

our attention to five or six social philosophies that are at struggle in the world for ascendancy. There is the individualism of America and the individualism of the more democratic states of Europe, and there are Communism, Socialism, Syndicalism, Capitalism or finally Autocracy. How indeed shall the age-long struggle of humanity for liberty be brought about in spite of the warring philosophies?

Socialism—That the machinery of production and distribution shall be community-owned and democratically administered. Communism—From you according to your ability and to you according to your needs. Syndicalism—Control of Industry through industrial unionism. Anarchism—Individual liberty with no check by the state on Capitalism, the result of Landlordism.

Through all that welter of chaos, economic illiteracy and racing up blind alleys comes the greatest of Americans, Henry George, and shows in his immortal work, "Progress and Poverty," the straight and narrow path to economic freedom as no other human being has done. He pictures the cause and remedy for poverty and the soul-destroying fear of poverty and unemployment, slums and war. Already the victims of the evil begin to glimpse the light from his torch of liberty. They are taking heart of hope and beginning to ask why are the producers of all wealth constantly burdened with the fear of poverty from youth to old age?

What is the cause of poverty in a world of plenty? Men are turning to Henry George and finding the answer and the remedy for their slavery and fears. The problem of the production of wealth has been solved, but the problem of the just distribution of wealth has not been solved and that is the greatest problem that will confront the coming administration, and until it is solved there will be no such thing as equality of opportunity for the people of the United States. How then can we bring about a condition in which every one will enjoy equal opportunity as regards life, liberty and the pursuit of happiness? To attain the above mentioned condition in which all the wealth produced by the workers shall be the property of the workers, and none shall reap where they have not sown is the goal of humanity.

"THE Land of the Nearly Free" is the way *The Commonwealth* of London heads a paragraph telling of 13,000 new laws passed in the United States. The way Americans submit to these laws justifies an additional reference to the country as "The Home of The Almost Brave."

ONE insuperable obstacle to complete enforcement of the personal property tax and the income tax is that some owners of personal property and of incomes have brains.

Argentine

THE Second National Georgist Convention of the Argentine took place on the 25th, 26th and 27th of May last in the Assembly Hall of the Faculty of Economic Sciences of the University of Buenos Aires.

The main purpose of the Convention, namely, the unification of the Georgists forces in the country, was carried out successfully in the formation of *The Argentine Georgist Confederation*. As the special Convention number of the *Revista del Impuesto Unico (Single Tax Review)*, of May-June last announces editorially: "Begins now, after fourteen years of labor in spreading the doctrinal principles of Henry George, a new era of propaganda opened with the union of all Georgist Argentines in one single association, based on the declaration of principles and procedure sanctioned by this Second Convention, the results of which assuredly must find expression in the progress of our cause."

The *Georgist Tribune*, organ of the Argentine Georgist Confederation, appeared in substitution of the *Single Tax Review* in November, 1928, and continues monthly.

The National Executive Council of the Confederation, with Engineer Nicolas Besio Moreno as President, is located at Buenos Aires, the National Capital. The local Center for the City of Buenos Aires has been organized, with Engineer Angel Silva as President. The Province of Buenos Aires has its local Center at La Plata, the Provincial Capital, with Luiz Denegri, as President. The Province of Bahia Blanca has its local Center organized at the Provincial Capital, Bahia Blanca, with Juan Unsworth as President. The Province of Cordoba has its local Center organized at Villa Maria, with Dr. Alberto Durrieu, as President. The Province of Pampa has its local Center organized at Realico, with Alfonso L. Bary, as President.

The Convention unanimously endorsed the following Declaration of Principles:

1. All men are endowed by natural law with the right to the use of the earth and its natural resources, neither of which can in justice be made the subject of private ownership.
2. Social life and activities produce from the land a rent, which belongs integrally to the community and which constitutes its legitimate revenue for the maintenance of public services.
3. Only the product of labor, whether it be labor itself or capital, accumulated labor, can legitimately be private property. It must not be burdened by any fiscal tax. Free trade is, therefore, in international relationships the application of this principle.
4. Industries which are a public utility and by nature intrinsically a monopoly, must be socialized.
5. The political administrative methods and procedure which tend to fix the amount of the tax or contribution,

the juridical position of the land as a consequence of the absorption of the rent, the amount of same, the evaluation and adjudication of the land to private individuals, the distribution of the rent amongst the various fiscal departments, the periodicity of rent determination, the transformation of the state mechanism and the methods of absorbing the rent, . . . are questions already studied and determined by Georgists, but which, since they are matters of practical politics, must be considered at the opportune moment by those who are to carry out the Georgist reforms in a fiscal and social field.

Some of the speeches delivered at the Convention, we are informed, were wonderfully eloquent. Some of these raised controversial issues. But the final result was complete harmony in the Declaration of Principles.

Institutional Devilry

THE impossible never happens and the seeming miracles with which nature abounds are miracles to us only because we do not understand them. If all of the demons that have peopled the brain of unenlightened mankind through the centuries were to get together in one great convention with the avowed purpose of framing up a programme that would accomplish the greatest amount of *evil*, in the shortest time and with the least friction, this is probably the programme they would adopt. They would of course, place Satan himself in the Chair and his head devil or general foreman would head the committee on Platform. After due deliberation at the close of a day, a week or more probably a month, they would make a report to the general convention and it would read like this:

"Your Majesty! We have considered the matter very carefully and we have arrived at very definite conclusions. The system that we would install amongst men in their present semi-enlightened condition must possess certain characteristics. It must be invisible to the eye, or men will see it. It must be impersonal, or men will identify it and destroy it as they have many times with kings and emperors. It must be institutional, so that like the church and the state, they will take it for granted; they will see the evils generated but will not recognize their source. It must be subterranean so as to work smoothly and without friction. It must be noiseless so that no one can hear it. It must be odorless (except for the noxious vapors inseparable from a city slum which men take for granted) so that no one can smell it. It must be all powerful so that no one can resist it and above all it must be automatic in operation so that it will not require constant attention to keep it going. Your Majesty, we the committee on Platform recommend the adoption of such a system; if such compound aggregation of virtue and vice can be invented and pieced together, it will be a hounding! The very apotheosis of artistic devilry."

Satan would listen, attentively, look wise, wiggle his tail a bit then lay back in his chair and laugh heartily. "Why you simpletons, don't you know that the system that you have outlined has been in operation among the Christian Nations for hundreds of years? That it possesses every quality that you have recommended; that it is the most highly capitalized iniquity on the face of any planet. Oh me! oh my! this labor question has reached the hellish stage it is impossible to get good competent devils to work for nothing any more. You devils have thrown your time away; the system now operating is invisible, institutional, impersonal, subterranean, noiseless, odorless, except in spots, automatic and quite irresistible as far as the average person is concerned and what is more (here Satan gives his thigh a hearty wallop) it has the unqualified endorsement of the anti-crime wavers, the anti-vice crusaders, the anti-political corruption, morons and the very best people indeed, oh, yes, indeed! the very best!"

—H. H. HARDINGE.

Malthus Formula Irrational

ALTHOUGH population has increased enormously in the last one hundred years, the food supply has increased so much faster that at this day one of the acute problems is how to save agriculture from its surplus. This increase was for a while owing to the opening of the American continents; latterly it is owing to scientific knowledge and the use of machine power. Nowhere yet has this knowledge or power been exhausted; everywhere, even in very old countries, the productivity of agriculture may be greatly increased. This is simply to say that the quantity of human life the earth will support under a system of scientific agriculture is unknown.

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In Japan it is perhaps true that the limit of the native food supply is about to be touched. Yet it was her own choice to achieve greatness through industry, which means to exchange manufactured goods for food as an economic policy; parallel has occurred a sudden increase of population. For tens of centuries before this she had lived happily on her own soil in complete isolation.

Here is no question of economic necessity. There is only the idea of it. It is a matter of policy to begin with, and contains the fallacy that strength for war is still measurable in man power, whereas now the first measure of it is machine power. Moreover, the absurdity of treating the territorial mania as a matter of economic necessity is made apparent by applying the Malthusian formula to the future of any vital race. Either Italy or Japan could prove by arithmetic that in two hundred years, from the simple projection of its rate of increase, it will need more than the whole world to live in. Statistically it is readable; rationally it does not occur.

—GARRET GARRETT, in *Saturday Evening Post*.