

into law, a referendum should be taken, "to ascertain the views of the people on the vast changes projected." May we venture to suggest that, as it is impracticable to take a referendum on questions of detail, the question to be submitted should be somewhat after the following:—"Do you believe that the land of the country is the inalienable inheritance of the whole of the people, and that the value of land, due as it is to the presence and activities of all, is the source whence public revenue can most equitably be derived?" Such a referendum would be instructive, and the result might astonish Lord Rosebery and his friends.

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#### The Fiery Cross of a Just Crusade.

Johnstown (Pa.) Daily Democrat (Dem.), July 10.—Once more the Scottish clans are rallying to the Fiery Cross. This old symbol has been adopted by the land value taxers, and in a striking poster it is being carried into every corner of Scotland. The poster is a work of art. It is printed in red and black, showing a youth in plaid with the Fiery Cross running on his mission. . . . The Fiery Cross was a well known symbol, used up to the middle of the eighteenth century, in the Highlands of Scotland by the chiefs to summon their clansmen to arms. It was generally made of yew—the ends set on fire and afterward extinguished in the blood of a goat. It was then placed in the hand of the swiftest runner available, with instructions to show it to everyone whom he met on his way to the nearest hamlet, calling out the place and time of rendezvous. When he had finished his course, he handed it on to another young man who would continue the process, and so on—the whole route being so well understood that in the course of a few hours, a territory of many square miles would be covered and the whole district be in arms. It was also called in Gaelic, the Creau Faugh or Cross of Shame, because dishonor fell on any who disobeyed or delayed the summons. A classical account of it will be found in Sir Walter Scott's "Lady of the Lake," Canto III, where the "Wizard of the North" describes the preparation of the cross to summon Clan Alpine round their chief—the successive summons of the chief mourner from his father's funeral, the bridegroom from the side of the bride, until the fateful circuit is achieved and the clan all hastening to Lamick Mead. As far as can be gathered the last occasion on which the symbol was thus used was during the second Jacobite rising. The Scotch Single Tax men in peaceful and constitutional times have adopted this warlike signal, as one which most of their countrymen understand, to rouse them pictorially to a sense of the strife which they are waging against the forces of monopoly through the taxation of land values. From all accounts the symbol is having its effect. It is appealing mightily to the Scotch imagination and in Scotland perhaps more than in England the sentiment it now represents is flourishing. For many years Glasgow has openly been following in the footsteps of Henry George.

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I hold that the earth was meant for the human race and not for a few privileged ones.—Max O'Rell, in *North American Review* for January, 1899.

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## RELATED THINGS

### CONTRIBUTIONS AND REPRINT

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#### WHERE?

Translated from the German of Heinrich Heine, by  
B. Marcuse.

Where will be the weary wanderer's  
Haven of eternal rest?  
Will it be on native hillside,  
In tropic South, or golden West?

Shall I be in some strange desert  
Buried by a stranger's hand?  
Or will wild and foaming ocean  
Break upon my grave of sand?

It matters naught! Above me ever  
Heaven's firmament will spread,  
And by night the golden starlights  
Serve as torches for the dead.

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#### THE VALUE OF CHARACTER.

From an Address Delivered Upon the Presentation of  
Diplomas from the Austin High School in Chi-  
cago, January 29, 1909, by Wiley Wright  
Mills, Member of the Chicago  
Board of Education.

Character is the condition of all real success. Posing is destructive of character. Imitation is moral suicide. Be yourselves, your own men and women; live your own lives; think your own thoughts, and on occasion give them utterance in your own way, fearlessly and without favor. Dare to be misunderstood; nay, defy misrepresentation. Garrison said: "I will be as harsh as truth and as uncompromising as justice." Emerson said: "Nothing is at last sacred but the integrity of our own mind. . . . I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways." Frederick Douglass said: "The truth is never uncalled for." And Altgeld said: "Only men of courage and conviction can save this land; only the men who stand erect ever get recognition."

The growing power of monopoly makes it increasingly difficult to stand erect, indeed, to stand at all. But He that is higher than the highest shall have these mighty in derision. And even while we wait there is forming a public opinion that shall sweep with a besom of destruction the spirit of graft, which is everywhere, flagrant and defiant, sometimes seeming almost omnipotent.

Meanwhile we must keep the faith, obey the vision, stand erect. There must be no stifling of

conscience, no trifling with reason, no cringing to power. To this end were you born, and for this purpose have you come to the high ground of a high school graduation—that you might bear witness to the truth. Wherever you may live and whatever you may do, to each of you I say:

To thine own self be true,  
And it must follow as the night the day,  
Thou canst not then be false to any man.

You who can, tarry in the halls of learning with still greater zeal and fidelity; you who must, at once take up the burden with joy and faith and patience; you who will, contend for the laurels. But know this, that “if a man also strive for the masteries, yet is he not crowned except he strive lawfully.”

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### CHURCHILL'S LAND-FOR-THE-PEOPLE SPEECH.

Excerpts from the Speech of Winston Churchill, a Member of the British Cabinet, in Defense of Land Value Taxation, Delivered at Edinburgh, July 17, 1909. From the Manchester (Eng.) Guardian.

We are often assured by sagacious persons that the civilization of modern states is largely based upon respect for the rights of private property. If that be true, it is also true to say that respect cannot be secured and ought not indeed to be expected unless property is associated in the minds of the great mass of the people with ideas of justice and of reason. (Cheers.) It is therefore of first importance to the country, to any country, that there should be vigilant and persistent efforts to prevent abuses, to distribute the public burdens fairly among all classes, and to establish good laws governing the methods by which wealth may be acquired. The best way to make private property secure and respected is to bring the process by which it is gained into harmony with the general interest of the public. When and where property is associated with the idea of reward for services rendered, with the idea of reward for high gifts and special aptitudes displayed or for faithful labor done, then property will be honored. When it is associated with processes which are beneficial or which at the worst are not actually injurious to the commonwealth, then property will be unmolested. But when it is associated with ideas of wrong and of unfairness, with the processes of restriction and monopoly, and other forms of injury to the community, then I think that you will find that property will be assailed and will be endangered.

A year ago I was fighting an election in Dundee—(cheers);—just the same sort of election as we have fought and won in Mid-Derbyshire—(cheers),—and just the kind of election that my

friend Mr. Gulland—(cheers)—is fighting in Dumfries,—and in the course of that election I attempted to draw a fundamental distinction between the principles of Liberalism and of socialism, and I said socialism attacks capital, Liberalism attacks monopoly. (Cheers.) It is from that fundamental distinction that I come directly to the land proposals of the present budget. (Cheers.) It is quite true that the land monopoly is not the only monopoly which exists, but it is by far the greatest of monopolies. It is a perpetual monopoly, and it is the mother of all other forms of monopoly. (Cheers.) It is quite true that unearned increment in land is not the only form of unearned or undeserved profit which individuals are able to secure; but it is the principal form, and it is in an enormous proportion, to an enormous extent, the principal form of unearned increment which is derived from processes which are not merely not beneficial but which are positively detrimental to the general public. (Cheers.) Land, which is a necessity for human existence, which is the original source of all wealth, which is strictly limited in extent, which is fixed in geographical position—land, I say, differs from all other forms of property in these primary and fundamental conditions.

Nothing is more amusing than to watch the efforts of our monopolist opponents to prove that other forms of property and increment are exactly the same and are similar in all respects to the unearned increment in land. They talk to us of the increased profits of a doctor or a lawyer from the growth of population in the towns in which they live. (Laughter.) They tell us of the profits which are derived from the rising stocks and shares, and which are sometimes derived from the sale of pictures and works of art—(laughter), and this is always the burden of their plaint, “Ought not all those other forms to be taxed too?” But see how misleading and false all those analogies are. The windfalls which people with artistic gifts are able from time to time to derive from the sale of a picture, from a Van Dyck or a Holbein, may here and there be very considerable; but pictures do not get in anybody's way. (Laughter and cheers.) They do not lay a toll on anybody's labor, they do not touch enterprise and production at any point, they do not affect any of those creative processes upon which the material well-being of millions depends. (Cheers.) If a rise in stocks and shares confers profits on the fortunate holders far beyond what they expected or indeed deserved—(laughter),—nevertheless that profit has not been reaped by withholding from the community the land which it needs; but on the other hand, apart from mere gambling, it has been reaped by supplying industry with the capital without which it could not be carried on. If the railway makes greater profits, it is usually because it carries more goods and