

knowledge of what it is that makes good or bad business. Until they are prepared to do this these institutions of higher business learning are sadly pretentious and ninety per cent. inefficient.

IF business knew its opportunities it would establish real colleges to teach principles of business rather than theories of technique of business. And this would be something worth while, for there are fundamental laws of production and distribution. For of these the institutions named are in the profoundest ignorance. A college of commerce run by protectionists with protectionist teachers should make the angels laugh. A business college whose tenets call for the acceptance of the status quo, or at least refrain from questioning it, is not likely to get the world much further along in producing wealth for the multitude, or in advancing the business success of the individual. The secret of failure or success in business—which after all is service—is dependent upon principles which business colleges in their very nature are not likely to approach with an open mind.

HERE in our world is a system of society in which we have what Asquith called, though in another connection, "the apparatus of illusion." We have a so-called democracy in which nearly everything is undemocratic; a system of society in which we boast that everybody has a chance, sometimes we say an equal chance, yet in which most of the prizes are for those who come first—really the forestallers. We boast that business is founded upon confidence, yet every one distrusts his neighbor, and in making loans we are particular about the collateral. We talk boastfully about the "ethics of business," yet the ethics of the race track and the gambling fraternity is, generally speaking, far superior, and is the only business founded upon confidence. Here, it is true, some of those engaged get something for nothing, but at least they are quite frank about it. They do not boast, as your social philosopher does, that "nobody can get something for nothing"—how often we hear that phrase—yet that is just what goes on continually. In fact the whole basis of our economic system rests upon the practise of "getting something for nothing"—and much of it.

BUT "the apparatus of illusion" conceals the process. The great social land rent fund, increased and intensified by speculation, is so combined with actual earnings, or returns to capital, as to seem indivisible. Deeds of sale include house value as well as land value; in what is called "profits", earnings and returns to privilege are intermingled; and even in some of the so-called salaries paid by corporations to favored employees are included some of the dribblings of economic rent and monopoly profit. To separate these into their component parts is not possible to theoretical analysis. Yet by one stroke, or gradually, if you please, the land rent fund can

be diverted into the public treasury, and the whole "apparatus of illusion" disappear, wages—under what would then be free competition—would go to labor, and interest—or what would then remain of interest—to capital, the only division possible under the operation of natural unhindered economic law.

Tolstoy and Henry George

THE one hundredth anniversary of the birth of Leo Tolstoy, the great Russian humanitarian, was made the occasion of a special celebration by the Soviet government, which stressed the work of Tolstoy in arousing a consciousness of human brotherhood. Although Tolstoy was a Christian and a pacifist, and thus in opposition to policies of the present Russian government as in other ways he was arrayed against the Czarist regime, the Soviet government not only established a school in his memory, but has agreed, in deference to his teachings, that neither atheism nor war shall be inculcated in the school.

In connection with this anniversary, many articles on Tolstoy have appeared in America, but practically all glorify him as a novelist; his views on social questions are either ignored, or glossed over as amiable idiosyncracies of a literary genius. The younger generation would never guess that Tolstoy had towered like a giant among his contemporaries, challenging one social institution after another—divine right of kings, warfare, slavery, private property in land. Even such articles as mentioned Tolstoy's interest in social questions carefully omitted any reference to his scathing denunciations of what he termed "The Great Iniquity"—private ownership of the land which God had made for all.

One notable exception, however, was an article in the *New York Times* of September 9, 1928, by Count Ilya Tolstoy, a son of the philosopher, from which we quote the following:

Speaking of father's American friends I have also to mention the great economist, Henry George. His book on "Single Tax" was a revelation to my father.

It must be said here that the land question in Russia is far more acute than in this country. The population of Central Russia is very dense and land hunger is the normal condition of the peasantry. It was especially so before the Revolution, when the large estates were in the hands of the nobles and the peasantry had not enough land to live on even in a state of semi-starvation. My father believed that land ownership was the "slavery of our times" and together with the Russian peasantry he thought that land belongs to God and cannot be man's property.

He was feverishly seeking for a solution of the land question in Russia when he ran across Henry George's "Progress and Poverty." This was exactly what he was looking for. Here was a peaceful and righteous solution of the problem. Let the land belong to the nation as a whole and give the use of it to those who work on it with their own hands. My father believed in the practical possibility of such a reform in Russia so deeply that he

even wrote to some of the members of the Russian Government and to the Czar himself advocating the abolition of land ownership and the institution of the Single Tax in Russia.

My father never met Henry George, but his son, Henry George, Jr., made a special trip to Russia to meet him. My father was certainly very happy to know the son of the man whom he so much admired and to hear from him of the life and activities of the great reformer. When they were parting my father turned to Mr. George and said: "Good-bye; we will probably never meet again. I am much older than you are and I will probably see your father in the beyond before you get there. What shall I tell him?"

"Tell him that I am continuing his work as much as it is in my power," said Mr. George, smiling.

However, fate decided differently. Young Henry George died the next year after his visit to Russia and my father survived him by a score of years. The picture of Henry George is another picture of an American friend that he always kept on his wall.

A Bit of British History

LAND AND LIBERTY, London, the monthly journal for Land Value Taxation and Free Trade, was first started in Glasgow Scotland, under the title *The Single Tax*. The twenty-first anniversary number in June, 1915, contained a leader by its first and present editor, Mr. John Paul, frankly acknowledging that "The idea of the paper was first mooted by Mr. J. O'Donnell Derrick, a young Glasgow Irishman," who for 20 years was United Irish League Organizer for Scotland, acting under the direction of Mr. T. P. O'Connor, M.P., its president, and of the late Mr. John E. Redmond, M.P. Mr. Paul related "There were many conversations over the proposal to start the paper but no great enthusiasm for it." But Derrick was insistent. He was a man with a vision. He had made up his mind that the need of the movement was a monthly organ. The idea took complete possession of his mind and he made it the main topic of all discussion at the rooms or wherever he met anyone interested. In Derrick's eyes there was only one barrier to meet and overcome, and that was a reliable guarantee to the printer that his account would be paid. A special fund for the purpose was accordingly added to the financial obligations of the day."

There is the story in brief of how the paper now known as *Land and Liberty* came to be founded and Mr. Derrick in its first year collected the money to pay the printer's bill without fee or reward, all as a labor of love in the first year of its existence.

A word of explanation is due LAND AND FREEDOM readers. Mr. Derrick is now and for some years has been the correspondent for Scotland of *The Irish News* a daily paper in Belfast, and of *The Irish Weekly*. He is not a member of any British political party. Consequently he is found acting as an independent Henry George man viewing political and economic questions always through

"Progress and Poverty" spectacles. In LAND AND FREEDOM our readers found several critical letters addressed to Mr. Arthur Henderson, M.P., because of the latter's views on Surtax. In *The Evening Citizen* of Glasgow there appeared a sarcastic reference to Mr. Philip Snowden. Above the pen-name of Bootagh-Aughagower there appeared in the issue of *The Citizen* of date 31st May, the following letter from Mr. Derrick:

In Saturday's issue, page 4, you published a quotation in reference to site values, suggesting that Mr. Snowden, being a near neighbor of Mr. Lloyd George, pinched the latter's discarded Land Values breeches, and now proudly wears them. As a matter of historic fact, the Liberal ex-Chancellor of the Exchequer could not discard what neither he nor his Budget possessed. The greatest critics of the Budget were the Leagues for the Taxation of Land Values. That ill-conceived, fantastic Budget was easily breached by landowning interests. What Mr. Snowden is wearing is not Lloyd George's, but Henry George's breeches, which are unpuncturable, a splendid fit, and adorn the figure of a logical mind, harnessed to the great cause of making more jobs than men, through the simple taxation and rating expedient which will compel all the useful land of Britain to be fully developed.

—BOOTAGH-AUGHAGOWER.

Mr. Snowden was Chancellor of the Exchequer in the last British Labor Government and is looked on as likely to occupy again that position, if the Labor Party triumph at the General Election in Britain next year.

Recently in *The Forward*, Glasgow, the official weekly organ of the Labor Party, of which Mr. Thomas Johnstone, M.P., is editor, there was a statement from Mr. Snowden of

"Suggested aims as distinct from general objects for the lifetime of the next Labor Government." First place in that statement was—"I see no reason why a Labor Government with four or five years of office, should not carry a great scheme of land reform—including the taxation and rating of land values."

Single Taxers in Britain are praying and working for the return, mainly of the Labor Party to power at the next General Election. Their hopes are high that Philip Snowden and the Labor Government will fulfill their promise and Tax and Rate Land Values.

The coming year is the one where intensified Single Tax propaganda is most needed in Britain.

Progress is undoubtedly being made. Recently the Scottish Liberal Council passed a resolution in favor of the rating and taxation of land values. This progress has mainly been achieved by the activities of Henry George adherents in and outside of political parties and by men in every center conducting press propaganda by means of "Letters to Editors." The Land Value Taxation Leagues have these unpaid correspondents in every centre, Glasgow, Edinburgh, London, Liverpool, Manchester, Bradford, Inverness, Falkirk, Dublin, etc. And so the work goes on.