

the Secretary on her western tour. Leaving Chicago on November 20th, Mrs. Bjorner spoke on the 21st before the Kansas City Open Forum, directed by Secretary John L. Jones, and on the 23rd addressed the Woman's Club of Wichita, Kansas, and another audience at the home of Henry Ware Allen, who entertained her on Thanksgiving Day.

Mrs. Bjorner will spend some time on the Pacific Coast, where she will arrive early in December. Friends in western states desiring to make engagements for the popular Danish woman leader are invited to communicate with the Pittsburgh office of the Henry George Foundation, 1306 Berger Building.

## Mark M. Dintenfass Lectures in Hackensack

THE *Bergen* (N. J.) *Evening Record* contains a two column report of an address on Single Tax by Mark M. Dintenfass before the Order of the Round Table at the American Legion Home in Hackensack, N. J. Mr. Dintenfass spoke in part as follows, after which Oscar H. Geiger answered questions:

"Now, ladies and gentlemen, what is the philosophy of Henry George? Its basic principle is to take the full rent of land for public purposes; by this I mean that millions, yes, billions of dollars which are now collected by private individuals (landlords) for the privilege of permitting human beings to live on God's earth, should be collected by the government. In other words, the earth is the birth-right of all men, the rent of the land belongs to the people, and the first duty of the government should be to collect it and use it for public purposes to maintain the government.

"Since it is a fact that the earth was made by God, and that no human being has ever made the earth, and that God created us, and we are creatures of the earth, and that we must live on the earth, and all things come from the earth, and all things go back to the earth, and that God has made no deeds or titles, and that deeds and titles have been made by force, by fraud, by theft, by murder, and by virtue of our family laws, and as the earth is our common heritage, and all have an equal and unalienable right to its use, we want to restore the earth to the people.

"Under the present system approximately 9 per cent. of the people in the United States own and control all the land and the natural resources in our country, and the balance of 91 per cent. are disinherited and virtually are social slaves. Just think of it. Seventy-five per cent. of men who become sixty years of age are dependent for support from others and from charity. Ninety million dollars, fifteen dollars per person, or seventy-five dollars per family per annum is expended annually on charitable relief by public and private agencies in the great and prosperous city of New York.

"It may interest you to know that less than 20 per cent. of the coal mines are being worked, and that 80 per cent. of the anthracite coal mines are held arbitrarily out of use. I am informed that some of these coal lands are assessed as low as \$5 per acre, for taxation purposes, and I doubt whether it can be bought at \$50,000 per acre.

"To solve this problem and end the exorbitant price placed on coal, we must destroy this monopoly; we can do this only by the Government collecting the full annual rent of land for public revenue.

"Henry George's philosophy proposes to free from taxation all buildings, machinery, implements and improvements on land; all industry, thrift and enterprise, all wages, salaries, incomes, and every product of labor and intellect, and to collect the economic rent to defray the expense of the Government. This will insure the fullest and best use of all land.

"In cities this would mean more homes, and more places to do business, and lower rents; in rural communities, it would mean the freedom of the farmer from mortgages, and would guarantee him full possession of his entire product at a small land rental. It would prevent the holding of mines idle for the purpose of monopoly, and would immensely increase production, and therefore greatly lower the price of mine products."

## Followers of Henry George

UNDER the above title the *New York Times* reports an interview with Wang Ching Wei, one of the new and younger leaders of the movement for a new China. The correspondent writes:

In the Chinese Nationalist movement he occupies a centrist position, being resolutely opposed to the military control of such leaders as Chiang Kai-shek—now retired—and also to the Communist program. I saw him in the critical days of mid-July when the question was being hotly debated whether the Communists should be allowed to cooperate further with the Kuomintang. Wang was decidedly pro-labor in his utterances and did not hesitate to denounce the unequal treaties, but he indignantly denied that this had anything to do with Communism.

"We are not Communist," he declared. "Look at our program and you can see for yourself. It is true that we have cooperated with Russia, because Russia has helped us. Sun Yat-sen favored cooperation with the Communists provided that the Kuomintang and not the Communists should decide the program of common action. We allowed the Communists to join us; we never joined the Communists.

"I want to assure the American public that the Kuomintang and the Communist Party have come to a parting of the ways."

It was about a week after this statement that the Hankow Government split off from the Communists and the Left Wing Ministers of Labor and Agriculture resigned.

"How does your economic program differ from that of the Communists?" I asked.

"The Communists," he replied, "favor a general nationalization of the land, but the Kuomintang does not wish to go that far. We recognize the abuses of peasant tenantry and propose to remedy the abuses through a compulsory, legal reduction in the rent of land and through Government land-banks, which will lend money to the peasants at a small fraction of the outrageous interest they now pay.

"Sun Yat-sen, as you know, was greatly influenced by your American radical, Henry George, but he was never a Communist. His economic program, *which is ours*, means three things: Henry George's method of assessing land, definite laws against monopoly under private ownership, and Governmental ownership of large public utilities. We propose to realize this program without violence and without confiscation."

As he talked, it was not hard to believe that Wang Ching-wei's power over Chinese audiences is almost hypnotic. His personality is bound to play a large part in the future of the Chinese revolution.

## A Single Tax Colony

UNDER the above title Mr. R. F. Powell gives an interesting account of Fairhope in the August number of the *Review of Reviews*. Mention of this notable article was unavoidably omitted from our Sept.-Oct. issue. The contribution is profusely illustrated. Our readers may profitably consult this article, for Mr. Powell has done his work exceedingly well.

Mr. Powell says: "At Fairhope they teach that the earth is the source of life—the storehouse from which all wealth is drawn; that it is the gift of the Creator to all living beings, and is, therefore, the rightful inheritance of all His children. All men have an equal right to it, without having to buy a piece of it from some fellow creature. The idea is based upon fundamental principles, universally admitted by men of all beliefs, one of which is that "all men have an equal right to life, liberty, and the pursuit of happiness," which means that all men have an equal right to the use of land. Fairhope is simply putting these principles into every-day practice."

## Not Quite Brave Enough

SENATOR NORRIS knows, we shall at least credit him with knowing, that as a means to increase and promote international trade a protective tariff is the biggest hoax ever perpetrated in an enlightened age. He knows further, or should know, that at the bottom of every domestic and international ill lies a faulty system of taxation and that the tariff is only one symptom of the tax malady. He knows that the underlying causes of

war are economic and not political and that the land question, which is only another term for the taxation question, is at the bottom of every first class war the last four hundred years.

He knows that there is a radical, fundamental, far-reaching remedy for all these vital troubles and yet in all his long and useful life he has not had the courage to take the stand his conscience we hope has dictated. Instead he has chosen, like Don Quixote, to fence with imaginary foes and in his declining years to admit that he has been able really to do nothing to stem the relentless march of empire in a land which started under the most favorable democratic auspices. He has even chosen to flirt with government ownership knowing that as a remedy for the evils which he has so often warned his countrymen against, the remedy would be infinitely worse than the disease.

We make this criticism of the life work of George W. Norris more in sorrow than in anger. He has been brave, but not quite brave enough. He has convictions, we feel sure he has sound convictions, on the fundamental issue of taxation, but he has never permitted them to impress him deeply enough to move him to the highest manifestations of courage and disinterested service to his country. His life, we gladly admit, has been an inspiration, but it has fallen short of that quality of inspired devotion to a cause which will inscribe men's names among the immortals. And this criticism which applies to him equally applies to other public leaders like Roosevelt and Wilson and La Follette who doubtless saw the light but refused to be guided by its clear, directing rays.

Coshocton (Ohio) *Tribune*.

NO absolute ownership of land is recognized by our law books, except in the Crown. All lands are supposed to be held immediately or mediately of the Crown, though no rent or service may be payable and no grant from the Crown on record.—Sir F. Pollock, "English Land Laws."

## BOOK REVIEW

THE WORLD OF WILLIAM CLISSOLD

By H. G. WELLS

In "A Note Preceding the Title Page," Wells complains that the Public, the Press and the Reviewers persist in the view that the characters in his novels are taken from real life and that the ideas held by them on social questions, etc., are in fact Wells's own opinions. He says that William Clissold is not fashioned after any real person, living or dead, and that his opinions are not the opinions of the author; that William Clissold is a purely fictitious character and that his opinions are those which the author imagines would naturally be the opinions of a man of the heredity, environment and experience attributed to William Clissold.

In form, the book is an autobiography by a "big business" man nearing the end of his days. He outlines his parentage and heredity, his youthful education, takes a very brief survey of the history of the