

trating and profound realization of an economic maladjustment, a maladjustment that was crushing out the very life of society, but this was more than an economic treatise. There have been many of them. The two were joined in Henry George; the criticism of society and the hope for a higher social order were not merely pious protestations—they were directly linked to something that pointed to the cause of the diseased conditions and showed the way to change them.

The necessity for the joining of economic means to moral ends may seem quite obvious, but I can assure you that the separation of the two has been a characteristic philosophic tradition; and therefore George's synthesis must have its appeal to those who realize the fundamental weakness and contradiction in such a separation. George's ultimate interests and ideals were dominantly ethical; his immediate concerns were economic—but between "ultimate" and "immediate" there was no chasm. He realized implicitly, if not explicitly,—(for by no stretch of the imagination can George be termed a pragmatist—his philosophic background and, more particularly his personal approach to matters of religion and philosophy were entirely alien to much of later pragmatic thought)—that ends removed from means were "meaningless"; they were something set out in a great and aloof void and carefully protected from contact and corruption. Also that means removed from ends were inadequate, inoperative, undirected. I need not here work out in detail the direct correlation between our present social conditions and our system of property in land; that would be gratuitous in a gathering of Single Taxers. And besides, I have no intention of talking single tax economics this evening—there are too many authorities present.

I wish merely to suggest this evening that this one element in Henry George's thought, the fusion of ends and means, of morals and economics, an element which may not appear to Single Taxers to be the most important in the work of George, has, I feel, the most fundamental and ideational appeal for a movement such as pragmatism. These sentences from Professor Dewey's preface to the "Significant Paragraphs from 'Progress and Poverty'" will perhaps illustrate what I have been trying to emphasize here: "I do not say these things in order to vaunt his (George's) place as a thinker in contrast with the merits of his proposals for a change in methods of distributing the burdens of taxation. To my mind the two things go together. His clear intellectual insight into social conditions, his passionate feeling for the remediable ills from which humanity suffers, find their logical conclusion in his plan for liberating labor and capital from the shackles which now bind them. . . . There have been economists of great repute who in their pretension to be scientific have ignored the most significant elements in human nature. There have been others who were emotionally stirred by social ills and who proposed glowing schemes

of betterment, but who passed lightly over facts. It is the thorough fusion of insight into actual facts and forces, with recognition of their bearing upon what makes human life worth living, that constitutes Henry George one of the world's great social philosophers."

Lecture Itinerary of Charles LeBaron Goeller

DURING April Chas. LeBaron Goeller lectured on Henry George and Progress and Poverty at a number of colleges in New York. He spoke before two classes at Hartwick Seminary, and on a return engagement at the chapel hour to the entire body of students and faculty. Union College and Rensselaer Polytechnic, and Skidmore College, were other institutions where lectures were given before economic classes.

In May Mr. Goeller made a trip through the New England states, speaking first at the International Y. M. C. A. College, Springfield, Mass., going from there to the Massachusetts Agricultural College, near Amherst. From there he went to Trinity College, Hartford, Conn., and then to Brown University, where two lectures were given. The next week's lectures were given at Colby College, and Bates College, in Maine, and before the Kiwanis Club of Waterville. The trip concluded with a visit to Northfield College and a lecture before 300 students in the chapel; followed by a question-and-answer session with two classes in sociology.

These lectures by Mr. Goeller are being conducted under the auspices of a committee formed for this purpose, (Messrs. J. D. Miller, A. C. Pleydell and Miss Charlotte Schetter) and will be continued. While the main object is to secure engagements before college classes, Mr. Goeller will address other gatherings while on his trips, which will be mostly within a radius of 500 miles from New York. Correspondence should be addressed directly to Chas. LeBaron Goeller, Union, N. Y.

There have been many press notices of Mr. Goeller's lectures. The Oneonta (N. Y.) *Daily Star* said: "It is Mr. Goeller's belief that the Creator has created an abundance for all men, that poverty and slum-life are man-made, and that as soon as men make their laws in the pattern of God's laws, lack and suffering and their attendant evils will disappear from the earth."

The Waterville, (Me.) *Morning Sentinel* said: "He treated the question in the light of science and by means of charts and pictures illustrated his address, showing how the method of taxation he advocates would do away with much of the poverty of the world and make for better living conditions."

The *News-Dispatch*, of Endicott, N. Y., commenting on Mr. Goeller's return from his lecture tour to his home town says:

He reports being received with the utmost courtesy wherever he went. The noted college professors, authorities in political economy and civil government, and their classes, among them students sure to be great public leaders and thinkers in the coming years, if not already so, showed deep interest in the discussions, and Mr. Goeller was kept busy answering questions and inquiries as to the underlying principles of Single Tax, and sometimes the ensuing conference between lecturer and teacher would last an hour or longer. Mr. Goeller is enthusiastic at the fine reception accorded him and feels the territory visited will prove fruitful of results.

Farewell Dinner to Prof. F. W. Roman

A MEETING of Single Taxers took place at the National Vaudeville Club on April 30th. The occasion was a farewell dinner called by the Manhattan Single Tax Club for Prof. F. W. Roman, on his departure for Europe. Otto Dorn presided and Prof. Roman was the only speaker.

Prof. Roman explained that one of the objects of his visit to Europe was to obtain further facts for the revision of his work on education in Europe. He wanted to visit Ireland, to observe what progress had been made and whether any economic benefits had followed on the acquirement of political freedom. He was anxious to ascertain the workings of the dole in Great Britain, and to what extent the facts bear out the statement that the great estates are being broken up.

Prof. Roman said that if he accepted the Marxian doctrine that we are all creatures of environment he would not believe that it was possible for men to form their own ideals independent of their environment.

He compared the decrease in numbers of those who own land in this country with the increase in the number of landowners in Denmark, and he wanted to ascertain the reason. He wanted to find out the growth of the cooperative movement in Denmark, and what relation that movement had to the increase of landholding. He would ascertain the facts regarding economic conditions and what changes had been made in the tariff.

He told interestingly of his forum work in California, of his battles with the American Federation of Labor, which had brought against him accusations that he was unpatriotic, that he was a representative of Sovietism, and that he was a communist. Of course, said Prof. Roman, they knew I was not a communist. What is the explanation of these attacks? Because the leaders of the Federation know that once the question of exploitation and speculation of various kinds is brought squarely up before the people something must be done about it. And they are not prepared to meet the questions that must then be answered. They have no solution, and somebody or something must be made the "goat" to ward off the approaching problems and the inevitable discussions that must follow. Hence the attacks upon those who

start out to teach. But despite these crazy charges the cause of adult education is here and here to stay.

Prof. Roman stated that he now had nine forums and was addressing three thousand men and women each week. These people come week after week. He had sold over 1500 copies of "Progress and Poverty." He had devoted one series of evenings to Dove and had sold many copies of the Theory of Human Progression. Meetings had also been given over to the discussion of the farm problem.

The speaker thought the Forum idea practical anywhere in the United States, was confident that it would grow and extend to other states, and closed with an expression of hope for democracy to which he hoped that the Forum movement would contribute.

At the conclusion of his very interesting address Dr. Roman answered questions. The meeting broke up about eleven o'clock and nearly all remained to felicitate the speaker and to wish him all success on his mission abroad.

Among the diners were Charles O'Connor Hennessy, Mrs. Hennessy, Mrs. Anna George deMille, Edward Polak, A. C. Pleydell, Josiah Dadley, Harold Benedict, Walter Fairchild, Charles T. Root, Miss Antoinette Kaufmann, Mr. and Mrs. P. H. Cornick, Dr. Marion Miller, Mr. and Mrs. James R. Brown and others.

After A Half Century

[The Robert Schalkenbach Foundation publishes the Fiftieth Anniversary Edition of Progress and Poverty.]

IN recognition of the fact that it is just fifty years since the appearance of the first edition of "Progress and Poverty," the Robert Schalkenbach Foundation has just produced from new plates a handsome republication of this famous work of Henry George. This is to be known as the FIFTIETH ANNIVERSARY EDITION. The book carries a portrait of the author reproduced from the oil painting by Harry Thurston See, recently acquired by the Foundation. There is a notable explanatory "Foreword," as follows:

"The fame won by Henry George as writer, economist and philosopher, has not diminished with the years that have passed since his death in 1897. On the contrary, there has been a steadily broadening recognition of his intellectual eminence. Significant of this was the recent Appreciation by John Dewey, the famous American educator and professor of philosophy at Columbia University, which contained these striking statements:

" 'It would require less than the fingers of the two hands to enumerate those who, from Plato down, rank with Henry George among the world's social philosophers. . . . No man, no graduate of a higher educational institution, has a right to regard himself as an educated man in social thought unless he has some first-hand acquaintance with the theoretical contribution of this great American thinker.'