers are the only people who are against what they're for."

Joseph Dana Miller preferred to see the good intentions that might be present in any of the approaches to the attainment of our goal. While recognizing Henry George as the exponent of a *science* of political economy, he, like George, never frowned on any Georgeist movement because it might be less scientific than political, so long as he felt the advocates were sincere, as he always saw a certain educational value in them. He constantly reiterated his approval of Henry George's entrance into the political arena.

He enjoyed belonging to the School of 1897, to which a few of his critics consigned him in reproach for his "failure" to keep abreast of the modern improvements being engrafted on the ideas of Henry George. He admitted he could also bear the accusation of belonging to an even older school, that of the first century of the Christian era.

Joseph Dana Miller devoutly believed that justice and ethics are the head and crown of any science of human relationships, including political economy, being a 100 per cent Georgeist. As such, he helped shape the policy of the

Henry George School of Social Science, that only the teachings of Henry George should be taught therein, without any ifs, ands, or buts.

Thoughtless remarks disparaging to the memory of old, deceased Single Taxers were offensive to his ears. He would counter by asking how many young men have we in the movement today who measure up to the stature of the old timers. Not that he didn't appreciate the movement is making greater progress than ever, in spite of a dearth of magnetic personalities.

It seems hard indeed to lose Joseph Dana Miller. But let us be thankful for having him as long as we did. It is for us to carry on the battle. "Strong soul and high endeavor, the world needs them now."

CHARLES JOS. SMITH.

From John C. Rose

LOOK upon the death of Joseph Dana Miller as one of the great tragedies of recent years, for I always regarded him as one of our ablest Single Tax authors and leaders. I admired his writings and read every word he wrote, including his "Single Tax Year Book," "Verses From a Vagrant Muse," "Thirty Years of Verse Making," etc.

Miller carried on the work of Single Tax education in the noble spirit of Henry George and other predecessors. In his Single Tax campaigns and work of education, he held no personal grudges, and he never debated or argued by hurling invectives or by "calling personal names." Instead, he debated with logic, arguments and facts, and all who came in contact with him—including his political and economic "enemies"—admired his sincerity and good taste.

As a matter of fact, the very words he used to pay tribute to the late Francis W. Maguire (in his review of my book, "Philosopher and Reformer"), can well be applied to him. This tribute is, in part, as follows:

"And to this task Maguire [Miller] brought a thoroughness and devotion that set him apart with those who are . . . rearing the structure that is being built for the benefit of posterity. . . ."

"Maguire [Miller] like all large-minded men, was of a tolerant spirit. His philosophy had taught him that man was innately good and that the meaner traits so often exhibited were born of the exploitation and tyranny to which he had been so long subject."—(Joseph Dana Miller, *LAND AND FREEDOM*, Vol. xxxviii, No. 3, page 93, May-June, 1938.)

I shall never forget the encouragement he gave me, at our first meeting, "that if all Single Taxers labored as earnestly and diligently as you, we would be well on our way to victory."

It was such encouragement, from men like Joseph Dana Miller, that enabled me to do as much for Single Tax as I have fortunately been able to do.

As I Remember

Joseph Dana Miller

By ROBERT CLANCY

SERENE, with a certain detachment, yet allowing himself to be part of the event. That's the way you would find Joseph Dana Miller at meetings and gatherings. And you would usually find him in a group where people were speaking with hope, planning, and asking "What are we going to do next?" Such things would evoke his presence. But let the conversation turn into a dispute over a small matter, or an internecine feud, and he would turn and walk away. Almost like a force of nature. Certain combined compounds produce life; break up the compounds and life disappears.

Always ready for the task at hand, looking forward, but not questioning the future too far, and never lingering on the past. That was Miller in his work. That attitude kept him young—I could never think of him as aged. Somehow I got the impression that he was growing. Well, he was always on the lookout for new events in the movement, hopeful signs of progress, and he was always absorbing new ideas. "What's new? Any new lectures going on tonight? When are you coming down again? Did you see this letter I got today?" Pass some trite compliment on his latest essay and he would be tickled.

Samuel Johnson was Miller's favorite figure in the world of letters. He himself was a sort of Johnson in the movement. People would gather round him, come to him with their ideas, problems and disputes. He was father-confessor for a great variety of sins.

He was smiling, always, with a smile that gave forth benediction. Even now I see that smiling happy face. Yes, it was a happy face—he was happy in his work. He was one of those who kept at quiet, steady, constructive toil, not noise and shouting. And how imposing are the results of all those years of chronicling the movement! Great, impartial spirit, he realized that the movement was larger than himself and his ideas, hence he gave space in *LAND AND FREEDOM* to all representative ideas and activities in the movement, whether or not he agreed with them, and regardless of whether the writers criticized his own views. For instance, he allowed many stormy battles to be waged in the pages of *LAND AND FREEDOM*, over the question of interest. As for himself, he said "There is no problem of interest!"

Miller was a man of principle. He was not over-anxious to ascertain the exact figures on land values, how much rent land owners are collecting, whether there would be enough or too much for government expenses. "I don't care," he said, "whether the landowners are collecting 90 per cent or 10 per cent of the rent. They're not entitled to one cent of it. It belongs to society as a whole."

When Miller left the literary world to enlist as a full-time worker in the Georgeist movement, men of letters felt that a great leader had departed from their ranks. But if he deserted Parnassus it was to climb Nebo for a greater vision. He saw the world with serious social problems confronting it. He saw the Georgeists with the true remedy for the ills of society. He saw a great variety of efforts on the part of Georgeists to bring the truth to humanity—trials and errors, achievements and failures, even disputes which split the movement. But within all the churning, he saw a great work on behalf of suffering mankind. And he chronicled this epic for forty years.

Was this not greater poetry than verse-making?

A Youngster's Tribute

I ATTENDED the services for our dear friend who has just passed on, and was deeply moved by the ceremony.

The likening of the character of this great man to fine tracery engraved upon steel by the Rev. Dr. Morgan was most appropriate. For as the master plate impresses its likeness upon parchment so this great character has imprinted its likeness upon those with whom it came in contact.

Truly good men do not die. They live on in those upon whom they have left their impress. The character of man develops along the lines of the influences which mold it. As fine engravings make fine prints, so strong character and high purpose reproduce themselves in those with whom they come in contact.

Joseph Dana Miller lives on, not alone in the hearts and minds of his friends, but in the very thoughts and acts of those who really knew him.

Undoubtedly there were many who paused at the bier of Joseph Dana Miller to rededicate themselves to the high ideal which he cherished through life. He has not lived in vain, for the world is a better place for his having lived in it, and is peopled with better men because of his influence. He has carried the light ever forward and, as he passed on, strong hands have not been wanting to grasp the torch and to continue the good fight.

It is my most fervent hope that LAND AND FREEDOM will continue as its founder intended and that all those who knew Joseph Dana Miller will continue to read his paper, for although no one can ever replace the editor of Comment and Reflection, the fine editions turned out in the last two numbers by the editorial associates of Mr. Miller, must have pleased him and made him feel that he could not leave his work in more loving, or more capable hands.

HARRY HAASE,

Graduate of the H. G. S. S. S. in N. Y. City.

From the Director of the Henry George School of Social Science

A TRUTH becomes no truer because of the garb in which it is presented; but the readiness with which it is perceived, and perhaps accepted, is enhanced thereby. I recall vividly that the literary qualities of "Progress and Poverty" impelled my reading of that book before I had any idea of its economic or philosophical content.

Because of the remarkable style of Henry George one would be inclined to expect men of marked literary abilities to be attracted to his philosophy, and to use their gifts in the propagation of his theories. And there were a number who wielded the pen well in the cause of Georgeism. There were Louis F. Post, John S. Crosby, Ernest Howard Crosby, Herbert Quick, Henry George, Jr., Luke North and others whose various literary talents enriched our literature. Those who emphasized the fiscal reform were legion, and while this phase of the subject does not lend itself to literary heights, much of an informative character, good for argumentative purposes, has been left by these men; the field for such informative work is still unscratched, and much valuable research work must be done.

George Raymond Geiger, Graham Peace, Harry Gunnison Brown, among others still with us, have done some good writing. And Albert Jay Nock, one of the foremost living essayists, has just completed a remarkable word portrait of Henry George, which will be issued in August.

But, in the quarter century I have been connected with the movement, my impression has been that the orator rather than the writer has been developed. Perhaps this is due to the fact that the movement was nurtured in the political arena, and in a period when verbal pyrotechnics from the tail of a wagon was the accredited means of political propaganda.

However, there was one writer who for nearly forty years did yeoman service for the movement, of whom the movement may well be proud. He was a mid-Victorian, in the best literary sense. Always he knew the phrase that would best express the thought, the correct word, the proper sentence structure. But though he was a consummate craftsman, he was much more than that. He never submerged or minimized the thought, or the message, in his art. His talented pen was always the obedient slave of his ideas.

For over twenty years I have looked forward to the bi-monthly "Comment and Reflection" of Joe Miller. Always this well-turned commentary on current problems or moot doctrinal questions or matters of method made me feel that this bright beacon light was an assurance

that Henry George would not die. I travelled much during these years, and my heart was frequently heavy with the realization that the philosophy of freedom was little known in these United States. Sometimes the density of this darkness seemed impenetrable, and courage to keep on teaching ebbed. Then came a new "Comment and Reflection," and, taking my cue from this seemingly inextinguishable light, I carried on.

But, at long last the light is extinguished. We who knew Joe loved him. In the privacy of our hearts only will that loss find expression. But the movement as a whole will be poorer because the literary genius of his "Comment and Reflection" is gone forever.

FRANK CHODOROV.

Long Live "Land and Freedom"

I AM indeed saddened to hear of the loss of Joseph Dana Miller. While I met him only once, I shall never forget the pleasure of being in the company of the gentleman and scholar he was. Often in my thoughts since then, way out here in California, comes back the vision of his beautiful and intelligent face.

Isn't it striking, at this time, that I should remember what he said on that occasion, that no man is indispensable, regardless of the pedestal on which his friends may have placed him. Yes, you can keep LAND AND FREEDOM alive. His inspiration will guide your hand. Your last two issues proved that you can do it and that his faith in you was not misplaced. Even the Comment and Reflection seemed as though it might have been written by Mr. Miller.

Joseph Dana Miller is dead. Long live LAND AND FREEDOM!

LESLIE PICOT.

From the Author of Causerie

IT is a great shock to me to learn that Mr. Miller has left us. I had hoped that his accident was not serious and that his recovery was merely a matter of time.

His passing will make a tremendous difference to the advancement of Single Tax, because Mr. Miller was one of the very few writers able to write briefly, clearly and to the point without leaving a sting upon those whom he occasionally analyzed. His style of literature long has been a source of great enjoyment to me. His magazine has been the only one which I have looked forward to each month, ever since he wrote the *Single Tax Review*. I hope that someday this nation may awake to his worth in carrying on the program laid down by Henry George.

Please be assured that I am ready to aid you in continuing.

THOMAS N. ASHTON.

From Chicago

THE Single Tax League of Chicago, joins with the thousands of admirers of the late Joseph Dana Miller, editor of LAND AND FREEDOM of New York, in expressing their feeling of the great loss sustained by the movement, in his untimely death.

Mr. Miller was a man of rare literary attainment and a devoted leader to the cause of social justice. His death but emphasizes the need of those remaining, to renew their efforts in carrying on the great work to which he gave unsparingly of his splendid talents.

GEO. C. OLCOTT, President.

From Our Canadian Friends

WE regret to learn that Joseph Dana Miller has passed on. He has rendered yeoman service to the cause, both from the literary standpoint in his long connection with Georgeist publications, as well as in the field of public service.

I met him in his office in New York a few years ago, and later it was a pleasure to meet him when he attended the Henry George Foundation here in Toronto last September. His geniality infused itself throughout the pages of LAND AND FREEDOM, and his passing will be a great loss to the movement at large.

We shall hope that LAND AND FREEDOM will secure as capable an editor to carry on the tradition.

HERBERT T. OWENS,

for the Editorial Board of *The Square Deal*.

From Herman Ellenoff

I KNEW Joseph Dana Miller for the past seven years. During the past four years I had occasion to see him frequently. We had many a chat together.

On leaving his office I got the following reaction—many times. There he sat in his cubby-hole of an office, day after day, year after year. The sun rose and the sun set. The seasons came and the seasons went. And there he sat in his cubby-hole of an office.

Why? Because he had lit his torch of knowledge from a soul similar to his—Henry George. He saw like Henry George, the road man must follow in order to be happy. The discouragements and the petty childishness of those around him, swerved him not one bit from his intentions. He held aloft the torch of truth so that others might also see.

That is why he sat in his cubby-hole of an office day after day, year after year and faltered not to the very last.

From Emily E. F. Skeel

"Only the actions of the just
Smell sweet and blossom in the dust."

NO one could meet Joseph Dana Miller, even briefly, without being impressed by his justice. His temperateness always seemed to be keeping his judgment suspended while he pondered any question, viewing it from all points and from within out. Then in his final decision, the clarity, the impartiality and the justness were incontrovertible.

This rare control of mind over emotion may easily be misunderstood. So used are we to letting our preconceptions guide our decisions, so frequently do we give our prejudices the right of way that we may attribute to coldness or indifference such quiet power of reasoning as his. But no one who had the privilege of reading his editorials could ever question the warmth and fervor of his convictions. With their swift and steady stride they took us over a wide sweep of landscape to high mountains whence we could overlook far countries of the mind.

And thus we came to know that though his love of justice kept him apparently unmoved, he bore, as an unquenchable flame, the passion for liberty. Those two ardencies were the compass by which his course was steered. The *justness* of his thought was a twin courser to his yearning for freedom for all men.

Had this fine gentleman chosen to offer his pen to other spheres of journalism than that devoted to our cause of Single Tax he would indubitably have gone far in renown and in the power to influence other men. For his was a broad culture, he wielded a varied and significant vocabulary and in verse as well as prose he expressed his thoughts and aims to be understood of all men. Yet never did he swerve from the "strait and narrow" road he chose in early life. After reading and meeting Henry George his whole soul was dedicated to apostleship. And no one could ever impute to him even a consciousness of his own selfishness.

Whatever difficulties, disappointments, or privations lay along his path he moved on steadily, bravely and convincingly. He was as truly of the ministry as if speaking from a pulpit. His ringing words came forth crystal clear from the spring of his deep feeling and purpose. These were kept ever on so high a plane that he could not fail in tolerance or charity. For all his burning zeal, his cogent reasoning, his direct and forceful style, always was he so true a Christian as to be incapable of cruelty or the sarcasm which bruises rather than convinces. To the pages he controlled every shade of opinion, every phalanx of fighters were given free access. He held the editorial ship on an even keel.

His spirit was indeed "strung to finer issues."

However we mourn his promotion, we accept his legacy to us to uphold the hands of those on whom he placed his mantle.

From Clifford H. Kendal

I have known Joseph Dana Miller over thirty years, my active association with LAND AND FREEDOM dating back about ten years. His office was a meeting place for all his Single Tax friends, much of his inspiration coming from them and the conversations which took place there. I used to drop in frequently, and there developed a friendship resulting in cooperation in the work.

Notwithstanding these years of cooperation, I feel that any characterization of Joseph Dana Miller by me, will be inadequate. He was the trained journalist who devoted his life to the Single Tax. He lived it and was not to be turned from his way of carrying out his purpose. He was very receptive to the ideas of others, putting forth his own views quietly and in few words. He preferred to keep all controversy out of his paper, and, having distinct ideas as to how such a paper should be conducted, did not depart from these ideas to any extent. In my opinion he never wrote a poor editorial, his "Comment and Reflection" always bringing letters of praise from his readers.

I admired his broad, quiet tolerance and his unvarying kindness. His was a world vision regarding the Single Tax, the question as to when or in what way it was to be brought about, of little importance compared to what was to be done about it. He had little interest in hair-splitting theories, especially if they contributed nothing to promote the Cause. While he favored the philosophical and dwelt on the moral aspects of the Single Tax, he was very sound in its practical and fiscal side. He listened attentively to criticism of Henry George but required substantiation. His comment, however, was, "How is it so many Single Taxers think they can improve on Henry George and yet fail to explain their viewpoint. They are enamored of their own subtleties." But he also said he didn't care how many side issues or criticisms anyone wished to indulge in, and that if anyone worked for a Single Tax on land values, he was with him. He revered the memory of Oscar Geiger and his heart and hope were bound up in the School. Unremitting in his efforts for the Cause, a friend of every phase of the movement and every one in it, he was confident of its ultimate victory.

From Dr. Walter Mendelson

IT was with genuine sorrow that I read of the death of Joseph Dana Miller.

I have always had a very high respect for him. He had an excellent mind and an excellent heart and knew how to combine both into fine and clear language. His poetry was beautiful. I always admired the deep philosophical spirit, free from all pettiness or bitterness, that characterized all he wrote. I always read LAND AND FREEDOM with pleasure.

He will be greatly missed.

Tribute and Report From The Robert Schalkenbach Foundation

WHEN Joseph Dana Miller laid down the burden of life, he ended a career that was both useful and good. It is truly said that he did unto his neighbor as he would himself be done by. He asked little of this world's goods and of what he had he gave freely and gladly to the Cause he loved.

To the principles of Henry George he remained forever faithful—a true disciple of the Great Teacher. He tested our national life by the touchstone of freedom and when he found it wanting, he turned to Henry George and found the remedy. The noble pen that made LAND AND FREEDOM the respected publication it is today, has left us a rich heritage.

Joseph Dana Miller was one of the original directors of this Foundation, selected by and named in the will of our generous founder, Robert Schalkenbach. For many years we enjoyed his wise counsel and though, in 1931, it became advisable for him to resign his trust, he continued a deep interest in the organization, always ready to help and advise us.

When the news of Robert Schalkenbach's bequest first reached the newspapers, back in 1925, a New York daily, in an editorial headed, "An Odd Bequest," asked what would become of the fund if its objective were accomplished before the money had been entirely spent. With tongue in cheek Mr. Miller replied to the paper that such funds as remained could be used for a very necessary purpose: to provide an institution for brainless journalists.

We shall miss this Grand Old Man of LAND AND FREEDOM. With friends all over the world, we mourn his passing.

* * *

Looking ahead to the long summer months, and to give our readers an opportunity to enjoy four important books of general economic interest, two of them quite recent publications, we have arranged with other publishers so that we can, for a short time only, supply them.

The first book needs no introduction and is too large a work for brief description. It is, "Wealth of Nations" by Adam Smith. Most economists quote, some time or other, from this old classic: Henry George made frequent reference to it and had a deep respect for the author.

Our second selection is Albert J. Nock's "Our Enemy, The State." Mr. Nock is well known in the field of journalism and is the author of many books and essays. In "Our Enemy, The State" he draws a graphic picture of the dangers which follow the establishing of an all powerful state and describes the sources from which this power comes. "The State," says Mr. Nock, "has no

money of its own and no power of its own: all the power it has is what society gives it plus what it confiscates from time to time on one pretext or another."

Third in our list is "The Good Society" by Walter Lippman. Published in 1937, this book received a hearty welcome from those who, observing world trends and events on the continent, desired to examine more closely the movement to organize a directed social order. The book is divided into four parts: "The Provident State;" "The Collectivist Movement;" "The Reconstruction of Liberalism," and "The Testament of Liberty." It is one of those volumes that will rob you of your sleep because it is so interesting that you will not want to lay it aside when bedtime comes.

Fourth, but by no means least, is "History of the Great American Fortunes," by Gustavus Myers. As its name implies, this is a story—and a fascinating one at that—of how fabulous fortunes were made in America. Mr. Myers has no axe to grind; the work is not a denunciation but a careful study to show that the amassing of these incredible sums was no mere trick of fate but the natural, logical outcome of a system based upon factors which inevitably resulted in the despoilment of the many for the benefit of a few. "As time passes," says the author, "and the power of the propertied oligarchy becomes greater and greater, more and more of a studied attempt is made to represent the origin of that property as the product of honest toil and great public service. Every searcher of truth is entitled to know whether this is true or not." The book discusses Vanderbilt, Gould, Sage, J. Pierpont Morgan and many other great fortunes.

Truly, these are four books many of our friends will want to read, and so that they may have this pleasure at very little cost we have designed six book combinations which are described in detail on the back cover of this issue of LAND AND FREEDOM.

* * *

From our own presses very recently came a new edition of the story of Henry George's funeral. The title of the new book is "Tributes at the Funeral of Henry George." The earlier printings bore the title "Addresses at the Funeral of Henry George." This book, so far as we know, is the only complete account of that amazing funeral when great masses of people, fired by the purpose for which their leader had died, swayed by the eloquence of some of the most gifted orators New York City has ever heard, rose as a man and applauded. "At first I was shocked by the applause," said the Reverend Dr. Newton, officiating minister, "but as I reflected it seemed to me impossible the audience should not applaud. This was not a funeral; it was a resurrection." Bound in blue leather-like cover, this book, costing twenty-five cents, is one all admirers of Henry George will want to read.

V. G. PETERSON, Secretary.

From W. L. Crosman

BY way of a post card from Peter W. Schwander, Houston, Texas, I learned the other day that the highly esteemed Joseph Dana Miller had passed away. Later the same day I learned he had died on May 8. I am extremely sorry to know he has laid down his pen and gone to his reward. I hope LAND AND FREEDOM will continue to be published. There must be plenty of editorial talent among the Henry Georgeists of New York to fill the vacancy left by the beloved Miller. I always met him at the Henry George Foundation Congresses that I had the privilege of attending. I met him in Toronto last September. He seemed to be more feeble than he should be at his age, which I took to be middle life. Peace to his spirit.

Visiting Landmarks In California

THREE interesting and pleasant experiences have lately been shared by four friends in Berkeley, California. After working strenuously on thousands of triplicate postal cards announcing extension classes of the Henry George School of Social Science, soon to begin, and the teaching of these classes, the little group decided upon three other things it would like to do. First—to see and talk with Mr. Stephen Potter, secretary to Henry George during his editorship of the San Francisco *Evening Post*. Second—to visit the spot on Rincon Hill, San Francisco, where Henry George was living with his family when engaged in writing "Progress and Poverty." And Third—to try to locate as closely as possible the place in the Oakland hills where Henry George has told us that—

"On a rise that overlooks San Francisco Bay, the commonplace reply of a passing teamster to a commonplace question, crystallized as by a lightning flash, my brooding thoughts into coherency, and I then and there recognized the natural order."

It was hoped that the visit to Mr. Potter might help especially with this third objective, though the main idea was to get him to shed any light he could upon Henry George through his personal association with him during those busy days in the newspaper office. A letter acquainting him of this had been sent, requesting time for a visit.

Upon receipt of a reply from Mr. Potter saying he would welcome the little group on the following Sunday at his home, the friends crossed the wide salt waters of the great bay now spanned by its magnificent new bridge, over eight miles long. The plan was to locate first, the site of the house where "Progress and Poverty" was written, and then go on to see Mr. Potter, whose home is on one of the green hills, on the other side of the city.

The old residential district on Rincon Hill has now become industrialized, and it was upon one of the industrial buildings that the bronze green plaque was placed by the Henry George Foundation in 1930 to mark where "Progress and Poverty" was written. This plaque was soon sighted by one of the group, as the car was being driven south, slowly along Second Street towards one of the overhead spans of the new bridge. Alighting, the friends read the inscription on the plaque, one sketching it, indicating the placing of the words and the low relief profile of Henry George in a medallion above them. Another took down the words which stated so simply the momentous fact—little heeded by the world today—of the solution of the problem of poverty, by the great humanist who once lived here. The inscription reads—

Here in 1878-1879

Henry George

"The Prophet of San Francisco"

wrote

Progress and Poverty

expounding natural laws

that, breached,

cause poverty

but obeyed, assure us all

Peace, Progress, and Plenty.

With interest the little group noted that here and there huge mounds of earth topped by green grass, still stood between some of these industrial buildings—parts of the original hill not used for building purposes. Idle land!

Sixty-two years ago Henry George had gone up and down this hill, deeply stirred by the developing theme of his book. Of his work upon it we have been given this glimpse by his son,—

"Entering his library, one might witness the author slightly inclined over an ample table in the center of the room, writing—tense thought in the brow, and a gleam in the deep blue eyes that looked straight through and beyond you as if to rest on the world of visions of the pure in heart."

Quiet as was this street, rumbles of a world in the throes of anxiety and on the brink of war, assailed the inner ears of these friends, whose hearts had but lately thrilled to the words of the inscription on the plaque. "Alas, that the great cause of war is yet unrecognized by this troubled world of ours!" was the thought of one of the friends expressed to the others.

Soon the car was turned in the direction of Mr. Potter's home on Sussex Street and in less than half an hour the group was being welcomed by him there, and was soon seated together in a pleasant upstairs room with Mr. Potter and his kindly wife.

When asked if he could locate the place where Henry George was riding horseback on the day that the idea of the "natural order" came to him, Mr. Potter said, "A favorite spot with him was in the Oakland hills, near the

Joaquin Miller place which has a wide view of the Golden Gate. In my mind I place that as the spot." Mr. Potter stated that Henry George was a great reader and a student of logic; enlarging on this he went on,—

"His general habits would lead one to believe he devoted his evenings almost exclusively to reading. He got in touch with all the libraries, the old Mercantile Library, the Mechanics' Library, and subsequently the public library, which he was instrumental in bringing about. He was the chief promoter of the public library, and its first secretary. At that time he was quite an influential man and took a considerable and active interest in Democratic politics, not in the style in which you see it taken up nowadays, but with the idea that politics was something every good American ought to be interested in. He ran for office at one time and was defeated, but he ran as one would expect an early American to have run, without any attempt to do anything out of the way,—nothing crooked—he never had an idea of undue gain."

When asked to enlarge upon his statement of Henry George's being an influential man, Mr. Potter said, "Invariably when he had opportunity to discuss anything with anybody of importance, his ability stood out in his conversation and he was immediately accepted as an equal in a general way. People recognized his ability almost instantly, and in that way he built up a great number of friends and they became very warm friends."

When questioned as to his recollection of Mr. George's family, Mr. Potter said: "I never was a social visitor at his home, but had been there many times as a messenger and, of course, knew them very well. Mrs. George was a very lovable woman, a very fine lady. The children were fine children. Harry George was the eldest, a reserved boy who seemed to be thoughtful in his ways; quiet, unobtrusive, but one who impressed you as being an able boy. I knew Richard—younger than Harry—a handsome little fellow, curly haired, mischievous—he used to make things very intense for me when he came to the office." (Mr. Potter did not remember Jennie, the elder daughter.)

When asked for his opinion as to the value of the work of the Henry George School, Mr. Potter said: "The education of the people along the line of the Single Tax should go on continuously."

Another interesting remark he made was to the effect that the proper classification for Mr. George's work is "Social Science," as distinguished from "Political Economy." He believes the former term to be more adequate and meaningful.

Before leaving, Mr. Potter was informed of the intention of the group to try soon to visit the hills behind Oakland where Mr. George had suddenly seen the answer to the problem that engrossed him. Mr. Potter said that at the beginning of the Fremont trail leading to the Joaquin Miller place there had been a riding school which had probably been known to Mr. George, and from which it

was likely he had obtained his horse when setting out on one of his solitary rides amongst the hills. He mentioned that Mr. George had been particularly fond of the effect of the light over the bay when it lay across the water, as the sun set between the hills forming the Golden Gate.

About three weeks later on a lovely sunny California spring day—the friends met again with picnic luncheon baskets, and a jolly wire-haired terrier, "Puck," to drive towards the Fremont trail leading to the Joaquin Miller place.

Lunch was enjoyed at a rustic table in a eucalyptus grove, and then a short drive brought into view three houses on a hill, and, coming down the path from the most rustic one, was the daughter of Joaquin Miller herself. In a moment, in answer to a question as to whether this was the road which was once the Fremont trail, she gave assurance that it was, adding that "frequently, when father had forgotten to bring home the rice or flour on his horse as he returned from town—we just did without it—making it up with potatoes, or going hungry till the next trip." The family of three—poet-father, wife (now lying ill) and daughter had each occupied one of the three houses. Juanita, the daughter, repeated much of her own poetry with great expression; then, upon request led the friends to a gate in the fence leading to a beautiful rounded hill without trees, which, she said, afforded a wonderful view over the bay in clear weather. A silver haze and light fog lay there now, as sunset drew near. Though one cannot be sure of the exact place where the clouds lifted on the great problem which had troubled the mind and soul of this leader of men, Henry George, we felt it was probably somewhere in this neighborhood, and wished that something might be done to mark that moment fraught with such import to the economic life and development of the human family.

A park is being constructed in this vicinity—in fact within a few hundred feet of this hill. Perhaps sometime, there may be placed there another plaque to make men pause and think, and to honor the memory of this great man Henry George—who worked that justice may reign, and liberty prevail.

These lines are sent to the pages of LAND AND FREEDOM a few days after the passing of its beloved editor, Joseph Dana Miller, who has gone to join that great company of those who did not swerve from devotion and loyalty to the cause of economic truth made clear by their leader and friend,—Henry George.

May the thought of their example encourage those who work on here at the great task (in all its varied forms) which engaged them, and which is yet to be completed only through unselfish efforts such as were made by this goodly company of men and women—truly a fellowship—growing with the passing years.

HELEN D. DENBIGH.

Some Thoughts About Brick-bats

ADDRESSED TO
GEORGEISTS, LAND LEAGUERS, SINGLE TAXERS

FOR lo, these many years, we have indulged in a game, which furnished no genuine amusement, nor did it ever make a lasting friend. There is absolutely nothing constructive in the game of throwing brick-bats. If anything, it is definitely destructive, as in the questionable art of breaking windows.

That the aim of the throwers of brick-bats has been poor, may be attested to by its lack of results. They have been heaved at those, both in and out of the fold, without benefit, in bad taste, and have not produced a worth-while thing.

Enlightenment should be the aim of those who have "seen the cat" and in analyzing the word we find its principal component to be light. Does a broken window pane admit more light?

Any person who even whispers the name of Henry George, should be encouraged. That he is unwilling to go all the way, is not a reason to refuse his company for part of the journey. That he may be unable to fully comprehend the philosophy, is not altogether his fault. To us, it is so very simple. To him, it is still so complicated; and now that we have the facilities, let us teach him, and show him, how he too, may be able to "see the cat."

"Habere Amicos Est Fidele"—to have friends, be friendly—and *how* we need them! The old method cannot make converts today. The new method—teaching, patience, tolerance—has brought to the fold a personnel wholly inaccessible heretofore.

Let there be light, but not by breaking windows. Brick-bats laid in mortar within the wall constitutes their only constructive employment.

Interesting Correspondence

FROM THE VERSATILE DR. SMALL TO THE
VERSATILE DR. FRANKLIN, AND HIS REPLY

FROM the letters to Benjamin Franklin preserved at the American Philosophical Society, Philadelphia, we learn that Dr. Small, besides being a British surgeon, was interested in agriculture, horticulture, apiculture, ventilation, pickling of sturgeon, new ways of uprooting trees, poor rates and politics. Like Franklin, he was many-sided. Benjamin Franklin was eighty-one when Dr. Small wrote to him from London, July 3, 1787:

"Should auld acquaintance be forgot. We are ourselves growing old, and therefore have little time to lose.

"I was in hopes that when you returned to your country, I might have observed by the laws you would have established, that you had retained some of Mirabeau's

Patriotic Principles, which are more extended in the Tableau Economique. Nations do not sufficiently advert to that truth that all taxes are finally paid by the land. Merchants and Manufacturers pay double the tax they are charged with on the Several Articles taxed. The Consumer therefore pays so much more than the real value of the article. Establish therefore all your taxes on the land. Laying taxes on imports is in fact taxing yourselves.—Render Philadelphia a free Port, and it will soon become the center of the American Trade. You will by this means be ever free of those Locusts, the Officers of the Revenue. Why banish the Loyalists when the country was settled in peace? I see nothing of the liberal disposition of Dr. Franklin. I shall ever retain a most agreeable remembrance of the many happy hours enjoyed in Your Company."

To the above, Dr. Franklin replied as follows:

"I have not lost any of the principles of political economy you once knew me possessed of, but to get the bad customs of the country changed, and new ones, though better, introduced, it is necessary first to remove the prejudices of the people, enlighten their ignorance, and convince them their interests will be promoted by the proposed change; and this is not the work of a day. Our legislators are all landholders; and they are not yet persuaded that all taxes are finally paid by the land . . . therefore we have been forced into the mode of indirect taxes, i.e., duties on importation of goods."

Incentive Taxation

ADDRESS DELIVERED BEFORE THE PUBLIC SERVICE FORUM

CHARLES H. INGERSOLL, Director

BROADCAST OVER RADIO STATION WBIL, MARCH 5, 1939

BY WALTER FAIRCHILD OF THE NEW YORK BAR

Chairman, GRADED TAX COMMITTEE

11 Park Place, New York City

WOULD you be in favor of making a man pay a penalty for providing other men with work? That may sound like a ridiculous question, but that is just the way our present real estate taxes operate. In this day and age, when every government is using its greatest ingenuity in trying to put men to work, New York City continues to use an obsolete taxing system which penalizes the man who expands his business and provides more jobs. The real estate tax today operates in this way: If you give three men jobs for a year in the construction industry, paying them about \$1,500 each, you will have to pay an additional \$125 in taxes.

Perhaps you think that is not true. But here are the facts of the situation. For a lot that you buy in the suburbs for \$900 you pay a basic real estate tax of about \$25. You are going to build a house on it. The house will cost about \$4,500 for labor, materials and fees. This

is equivalent to providing three men with jobs for a year at an annual wage of \$1,500. As soon as the house is finished, your taxes jump from \$25 a year to \$150 a year—an increase of \$125, or \$40 a year for each man you gave a job. This is the penalty you pay under the present system of real estate taxation for wanting to establish your family in New York City. Tenants pay the same amount in their rent. Every time fifteen hundred dollars is spent to give a man in the building industry a job, the tenant or home owner must pay \$40 a year tribute to the government.

It sounds crazy, and it is. But it is the truth.

This is a tax on production; it is a destructive tax, and acts to prevent construction. Its effects, therefore, should and must be eliminated. The way to eliminate the evil effects of this tax is to eliminate the tax.

That may sound drastic to you. Perhaps the first thought to enter your mind is that nearly a third of the city's budget is raised from this tax on construction. If that tax is eliminated, how is the city to get the money to pay its teachers, firemen, police, etc. I intend to go into that quite fully. We propose an alternative which will bring no curtailment of city services and result only in a more equitable distribution of the tax burden. But first I seek your agreement that a yearly occupancy tax of \$40 per family, a tax which goes on and on and on just so long as you are a tenant or home owner, cannot be considered as giving you any incentive to provide more jobs. Every new apartment, every new home which is built, must pay that tax forever under the present tax regulations.

All of us would like to see the unemployed at work in private industry. We must, then, seek a way of stimulating industry to put men to work. A tax of \$40 a year for each man employed in the building industry is no way of stimulating the construction of homes.

If that tax were eliminated, if the tenants or home owners were not required to pay this building or labor tax, there is every reason to believe there would be more building. There would certainly be more incentive to build.

We come back to the problem of collecting enough taxes to maintain the existing city services, police, firemen, parks and schools. If we eliminate the tax on building labor, and do not replace it, the city will lose about 240 million dollars a year. To prevent that loss, I suggest a change from the ordinary real estate tax to what I call a real estate land monopoly tax.

I have already pointed out that home owners and tenants pay five times as much taxes on their homes as they do on the land those homes stand on. Although this is true for home owners and tenants, it is not true for the city at large. Taking the entire city, as much taxes are paid on the land as are paid on the buildings. The value of taxable land is about eight billion dollars, approximately the same as for the city's buildings.

We propose that the same amount of money be raised from the real estate monopoly tax as from the obsolete real estate tax.

Our idea of the real estate monopoly tax is based on the fact that the use of land is a monopoly privilege. Land is a natural monopoly. Only a limited quantity of it exists, and nothing we do can make it more or less. Man's privilege is to make the land produce. When a man buys land he buys the privilege to use that land in whatever manner he chooses. He buys the monopoly privilege to the use of that land. So long as he creates nothing which will harm or unduly inconvenience his neighbors—and local laws and regulations govern this—he may do whatever he pleases with the land. He can plant a flower garden or grow potatoes; he can build a bungalow or a mansion. The man who has title to land has the monopoly privilege of using that land.

But you wouldn't expect a man of sound mind to buy land in Times Square and grow potatoes there. He could do it if he wanted to, but that is not likely. When a man buys land, he buys it for one of two reasons: He either wants to use it for himself, for his business or his family, or else he wants to get a profit out of selling it at a later date. The first is a proper use; the second is abuse of a monopoly privilege. Houses cannot be built without land. People who use their real estate monopoly privileges to keep land from the market and to get high land prices are blocking revival of the construction industry.

To stimulate the construction industry, to stimulate employment, incentive taxation on the monopoly privilege of land exploitation is necessary. At the same time, the tax on building production, the tax which prevents construction, must be removed. Incentive taxes on the monopoly privilege of land use will encourage lower land prices and proper use of land.

The real estate monopoly tax would not lessen the amount of taxes collected from real estate. It would shift the tax from the buildings to the land. It would essentially abolish the tax on buildings and almost double the tax on land. It would be fair because all sites would be taxed in accordance with their value. Under the present system a land monopolist pays only one-third, or less, of the taxes paid by nearby owners. Under the real estate monopoly tax, the payments would be more nearly equal. The land monopolists would pay higher taxes and the tenants and home owners would pay less. Higher taxes would be paid only by those property owners who exploit the labor of the community in order that the land they hold, or use improperly, may sell at a higher price.

Nine out of ten people who live in New York City would benefit by this modern form of taxation. Its essence is contained in two bills now before the City Council, the Belous-Quinn Graded Tax bills. This is how they would affect you in dollars and cents.

Whether you are a tenant or property owner you pay in real estate taxes about \$30 a room a year. Five dollars of that pays for the land tax; \$25 pays for the building tax. If the building tax were eliminated but your land tax doubled, you would have to pay only \$10 tax for each room yearly—a saving of \$20 a room. In other words, if you rent a three-room apartment, the landlord could afford to reduce your rent \$5 a month. If you are the average home owner, with a six-room house, you would save about \$120 in taxes each year.

It is high time tenants and home owners awoke to the fact that they are being burdened with an undue part of real estate taxation. They are paying too-high taxes because unproductive land speculators are not paying their fair share of taxes. The high tax payments of tenants and home owners help make more valuable the land monopolized by speculators who pay low taxes. Home owners and tenants are paying taxes which should be paid by the land monopolists.

Throughout the nation people are coming to the conclusion that the way to increase our national income is to produce more goods. But, if we want to produce more homes, if we want to give jobs to many hundred thousand building workers, we must have land. And the land we need for those homes is being held for high prices by land speculators. They hold more than half a billion dollars worth of vacant land in New York City, in addition to many acres of land worth millions which is improperly used and therefore improperly taxed. Every penny of taxes paid by home owners and tenants helps make that vacant land more valuable. As that land becomes more valuable, speculators become more miserly and refuse more definitely to let their land be used in return for a reasonable price.

But we can help those land exploiters change their minds. We can provide them with an incentive to let their land be used in return for reasonable payment. We can do this by passing the Belous-Quinn Graded Tax Bills. These would result in the land taxes being almost doubled. When land speculators have to pay three millions in taxes for their vacant land, they will do everything within their power to get a return from that land through use of it. And what land they themselves cannot use, they will be glad to sell at a reasonable price to someone who wants to use it.

The passage of the Belous-Quinn Graded Tax bills will stimulate the building revival. With lower land prices it will become more possible to build low cost, and therefore low rent housing. Lower land prices combined with elimination of building labor taxes will spell the end of the slums. Lower land price plus the real estate monopoly tax will result in large-scale building and re-employment of building trades workers now on the relief rolls; and for every two building trades workers

who get jobs it is good to remember that three others in related industries also get jobs.

However, what may interest you and me most is that passage of the Belous-Quinn Graded Tax bills will mean that we will pay \$5 less each month to the landlord.

NOTE.—Acknowledgment is made for assistance in research made by Mr. Bernard Haldane.

H. G. S. S. S. Activities

ANOTHER of the scheduled programmes of the School's Public Forum was held on Sunday, May 7. A very interesting lecture was delivered by Mr. Walter Fairchild on the "Economic Aspects of Land Titles." Mr. Fairchild is well qualified to discuss that subject because of his various affiliations with organizations interested in promoting a wider dissemination of a simple solution to the examination of land titles. He is a member of the New York Bar and President of the New York Torrens Title League. He is also an experienced lecturer, being connected in that capacity with Cornell University, Yale School of Law, New York University Law School, Brooklyn Law School and St. Lawrence University. Mr. Fairchild's lecture at the Public Forum was accompanied with about 100 natural color slides, showing contrasts in development of apartment houses, old tenements, large commercial buildings and rookeries. Parks, play grounds and vacant lots were shown to emphasize the contrast between the beauty and the blight of a great city. All the slides depicted conditions within the confines of New York City. The Forum was well attended and many remarked upon the exceptional artistry of the photography as well as Mr. Fairchild's presentation of the subject.

There are no lectures scheduled to be held during the summer months. For the coming fall season, there is now in contemplation a programme providing for Forum meetings, one each week, instead of monthly as heretofore. All of the Public Forum meetings held thus far have been so well attended and so well received, that it is not at all surprising that the demand for more frequent meetings should be so universal. Mr. Herman Ellenoff, under whose direction these meetings have been held, deserves a great deal of the credit, not only for their inception, but also for the high standard he has set in the subjects for discussion and the quality of the lecturers.

It is also of interest, though belated, to speak of the very successful social function held on April 22 at the Palm Garden, 306 W. 52d Street, New York City. This affair took the form of an entertainment and dance, which was sponsored by a committee of the school's graduates, headed by Mr. Burt Levy as chairman. The Master of Ceremonies, on the stage, was Mr. A. B. Thomson, who,

in a very creditable manner and to the amusement of the audience introduced the various acts. His ability as a Master of Ceremonies was supplemented by his rendition of several songs in an excellent voice. More than five hundred attended. The receipts were very encouraging. The profits were contributed to the School funds. A sight to warm the hearts of "Old Timers," was the great preponderance of the young new adherents to our Cause.

Albert Jay Nock, noted essayist, author of "Our Enemy, the State" and a number of other well-known books, addressed the spring graduating classes and their friends at the exercises held at Engineering Auditorium, 29 West 39th Street, June 6, at 8 P. M. His subject was "The State."

Francis G. Goodale of the Boston faculty, spoke on "The Way Toward Freedom," and Michael J. Bernstein of the New York faculty, on "Socialism vs. Democracy." Mrs. Signe Bjorner, visiting from Denmark, reported on the excellent progress being made in her native land. More than 600 students were graduated.

Thirteen thousand announcements of the summer classes have been mailed out to New York City High School students, and an additional twenty-five thousand have been mailed to other prospects. Classes in Fundamental Economics will be conducted from Monday to Thursday, at 3 to 5 in the afternoon, and at 7 to 9 in the evening. Special classes for high school and college students will be conducted in the mornings at 10 to 12 and in the afternoon at 1 to 3. These classes will cover the course in six weeks, two sessions each week.

* * *

On April 26 a resolution "authorizing the Postmaster General to issue a commemorative stamp in honor of the one-hundredth anniversary of Henry George" was introduced in the House of Representatives by Mr. Sweeney. The resolution, which eulogizes George's contribution to socio-economic thought, concluding with the well-known estimate of his place in philosophy by Dr. John Dewey, is now in the Committee of Post Office and Post Roads. A number of Georgeists have written to Postmaster General James Farley, to their Congressmen, and to President Roosevelt, urging the issuance of this stamp. Persistent effort of this kind will be helpful. Write at once!

How It's Done in The Antipodes

EVIDENCE of the existence of oil fields in New Zealand has been recognized for years, yet, nothing was done about it, for a number of reasons. In the first place, oil operators were reluctant to reveal such deposits on *occupied land* because, under the law, developers possessed no interest in the land. Secondly, the oil country is situated, in part, in the most valuable dairy sections of the Dominion. The treaty of Waitangi, signed in 1840, between the Maoris and the British Crown gave the

rights to all minerals beneath the land to the native owners of such lands.

The desire to develop the oil resources of New Zealand and the attendant objections on the part of the developers, caused an impasse. In August, 1938, the Labor Government introduced legislation in the Dominion Parliament *to give the Government ownership of all mineral oils found*. The bill provided for exploitation to be by private corporations, subject to the payment of a 5 per cent royalty to the Government, and compensations to private land owners for all surface damage. Considerable opposition was advanced by the National Party; a strong effort was made to obtain at least 50 per cent of the royalty payments for the private owners of the land upon whose property the oil was produced. To support their contention, the National Party invoked the Waitangi Treaty, but, without success.

The principal argument, culminating in the final passage of the Labor Government's Bill, was advanced by Patrick Webb, Esq., the Minister of Mines for the Dominion. He succeeded in maintaining, that, unlike other minerals, oil deposits are admittedly migratory. Geologists have been able to prove, beyond doubt, that oil drawn through a bore, does not necessarily proceed *only* from directly beneath the drilling location. Therefore, the Waitangi Treaty was not applicable, inasmuch as a fair allotment was not feasible. Mr. Webb, proceeding along this line, held that it was *more equitable that the entire community should benefit*. It should be added that two of the four Maori representatives in Parliament supported the Minister of Mines in defeating the National Party amendment, and declined to undertake *any* distribution to private land owners. Their attitude in this respect is greatly to their credit, since they might have been expected to defend a questionable provision directly affecting their own constituency, however unfair it might be to others.

With the impasse abated, The New Zealand Petroleum Company was organized with a capital of about one million and a quarter dollars, for the purpose of developing the oil resources of the Dominion. About one-half of the capital has been contributed by American interests. The directors include some Australian business men, who are also associated in a similar venture in their own nearby homeland. Presently, the principal source of supply of oil is from the Netherlands East Indies. In 1937 New Zealand imported oil to the value of about fifteen million dollars. The Australian oil needs are likewise supplied, principally, from the same source.

If the exploration work, now in progress, proves as promising as is now believed, the resultant benefits to the sister Dominions should be of inestimable value. It is not presumptuous to believe that their production of oil may well exceed their own needs. In that event they will be in a position to export the surplus, a highly desirable commodity, the demand for which is annually

increasing, and in exchange receive from others such of the products of labor for which they have need. However desirable the processes of exchange of wealth may be, however fortunate for a people to possess within their boundaries, the blessings of natural resources, what does it profit them if they be subject to unfair and disadvantageous exploitation by others? Evidently there are places where people not only know how to end an impasse, but definitely do so on an equitable basis.

There may even be some Georgeists who will disapprove the dispositions of these oil lands. They should not, however, fail to appreciate that the prime factor to consider, is, who will benefit? If the question is moot or debatable, it may be difficult to satisfactorily convince either side. Nothing is debatable in the science of economics! One needs only to state the facts, for their acceptance by an open mind! Can there be any question as to the rights of the community to benefit from the presence of oil, or air, or sunshine?

Patrick Webb, Minister of Mines for the Dominion of New Zealand deserves great credit for the *equitable* disposition of an important question.

Public Hearing For Graded Tax Plan

A LOCAL law to amend the Administrative Code of the New York City Charter was introduced by Charles Belous and Hugh Quinn, Councilmen from Queens County. The bill would impose "90 per cent of the total amount to be raised by taxation upon real estate to be raised by the tax on land values, and the remaining 10 per cent to be raised by the tax on improvements." The bill would also change the phraseology in the existing tax law, whereby the words "valuation of real estate" now appearing, would be made to read "valuations of land area and of the improvements thereon." It may be well to explain, that while the land and the improvements thereon are listed separately on the tax books of the City of New York, they are treated under the general terms, real estate, as the law now stands.

The City Council's finance committee granted the proponents a public hearing on April 20, 1939, and decided that forty-five minutes would be all the time the committee could spare for entertaining the opinions of those who favored the legislation. Of course, such a short period was insufficient to cover the ground necessary to convince the committee that the measure had merit.

In behalf of the idea appeared William J. Schieffelin of the Citizens Union, who warmly urged its adoption. He was liberally interrupted by Joseph E. Kinsley, Chairman of the Committee. Other speakers in favor of the measure were, Vincent McLean of the Central Queens Allied Civic Council, a private body of civic minded local

taxpayers; Andrew J. Wright of the Metropolitan Taxpayers of Ridgewood, Walter Fairchild of Sunnyside, Walter Carmak of Maspeth, Charles Le Fevre and William Quasha of Jackson Heights, all voicing their approval as representatives of the local communities wherein they reside, and all being within the Borough of Queens.

Walter Fairchild, Chairman of the Graded Tax Committee and Harold S. Buttenheim, editor of the magazine, *American City*, both well known to many readers of LAND AND FREEDOM, gave a good account of their knowledge of the realty tax laws and their reasons for fostering the legislation.

The principal arguments advanced by those who opposed the bill were singular, to say the least, if not unique. Quite naturally, the opponents were the direct representatives of the organized real estate groups. They charged that it was "the old Single Tax theory—which for a time had great popularity—but—was dropped, having been proved to the satisfaction of most everyone to be unworkable and improvident." They also maintained that the "scheme is socially unsound." We do not here intend to despoil the time, the ink, nor the paper, nor even to waste the reader's time with a rebuttal to arguments like these. However, to an entirely new angle, we will devote just a little attention; that is, to what was referred to as the unique portion of the reasons advanced to defeat this bill. They endeavored to show that the public utilities corporations would be the main beneficiaries, if the bill is enacted into law. They cited figures to show that in the case of the "Consolidated Edison Company and the New York Telephone Company's properties in the Bronx, there would be a reduction from their 1938 tax of \$1,385,046 to \$499,700." Why they coupled the names and the figures of two enterprises not in any wise affiliated, the nature of whose business is wholly unlike, only *they* will know. They go on to say that in the case of "such public utility corporations as The New York Steam Corporation, Third Avenue Railway System, Western Union Telegraph Company, Manhattan Railway Company and Interborough Rapid Transit in Manhattan, there would be a reduction in their taxation from \$1,678,204 to \$715,815, a reduction of more than one-half."

This sort of argument would seem to convey two implications. One, that the average citizen and home owner would prefer *not* to be benefitted rather than to receive a mutual benefit with the utilities. The other, that the utilities were behind and sponsoring the legislation and therefore it must be considered most undesirable. To the second implication we would point out that the utilities are so *far* behind in their sponsorship that they were nowhere in evidence and that none of *their* representatives spoke at the hearing.

It may well be, that some day, the utilities will appreciate that the "advantages" to be gained by them, if the figures cited in their behalf are correct (though wholly

without their knowledge and consent) are *mutual*, and that whatever may be *just* to one *must* be just to *all*. Furthermore, if and when the utilities realize that the philosophy of Henry George is sound and just and they, too, shall put their shoulder to the wheel, with us, to effectuate just laws, we shall wholeheartedly and unstintingly welcome their cooperation.

The Present Paramount Issue

THE reply made by Henry George when told that the Single Tax is no panacea, "No, but liberty is," is often quoted. This signifies what we are apt to forget, that the Georgean philosophy is broader than the Single Tax doctrine. It means complete economic freedom. This freedom cannot be secured by the mere adoption of the Single Tax.

Land is but one of the factors of production and the interference with economic freedom caused by the private appropriation of rent is but one of such interferences. Other interferences are equally unjustified and may at times be even more harmful.

How much liberty does another factor, capital, enjoy? Almost everywhere we find laws restricting the rate of interest, on the theory that the owner of capital is presumably an extortioner and must be discriminated against. Some ridiculous results follow. Brown cannot borrow money of Smith or Jones because they prefer 6 per cent with good security to 7 per cent from Brown. They cannot take 8 per cent per annum from Brown, for the law says that is usury, deserving of severe punishment. However, they can form the Smith-Jones corporation and make the loan at $2\frac{1}{2}$, $3\frac{1}{2}$, or perhaps 5 per cent per month.

So far is this hampering of capital carried by discriminatory laws, moratoriums, etc., coupled with the policy of making the creation of debt easy, through installment buying, supersalesmanship, etc., that the middle class has practically quit accumulating capital. As might be expected, thrift is more and more a thing of the past. We all have heard dozens, perhaps hundreds say, "Hereafter I am going to spend all I make. It doesn't pay to save." So those already rich do the saving and capital remains in the hands of a few, making control more easy.

But there is another and much more serious interference with economic freedom. Labor is the most important factor in production and in economic life; and it is subject to the greatest interference. For years we have been told that labor is not a commodity, that it should not be subject to competition; that it is all right for the value of a bushel of wheat to be fixed through competition, but that man's labor should be protected from such competition. It is as logical to argue that if a man and a bushel of wheat fall from a cliff, the law of gravitation is unjust if both strike the ground below. If the producer of any commodity finds that his reward depends

on the operation of economic law, it is equally fair that he who produces that commodity for another person at a certain wage should have that wage fixed by economic law.

So many people think they prove they are soft-hearted because they want to protect the laborer from the effects of economic law. They only succeed in proving that they are soft-headed.

Some no doubt will say, in fact have said, that in both these cases economic law should be set aside and satisfactory rewards fixed by arbitrary group or governmental action for both labor and commodities. This of course is also impossible. Interference with economic law cannot prevent its operation. It can only cause it to operate in a manner that harms instead of benefits. Before we make such an attempt let us think the problem through.

We have recently seen the enactment of a national wage and hour law. This is not the first but the latest of a series of interferences of similar nature with the operation of economic law. For many years, by governmental or group action, through the efforts of unions, strikes, coercion, regulatory laws, licence ordinances, or other governmental aid or connivance, one group after another has managed to have competition set aside. In the greater part of the industrial world, labor seems to succeed in maintaining wages 50 to 100 per cent higher than would result with free competition. What has been the result? Every few years the higher prices made necessary by this policy check demand, so-called overproduction follows and a crash results. Sometimes this takes several years. In the 1920's the industrial workers secured the greater part of the total wealth produced and lived better than ever before. Through installment buying and the general extension of credit the period was prolonged and when the crash came it was so much the greater. In the past few years we have taken another step in the same general direction. We practically say to the workers, "You are exempt from the operation of economic law. If nobody will pay you the wages you think you should have, stop working and we will feed you till somebody does meet your demands." Naturally under such conditions unemployment has become a permanent and increasingly difficult problem.

What would the Physiocrats or John Stuart Mill think if they could behold the present situation and then hear some so-called "liberal" complain about the failure of laissez faire economics. There has been no such failure. At no time and in no nation has the laissez faire doctrine advocated by the real economists of former times ever been given a trial. Nothing could be further from that system than the conditions that have arisen since the development of labor unions.

Perhaps we can see the situation more clearly from another direction. Last year our national income was about 60 billion dollars, of which labor received between 30 and 40 billions. In 1929 the total was 90 billions. We are now easily capable of producing 120 billions.

Now suppose that every law, agreement, limitation or restriction which now helps to keep wages above the competitive level were abolished and that all "relief" were also abolished, so that everyone in order to live must work for whatever he can get. What would happen? Wages would go down, way down. And employers would all be making big profits. Exploitation, many would say. But what would happen next? New employers would appear, wanting a share of the big profits. And all employers would want more workers in order to make more money. But they would all be at work already. The increased demand for labor would inevitably bring a rise in wages. At the same time increase in production would bring prices down, until checked by the rise in wages.

Under such conditions, is it reasonable to suppose that labor would get only the 30 or 40 billions that it does now which would be less than a third of the increased amount produced. Such a result would be impossible. Beyond a doubt, labor's share would be about twice that. The free interplay of economic forces would insure such a result. In short, laborers, employers and everyone else would be about twice as well off as they are now. There would no doubt be more millionaires. But who cares, if we are all more prosperous? Investigation will show that few millionaires have taken their millions with them to the next world.

It is true that with land values still in private hands the producers' share will still be less than it should be. But, as Harry Gunnison Brown has shown, our land system alone does not prevent prosperity. Though the landowners get 10 or 15 billions they should not have, they must spend it for something, if not for the same things that wage-earners would buy. Production and prosperity would continue so long as labor prices, like commodity prices, could respond freely to fluctuations in supply and demand.

On the other hand, could even the Single Tax bring permanent prosperity if labor conditions remain as at present? Is there any reason to believe that organized labor would not demand more and more and force prices up if allowed to monopolize the labor market? Perhaps it is fortunate that the Single Tax has not been adopted, under present conditions. The more immediate need is the abolition of the power of organized labor and their sympathizers to prevent the natural operation of natural law in the field of labor. Mr. Nock has pointed out the unfortunate result of Henry George's alliance with the United Labor party. And Mr. Beckwith points out the unfortunate result of the recent California proposal being associated with the labor movement. But it is not enough to simply be free from such alliances. We must by word and deed oppose those forces whose interference with economic freedom is more harmful than is that resulting from the private appropriation of rent. This

means that we should demand the prevention, by force if necessary, of sit-down strikes and other illegal acts of labor organizations, should encourage and protect those who take jobs vacated by strikers, and should demand the abolition of outrageously unjust labor legislation, in the Wagner law and elsewhere, and should use non-union-made commodities whenever possible.

Our country and the world has suffered long enough from attempts to prevent the operation of economic law, attempts made alike by the so-called "friends of labor" and by the so-called, or rather self-called "economists" whose knowledge of economics is limited to a knowledge of some of the unimportant details of that science based upon no comprehension of its fundamental principles.

Those who truly understand economics know that the efforts of this class of political leaders to lead the way to a better life have only resulted in leading us into a deeper mire of depression, and that the so-called "friends of labor" are in reality the worst enemies of the laborers themselves as well as of society in general.

Those who believe in the doctrines of Henry George cannot fail to see this situation clearly and realize its critical nature. If we are consistent, and if we wish the Single Tax principle to be effective for good, we must fight for economic freedom in every phase of economic life.

RAY ROBSON.

Economics vs. Atheism

By MINNIE G. ADAMS

THE religious issue projected into any organization soon transforms it into a mad-house of whirling, howling lunatics. The Georgeist movement would be no exception if it considered economics other than a science, but the atheist establishes his position upon a foundation, economically speaking, which deserves analysis and consideration.

The so-called Christian nations, having adopted the old Roman system of land tenure have found it expedient to maintain the clergy for the purpose of convincing enslaved humanity that destitution is brought about by *sin* though the certified list of sins is common to both rich and poor alike. Persecution ceased when emphasis was shifted from social justice to eternal damnation.

Religious practice includes a huge round of social affairs—belonging to this and that club or society which gives diligent study to legions of isms, ologies and doxies instead of social and economic problems which eventually determine Christian destiny.

Programmes relating to share croppers and tenant farmers are solaced by harmless platitudes or insistence that God deliver them, ignoring the lesson in the reprimand

by the fabled fox to the goat—"If you had had brains like you have beard, you'd have looked before you leaped into the well."

There exists a continual struggle to drag the camel through the needle's eye to say nothing of straining at gnats and swallowing camels. It scarcely occurs to the poor dupes that the Astorbilts in the congregation aren't any less wicked than themselves but that their presence is necessary to lend realism to the farce.

There should be a clear-cut distinction between Christianity and religion. Christianity is of God and desires that all God's creatures should have free access to nature's bounty in a world designed for the development of both body and soul. Religion is of the devil and designed to perpetuate the privileged class while labor, of whatever kindred, nation or tongue is systematically robbed of its just deserts to the tune of forbearance, charity and hell-fire.

It is not only necessary to recognize the author of religion but his progeny should likewise be properly identified. Certain monopolistic practices have long been recognized and called by their right names but people still pour in their gold and bow themselves before "calves" having the same sinister and devastating influence beneath a more paternalistic guise.

Political parties which are a combination of privileged interests partially divided by partisan and economic conditions represent the "first born." Those who let Christianity interfere (and few do) with "party loyalty" are anathema.

Education is a lusty offspring spawned for the purpose previously served by the Church. Privileged interests dictate the curricula saying in substance to the school system: "Teach the rabble what we want them to know and no more." A child exposed for years to endless frivolity window-dressed with a few really informative subjects invariably becomes an A-1 "yes-man" looking for a soft job, loafing or worse.

One cannot so much as marry without a report on the number of schools and colleges attended and his having belonged to the Etta Betta Pie.

Not content with an octopus grip upon school officialdom, education spreads its tentacles to encircle all its beneficiaries into Parent-Teacher Associations. All teachers necessarily belong and many parents belong who are misled by a few local benefits and never suspect that its main excuse for existence is to initiate and perpetuate such infamous monstrosities as the sales tax.

There are many other groups that interest themselves in the health, recreation and morals of the down-trodden masses and align themselves with the educational oligarchy at the ballot box to assure their continuity while destitution increases its intensity and revolutionary influences become more firmly entrenched.

It has not always been that so much could truthfully be said of our country and its many institutions. They are still helpful in isolated instances after the manner of keeping an ambulance down in the valley to give first aid to one who has fallen off a cliff that needed a fence.

It has become so because the system was built upon a rotten foundation, private ownership of natural resources, and we have come to the end of the frontier.

Mere human resources can never prevail against the existing pall of economic ignorance. The nation will succumb to anarchy and atheism unless Christians "Come out from among them—and touch not the unclean thing."

Personally, the one desire of my heart is that the Savior return even while I am in the flesh—that I may witness the deliverance of humanity from the bondage of poverty and its attendant evils. To me, that will constitute the millennium.

"Guaranteed" Mortgage Certificates

A SUCKER GAME WHICH HGSSS STUDENTS
CAN INSTANTLY SPOT

A MORTGAGE foreclosure sale was held in the Real Estate Auction Sales Room on Vesey Street in New York City on April 26, 1939. A parcel of land 40 by 75 feet, on which stood a modern 22-story business structure was offered for sale. The story connected with the rise and fall of this piece of land should be of interest, not only to Georgeists, but to many another mortal, who, in his weakness to gain "wealth" permits himself to be ensnared and deluded. Such a mortal is entitled even to our sympathy; had he known better, he would have had much less to weep about. Not until *we* seek him out and tell him what it is *all* about, not till then will *he* know how to keep out.

But, back to our story. George W. Ellis, an aged, eccentric New York lawyer owned a plot of ground situated on the south-east corner of Seventh Avenue and Thirty-seventh Street, in the heart of the New York garment center, popularly so known because of the great many garment manufacturers centered in that area. On this plot of ground stood two very old and dilapidated 4-story buildings, which, as buildings, were quite worthless and in fact had been unoccupied for years. They were an eye-sore amidst a busy neighborhood, where even in the great hustle of life, people would gaze upon the unsightly seediness of such structures still remaining on such a valuable site.

Broker after broker, from time to time approached "Old" Ellis with all sorts of propositions to induce him to dispose of the property. Ellis, when in the mood, would listen to the brokers quite frigidly, saying very

little and often not a word, purse his lips and shake his head in the negative. It has been said that hundreds of offers had been refused by him in this manner. Eventually he gained the questionable distinction, fashioned perhaps after the habits in this regard, of the manner of the famous Wendels, that he never sold anything and executed only short-time leases on the real estate which he owned. Why? Of course, Georgeists *know* why. But to real estate brokers he was merely "eccentric and queer, and it was simply his way of doing things."

However, time is a great reformer of many things. He lived—frugally—at the fashionable Hotel Plaza, and passed on in his eighty-second year on February 8, 1930. Just about a month later, the two little Seventh Avenue buildings, so inharmoniously surrounded by handsome modern skyscrapers were sold by the executors of the Ellis estate. With the old lawyer's death, competition for the property had been renewed. In fact, the competition was so keen that the purchaser was obliged to pay \$676,500 for that plot of land which measured only 40 by 75 feet, and for which Ellis is said to have paid around \$50,000 in 1890!

Shortly after the purchase in 1930 (not a year to do much bragging about) the demolition of the worthless buildings was begun and preparations were well in hand for the construction of a 22-story mercantile building. The new structure was completed in due course and the dismal old hovels which it replaced were soon forgotten and perhaps little missed.

Title Insurance groups and Mortgage Guarantee Companies at that time did a flourishing business. They encountered no great difficulty in attracting the funds of the "poor widows" and the "rich orphans," to purchase their "guarantee" mortgage certificates. They did not have to resort to the high-pressure methods of salesmen in the real estate field. They did not have to point out the great accumulations of riches gained by the Vanastors and Astorbilts, by their "sound investments in the bed-rock of New York." They simply had to point out that the certificates of mortgage, which they were offering for sale, were "guaranteed." Unfortunately, for a great many of such investors, the sad awakening came too late.

As is now well known, and was known by well-informed persons even at that time, greed and corruption fairly reeked around deals made between financing and operating groups in the building field. Upon the payment of exorbitant fees and commissions, loans were made without regard to the prudent margin required to protect the mortgage investment, and coincidentally, show the good faith of the borrower by having an honest equity in the project. It was not unusual to spot instances wherein the loans so made actually exceeded the worth of the operation. The financing company was frequently left "holding the bag"; in fact, it was recognized as a "smart

thing" for the unconscionable operator to "borrow out" of the transaction. Proceedings of this nature often netted handsome profits.

The record shows that the purchaser paid the Ellis estate \$676,500 for the land, which was indicated by the transfer stamps attached to the deed, as required by the Federal law. At the time of the purchase and sale (1930), the land was assessed for purposes of taxation for \$387,000. These figures are not cited in derogation of the assessment, nor in defense of the sale price; attention is merely called to their wide disagreement. The Department of Taxes and Assessments, quite appropriately, took cognizance of the reported sale price and therefore increased their valuation of the land to \$585,000 for the following year. The new owner, in order to proceed with the operations, succeeded in obtaining a mortgage loan from an institution, which, in turn, disposed of its investment by cutting it up into small denominational Guaranteed Mortgage Certificates. In order to complete the picture, the Tax Department's assessment figures for subsequent years are shown herewith:

YEAR	LAND	BUILDING	TOTAL
1931	\$585,000	Not completed	\$585,000
1932	510,000	380,000	890,000
1933	485,000	380,000	865,000
1934	435,000	340,000	775,000
1935	435,000	315,000	750,000
1936	435,000	315,000	750,000
1937	435,000	315,000	750,000
1938	425,000	315,000	740,000

It will be noted that the building, according to these figures, has depreciated \$65,000 in the course of seven years. This appears quite reasonable on the basis of the customary allowance of 2 per cent per annum to be charged off.

We now return the reader to the Real Estate Auction Salesroom on Vesey Street in New York City. It was there that this land and building was sold to satisfy a mortgage lien against it, the claim amounting to about \$700,000. It was bid-in for a nominal sum by a committee representing the certificate holders who had invested in the mortgage. A portion of their investment may be saved upon the completion of re-organization plans now in progress. It will not require the services of an expert to analyze any re-organization plan to save this investment. Anyone can see that the mortgage claim is much too dangerously close to the valuation of the property. The problematical increase in the value of the land cannot be depended upon with great reliance. With the tendency for further reductions, as indicated by the table, in land value by deflation and building value by deterioration, the danger becomes greater.

Fraudulent practices were quite commonly engaged in by numerous "Guarantee" Companies. In one case, typical enough of many others, one such company took a mortgage for an amount greatly in excess of the value of the property on which it was a lien. The mortgage was foreclosed at a judicial sale and bid in by a subsidiary of the company for a fictitious sum. The relationship between the company and the subsidiary was not then generally known. The subsidiary thereafter sold the premises to a "dummy," who happened to be one of their insignificant employees. This employee, an office stenographer, thereupon executed a purchase-money mortgage to the subsidiary for the amount of the originally inflated and foreclosed lien. The company then went through the motion of purchasing this mortgage by assignment from the subsidiary and it became a part of their portfolio of mortgages to be offered to an unsuspecting public as a guaranteed mortgage investment. An investor, knowing nothing, of course, about this artifice, was beguiled by the glamour of a "guarantee," and in complete reliance on the company's appraisal of value, purchased this mortgage. By the terms of the "guarantee," the company undertook to collect the interest on the mortgage from the "dummy" owner of the property, send it to the innocent new holder of the mortgage investment, and ultimately to collect the principal and remit likewise, retaining a small fee for its services. Later on, when the company found itself in difficulties, it asked the investor to accept the mortgage outright and release it from its "guarantee." The investor became both curious and suspicious regarding the transaction. He caused the records to be examined, discovered the facts here recited and clearly saw through the fraud. In effect, the company had taken a mortgage on its own property and passed it off as a bona-fide transaction through the mediumship of the subsidiary and its "dummy". Aside from this being most unethical, it should be pointed out that the interests of a mortgagee and mortgagor are quite separate and distinct; separate and distinct enough to be in decided opposition to one another. How is it possible for a company to render fair service under such circumstances?

An action was brought by the innocent investor for the return of his money. In very quick time the company settled and made good the amount involved, in return for the consent to *expunge* from court records the dynamite with which the case was loaded.

The status of mortgage certificates owned by subsidiaries of "guarantee companies" was taken up in two cases quite recently in the New York Supreme Court. In one case the court held that the interests of the subsidiary were subordinate to certificates in the same issue owned by outsiders. The "guarantee" company argued in opposition to this ruling, despite the fact that the subsidiary here involved was no longer in existence,

having been dissolved three years before and besides, had no creditors. This sort of opposition can have but one interpretation; they would stop at nothing to inflict further harm on the innocent but deluded certificate holders.

All around us we hear of the value of the knowledge to be gained by the study of political economy. Students who are in the insurance business, in the stock brokerage business and even those engaged in the management and sale of real estate, assert how much they have been benefitted in the conduct of their business through the study of political economy. Many students with college training who have taken the courses at the Henry George Schools admit that their college training did not increase their knowledge of economics. But a study of Henry George enlightens them. Among other things, they acquire a sense of value and proportion, not otherwise obtainable. That is why they are helped in their business, whatever it may be. They also grasp a new perspective of life and of truth, and with it, a standard of ethics of the highest order.

JOS. HIRAM NEWMAN.

Henry George Congress Centenary will be Well Attended

LONDON, England—Arthur Madsen, Secretary of the International Union for Land Value Taxation, reports that among the European contingent who will attend the Henry George Centenary in New York, August 30 to September 2, will be the following:

Sam Meyer of Paris, for many years leader of the movement in France; editor of *Terre et Liberte*. Also, Mme. Sam Meyer.—Jakob E. Lange, doyen of the Danish movement, translator of "Progress and Poverty," writer of many books on political economy, author of a "Life of Henry George," prominent in development of Danish People's High School, in the curriculum of which is a course on Henry George—F. C. R. Douglas, born in Canada, active in the English Georgeist movement since 1910. Solicitor, Mayor of Battersea, member of London County Council, in which he has promoted the bill for land value taxation.—R. R. Stokes, M.P., successful business man, and teacher in the Henry George School of Social Science.—Bue Bjorner of Denmark, President of the International Union for Land Value Taxation; Mrs. Bue Bjorner, and Mrs. Sigue Bjorner.—H. Kolthek, leader of the Georgeist movement in Holland, of whom more news in another issue.—Ashley Mitchell, George Green, Rev. Leyton Richards, and other British members of the International Union. And as we go to press we learn that Josiah Wedgwood, M.P., one of the foremost Georgeist orators, plans to attend.

BOOK REVIEW

LONDON'S STRANGE GROWTH

"LONDON'S OVERGROWTH, AND THE CAUSES OF SWOLLEN TOWNS"
By S. VERE PEARSON

C. W. Daniel Co., Ltd., London, 1939. 8/6d.

London: A mighty metropolis containing one-fifth of a nation's population. A magnetic center of human activity. Samuel Johnson said of it, "When a man is tired of London, he is tired of life; for there is in London all that life can afford." There is a world in such a city. And the social problems and maladjustments, too, of a world are here focalized.

"Cobbett compared London, even in his day, to a great wen growing upon the fair face of England. . . . While London, Liverpool, Leeds, Manchester and Nottingham have grown, the village life of 'merrie England' is all but extinct. Two-thirds of the entire population are crowded into cities."

So wrote Henry George in 1883. And today London still grows. And still the rural population of England is being depleted as London and other big cities exercise greater gravitational pull. One can begin walking across London in the morning and by evening he will still see no stretch of green fields. Why this huge city, why this unnatural growth? Dr. S. Vere Pearson, in "London's Overgrowth and the Causes of Swollen Towns," analyzes this problem, handles the subject in masterly fashion and presents the full facts of the case and explores more deeply into causes.

It is quite natural, Pearson points out, that London should be a center of population, because it is ideally situated for commerce and communication. "The growth of a city is not the result of political decree or control, but conforms to the first law of economics, namely, that man seeks to fulfil his desires with the least possible effort." What is unnatural is this rapid absorption of neighboring towns, the ribbon developments, the crowding of building after building, the disappearance of open spaces. This constitutes a waste of time, money and energy, and a menace to public health. The same law of economics is working, but under what conditions? "Cheaper land and more space for expansion has been the main motive actuating the movement of London manufacturing firms outwards, but this desire for cheap land has been conditioned by the necessity of being within easy reach of the metropolis, and for this reason firms are willing to pay twice the price for land in the fringe of greater London than for land with similar industrial facilities in other parts of England." (D. H. Smith, quoted by Pearson.) Land speculators take up sites and hold them for a high price. The search for cheaper sites leads to a constant search further out. And so London spreads out. In the meantime, agricultural laborers, also harassed by high rents, give up farming and seek their fortunes in the city. And so London continues to swell its numbers.

All this shift of population is in accordance with economic laws. One of the most fascinating chapters in the book is the one on "Natural Laws Governing the Distribution of Population and Industries." Dr. Pearson is also author of the earlier book, "Growth and Distribution of Population" (reviewed in LAND AND FREEDOM, January-February, 1936, by Gilbert M. Tucker). In the present volume it is easy to see that here is a man who has studied the population question deeply, and whose remarks on the subject carry weight.

Pearson also understands the land question, and the consequences of private collection of rent. He takes up the problems of London, one by one—transportation, communication, housing, public health, disposal of refuse—and shows clearly how improvement in these directions is balked at every turn by landlordism. Rents soar, selling prices are boosted—"compensation" is demanded—whenever there is even talk of a project that would improve London. For

instance, the Charing Cross Bridge project. "Out of a contemplated cost of nearly £17,000,000 for this bridge nine years ago, no less than £11,000,000 was required for 'compensation' to landlords. . . . The latest news of this scheme is worse still. A report was submitted to the London County Council on February 23, 1937, showing that the total net cost of an adequate scheme would be £32,500,000, of which about £28,000,000 would be compensation to property owners."

Slum clearance projects in London have to contend with soaring rents, as they have to everywhere else. One would think that government officials would have learned something concerning slum clearance and better housing after so many failures, due to speculative rent. Repeated mistakes and failures would be unthinkable in, say, wireless—but we are far behind in the social sciences. "Most workers cannot afford to rent or buy a good house." Add to high rents the high taxes that must be paid, to appreciate the plight of the worker. London County Council built a group of flats to re-house slum-dwellers in the Hoxton section. "With the incurable hopefulness of the poor, many of the Hoxton families moved into the new flats, delighted to come into a healthy district to a clean, light, airy, well-built home, and hoping somehow to be able to scrape together the rents, varying from 13s. 6d. to 19s. 3d. a week. They assumed that these rents constituted their full liability. But they were met with a demand from the Hackney Borough Council for rates, to be paid *quarterly in advance*. Many of them, faced with demands they could not possibly meet, left; probably returning to some slum. Others were served with summonses." (Verinder, quoted by Pearson.)

In New York City, exorbitant rents cause sky-scrapers. In London there are no skyscrapers, but a different kind of crowding exists. "It is more an overcrowding of persons in the house rather than of houses on the ground." And if London does not build upwards, "the pressure of ground rent forces people to be always burrowing underground not only to ease the difficulties of traffic, but to obtain more room for shops and offices. . . . Deep excavation is practiced as a more profitable use of the site."

So long as the rent of land goes into private pockets, London will have an unnatural growth. Officials have tried to stop this growth by artificial means—by circumscribing a green park-like belt around London, which would prevent further expansion. "The mere announcement that this policy of buying areas to keep green for ever is to materialize . . . has already sent up land prices." And of course, money to buy the land and pay for the project would have to be borne by tax payers. Even if the project is carried through, it will scarcely stop the growth of London so long as present conditions continue.

Dr. Pearson gives many more instructive illustrations of the effects of land speculation and land monopoly—and also of an unwise system of taxation. It is interesting to observe the various forms they assume due to local conditions, and yet how the phenomena themselves are the same as in the rest of the world. The remedy proposed by Pearson is the only remedy that will work—the collection by the community of the rent of land, which is the value that is created by the community—and the abolition of all other taxes. This remedy, Pearson points out, will give agriculture a new stimulus, for sites will be more easily secured. Many workers from crowded cities will return to the soil, and villages will spring up, rural life will be revived. And what will happen to London itself? "This: many of the visions of the best town-planners will become actualities . . . Once again in the heart of London mother earth will blossom and smell sweet."

Dr. Pearson trusts British intelligence to finally adopt the true remedy. But . . . "In the meantime the octopus is still spreading its tentacles. . . . London keeps on growing still, keeps on growing still."

ROBERT CLANCY.

AN INTERESTING PAMPHLET

FREE CAPITALISM OR LAPSE INTO TOTALITARIANISM—
ISSUED BY BENJAMIN FRANKLIN RESEARCH SOCIETY

A most attractively written and illustrated brochure has been gotten out by the Benjamin Franklin Research Society, Inc. (Non-Political and Non-Profit). Its eight large-sized pages fairly bristle with aphorisms and social precepts taken from such characters as Franklin, Lincoln, Jefferson, Tolstoy, Snowden, and others, who understood the importance of the land question.

The brochure makes an appeal for an intensive research, stating that the world's troubles are economic and that there has been too much generalizing and not enough study of facts. It cites with approval the inductive mode employed by Benjamin Franklin, in the following language:

"With his 'Kite and his Key', as he drew electricity from the clouds, we like to remember Franklin as being symbolic of our great American desire to explore, to find a better way and to know the truth. It is fitting then that we turn to the old time leaders and examine as to what were their original concepts and wherein we have failed to follow the principles laid down by them."

The thesis on which the work centers is an exposé of the conditions now threatening to throw us all into some form of dictatorship. Mention is made particularly of America, "a comparatively new country, rotten before she is ripe," for whom is waiting the "Vulture of Totalitarianism." Our "liberals" come in for a deserved rebuke, since "They seem, notwithstanding the Russian Collectivistic failure, obsessed with the idea that under a paternalistic government of the American 'democratic' brand, we can safely trifle with fire (the Totalitarian idea under some other name), and not get the burning, flaying, deadening loss of liberty, which along with the firing squad, is as sure to follow as night follows day."

We take the liberty of quoting a few more telling excerpts:

"Lower prices benefit all buyers, whether the buyers work for wages or fees or profits. Every merchant knows that lower prices are the most powerful of all trade stimulants. Every factory manager knows that volume is the secret of profits. The natural tendency of competition is to give more for the money."

"With about one quarter of our people depending upon the government for support, with farm and industrial mechanizations increasing at a rapid rate (meaning a still greater unemployment problem), with continuing deficits, with loss of our great cotton and other markets, and facing as we do the suffering and misery of a possible major inflationary move (or as some fear, the chaos of debt repudiation), it is now absolutely essential that a trust-worthy effort be made to get the facts that will enable us to chart a safe and dependable course. We must have full employment and the job hunting the man, instead of an unnaturally closed labor market. Such an improved condition will follow land value taxation, as this study will show to the satisfaction of any reasonable person."

"It might be well to remark that it is not the profits of speculation in land and natural resources which do the damage, for like the stock market, very few succeed in 'cashing in'. Our trouble comes from the holding out of use land for speculative profits, which in the last analysis can never be realized. Great portions of our domain lie fallow and unused. Analysis will show that this is what does the damage."

We are in perfect accord with the motives of this interesting research and wish it every success. Those who desire to enroll should write to 1305 Hibernia Bank Building, New Orleans, La.

A FREE COPY of LAND AND FREEDOM is an invitation to become a subscriber.

Correspondence

EDITOR LAND AND FREEDOM:

A friend of mine gave me a copy of LAND AND FREEDOM, and I was so favorably impressed by its contents that I am enclosing \$2 for a year's subscription.

Roslindale, Massachusetts.

WALTER A. VERNEY.

EDITOR LAND AND FREEDOM:

Here's a true story I heard last night:

Among questions asked by the school teacher of a group of youngsters was this:

"What are taxes?" A little six-year old girl answered: "It's what you pay for having something."

Arlington, Va.

ELIZABETH MAGIE PHILLIPS.

EDITOR LAND AND FREEDOM:

I welcome the comment by Mr. Henry J. Foley on my letter suggesting that we give more consideration to the use of demountable structures, as a means of advancing the cause of land value socialization. Mr. Foley is an excellent writer. I have enjoyed some of his contributions to this paper.

His reply to my suggesting that the Fort Wayne Housing Plan is the beginning of a movement which Single Taxers should give thought to, is by no means an answer. It merely demonstrates that he, as yet, has not given serious thought to the matter.

He, as well as the editors of LAND AND FREEDOM, know that I do not seek to exempt land from taxation. The fact that the lots at Fort Wayne are exempt is only an incident of the Fort Wayne Plan. The government, through the Housing Authority, has taken these lots into its possession. Naturally, the government does not tax itself. When it is seen advisable to sell these structures to individuals, and the purchaser places them on leased land in our rural areas, the owner of the land will continue to pay taxes on the land, but in several states, the structure, being a chattel, will be tax exempt.

Mr. Foley doubts "if the demountable structure would ever be possible on a large scale in our civilization." I am certain that Mr. Foley does not wish to continue a civilization which makes paupers of the producers and millionaires of the drones. Are we to infer from his letter that no society worthy of the name can exist unless men gather in pig-piles and live on top of each other, with the filth of the slums reeking in their nostrils? His suggestion that the demountable structure would return us to the civilization of the wandering Arab, is not new. Nearly all persons, when the subject is first brought to their attention, make the same comment. Only after they have made a detailed study of the matter do they discover that, strange as it may seem, the general use of demountable structures would have a tendency to check the mobility of the race.

That portion of Mr. Foley's letter devoted to consideration of the effects which decentralization would have upon his personal welfare, has no place in a discussion of a social problem. However, if the decentralization of population is going to ruin Mr. Foley, he should stop advocating Single Tax, for Henry George saw that its adoption would tend to depopulate our cities and spread our people out over the land.

Mr. Foley concludes, quite correctly, saying, "We must let the people know that the private collection of land rent is robbery—" Is it not reasonable to expect that, when a large portion of our home owners lease the sites for their homes they will be brought face to face with the land rent problem and, therefore, can more easily be taught the Georgian Doctrine of Taxation?

Eric, Michigan.

ROBERT L. McCAIG.

EDITOR LAND AND FREEDOM:

Your excellent number is just received and much enjoyed.

The enclosed clipping, from the *Providence Bulletin*, shows that taxation is just now being looked into in Rhode Island.

FLORENCE GARVIN.

EDITOR LAND AND FREEDOM:

One fact no one dare dispute is that the ordinary man does not want war. This is true in every country. All that the ordinary man everywhere asks, is an opportunity to earn an honest living, to work at his trade, raise his family and be a useful citizen. Given this, he sees no reason for war, nor does he care to shoot down men of other nations who are asking but the same simple things he himself hopes for. They are not in any way his "enemies."

But—if the diplomats of this country bring about a war and the ordinary man enlists, he is then assured of three meals a day and some little money for his family if he is killed. Does civilization of today promise him that in times of peace? Does our age, so rich in mechanical invention, in material advance, offer the ordinary man the security he deserves to live a natural life, work and support his family? Can we say that it does so, even in our own country, referred to as the "land of unlimited opportunity," when we have today, in round numbers, thirteen million unemployed?

Therein—and only therein—the braggings and howlings of dictators to the contrary, lies the great danger of war. We do not make peace profitable for that great and important stratum of our population that asks only opportunity to earn a living. Today, peace is profitable only for those who, by their control of natural resources, exploit the labor of their fellow-men.

An all-important lesson for the world of today—and mayhap even of tomorrow—to learn is this:

Make peace profitable for the ordinary man who asks only an opportunity to work and earn a living, and we will make peace possible for all humanity.

BERT MERCHANT.

EDITOR LAND AND FREEDOM:

I am enclosing copy of a letter I wrote and the reply thereto, which I think will be of interest to your readers. AMELIA E. DU BOIS.

Professors A. A. Friedrich and A. A. Atkins
Radio Committee of New York University
Gentlemen:

I listened in to the discussion on "Unemployment and the Depression" with much interest, and accept your invitation to comment on it. I trust you will let me know your reaction to my point of view. As it is almost impossible to listen to the radio and take notes at the same time, I trust you will excuse and correct any misquotation I may make.

You began by saying that "unemployment, poverty and depressions are major and fundamental problems for us to solve, and if we do not solve them there will be a great change in our country." You also said that there is sufficient wealth in our country to give a good living to all our people. All of which I most heartily endorse. You also said that the fundamental factors in the production of wealth are land, labor and capital, and enterprise, to which I also agree, except enterprise, which seems to me is included in labor, as labor includes all human exertion including individual skill and capacity.

It would seem then, would it not, that if labor had access to land it could produce all the wealth necessary for its subsistence with enough to spare for comfort and cultural developments? If then that is the case, is our problem not that of freeing labor by giving it this opportunity to produce? It seems then that what both capital and labor need is this opportunity to employ themselves. For is it not true that when labor is idle, capital is also idle? This seems to be clearly demonstrated by the fact that when wages are low, interest is also low. When we have idle lands we have idle hands. Is it not true then that since our present system encourages land speculation it in turn causes unemployment?

In order to enjoy true democracy it would seem that we must first find the solution to these economic inequalities. For under true democracy we must expect that everyone will have an equal opportunity with everyone else.

Please understand me, we do not mean that all people are equal,

but merely that in order to develop true democracy equality of opportunity should prevail.

I believe that it is our duty to make democracy function, thereby leading the world in a better way for all humanity and the spectre of poverty, unemployment and war will of itself disappear.

Amelia E. Du Bois.

My dear Mrs. Du Bois:

Your letter of February 27th was very interesting, and Professor Atkins joins with me in appreciation of your comment on our radio discussion.

Your statement that "under true democracy we must expect that everyone will have an equal opportunity with everyone else" is unquestionable. How to achieve this result is, of course, beset with many difficulties and uncertainties. That one of the major interferences is in land speculation would be accepted by economists generally.

I should be pleased to hear from you again in response to our future radio discussions.

Very sincerely yours,

A. A. Friedrich, Associate Professor of Economics.

NEWS NOTES AND PERSONALS

MRS. ELIZABETH MAGIE PHILLIPS of Arlington, Va., has just gotten out a greatly improved Landlord's Game. It is manufactured by the well known Parker Brothers, of Salem, Mass. Mrs. Phillips has had considerable difficulty on account of infringements upon her patents in the past.

In the new game will be recognized a representation of the underlying cause of the world's distress—land speculation. Any reasonably thoughtful player of the Landlord's Game is bound to absorb its meaning.

Both Mrs. Phillips and the manufacturer, Parker Brothers, are anxious to receive any comments that players care to make. The information will be used for the making of whatever change may be found necessary or advisable in another edition.

We recommend the Landlord's Game to our readers. It can be made to serve a very useful purpose in making converts.

WE are in receipt of a highly valued communication from our old friend August Weymann, formerly of New York City, but now residing in Los Angeles, Calif. Gus, as he was fondly called, during his residence in the East, was a very close personal friend of Joseph Dana Miller, and they held each other in the highest esteem. Gus writes: "Joe Miller was one of the most intellectually honest men I ever knew. That's more than can be said for most men; he loved beauty, he loved fun, he loved truth. And that was a great part of his charm." In his letter, Gus voices his disgust with the populace and their demands for nostrums and goes on to say that: "There is a great need for a few sane people even in a mad-house, so, when one like Joe Miller goes, I am sorry for the race aside from the feeling of personal loss." He also includes a most complimentary statement when he adds that, "I think that the work done in the last two issues of LAND AND FREEDOM by the Associate Editors was splendid." Thank you for those kind words, Gus. We appreciate your enthusiastic support and hope by our conduct of the trust imposed upon us to merit the continued cooperation of our many well-wishers.

THE annual election of officers of the Boston Chapter of the Henry George Fellowship was held at the Y. W. C. A. building, 140 Clarendon Street, Boston, on Friday evening, May 26. A change was made to provide for three vice-presidents, and they were elected. A number of short addresses were made. Refreshments were served at the close of the session.

BENJAMIN W. BURGER has been invited to address the South Midwood Association at the Church of the Nativity in Brooklyn on June 19 on the subject of "The truth about your taxes."