

employment in an endless vicious circle—all this is what it is because *employment*, steady, exhausting, grinding toil in basic producing industry, has never meant wealth, has scarcely meant even barest comfort for the great mass of workers, has never put but the most flimsy rail-guard between them and this open-mouthed relentless hell of bitterest want. This hell yawns for every manual laborer no matter what the momentary figure of his pay-envelope; for every office worker; it yawns for the man with a small business of his own; it yawns for the intellectual worker, the men and women of the arts and the professions, if they be honest with themselves and refuse to become sycophants of Privilege. It is there waiting, ready to engulf the most faithful worker, the worker lucky enough to secure a "steady job;" it reaches with flaming claws to drag him down if even the barest touch of human ill comes to him, sickness, accident, the desire to help the less fortunate—all this means that the worker slides down toward that open-mouthed hell of Poverty waiting ever for him—the *worker*, comrades, not the idler nor the parasite,—not the unlucky unemployed alone, but the worker who is willing to work and has work—and does work. What if, for the moment, in some parts of our country at least, wages seem to have risen sufficiently to allow of provision for such emergencies. Follow the statistics of the cost of living and you will find that for the average worker the result is the same. He is still skating on the thin edge of this gulf of Poverty, balancing precariously, always in danger of falling in.

The records of any of the charitable organizations, government statistics of wages and of living costs, the columns of our daily papers, tell us an hundred times how true it is that poverty goes hand in hand with employment, that even a working year of fifty-two weeks of forty-eight hours each does not put many a man and many a woman beyond the need of want.

Here, it seems to me, lies our great mission. We need not in any way appear to minimize the problem of unemployment, nor the danger of it to the world of today. Nor need we hold back with the reiteration of our belief that artificial restriction of natural opportunity is the chief cause of unemployment and its attendant ills. But do not let us give too much time, too many words to this. All the political parties pleading for votes today are promising "employment on public work"—sick insurance, and the like. England with her "dole" that keeps her poor and leads nowhere, is a fine case in point. It is for us, the followers of Henry George, to point out how little good all this can do; to point out that even if employment, for the moment or for longer, could be found for every willing worker, there would still be grinding poverty, under-consumption, economic injustice, in the midst of this our modern mechanical civilization.

It is for us to point out that the shame of the modern world lies in the fact that work does not mean wealth—for the *worker*—lies in the fact that the toiler goes hungry

even when he has work, while privileged idleness feasts. It is for us to point out that there never will be any cure for *unemployment* until we make *employment* profitable; until the worker receives the full return for his work, now taken from him by parasitic monopoly of natural opportunity and parasitic taxation in its train. It is for us to point out that under the present economic system employment for every willing worker—if some paternal government could provide it over night, with all sorts of insurance benefits, "cheap-homes-for-workers" developments and so forth and so on—would only mean extra profits for the land-owner, added taxation to make up the difference, higher prices all along the line—and the worker little better off in the end. It is for us to point out the fundamental wrong condition that makes unemployment so light a matter for some, so terrible a danger for others. "He who will not work shall not eat." But he who does work is never sure that he will be able to eat tomorrow; whereas there are many who do not work and employ physicians to cure them from the effects of over-eating.

Our mission is to make a suffering world understand that the loss of the job is but the symptom of a worse disease, a symptom of the canker at the heart of our civilization that robs the job of its profit, robs the worker of the return for his labor.

If we deal with the question of unemployment in this sense our contribution to world thought is of value. If we merely fall in with the present day political patter and offer "cures for unemployment," or even causes for it, we are wasting our time. I repeat, the shame of modern civilization is not the temporary appalling unemployment and the poverty resulting from it, terrible as this is; the shame is the fact that *employment* means poverty only one degree less worse than that resulting from unemployment. And because of this, even the most temporary unemployment spells disaster. Let work which produces wealth mean wealth to the worker. Then a spell of temporary unemployment would mean only welcome leisure.

## Our Common Cause

JOHN LAWRENCE MONROE AT HENRY GEORGE CONGRESS

MR. MONROE said in part: We of the Registration Committee have enjoyed the opportunity that our work has given us to meet each of you and to become more intimately acquainted with the work that each of you is doing in the various parts of this country. It has inspired us to meet the leaders of this great social movement who have gathered here to tell of their work, to express their hopes of the future, and to give encouragement and help to their fellow workers.

One observation that we have made is of the great ability of all the men and women here. While each one approaches the doctrine of Henry George from his own point of view,

each one works for it from the heart. And some men emphasize certain phases of the Single Tax. Henry George's proposition not only says we must take the full value of the land but that we must publicly own those natural opportunities which are in their nature monopolies. So our humorist and idealist, Carl D. Thompson, bends his invaluable efforts to the power and public utility question. Charles O'Connor Hennessy uses his great diplomatic and political capacities to further the cause of Henry George as an international movement. Otto Cullman and Emil Jorgenson concentrate their efforts on one of the most insidious opponents of the Henry George doctrine.

Regardless of *why* we want Single Tax, we all work for it heart, soul, and body. Sometimes when I think of all the good times I am having working with Single Taxers, those of my own age, and those older, I find it hard to call it really *work*. But whether we call it work or play, however, it is certain that we follow after our own thinking and our own desires. We do the work that we enjoy the most and which we believe *we* can do most effectively for the common cause.

There are now arising a new group of Single Taxers in a field of work I have not yet mentioned. That field is the field of education. During this conference there have been two speeches by professors who represent the new intelligent, enlightened, progressive educator, economist and philosopher of the American university: Harry Gunnison Brown and Frederick W. Roman. In regard to Prof. Roman's speech at the banquet last night I am very happy to say that the views he expressed there are current among many of the progressive students and professors at the University of Chicago.

I took out of the University library a few weeks ago, the old gilt edge, beautifully printed Doubleday, Page edition of Henry George's complete works. In the library cards were written the names of some of the finest students of the school as well as the name of P. L. Douglas, professor of economics at the University. I had heard from a friend that Prof. Douglas had devoted a week or more in his economics course to the study of Henry George and the Single Tax. This friend incidentally is a fine young fellow of about my age, a Chinese boy who was entirely familiar with and in sympathy with Henry George and the Single Tax from his knowledge of the work of Sun Yet Sen.

My Chinese friend and I became acquainted in a course in philosophy "Currents of Thought in the Nineteenth Century." In this course we studied the Idealists—a name given to that group of philosophers who are so taken up with the intellectual possibilities of the human race that they forget the physical necessities of the human body. They forget that before the intellectual and cultural desires of the human being can be satisfied that his physical desires must first be satisfied. There are still a great many philosophy professors who do not realize

this, but it is getting now so that the students—that is the ones who have not taken too much of the philosophy course hook, line, and sinker—are demanding the presentation of a philosophy that takes into account the physical desires of the human race as well as the intellectual and cultural. They are demanding a philosophy that gives to them confidence in the best that is in them. They are demanding a philosophy that gives them a self respect and that rids them of imaginary inferiority complexes. In short, they are demanding Henry George. The enlightened professor will come to know that there is such a demand and that this demand is to assume tremendous proportions at almost any moment. They had better have their courses in Henry George laid out and ready for presentation. Dr. Roman was right last night when he said: "There are two powerful streams of thought marching on together to a common point—the educational thought of John Dewey and the economic thought of Henry George."

The Congress has led us to see that the Henry George educational work is going forward through publications, distribution of literature, and practical enclavial demonstrations. It has introduced us to men who are rising in the leadership of education, religion, and politics. It has demonstrated that the Henry George Foundation is stimulating and encouraging in cooperating with all activities working for the common cause. And greatest of all, the Congress has added confidence to our belief that in our own life time we shall see the acceptance of the Henry George doctrines as a basis of a higher and nobler civilization.

## Natural Law

ADDRESS OF HENRY H. HARDINGE, HENRY GEORGE CONGRESS, SEPT. 11.

THE American people are doing their level best to harmonize two things, that in the nature of things are wholly irreconcilable. A perfectly modern system of production and an ancient system of distribution.

The one is typical of the present and the future, the other belongs to the past. The one is characteristic of the democratic state, the other is the direct descendant of monarchy and aristocracy. The one is honest and square and the other is out of square, and the two things cannot be harmonized; they are irreconcilably hostile. The one is cast in the mold of equal rights, the other in the mold of privilege, and we must abandon one or the other. We cannot keep both.

The one is rapidly growing, evolving, changing; it is scientific, productive, modern, wonderful and gigantic, and its marvelous productiveness is the only thing that keeps the whole structure from collapsing right now.

Under the hood of the modern automobile, can be found one of the most remarkable contrivances that the resilient