

was that a period of 6 to 7 years will have to elapse before the Polders will realize their full value for cultivation.

The Commission calculates that the leasing price of the land cannot be less than 10 to 13 pounds for one hectare (2½ acres) and that the selling price will not be less than 250 pounds sterling for the hectare. The Commission estimates as to the quality of the ground that 70 per cent. will be heavy clay, 10 per cent. medium clay and 10 per cent. sand and peat. In round figures the value of the New Province is estimated at 42½ million pounds sterling. The total cost is estimated at 454 million guilders, the selling price at 510 millions, showing a profit of some 50 to 100 million of guilders.

The Wieringen Polder of 50,000 acres will be dry in 1930, on account of its situation south of the Island Wieringen and it will not be necessary to wait for the pumping out of the water, till the enclosing dyke, with all the connecting works, like sluices, etc., is ready in 1934. The fourth and last Polder will, if all goes as projected, become dry in 1952. That will be the end of the work.

How will this fertile new Province of Holland, created by Government engineers and paid from the money of the whole people be managed?

The only answer that can give entire satisfaction is that all profits that come from this sacred land, not due to personal energy, belong to the people. The only discussion there can reasonably be concerns the best way to handle this big job! In 1926, a Government Commission was installed to solve this question. Some months ago one of our prominent Social-Democrats was nominated president of this Commission, and so we may presume that the **SELLING** of our New Province will be out of the question.

An Immortal Book

IN explaining the greatness and influence of "Progress and Poverty," we would emphasize, first, the basic fact that like the economic and political writings of John Stuart Mill, it is a work of literature. Its pages were written by a master hand which never faltered in power and beauty from the first page to the last. Secondly, we would emphasize that this book, unlike any other book on economics of which we can think, was dictated and infused by a genuine ethical and spiritual passion. Henry George was not only one of the clearest thinkers who ever lived; he was also one of the noblest prophets. What could be more moving than the heroic march of George's argument in "Progress and Poverty" from the discussion of rent and interest and profits to the far vision of God and immortality? What this immortal book did for us is quite beyond the bounds of adequate expression. Its reading marked the turning point of our thought—the beginning of our sense of justice for mankind..

—JOHN HAYNES HOLMES in *Unity*.

The Neo Georgians

IT should be evident to those who attended the recent meeting at Pittsburgh of The Henry George Foundation of America, that there were some present who properly come under the title which heads this article.

The work "neo" has been prefixed to many names of cults, theories and philosophies. It is a modest little word though, never appearing until subjects which have been vainly threshed over and over appeal to it as a qualifier and vivifier.

The luster of Henry George's name like that of any man who has affected the world's thought will diminish in time. The gradual passing of his disciples who knew him personally will contribute to this. His work will be evaluated by every generation. Before, during and since his time the world has had for consideration several notable libertarian tendencies seeking to enlarge the individual's freedom and obligation. Free Trade, Proportional Representation, Public Ownership of Natural Monopolies, Initiative and Referendum, Woman Suffrage, Free Justice and Home Rule are means to greater individual freedom through justice. Pacifism, Social Insurance against widowhood, old age, unemployment, sickness and accident and Prison Reform are means to human betterment through the application of justice tinctured with love. The Jew emphasizes justice; the Christian love. Like many good things these are made better through combination. We have little use for pure gold; it is more servicable combined with a little copper. Pure iron is likewise improved by the addition of a bit of nickel or manganese. None of our schemes of government-anarchy, socialism, communism, monarchy, democracy work in pure form. [They need a little blending.

We have at present three well marked groups of Georgists. One, represented by The Commonwealth Land Party, wants the entire rental value of the land to be taken by the government. Incensed at the hazy ideas of governments on "mine" and "thine" it speaks to the latter in unequivocal terms as to their first duties; without however, any evidences of governmental conscience qualms. It believes in political action, as its name implies.

Another group desiring the same thing, but willing to take what it can, is known as the "step by steppers." Its members are opportunists. They are cognizant of the glacial-like speed of reform measures.

The third group might be called the Neo-Georgians. Its members admire the spunk of the preceding classes, and while sometimes damning them, yet do so with reservations of great respect. Their philosophy probably contains a greater proportion of love, combined with justice than the alloys of groups one and two. Therefore they have become proponents of pacifism, social insurance and schemes which the ultra-Orthodox Single Taxer thinks unnecessary. They admit that if we had a very large appli-

cation of the Single Tax these ameliorative measures would be less needed.

The influence of these groups will depend on the quality and quantity of contacts they make. The Commonwealth Land Party might, especially in England, gain a representative in the legislative body. Had we more proportional representation there would surely be Single Taxers in federal, state and local legislative halls. Obvious as this seems, yet the resolution endorsing proportional representation at the recent Edinburgh meeting introduced by Rev. M. J. Stewart and myself was so near a K. O. that Mr. Stewart withdrew it. This was done more to save the conference from the opprobrium of rejecting such a friendly measure than to save the scheme itself; for it is remarkably recuperative, insinuating and persuasive.

The second group seeks to impress those in power with the need of a land value tax. It has more political intercourse than the first group.

The third group because it will make the most contacts will shift about and view the social structure from the points of other reformers. Therefore it will become the most tolerant and be looked on with tolerance.

Karl Marx lived in England and was impressed by the evils attending the growth of capitalism. Henry George saw the huge land grants and indulged in classic criticism of them. Many have seen the defects in our election methods; the vicious monopoly of male suffrage; the need of free trade; the potentiality at least of the initiative and referendum; the need of social insurance and pensions; the justice of keeping natural monopolies in the hands of the people. Of late some eminent bankers and economists have sought to have some coordination in production based on the consumptive power of the nation. They point out that man's ability to buy is only about one fourth what he can produce since the advent of the machine. This fraction tends to get smaller as the machine becomes more prominent in production.

Now it would be a gratuitous assumption to declare that the first proponents of the above mentioned measures were less sincere or intellectual or moral than Henry George. There are always men to protest the obvious evils of their times.

The orthodox Single Taxer is much like the orthodox minister who talks to people of his own ideas. Not liking to have their notions agitated they unconsciously insulate themselves against the numerous socio-economic currents that flow from libertarianism. Furthermore, they become lazy minded in their satisfied complacency. When the preacher sheds his orthodox creed, goes into social work in the slums, Y. M. C. A.'s., associated charities, yes, even enters the despised political field, he becomes a generator and receiver of ethical ideas. The essentials of Christianity remain with him, but he has by attrition lost the taboos, rituals and customs which neo-Christians imposed on him. Soon this emancipated preacher sees that a re-

ligion which originated in a low, crude state of society is not enough in a society of high finance, mass production, political democracy, machines, and all of these in an age of increasing hedonism.

The men of today who attend Single Tax meetings are mostly those whose youthful enthusiasm spent itself in the '80s and '90s. As they get older their minds tend to close against immigrant ideas. The Single Tax, like Christianity, needs amplification. Its essential idea is unassailable; it conforms with every ethical system worth the name; its progress is immense; but it should adopt a more conciliatory attitude towards other schemes of freedom.

In the future the theory of the justice of land taxation according to value will be gradually absorbed by the people just as has the doctrine of evolution. There will be isolated communities where it will be bad form to look at a monkey on the sabbath, but such taboos will tend to more to remind the evolutionist of the dangers of involution. If the Single Taxer looks askance at plans of social betterment because they are less radical and more ameliorative than his own he will involute morally and intellectually.

The temple of the Single Taxers needs a front porch. This "neo" structure will be as of old, a meeting place for men of diverse, and let us hope, open and constructive minds.

—MARK MILLIKEN

THE Single Tax System is a scientific discovery that will secure to each and every person his equal right to the use of the earth without having to divide up the land, as was done in primitive times. The modern way is not to divide up the land, but to divide up the rent of the land. There would be no other taxes to hinder the owner in developing the land he possessed on what would virtually be a perpetual lease so long as he paid his taxes, that is, the annual value, to the Government."

—C. LE BARON GOELLE

IN all history no way has been found to successfully enforce the taxing of personal property, though some of the old countries make life a hell on earth for the citizen in their efforts to do so.

—JAMES G. HAYDEN, in *Ohio State Journal*

IN a foreword for American readers George Bernard Shaw says, "America can claim that in this book I am doing more than finishing Henry George's job." If America makes such a claim. Henry George would turn in his grave.

—RANKIN DIVID in Wenatchee (Wash.) *Daily Worker*

"THE world is a comedy to those who think; a tragedy to those who feel."—WALPOLE.