

of power and decision. State capitalism smothers individualism, without which there can be no spiritual and little cultural progress. A free people need no government planning. They plan for themselves; they are better qualified to determine what services need to be performed and what wants need to be supplied.

The supreme intelligence already has "planned" for us. All we need do, is to discover the *natural laws* governing the production and distribution of wealth and *make our laws conform thereto*. The natural law of distribution is that *the producer shall be paid all that he produces*; man-made law violates this by permitting a non-producer (land owner) to absorb a portion of wealth which the land "owner" has had no part in producing. *This is the basic injustice which we must correct.*

THIRTEEN.—"The socialist wants, in the end, the maximum of individual development and the freest individual expression. But he feels that this is to be attained only through a preliminary sinking of the individual in the collectivist undertaking." (Page 558.)

The socialist's claim that he believes in freedom is specious, so long as he advocates state ownership and control of the means of production and distribution. Such a programme implies a wider, and constantly wider, extension of governmental interference in the production of wealth. It is inevitable that where the State constantly seeks to extend its power over more and more of the area which the world has come to recognize as private business (the production and distribution of wealth), it must do so at the expense of those now engaged in the same field. This explains such cases of tyranny as N. R. A., under which a Jersey City tailor was sentenced to thirty days' imprisonment and fined \$100.00 for offering to press a suit of clothes for 35 cents instead of 40 cents; such examples of legislation as the law which forbids competition with the Post Office Department and the law which forbids officials of airplane companies dealing with the government receiving greater salaries annually than \$17,500, regardless of their services.

The fundamental instinct of humanity is individual freedom. We are individuals of infinite varieties, personalities, capabilities, inclinations and needs. Each of us possesses the itch for personal self-realization and self-dominion. This itch to weave our own patterns in life and to be entities, not cogs, gives rise to the competitive spirit which Socialism, Communism, and Fascism denounce but which, under natural law, is essential to the maintenance of social harmony.

Autocracies have generally tried to thwart individualism and the competitive spirit and prevent it from functioning freely and naturally. They point to the mess we are in as confirmation of their belief that the competitive system has failed. In truth, of course, it has never fairly been tried.

Our instinct to carve our own destinies according to

our own patterns is deep-seated. There is no substitute for our desire to work out our own salvation. Expression is life; repression, death. Expression attained through mastery is the prime essential of life. It can never be attained by Socialistic, Communistic, or Fascist methods. Freedom for all can flower only in the garden of equality of opportunity wherein we distinguish between public and private property and respect the sanctity of each, a distinction which no country in the world has yet recognized.

We regret that Professor Mitchell has not made more clear these fundamental distinctions. We trust he will, in a future book, take note of them. Then will he be acclaimed the author of a truly great work on the "Queen of the Sciences."—B. W. BURGER.

Washington Letter

THE Woman's Single Tax Club held the first meeting for the season at their new headquarters, the Lee House, 15th and L Streets Northwest, on Monday, October 5, the vice-president, Mrs. Mackenzie, presiding in the absence of the president, Mrs. Helene McEvoy, from the city. There was no regular programme for this meeting, and following the business meeting and the reading of "His Interested Friend," by Mrs. Phillips, recounting how Tony had the rent of his peanut-stand corner raised because he had been too confidential about his profits, the evening was devoted to an informal discussion of plans of work for the coming season, which included a series of open-air meetings in one of the city parks.

The second meeting was held on November 2, with a number of members absent who, not being legal residents of the District of Columbia and therefore on a political par with the insane, the pauper, the feeble minded, the alien, the criminal, and the minor, had gone to their respective homes to vote.

It was reported that Mrs. McEvoy had been sighted in Chicago, headed toward the Cincinnati Convention, and hope was expressed that she would be with us at our next meeting.

It was unanimously agreed that the open-air meetings which had been held in McPherson Square on the three preceding Saturday afternoons, had been an unqualified success, the speaker, Mrs. Alice M. Caporn, having attracted audiences estimated at between 80 and 100 at each meeting, whose attention had been held throughout the talks and whose interest had been indicated by the questions asked, and the requests for literature to be mailed, as the permit forbade its distribution at the meetings. At the third meeting, Mr. Joseph B. Chamberlain helped with the speaking. It is expected that these meetings will be resumed in the spring.

Mr. Walter I. Swanton gave a brief explanation of the Single Tax, using as an example of its operation, the city block where land value was the highest.

Mrs. Marie H. Heath told of her recent visit to the Henry George School of Social Science while in New York City.

The principal talk of the evening was given by Mr. Benjamin C. Marsh, Executive Secretary of the People's Lobby, who spoke from the viewpoint of a Socialist who believes first and foremost in the collection of the ground rent into the public treasury.

Mrs. Elizabeth M. Phillips read the poem "Did They Tumble?" which compares the fate of those who had machinery but nothing but a cloud to live on, with the fate of those who were stranded on an island without any machinery.

Dr. Caporn, carrying out the theme of the poem, closed the programme with an explanation of the fundamental importance of the land as the basis of all life and means of production, and offered to lead a class in "Progress and Poverty" if one could be formed.

—GERTRUDE E. MACKENZIE.