

unsympathetic—but maybe the unreasonable one is loving and the cold one, logical. Anyhow, each is doing the best he can as far as he has got, morally and intellectually.

The foundation principle of co-operation, of business, of political economy and of religion is that we are of one flesh. Our interests are inextricably bound together, so closely that the killing of a kinglet of whom most of us had never even heard, precipitated a war that affected our fortunes, our families and our lives. It must be so: no one does any good that is not good for everyone; no one can do any evil that does not hurt mankind. We have heard that we are in the hands of God: in truth we are the hands of God.

He who created the earth made it that way, made it so that it develops itself, or rather that we develop it, so that the Kingdom is really at hand to him whose eyes are open to see it; yes, so that the economic millennium will come even if we do not work—but it won't be our millennium when it comes.

As I came to Plymouth Harbour, I saw the Eddystone lighthouse, which has always been an inspiration to me because of Jean Ingelow's beautiful ballad of Winstanley. Had it been shortened, it would have been the most popular of English ballads.

Winstanley was a ship-owner, and the poor drowned sailors who went on the Goodwin Sands moved his heart so that he resolved to build a lighthouse. Everyone laughed at the absurd idea of building where no foundation could be had.

But Winstanley devoted his life and his money to that one thing; and year after year each flood tide he followed in the beams he had laid at ebb tide. At long last he got a foundation on the Eddystone Rock.

Winstanley set his foot on shore.

Said he, "My work is done;

I hold it strong to last as long

As aught beneath the sun.

"But if it fall, as fall it may—

Another than I shall build it high

And brace the girders stout.

A better than I shall build it high

For now the way is plain,

And, though I were dead," Winstanley said,

"The light shall shine again.

"But if it fall, then it were well

That I should with it fall;

Since for my part I have built my heart

In the courses of its wall."

Again, Olive Shreiner tells of the hunter who caught one glimpse of the bird of Truth and followed it over mountains. He scaled height after height only to see other mountains beyond.

At last he comes to a sheer wall of rock and climbed, painfully hewing the steps as he rose, with sweat and groans. At last, gasping for breath, he reached the top, only to find another height in front. But his last words are: "Where I lie down worn out, others will stand young and fresh. By the steps that I have made they will rise, by the stairs that I have built, they will mount. They will never know the name of the man that built them; at the clumsy work they will laugh, when the stones roll they will curse me—but they will mount and by my steps; they will rise on my stairs; for no man liveth to himself and no man even so much as dieth to himself."

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MR. BENGOUGH'S "CHALK-TALKS"

For nearly half a century the name of John W. Bengough has been known from the East to the West of Canada and the Northern States, as a cartoonist and popular lecturer. During the greater part of that period his brilliant talents have been largely devoted to the education of his audiences on the subjects of Free Trade and the Taxation of Land Values. For his services in this latter respect the friends of the movement in every country owe him a deep debt of gratitude. It may indeed be affirmed with confidence that the highly-developed consciousness of the land problem and the wide-spread understanding of single tax principles among the farming communities and working people of Canada and America owes much to Mr. Bengough's "chalk-talk" propaganda. Apart from his skill as a draughtsman, Mr. Bengough possesses that rare gift of being able to select the simplest and most easily grasped aspects of his subject, and to present them to his audience in a way that makes them self-evident; and when the appeal to common sense is accompanied by a few lightning strokes with coloured chalks on cartridge paper, the illumination is complete.

It is difficult to convey to those who have not been privileged to see and hear those "chalk-talks," any adequate idea of the value of Mr. Bengough's lectures, particularly in the education of "the man on the street" and the plain folk who are too busy in earning livings to study economics or politics. We recall the peculiar pleasure we enjoyed in knowing that light was gently breaking on the minds of such people, when, in a few deft lines he drew a calf in the act of approaching the mother cow "in search of its natural revenue"; how he wrote on the body of the calf the word "community," and on that of the cow "land values," and then showed in the simplest possible language that the relation between the two pairs of "co-ordinates" is exactly similar. "But," he added, with a twinkle in his eye, "though I never knew a calf that didn't know where to go for its natural revenue, I have never known a Congressman who did." Again, it was a man with a shadow behind him that appeared on his sketch-paper;—all men cast shadows and when they crowd together to work and earn livings the shadows grow deep and continuous. *The shadows represent land-values.* But the ominous face of a landowner appears over the brow of a hill, claiming the shadows as his property. If the people could go away the shadows would go with them, but they must earn their livings where they are, and they are sadly conscious that their own shadows are held as landowners' property everywhere, and so they remain and pay, pay, pay, for the privilege of casting shadows. "Change the expression 'land-value' into 'people-value' or 'shadow-value' then," said Mr. Bengough, "and you will see what it is I am trying to teach you."

This imperfect tribute to Mr. Bengough's worth as a disciple of Henry George and an Apostle of Freedom may serve to intimate the publication by The Musson Co. of Toronto, of a little book containing nine of his lectures each dealing with a special subject,—Education, Prohibition, Women's Suffrage, the Land Question, Free Trade, &c., and all dedicated to "the indulgent public." The book is illustrated on almost every page with reproductions of the cartoons, and this of course adds to its value as the originals did to the lectures. We venture to prophesy that the book will find not only an indulgent public but an appreciative one, especially where Mr. Bengough's lectures are remembered.

ALEX. MACKENDRICK.

Mr. W. R. Lester's article in July, 1923, *LAND & LIBERTY*, entitled "Mr. Seeborn Rowntree and Unemployment," has been issued in our Reprint Series as a leaflet. Supplies are available on application to the office. Please ask for Reprint Series No. 3.