

those who now suffer, he collected all his powers to demonstrate the fundamental injustice which creates the suffering in the existing society, and to strengthen the belief that as soon as the people obtain their rights they are in need of no charity.

Unlike the Social Democrats, he does not find the deep injustice in the liberty of individuals. On the contrary, for Henry George liberty is the condition for the richest possible unfolding of all powers. The injustice is caused by some having a monopoly, which enables them to appropriate the results of others' labors without working themselves. This monopoly Henry George found in the fact that private people can appropriate the value which land obtains simply by the growth of society. This value no individual can increase by his labor, nor decrease by his neglect. He can through his labor create other values of thousands of dollars on or in land, but these disappear again with his labor. To these he has a full and unimpaired title. But land value as such arises, grows and disappears with the development of society, and this value therefore can be claimed only by society as a whole. It is on account of appropriating this social property, that the individual diminishes the opportunities of life for his fellows, and forces them to work for him on conditions he determines.

This is precise and clear language, and it resounds now over the whole civilized world. The grievance over this injustice is not borne in envy of wealth; the demand made is not to live and be cared for by others, but to be enabled to build one's existence upon own industry, perseverance and ingenuity. Fetter the people, assign them their places each for himself, and take care that each one's appetite is appeased in the evening, if he has obeyed your commands during the day,—that is Social Democracy's road forward. Let men be free, let them work free, act free, and in the evening consume the bread they themselves were able to earn in the course of the day—more, the other less—but take care only, no one appropriates the bread of others,—this is Henry George's teaching.

At the present time the state takes from all, because it has given away to some what it owned itself. Therefore, on the evening, the bread is torn from the hands of the many and placed in the hands of the privileged few. How this is accomplished, and how this will cease when justice has been satisfied and society received the produce of its work as the individual of his, Henry George has shown so clearly as to be easily understood the whole world over. Therefore Henry George's birthday is celebrated everywhere, not with official celebrations and solemn parades, but through that flow of joyful hope from the many whom his teaching has strengthened in the belief that it is possible to realize justice, and whose conviction he has grounded in the fact that it is along the

road of justice that proud and free peoples win happiness.

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## HE WHO WOULD REAP, MUST SOW.

For The Public.

"By the sweat of thy brow shalt thou earn thy bread,  
Thou and thy sons forevermore."

Thus ran the edict the first man read  
As he stood alone on a primal shore;—  
Whispered by every passing breeze,  
Thundered where mighty torrents pour,  
Sung by the grass, the flowers, the trees,  
Voiced by the ocean on its shore,  
Flashed on the clouds in lines of fire,  
Carved on the mountain's granite crest,  
Limned where the lights of day expire  
In gold and crimson in the west.

"The land I give, and the boundless sea—  
All the riches they hold I give to thee.  
But by the sweat of thy brow thou shalt make sweet  
And earn the bread that thou wouldst eat.  
As thou tillst the soil or sailst the deep,  
Remember, that thou must sow to reap.

"Guard thyself that thou dost not reap  
That which thy brother in sorrow sowed.  
He who hath earned, alone shall keep;  
Thou needst not carry another's load.  
Let each have only his equal share  
Of the treasures stored in the earth's broad  
breast;—

Then thou shalt live as a free man dare,  
And do thy work as to thee seems best;  
And thy sons shall not labor pale and gaunt  
That a few may have an unearned toll;  
And thou shalt not feel the sting of want  
That sears and dwarfs the human soul."

R. E. CHADWICK.

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## BOOKS

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### THE AMERICAN REVOLUTION.

**A History of the United States and Its People. From Their Earliest Records to the Present Time. By Elroy McKendree Avery. In Sixteen Volumes. Vol. V. Published by The Burrows Brothers Company, Cleveland. 1908.**

Now that all the historical currents leading on to the beginning of the Republic have been traced to their confluence in his preceding volumes (p. 524), Mr. Avery begins the history of the United States as a nation with an interesting account of the economic and political conditions out of which came the Revolutionary War. It is interesting at this time to notice that one of the usually overlooked factors in causing that war was the effort of the landed class of Great Britain to reduce the William and Mary land value tax of four shillings in the pound, by substituting for it, in part, the stamp tax against which the American colonists protested.

Not to the stamp act or the tea act, however,

does Mr. Avery attribute the origin of the war, but rather to the revival of the old doctrine of prerogative in the form of a colonial policy. American interests were made subservient to British monopolies. Before the war broke out "the issue had been broadened from that of no taxation without representation, to that of no legislation without representation."

Beginning with 1763, just after the close of the French and Indian war, and covering the period down to the proclamation of the Declaration of Independence, this volume of Mr. Avery's ambitious work deals with some of the most exciting events of our national history. Among the more notable are the stamp act, the tea episode in Boston harbor, the tendency toward union, culminating in the first Continental Congress, Lexington, Bunker Hill, the Quebec campaign and the adoption of the Declaration.

It is interesting to note the tory animus which condemned such patriots as James Otis, Joseph Warren, and Samuel Adams as "black-hearted fellows whom one would not choose to meet in the dark," pretty much as the same spirit assailed the Abolitionists of half a century ago and assails the radicals of today.

Like its predecessors, this volume is richly illustrated, both in color and in black and white, with historical portraits, maps, and scenes. The same democratic spirit pervades the whole, except in the criticism of what the author calls "some indefensible political philosophy and some impracticable ideas" in the self evident truths proclaimed by the Declaration of Independence. Some echoes of scholastic denials of human rights are here distinguishable. But the story continues in the same interesting style in which it began, and the potency of the circumstances described for producing their historical climax is convincingly suggested.

## If—

If the present 10,000 subscribers of The Public only could realize their power, what might they not do?

If each would during the year get one friend to subscribe! or

If 1,000 would get five each! or

If 100 would get twenty-five each—only two a month!

And if this process were kept up a few years, it is conceivable that true democracy would, through its influence alone, be removed from the category of iridescent dreams.

Be one to demonstrate the practicability of this formula.

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## BOOKS RECEIVED

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—Songs of Democracy. By Charles Edward Russell. Published by Moffat, Yard & Co., New York. 1909. Price, \$1.25 net.

—The Martyrdom of Ferrer. By Joseph McCabe. Issued for the Rationalist Press Association. Published by Watts & Co., 17 Johnson's Court, Fleet St., E. C., London. 1909. Price, paper, 30 cents.

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## PAMPHLETS

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### Religious Liberalism.

A reply to the Rev. A. C. Dixon, D. D., of the Moody Church of Chicago, by the Rev. August Dellgren, B. D., of the Swedish Unitarian Church of Chicago, in defense of Christian liberalism, is published by the latter for seven cents postpaid (1529 Wellington St.).

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### Social Legislation.

The Rev. Dr. Ryan, professor of political economy in the St. Paul Seminary, and author of "A Living Wage" (p. 884), publishes through the Catholic World Press (120 West 60th St., New York, price \$1.00 per 100) "A Programme of Social Reform by Legislation," which aims to "describe all the legislative proposals that seem sound and worth striving for at the present time." Each of them is vouched for as in force in at least one country, and many as existing together in one or more countries.

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### Labor Legislation.

Three reports of the American Association for Labor Legislation (Madison, Wis.) are before us. One, by Irene Osgood, is a review of labor legislation of the various States in 1909; another is a summary by Charles B. Austin of the labor laws of the

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