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GEORGISM.

(From *El Comercio*, daily paper of Manila, September 5, 1912), and translated for the SINGLE TAX REVIEW.

The studious and notable Spanish writer, Baldomero Argente, has published in Madrid the book which has been announced, "Henry George, his life and his work."

Of this work I do not know any more than the title, which has been announced in *El Imparcial*, and which our readers already know from its having been copied in these columns. Although the Madrid paper praises very much the work of Argente and appears to consider the illustrious Madrid councillor as the author of the eloquent paragraphs which he transcribes, I have to remark that the greater part of them are copied absolutely and literally from the fundamental work of the great North American sociologist in the work entitled *Progress and Poverty*, as anyone may verify who possesses the Spanish translation of this admirable work, published in Barcelona in 1893, which is the best we have, for the translation of Sempere is rather deficient. Nearly all the paragraphs which *El Imparcial* gives us are literally copies from Chapter III of Book X, entitled "The Law of Human Progress," and the rest are inspired by other passages from the master and adorned by his own ideas. So that the richness of ideas and the lofty eloquence so much admired in this admirable chapter are the diction and ideological vigor of the "prophet of San Francisco."

As I have not yet read the work of Argente, I will not try to judge it, nor detract from the merit which without doubt it has in common with all the works of this industrious and well informed author. I will only offer this observation to explain the commentary of *El Imparcial*, which does not appear to me very explicit. Among its editors, or among those connected with the paper, are many who are very well informed on sociology and who might very well speak clearly in this work of spreading the doctrines of Georgism.

The doctrines of Henry George have been extending rapidly through the entire

civilized world in the thirty years since the first publication of the famous work, "Progress and Poverty," which has been called the "modern bible." In the United States, in Canada, in Australia, Japan, and in all Europe, the partisans of Georgism, the Single Taxers or modern physiocrats as they are called in the Latin countries, are becoming every day more numerous. The Henry George Leagues, the German Bund der Bodenreformer and the thousand Georgian societies are working without rest for the nationalization of the land, which is considered, like the dream of a Utopian, about to become some day a reality and a great conquest in human progress. England, since the decisive victories obtained there in the last few years by the modern spirit, appears to be preparing, by the valuation of British land which is progressing steadily, for the possibility of the application of Georgism.

In Spain, besides Argente, who has translated the master's work called "Protection or Free Trade?" and who is an enthusiastic and indefatigable propagandist of Georgism, we have also Antonio Albendin, of polished literary style, who, with other young followers, is attentively following the universal movement which is forwarding the doctrines of the true founder of modern democracy.

But a few days ago, on the 2nd of September, there was held in Europe the annual celebration of the modern physiocrats. Last year this celebration was particularly memorable in Denmark, where the Georgian party is powerful. Henry George was born on September 2, 1839.

Without prejudice, and as information on the present state of things for those who do not know them, I will try to give an impartial but somewhat superficial summary of the ideas of Henry George, who was without any doubt guided in his great work by a sentiment profoundly Christian and an immense love for humanity.

The work in which the North American thinker set forth his whole great conception of economic life, his diaphanous vision of social ills and his remedy, was, as I have said, that entitled "Progress and Poverty," a work which has reached more editions

in English than any other book excepting the Bible. All the clear and solid thought of Henry George, all his deep feeling, is expressed in this great book, without overlooking the smallest wheel or the most hidden law of the social mechanism.

According to Henry George the cause of the increasing augmentation of poverty (which unfortunately apparently could not be remedied before he wrote) is exactly the incessant increase in material progress. The greater the progress, the greater the poverty—but it must be distinctly remembered, that modern poverty, the worst of all, is that created by the necessities, day by day more complicated, of advancing civilization. "The connection between progress and poverty," he says, "is the dark and obscure question of our times."

The desire of suffering humanity to find a cure for its ills by studying their origin has attributed, according to the various systems and economic doctrines, to many causes this increase of poverty in the most civilized nations, such as excess of population, excess of consumption, excess of production, machinery, the relaxation of moral restraints, alcoholism, etc., etc. Henry George says that these ills follow from the increase of material progress combined with the existing false relations between the three factors of production, Land, Labor and Capital.

"In the midst," he says, "of a country which realizes the conditions to which every civilized country aspires, of a country which advances in the scale of material progress; in the measure in which the population grows more dense and the more intimate the correspondence with the rest of the world and the constant use of machines which economize labor, making possible the greatest economies in the production and exchange of wealth, not only in the aggregate but in relation to the number of inhabitants, there also poverty takes on its blackest aspect." "Filth, misery and vice increase in the measure that the village grows to be a city."

This law which associates so rigidly material progress with poverty, which augments necessity with the elevation of wealth, is that which the author searches

for in studying the true relations between the factors in the production of wealth, the base of all material progress. And in searching for this solution he makes no use of the dry deductive system of Adam Smith, nor the dry logic of the economists who followed, but based his deductions upon human nature, because, although political economy is as exact a science as geometry, according to the economists, it is the most strictly and intimately united with the life and necessities of nations and individuals. From this springs the spirit, so intensely human, of justice, of Christian charity and equality which illuminates the whole doctrine of Henry George.

The three factors of production are Land, Labor and Capital, and that part of the product which is destined to the second of these factors is denominated Wages. Wages are, then, the reward belonging to labor, as distinguished from the return for the use of capital and the part which goes to the owner for the use of the land.

These are the terms which George studies and establishes. Land includes all the materials, forces and natural conveniences and everything which nature offers freely to man. Labor is human force employed in producing wealth, and Capital is the fund or tools employed as auxiliary in production. From the enunciation of these terms it will be seen to follow that George gave a signification to Wages that was different and distinct from that accepted by all the economists who preceded him. He was the first who, defining the true functions of Capital, affirmed that Wages do not proceed from Capital but from the product of Labor, by which they are paid—a theory now universally admitted, and a theory which totally destroyed the old idea of production which affirmed that wages depended upon the relation between the number of workers and the amount of capital invested in enterprise, or, in other words, that wages proceeded from capital.

This theory, which gave a new orientation to economists, presented in a plane completely distinct the relation between

Capital and Labor, of which we will speak in another article.—PALMERIN.

OREGON NEWS LETTER.

SOME DETAILS OF THE FIGHT—THE NEED OF FIELD WORK—IN SPITE OF DEFEAT IN THIS, THE FIRST BATTLE, MUCH HAS BEEN ACCOMPLISHED.

Did we have a Single Tax campaign in Oregon?

We most certainly did.

It was a Bull Run; both sides scared and both ready to run. The Single Taxers "retreated in good order." The war went on.

The Big Business Beast of Oregon knows he was in a fight. He knows there is going to be another fight, and he cannot be sneaked up on in the future. He will fight anything that looks like a step in the right direction.

For the first time the people of the State were aroused and the Single Tax led as a State issue. It surpassed the interest in the presidential election, and called out more strenuous opposition than equal suffrage. We were beaten on the State Wide Graduated Single Tax amendment fully $2\frac{1}{2}$ to 1, and on the Multnomah county measure by nearly two to one. The repeal of the Home Rule Tax amendment so far as that feature of it was concerned was effected by the most strenuous and concentrated efforts of the Beast. No lie, no subterfuge, no effort, literary, personal, psychological was neglected to effect this repeal because the Beast realized that "to TRY it meant to buy it," as the horse dealers say. The repeal was carried by about 7,000.

Equal suffrage was defeated six times in Oregon, and carried the seventh.

Against us was any amount of money and the best of talent, and a prostituted press with but a few honorable exceptions. The appeal against the Single Tax was made by scaring the people rather than convincing them. We neglected, so it seems to me, the personal and field work and relied almost entirely until the last