

income or inheritance taxes, or in any other of the thousand and one silly make-shifts proposed by kindergarten students in the economic field. For if all the good could come of these things which their sponsors predict, the only effect would be to increase the value of land, making it all the harder for both labor and capital to get at the source of supply for the production of wealth.

Omaha, Neb.

L. J. QUINBY.

WHEN DAVID GOES FORTH TO MEET GOLIATH

EDITOR SINGLE TAX REVIEW:

The tenor of one of your articles in the latest and best number of our invaluable organ is your regret at the absence of the late Henry George. Of course, his untimely death was a great loss, but he would be the first to condemn the notion that his place as leader could not be filled. His successor will be found at the right moment.

Why not begin a general movement toward the unveiling of a statue at the next annual convention. A statue of Henry George and its unveiling with appropriate ceremonies would draw attention to the spread of his ideas once reviled.

It is indeed a pleasure to know that at last we have a national party, with the Single Tax as the sole object in view. At present it resembles David going forth to meet Goliath, but like the biblical hero it is assured of victory because our object is to give back the earth to all the children of men and destroy conditions which breed vice and poverty and greed.

Washington, D. C.

SYDNEY J. HAMILTON.

IN DEFENCE OF THE BAHAI MOVEMENT

EDITOR SINGLE TAX REVIEW:

I am extremely sorry to see in your columns a violent attack on the Bahai movement because of its alleged failure to see deeply into the true line of approach toward the solution of the economic problem. As an unqualified Single Taxer who at the same time has accepted the teachings of the Bahai Revelation, I must enter an earnest protest.

A few weeks ago, I paid my annual visit to Green Acre, Maine, the Bahai summer centre, where lectures and discussions are held on all subjects, in the effort to reach a broader knowledge of truth. By special request, I gave a lecture on behalf of the Single Tax, as I have done in previous years. I had an excellent and sympathetic audience; and the many questions asked me at the close of my address were all of a friendly nature. Among my auditors was Ahmad Sohrab, who is at present in this country as the personal representative of Abdul Baha. If there were anything in the Single Tax in the faintest degree inconsistent with the Bahai teachings, he would have been quick to point it out. On the contrary, he expressed himself most sympathetically, and told me he had recently been reading "Progress and Poverty" with special interest, and had also read it to Abdul Baha.

Many of the Bahais in this country are Single Taxers, some of them most emphatically so; and I have yet to meet one of them who is strongly hostile to the principle. It is true that Baha'o'llah, dealing mainly with the larger spiritual principles, and laying great stress on the necessity of economic justice, does not specify the precise method of the Single Tax. But he does dwell on the necessity of opening the bounty of the earth to all; and as we well know, the Single Tax is the concrete method of accomplishing this result.

The spirit of the Bahai movement is that of practical co-operation with all undertakings for the well being of humanity. It is a tremendous stimulus to labor in every great reform, and a dynamic force which strengthens the hands of all who receive and apply it. I am and have been a better and a more zealous Single Taxer because of my acceptance of the Bahai principles.

New York City.

JAMES F. MORTON, JR.

REPLY

We hope all our readers will turn to our editorial in July-August REVIEW, page 103. There we quoted from Tract 9, page 10, distributed at the Bahai Congress in New York, in which it is said:

"No religious books of the past prophets speak of the economic question, while this problem has been thoroughly solved in the teachings of Baha'o'llah."

Our comment on this was as follows:

"Only ignorance of the teachings of the Jewish prophets or reliance upon the ignorance of the audience can account for such an amazing statement as the above quoted. The Old Testament, to mention no other religious books, is saturated through and through with the conception of a divine justice satisfied only when made manifest in every human relation—including those we call economic."

We then quoted what the Bahai prophets had to offer after their amazing boast that "the economic question had been thoroughly solved in the teachings of Baha'o'llah," which turn out to be nothing but time-worn counsels of piety and charity.

Is this a joke? We don't know a thing about Bahaism. It may be perfectly lovely, and all that Mr. Morton claims it is. But how does that constitute a reply to what we have said about it? They have lied about the prophets, and then boasting that they have thoroughly solved the economic question they offer a lot of perfectly harmless, pale and anemic recommendations for social reform that would discredit the intellectual capacity of a high school girl.—EDITOR SINGLE TAX REVIEW.

THE FUNDAMENTAL LAW OF NATURE

EDITOR SINGLE TAX REVIEW:

Many years since Emerson said, "The laws of nature, which are the angels of the Most High and obey His mandates, are hastening on the time when a child shall die a hundred years old, when sickness shall fade from the world and with it the sins of the soul."

The first or fundamental law of nature is, that wherever men gather together in large numbers, wherever they congregate and settle, there land becomes valuable. There money is needed for all kinds of public purposes, and right there in the land, near at hand, nature supplies a never increasing fund for public purposes.

Each newcomer, from helpless infancy to snow-capped age, involuntarily adds wealth to this common fund. Every worker, every idler, yea, every loafer drops either his own or somebody else's pennies into this common reservoir of wealth. It is an involuntary value given to it by everyone that lives and moves and has a being on the land, under the land, or in the air above the land.

This fund keeps pace with the need for public improvements. The denser the population, the more crowded the streets, the greater the rush of individuals toward any given point, there these land values soar into millions and sometimes billions of dollars, as in all the big cities of the world. If the people leave, or emigrate to other localities, these values go with them.

Once we thought that only rich men were of value to a community; that poor working peoples' comings and goings were of small consequence. We are learning better. All are needed, the worker beyond any other; but this common fund, this involuntary value which owes its existence and perpetuity to the presence of the people, must be used for public purposes ere the House of Civilization can have any foundation save one of sand.

To insist that this foundation shall now—since the old world is passing from under our feet—be imbedded in the rock of justice, and made stable for all time is the duty of the hour. This can be done only by taking for public purposes these publicly created values, and untaxing industry the world over. By so doing we will have heeded the First or Fundamental Law of Nature.

Los Angeles, Calif.

JOSIE THORPE PRICE.

HANDICAPPED BY SELF-STYLED RADICALS

EDITOR SINGLE TAX REVIEW:

The country is full of men who believe in the Single Tax, with all that it will mean to humanity, but I believe that to be taught and acknowledged and thereby applied to the solution of the great industrial problem, it must be divorced from other issues. Every real Single Taxer must believe in democracy and liberty in their pure meaning, but the