



Mr. and Mrs. J. H. Eastwood

The Work of J. H. Eastwood

CHARLES O'CONNOR HENNESSY, President of the International Union for Land Value Taxation and Free Trade, calls attention to a unique and seemingly very successful method employed in England for making converts to Henry George's philosophy. He refers to the plan practiced by Mr. J. H. Eastwood, a young business man of Liverpool, who is the energetic vice-president of the Liverpool League for Land Value Taxation. Mr. Eastwood and his young wife, who is also an ardent Georgist, have a habit of taking long outings on their bicycles through the surrounding countryside and into Wales. On these journeys they take along with them striking colored posters advertising "Progress and Poverty" and carrying brief but cogent arguments to show that business depression, unemployment, bad housing and other social ills could be wiped out by the progressive reduction and eventual abolition of taxes upon industry and wealth production, and a substitution therefore of a Single Tax upon land values.

The poster concludes with an invocation to read the cheap edition of "Progress and Poverty" by Henry George, to be obtained from local book-sellers or from the United Committee at 11 Tothill Street, London.

These colored posters are nailed to trees along roadways and otherwise placed where the passerby may read them over a wide extent of country.

Supplementing the work of Mr. and Mrs. Eastwood, a cheap edition of "Progress and Poverty" has been placed in a large number of book shops to be sold for ten pence

a copy and the report from Liverpool is that hundreds of copies of the book have been sold in this way, and many ardent supporters of the Liverpool League thus recruited.

Socialism and Taxation

SPEAKING at a largely attended meeting in the Cinema on Sunday night, under the auspices of the Catholic Social Guild, Mr. J. O'D. Derrick, who had for his subject "Socialism Criticised and a Better Way to Solve Social and Labor Problems," said that we heard a great deal about the capitalistic system of industry and of the heaven on earth that is to be when we have Socialism—and the men who propose to run this earthly heaven cannot run a successful morning newspaper. Yet under Socialism they are to manage the land, the railways, in fact we are to have officials in every industry. I suppose they are to be popularly elected, continued Mr. Derrick, which does not mean the most intellectually fitted for his job will be appointed.

We are told that when the State obtains control of land and the means of transport we will be all right, and everyone who works will receive what he wants at the local store. If a Socialist committee is to settle what each worker will receive, there is sure to be friction, jealousy, favoritism and corruption.

Socialists seek to abolish competition. I reply, God gave man varied talents. Competition tends to bring out the genius that is inherent in man, and if, under present conditions, some men make fortunes whilst others all their lives are industrial slaves the remedy lies, not in seeking to abolish competition, but to inquire if there is fair competition.

I now come to the chief fallacy of Socialism. That which man takes out of the soil and fashions into an article to satisfy human desires is the product of his labor. Man existed prior to the formation of the State, and, apart from any decision of any Government, has certain inalienable rights. 1, The right to live; 2, the right of access to God's bounties in the soil; 3, the right to the result of his labor. If a man has the right to the result of his labor, then I deny the right of the State or local authority to nationalize or municipalize it.

To my mind, the "grand high heid yins" of the Socialist Party have gone on a false scent in denouncing capital, failing to realize that all capital comes from land and that all capitalistic monopolies are based on land monopolies—a fact even admitted by Marx.

—*West Fife (Scotland) Echo.*

"HEARTH-MONEY" was an impost put upon every hearth or fireplace in England. Charles I. was responsible for its introduction in 1662, and it existed for over a quarter of a century, and yielded £200,000 a year. The tax was abolished by William III. in 1689.