

The intolerance thus gently charged by Henry George to the New York Socialists of 1887 did not break out until permanent organization of the United Labor Party had begun. Co-operation was cordial throughout the George campaign for Mayor, but soon thereafter signs of an intent to capture appeared. My account of this and of what followed, must be deferred, however, until next week's issue of *The Public*.

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## PAMPHLETS

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### Manifesto of the Spanish League for the Single Tax.

Mr. Antonio Albendin (Calle Mendez Nunez 21, Ronda, Andalucia, Spain) sends a copy of a Manifesto issued by the Spanish Single Tax League (*Liga Espanola para el Impuesto Unico*). The Manifesto explains the object of the organization, and the methods by which the propaganda can best be advanced, stating that nothing can be gained by forming an independent party, nor by revolution. By persistent effort the people can be educated, and by popular demand required legislation can be obtained. In explanation of the purpose and principles of the Singletax, quotations are taken from Henry George's "Condition of Labor." The document also sets forth the by-laws of the League.

C. L. L.

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## PERIODICALS

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### Bodenreform.

Germany is marching on. Its people in their own minutely thorough, acutely academic way keep right on toward the Singletax. The German concession of Kiauchou in China is the imperial laboratory and 900 towns in Germany are testing out the experiment. Bodenreform—Land Reform—for September 20 (Berlin, N. W., Lessingstr. 11. Price, \$2.00 per year), reports progress and advises on method. Now that the fight over the Imperial Increment Tax is stilled, the question of land value taxation steps once more into the front line of battle. Its aspect is varied. Vacant lot gardening in a number of cities is carried on as a municipal enterprise for the poor. Some of the industrial interests regard with favor land value taxation and cite to its advantage their actual experience. School-teachers, too, are being led to look upon it as a valuable means toward their coveted school reforms. For when the Saxon teachers named among their fundamental demands for the pending school law, the reduction of the number of pupils in classes and of hours of teaching, and the authorities were petitioned to reject these demands because they would cost 70,000,000 marks (\$17,500,000), the *School Journal of Saxony* answered: Reforms would of course cost money, but that need frighten no true friend of the people, for "millions and millions have flowed into the pockets of those individuals who were the lucky owners of land on the Teltow and Nordostsee Canal. Land reform

records bear ever new testimony that money is to be had to carry through a stupendous school reform in Germany." And the editor of *Bodenreform* adds: "If the people do earnestly wish to reform the schools, they must lend much more aid than heretofore to the spreading of land reform ideas." Not only can the land value tax be education's financial servant. Its philosophy, writes Herr Oberlehrer Rosenfeld, can be used by the teacher to answer some old riddles of geography, history and religion. The land-returning laws of the old Hebrew "Jubilee Year" seem fair only on the theory that the land belongs forever to all the people. Plato's connection with this new-old doctrine is analyzed at length in the second of a series of studies on "Land Reform and Greek Philosophy," published in this very energetic organ of the League of Land Reformers of Germany.

A. L. G.

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### La Revue de L'Impot Unique.

The lucid thought and power of expression which are characteristic of the French mind are again evident in the October issue of the *Single Tax Review*, published in Paris by Georges Darien.\* In the human mind and in the earth he sees the spiritual and material wealth which hold the potentiality of happiness for all mankind. Only he who grasps the significance of this thought can realize the vision of the poet:

. . . . . "a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of men."

Man owes his very being to the earth and remains dependent upon it for the life of the body and for that of the soul itself. The atheistic conception of land as private property has not only made a mockery of religion, but has proved the greatest obstacle to the discovery of natural laws which make possible the advance of civilization. Let France return to the road indicated by the Physiocrats and, by establishing the equality of all before the laws of the land, achieve the liberty and fraternity which have been the noble dream of her people. Henry George has demonstrated the feasibility of supplanting by a single tax on land values the old monarchical expedients of loans and taxes on labor which lead to increasing deficits and deepen the misery of the poor. "A people who are unhappy have no country," said Saint Just, "they love nothing; and if you wish to found a republic, you should take care to lift them out of the state of uncertainty and misery by which they are corrupted." Single taxers have no quarrel with their critics over the sanctity of property rights. Quesnay declared that the security of property is essential to social stability, and the modern movement is an effort to restore to every living person his rights in the common inheritance to which no individual can justly establish an exclusive claim. In an article entitled "The Foundation of Justice," the editor reviews the subject from the standpoint of the magistrate, and expresses the belief that the corruption of men and women is

\*3, Rue de Furstenberg, Paris. Price of annual subscriptions outside of France, 70 cents.

institutional rather than personal.\* There seems to be no agreement as to the basis of justice. According to Pascal, some base it upon the authority of the legislature, some upon the convenience of the sovereign, and others upon prevailing custom. The magistrate realizes that society prohibits men from doing the very things it commands them to do. "It commands them to work and condemns them to unemployment by closing access to land, which is the prime necessity of production; it commands them to establish a family, and by obliging them to pay for a foothold under the sun, makes a home impossible; it commands them to live righteously, and by withholding the means of normal living (since the right to dispose of labor becomes a monopoly in the hands of the landlord), drives them to crime." Shuddering at the thought of the tyrannical state

\*See "Institutional Causes of Crime," by Louis F. Post, quoted in *La Revue*.—F. W. G.

conjured up by Socialism, the magistrate turns towards individual initiative and liberty as alone able to lead to life and progress and usher in an era in which to judge need not mean to strike and to punish, but rather to counsel and assist. Then will our bureaucratic justice, that parody on equity, give place to true justice in harmony with a new found conscience and a reawakened idealism.

F. W. G.

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Private Leahy: "Sergeant, if a private stepped up to a sergeant and called him a consated little monkey, phwat would happen?"

Sergeant Donahue: "He'd be put in the yard house."

Priv. L.: "He wud?"

Sergt. D.: "He wud."

Priv. L.: "But if the private only knew the ser-

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