

George taught in such purity. Translations have already been made of "Progress and Poverty," "Social Problems," "The Condition of Labor," "Protection or Free Trade," "The Controversy with the Duke of Argyle," and the shorter articles. A translation of "The Life of Henry George" is being made, and the League has on hand the full English edition of the works of Henry George. A number of works on Henry George and his theories have already been written in Danish, and the literature for propaganda comprises fifteen or twenty pamphlets, among them "Taxation and National Freedom," by Jacob Lange; "The Problem of the Unemployed and the Taxation of Land Values," by S. Berthelsen; "Property Tax or Land Tax," by S. Berthelsen; "Tax Laws and the Problems of the Day," by Johs. Madsen, and many other similar titles. The mental independence which has enabled the little Scandinavian nations to branch out into the new fields in literature and art, an independence which is rapidly gaining for them a first place in the world of Europe, is equally capable of showing itself in politics and experiments can be made and conflicts fought out in those progressive little countries which will be of as great value to political Europe, as their art products already are in the world of the intellect.

—GRACE ISABEL COLBRON.



THE MOVEMENT IN HOLLAND.

EXTRACT FROM LETTER FROM MR. JAN. STOFFEL, DEVENTER, HOLLAND.
WRITTEN FOR AND READ AT THE JEFFERSON DINNER OF MANHATTAN
SINGLE TAX CLUB.

Deventer, March 24, 1903.

In 1884 I translated "Social Problems" into Dutch, and later, "The Condition of Labor." In September, 1884, I received a letter from Henry George, which I am keeping as a treasured relic. In 1889, it was my good fortune to meet our prophet at the Congress in Paris, and he readily followed our invitation to speak in Amsterdam. From the first reading of "Progress and Poverty," I have been a devoted partisan of Henry George's philosophy. This book opens a new era in the history of mankind. It is changing the world in moral and material respect. It is substituting for the reign of tyranny, greed and theft, the reign of liberty, justice and universal love, the reign of true Christianity. Of my own land, I have little good to report for the cause. We have peasant proprietorship—heavily mortgaged—and we have but few and not very large towns, a condition not very favorable for the propaganda of the Single Tax philosophy. There is some movement in that direction, but it is not in the right spirit. What is proposed in this way is not represented as a great moral reform, but as a mere fiscal reform over a substitute for other taxes.

My people are a little backward in advanced thought, they do not comprehend the relation between poverty caused by lack of work and low wages—and private property in land. Their thinking is superficial and they are inclined to listen to the vain promises of state socialism.

It seems to me that only the Anglo-Saxon race, the race which has given us Henry George and many other brave, enlightened men and women in Great Britain and America, approaches the social question in the right spirit, in the religious, the moral spirit.

The foremost right of man is that he may apply his labor to the raw material of the earth, God's free gift to all men. His first duty is to care for himself, for his family, to make himself self-supporting, independent, responsible for his own actions, and then Christianity demands of him personally, love, self-denial, self-sacrifice for others; but it does not propose to shift this burden from man himself to lay it on the State, as Socialism would try to do.

The philosophy of the Single Tax looks to the annihilation of all profit without work, and would give to everyone the full reward of his labor, leaving him full liberty to arrange his life as may best please him, limited only by the equal freedom of others. It gives an equal chance to all; it breaks down monopoly; it is true liberalism, true democracy, true Christianity.

Men and women of the Single Tax movement in America, you are doing God's work; you are clearing the way for the greatest, the most beneficent

revolution the world has ever seen. You are also the true patriots, for the nation which is first to accept this doctrine, will gain the great victory over all other nations, a victory which will be beneficial alike to the victor and the vanquished.

God's speed with your work! This message is sent you by a simple sentinel at a forgotten post, grateful for the blessing which came over him at the revelation of the great Truth laid down by Henry George.

Yours truly,

JAN STOFFEL.

NOTE—Mr Stoffel writes in English and asks that his mistakes be corrected, but they were few indeed. We can be hopeful that a few years more will see a good organization in Holland, headed by such an ardent worker and true Single Taxer. The Hollanders are slow to take up new thought, but when they do take up any plan, they generally carry it to fulfillment. G. I. C.



THE MOVEMENT IN SWITZERLAND.

FROM LETTER WRITTEN BY OSCAR SCHAR, JUDGE OF CRIMINAL COURT,
BASEL, SWITZERLAND.

(Judge Schar is the son of Professor J. Fr. Schar, leader of the Swiss Single Taxers. Letter was read at Jefferson Dinner.)

Basel, March 29th, 1903.

To the Jefferson Dinner Committee, Manhattan Single Tax Club.

As my father, Prof. J. Fr. Schar, is so overburdened with work just at present, he has asked me to answer your request for a letter. In the name of the Swiss Single Taxers, I send to the Manhattan Single Tax Club our best wishes for the success of the Jefferson Dinner as well as in their fight for the doctrines of Henry George. May their efforts be crowned with every success.

Here in Switzerland we are not yet able to report as great a measure of success as we could desire. From 1888 until 1894 we were organized under the name "Free Land Society;" we worked most energetically, and it seemed as if we had succeeded in attracting public attention to our theories. But when the attempt was made to secure practical fulfillment of our plans for reform, no one was willing to side with us against the opposition of the land owners and land speculators. These last, touched in their most vital interest, found us more dangerous even than the Social Democrats, who looked towards an indefinite future for their hopes whereas *our* reform could have been easily and instantaneously put into practice.

Several hard reverses discouraged us so that we let our organization fall to pieces, hoping, however, that economic conditions would of themselves prove in time how true were our doctrines.

And it has come as we hoped. There are few city dwellers to-day—conditions in the country are different—who do not see how many millions might have been saved if the State had adopted our reform ten years before. The truth has been understood, but municipality and citizens alike are still timid of practical introduction of any change, the all-pervading influence of the powerful land owning interests makes itself felt everywhere.

But in spite of this, we Single Taxers believe the movement to have come when an organization can again be of value to us, and our club was formed this winter in Basel.

One of our demands, "State Monopoly of the Water Power," was up before the General Parliament for several years, until defeated in 1895. But it