

and they make us think very seriously about a real remedy. There can be no settlement with labor that does not check back to science and nature. Labor produces everything and its assistant, capital, should be the only one to question the division of what is produced. They must get together and make simple changes in our economic system that will remove the present burden of taxes from business and the consumer—who are also capital and labor—and do this by using something like \$15,000,000,000 of monopoly or social values that are now being taken by basic monopolies. This is the necessary approach to the labor problem.

GENEVA IS HOLDING A BUSINESS MEETING OF RARE IMPORTANCE. Fifteen nations are meeting to talk over raw materials. This is the conference I have been watching for since 1935 when Sir Samuel Hoare, the British foreign secretary, launched this question for consideration. The idea is to take every important item such as coal, petroleum, iron, copper, lead, zinc, etc., and find out where the deposits are and see what may be done to remove them from the danger zone as the cause of war. Of course there can be a lot of talk before this gets very far. But I was afraid it never would come up again. This and the tariff question are the only things worth talking about as a road to peace and away from war; and it now appears that Geneva may do some effective talking on the subject.

THE COAL BOOTLEGGERS ARE INNOCENTLY SHOWING HUMANITY THE WAY OUT OF ITS MUDDLE. They are showing just exactly how, under the "natural law of wages" labor would protect itself from the present condition that has created anarchy and threatens communism and chaos. Industrialists see plainly that the prevailing method of dealing with labor is no method at all. They are asking to be shown the method; and these "bootleggers" are giving them the answer. "What shall wages be?" is the universal question, essentially an economic question, to be settled—not by parley, bluff, and force—but by the normal operation of natural law. Wages will be what labor can earn; by the alternative to working for wages, working for itself. Originally jobs were unknown; they are a growth; nature's way was Crusoe's way; he had no boss; and nature's law governs now as always (if it can escape interference).

The job masters of the coal industry failed; left 100,000 miners jobless and 400,000 half jobless; 25,000 have followed nature's law and are starting to regulate wages in the coal industry, by determining how much labor can earn working for itself. The handicap of labor working without capital is very great; and these boys say, over and over, that they wish the operators would start; but they are not afraid of starvation, and they do set up the only minimum wage law that is natural and practical.

WHAT IS FASCISM? VERY FEW KNOW. It is essentially Marxism or collectiveism, because it makes the State supreme under a dictatorship. Having no division between monopoly and capital, business and industry, Fascism is simply intensifying our false democracy that the socialists have dubbed capitalism. Why are so many people, especially collectivists, so mixed, in denouncing capital, and failing to see monopoly? Because our substantial interests have permitted themselves to be identified with monopoly—so entangled that our capital, business and industry do not themselves realize their entanglement. So Fascism is only a new name for a capitalism, glorified by the same process as communism employs in its proletarian dictatorship. Fascism is the same radical move away from democracy and liberty as communism; the same move to State Dictatorship. And the relationship of monopoly to business in our capitalism, in Fascism, and in Communism, is practically the same. Fascism is nothing but a "capitalistic communism."

THE NATURAL LAW OF WAGES IS THE VITAL THING TO FIND AND ENFORCE. This is the only way to settle "the labor problem" and so end our civil war called strikes and sitting-down; and if the constitution and court did nothing but find and enforce this law, it would

have little else to do, because all our problems—of every human kind—center on the wage and job problems.

Henry George is our greatest authority in Economics. He asserts that while the labor problem—as every human problem—centers in the earth, the land, as the source of materials necessary to all subsistence, the universal problem is that of wages that governs the payment of labor. This may be called the administrative phase of a natural principle or law, and a constitution and court could have little else as a function than to preserve balance in this administration—keeping our lawmills from trying to improve on natural law—because this would eliminate other problems. The law of wages is to give labor all it produces, and that can only be done by keeping taxes off labor's back, and giving labor access to the raw materials of the earth so it could regulate its wage exactly and without controversy with capital.

THE CONSTITUTION AND THE LABOR PROBLEM. If we follow closely this relationship it will lead us to the whole solution—of the constitutional and labor questions—which certainly will be a big step outward from our whole muddle.

Labor civil war, labor exploitation, and low wages behind them are due mostly to foolish laws intended to help, a grand example is the Wagner Act; another is the Guffey bill—new and old. Therefore if we can stop these laws and stop their authors breeding them, we can concentrate on our first problem—that of labor, jobs and wages, and let the natural solution do its work.

This situation reveals the purpose of the Constitution and Court; they were designed to stop—or prevent—the monkeying with nature of statute lawmakers.—DORIS ANGEL, Office Secretary.

It Happened in Northport

NORTHPORT is a town on Long Island, about thirty-five miles from New York. It has a population of 2,530. Probably half of the residents are commuters—people who work in New York and sleep in Northport. The other half consists of townspeople.

Heman Chase is a graduate of the Henry George School of Social Science. He took the "Progress and Poverty" course, also the course in "Protection or Free Trade" and the Teachers Training Course. He's a teacher in a progressive school in Port Washington, which is another small town on Long Island.

After having trained himself Heman decided that it was time that he did what every graduate of the School should do—teach others. He was impelled to teach not only because of his loyalty to the School and to its ideals, but because he felt as a citizen of this country he was in duty bound to help spread the doctrine of economic freedom, with the hope that the leaven of truth could be broadcast in sufficient time to avoid or at least mitigate the cataclysm which the prevailing seething unrest portends.

So Heman started a class, first in Port Washington. Not satisfied that he was doing enough by conducting only one class, he spoke to John Lawrence Monroe, the Field Director, about it. Where was another center in which he could start a class? Northport seemed a likely place. It was only twenty miles from Port Washington, an easy drive. Furthermore Heman had spoken in Northport a year or so ago, before the Rotary Club, and knew

that there were two loyal Georgeists living there—Mr. Elwood G. Lewis and Miss Charlotte O. Schetter. So Northport was decided upon. Heman and John went over one evening—but found Mr. Lewis wintering in Florida and Miss Schetter wintering in New York City.

Nevertheless, when Miss Schetter was reached in New York she agreed to serve as extension secretary. Running out to Northport for a day she spoke to the superintendent of schools and obtained the use of a room in the high school building. Then the extension department of the Henry George School had 1,200 triple postcard announcements printed, the kind that are being used all over the country and have been found very effective, and Miss Schetter addressed these cards. To whom? Simply to the people listed in the Northport telephone book, frequently avoiding, it must be confessed, the names of people whom she knew and whom she had tried to interest in Henry George. In addition, Miss Schetter mailed twenty-five posters to the butcher, the baker and the candlestick maker asking each one to place the announcement in his window. She sent a poster to the public library and a notice of the class to each of the local newspapers. No personal solicitation whatsoever was done.

Forty-five responded to the invitation to join the class. This is twice as many as respond to the triple postcard in larger cities. Two per cent is the average response. In Northport it was almost four per cent. Which seems to indicate that in smaller cities and towns it should be easier to start classes.

This Northport class was organized in exactly the opposite method from that used by Heman for his first class in Port Washington. For his Port Washington class he sent out no announcements. He put up no posters. There was no newspaper publicity. Heman spent his evenings for two or three weeks personally interviewing prospective students from among his friends and neighbors. He got ten excellent students.

Mac Edds is another graduate of the School. He lives in Caldwell, N. J., also a few miles from New York. While he was taking the Teachers Training Course he interested a few friends in Henry George—a textile sales manager, a lawyer, a jeweler, a dentist, some people who commuted with Edds daily. When he had completed his course he invited these people—nine in all—to his home. They have come every week. Several will continue the teaching work that Edds began.

In Chicago where the work began with one class in a business office a little over two years ago there were thirteen classes this winter in nine different centers throughout the city. This spring there is promise of twenty classes, all but one or two being taught by graduates like Heman Chase and Mac Edds who are not satisfied merely to know this philosophy but who also want to teach it to others.

And so the work continues and spreads. If every man

and every woman who takes the course in "Progress and Poverty" would do what Chase and Edds and a hundred others have done, it wouldn't be long before a vast army of Georgeists would be talking, sending letters to the newspapers, asking professors to teach this great doctrine, urging public officials to do something rational to solve the economic and social ills of our country.

The work is carried on quietly, thoroughly and systematically. There is no ribald ballyhoo, no effervescent sentimentality, no garish explosion that startles but leaves no impression. Not everybody who takes the course is a thorough Georgeist. Some are able to grasp the philosophy, some are able to teach it, but all understand that our economic evils are based on the private collection of rent. Of that they are all aware, and when the time comes they will register their convictions effectively.

The work of teaching is simple and pleasant. The Teachers Manual and the classroom helps used by the School have been tested thoroughly in classes all over the country, and the technique has proven successful. It is a complete system of pedagogy that the School offers everyone who wants to teach, simple and thorough; also a method of organizing classes that has never missed anywhere.

Wherever there is a true Georgeist—one who is willing to do his bit in this great cause—a class can be formed. There are at this writing ten thousand potential teachers in this country. There should be ten thousand classes.

The School will help anyone, anywhere—to start a class and to carry it through to a successful conclusion. You—write the School today.

(Henry George School of Social Science, National Headquarters, 211 West 79th Street, New York City.)

THE worthy people who imagine that compulsory education or the prohibition of the drink traffic can abolish poverty are making the same mistake that the Anti-Corn Law reformers made when they imagined that the abolition of protection would make hunger impossible. Such reforms are in their own nature good and beneficial, but in a world like this, tenanted by beings like ourselves, and treated by them as the exclusive property of a part of their number, there must, under any conceivable conditions, be a class on the verge of starvation.

—HENRY GEORGE, "Protection or Free Trade."

THE power which the ownership of valuable land gives, is that of getting human service without giving human service, a power essentially the same as that power of appropriation which resides in the ownership of slaves. It is not a power of exchange, but a power of blackmail, such as would be asserted were some men compelled to pay other men for the use of the ocean, the air or the sunlight.

—HENRY GEORGE, "Protection or Free Trade."