

themselves to vote. "Al" Smith comes nearer to being a popular leader than any man in public life, but how different he is from the idols of the past! The magic of his appeal is so unlike that of the old leaders, the mere mention of whose names was the occasion for public hysterics which in retrospect seem absurdly silly. The age of buncombe is passing.

IT is true that the young do not yet know where to turn, nor do they greatly care in what direction their faces are set. They are not even thinking about it. But the point is that they are at least free to receive the new truth. If the old standards have failed to satisfy them they are at least ready for the new. They are not very curious about it—they are, it must be confessed, very indifferent. But they are getting rid of much that stood in their way—old creeds, old standards of conduct, old "knowledges"—to use a word of Bacon's, and the old corrupted and outworn uses to which these "knowledges" were put.

THE young have learned to live. They face the future with enthusiasm, if, albeit, with thoughtless unconcern. They have attained a standard of living which they will not yield without a struggle. If compelled to yield they will demand the reason why. They will no longer be overawed by authority; no professorial obiter dicta, nor solemn utterance of statesmen tottering toward the grave, nor threats of churchmen, will still their questioning when the time comes to question. They will deal summarily with all such oburgation; if they have learned to dismiss merrily, if not always discreetly, all the old injunctions, where these concern their habits and standards, they are not likely to listen with awe-inspired reverence to the voice of "authority".

## A Gold Mine

WHY, in Cleveland, should any man or woman fail? Cleveland today is the "gold mine" of the United States. . . . In the next twenty years Cleveland will have passed the 2,000,000 population mark. The ratio of land values in proportion for the last twenty years is five to one, that means twenty years from today Greater Cleveland will show for every 1 per cent. increase in population 5 per cent. increase in land value, or at the present writing better than 20 per cent. a year. This means millions of dollars in profits to the land owner.—W. R. ORR, in *Cleveland Plain-Dealer*.

A COUNTRY belongs to the inhabitants . . . the moment a fragment of the people set up rights inherent in themselves, and not founded on the public good, plain absurdities follow.—LORD CHIEF JUSTICE COLERIDGE, "LAWS OF PROPERTY."

## The Queer Intellectual Processes of Massachusetts

WE append the following letter from a subscriber: "LAND AND FREEDOM for Sept.-Oct. has come to hand and opening it sympathetically, I am irritated beyond measure to find you have lugged in the Sacco-Vanzetti case on the very front page. What earthly connection is there between that and our efforts to secure the Single Tax I fail to see. Your statement that "it is impossible now for any unprejudiced mind on a review of the case to believe anything else than that a barbarous miscarriage of justice has resulted." is a lie, pure and simple. It is also an insult to me personally and to thousands who know quite as much about the case as you do.

"You have no first-hand knowledge of the case and it is preposterous that you should assume to have better ground for your views than Governor Fuller has for his. I do not pretend to know anything first-hand about the case, but I do have absolute confidence in Governor Fuller, and I am supremely disgusted that you have lugged in your editorial columns your absolutely valueless opinions on this case. If you have no better appreciation of your responsibilities as editor you should resign at once. For you will simply alienate from the Single Tax cause men and women of sane judgment and balanced minds.

HURBERT LYMAN CLARK,  
Cambridge, Mass.

Considered merely as a fiscal reform that concerns only the incidence of taxation, there is, as Mr. Clark states, no connection between our movement and the Sacco-Vanzetti tragedy. But considered in its wider aspects as a struggle for a new earth and a reign of justice there is a very close connection between our cause and what has happened recently in the Bay State. For what has occurred could not have happened in a just state of society. For there could have been no anarchistic protest, no Sacco and Vanzetti, and no antiquated system of judicial procedure which permitted a review of errors presided over by the same trial judge, who in this case at least had demonstrated his unfitness.

As for Governor Fuller we refer Mr. Clark to the statements of the former in Congress as indicating his attitude of mind which sees a bolshevik in every bush. We repeat, too, that we are entirely unconvinced by the report of the Governor's committee, and we say again that we are not favorably impressed by the Massachusetts' attitude of mind, of which Mr. Clark's communication is a very fair sample. And we are more than ever inclined to take our hat off to John S. Codman, in whom the spirit of the Prophet still lives.

Another subscriber in a much more friendly spirit writes us from Boston:

"The great majority of the inmates of the Charlestown prison believe that Sacco and Vanzetti were guilty and got what they deserved. They had many special privileges but they abused the same in a way they would not have done were they the idealists they claimed to be.

The above statement was made to me by a prisoner whom I visited. The men have opportunities for sizing up the motives and character of their fellow prisoners."

We are not at all convinced by this. Among the inmates of prisons will be found men and women not at all unlike those outside—liberals, radicals and conservatives. Their opinions of their fellow prisoners are not likely to be any more valuable than those of persons who survey them from the outside. Nor do we marvel greatly that Sacco and Vanzetti were not able to feel any intense gratitude for special favors accorded them—if such indeed is the fact. If they were innocent and conscious of it, their attitude toward their jailers was naturally influenced by their resentment against the system of which they felt themselves to be the victims. We should hardly expect to find them filled with gratitude for small favors from a society bent upon their destruction.

A communication of a different tenor is from Frank C. Wells, of Brooklyn, N. Y., [an old contributor to the *Public*:

"Congratulations on your editorial remarks on the Sacco-Vanzetti atrocity. I wish you could always see your way to widen the scope of your paper so that the humanitarian and libertarian aspects of the Henry George philosophy would be made more prominent."

## Two Views of Moses

THE following is from S. Parkes Cadman, D.D., LL. D.: "Moses was one of the greatest salesmen and real estate promoters that ever lived." On occasion when the Israelites became discouraged and disillusioned, "metaphorically speaking, they gave Moses the Ha! Ha! and not infrequently gathered behind the main tent and set up various Gods and Golden Calves, all of which were nothing but studied efforts to avoid their responsibilities and cancel their contract. . . . if you are engaged in the business of selling, whether it be ships or shoestrings, bridges or beads, incubators or insurance, spend a little time once in a while thinking about Moses and the Faith and the Courage that made him a Dominant, Fearless and Successful Personality in one of the most magnificent selling campaigns that history ever placed upon its pages."

Henry George wrote of Moses:

To lead into freedom a people long crushed by tyranny; to discipline and order such a mighty host; to harden them into fighting men, before whom warlike tribes quailed and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions and reversions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, require some towering character—a character blending in highest expression the qualities of politician, patriot, philosopher, and statesman.

Such a character in rough but strong outline the tradition shows us—the union of the wisdom of the Egyptians with the unselfish devotion of the meekest of men. From first to last, in every glimpse we get, this character is consistent with itself and with the mighty work which is its monument. It is the character of a great mind, hemmed in by conditions and limitations, and working with such

forces and materials as were at hand—accomplishing yet failing. Behind grand deeds a grander thought. Behind high performance the still nobler ideal.

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I cannot think that such a soul as his, living such a life as his—feeling the exaltation of great thoughts, feeling the burden of great cares, feeling the bitterness of great disappointments—did not stretch forward to the hope beyond; did not rest and strengthen and ground itself in the confident belief that the death of the body is but the emancipation of the mind; did not feel the assurance that there is power in the universe upon which it might confidently rely, through wreck of matter and crash of worlds. Yet the great concern of Moses was with the duty that lay plainly before him; the effort to lay the foundation of a social state in which deep poverty and degrading want should be unknown—where men released from the meaner struggles that waste human energy should have opportunity for intellectual and moral development.

Here stands out the greatness of the man. What was the wisdom and stretch of the forethought which in the desert sought to guard in advance against the dangers of a settled state, let the present speak.

Somehow we prefer this picture of the Prophet to that of the High Powered Salesman as nearer to the historical truth, and to be preferred, both for its English and its imaginative quality, to the extraordinary portrait of Moses as drawn by Dr. Cadman.

WE venture the suggestion that much of the evil of the world, certainly much of the mental, material and spiritual havoc wrought by war, grows out of too ready use of the overworked "they," or rather the habit of thinking in terms of "they." Some foreigners do objectionable things; therefore "they," meaning foreigners generally, should be subjected to harsher treatment.

In Ireland, "they" used to shoot at landlords' agents and fire property, while another "they" were oppressing the populace. In the Balkans "they" are everywhere threatening the welfare of "us." Not so many years ago the Populists declared that "they" were enslaving the producers, and in the east it was thought that "they" were bent on destroying the right of property. In July, 1914, all the military officers were talking in terms of "they." There have been times when Protestants and Roman Catholics have fought and slaughtered and laid waste because everyone had got into the way of thinking of masses of people as "they."

"Guilt," as Woodrow Wilson said in another connection, "is personal." And guilt is always the act or omission of a him or a her.—MCCREADY SYKES in *Commerce and Finance*.

OF course, whilst another man has no land, my title to mine, your title to yours, is at once vitiated.

—EMERSON "Man the Reformer."

THE territory is a part of the common heritage of mankind, bestowed upon them by the Creator of the Universe.

—WM. HENRY SEWARD.