

—these are only some of the many cases that might be cited to show how radical has been the revolution in economic thought since the appearance of "Progress and Poverty."

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The Democrats and Protection.

The Commoner (Wm. J. Bryan), June 2.—The larceny—the "robbery under the form of law"—embodied in the protective system is endorsed by many good Republicans who have not yet learned to apply to legislation the rules that they apply in every day life; and some Democrats may have become pupils in this school—especially those who have among their constituents influential beneficiaries of the system. But the Democratic voters have a right to insist that the protectionist Democrats shall be as honest as the protectionist Republicans. The Republicans want protection on wool because they believe in the principle of protection; let no Democratic advocate of a tax on wool masquerade behind the pretense that he is voting for a revenue tariff; let him not add hypocrisy to the sin which he commits against his party. Differences of opinion are to be expected within the party as well as without; but expediency as well as honor requires that the differences shall be frankly stated, courageously fought out and fairly settled. If protection is to be accepted as a Democratic doctrine, let it be accepted openly and let it be applied to everything and to all sections. There is no reason why a few sheep raisers should be shown favoritism at the expense of all who wear woollen clothing. . . . The Republican voters were brave enough to turn out a lot of Republican Aldriches; what reason have our Democratic Congressmen to think that Democratic voters are less courageous? The Democratic voters know that all needed revenue can be raised in less oppressive ways, and they know that the argument that the tariff on wool is proposed as a revenue tariff is merely a subterfuge employed because those who employ it are ashamed to say that they favor protection. The Democratic Congress has made a splendid record; let us hope it will not blot that record and impair the party's chances in 1912 by a cowardly surrender to the relatively insignificant number of Democratic protectionists who clamor for a tariff on wool in order to win the support of those wool growers who go into politics as a matter of business.

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The (Indiana) New Era (Ind.-Dem.), June 3.—If it required any further proof that W. J. Bryan is a statesman and not a politician it is abundantly furnished in his attitude on the wool schedule. While others are attempting to stop the gaps in their political fences by showing an inclination to compromise the question, Bryan takes a stand with the tolling many who have a right to buy woollen clothes for themselves without paying tribute to any interest or an undue share of revenue into a treasury which is being raided continually by the most profligate and extravagant expenditures ever witnessed in any government. Free wool is good Democratic doctrine, and any leader of the party worthy of the name must favor it.

RELATED THINGS

CONTRIBUTIONS AND REPRINT

HAVE FAITH, MY HEART.

For The Public.

Have faith, my Heart, to say,
Some gleam shall guide my way—
Light sent, like message dove,
To tell me God is Love.

And so, my life shall be
A bright, untroubled sea;
And Hope and Joy and Peace—
Their song shall never cease.

Tho' dark from clouds there fall,
A night of gloom o'er all,
My soul shall soar away
To light of endless day.

ASHER GEO. BEECHER.

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THE GEORGE MOVEMENT IN SCANDINAVIA.*

Sophus Berthelsen is accounted the leader in practical politics of the George movement in Denmark. He came into the movement in 1902.



S. Berthelsen.

Prior to that year an intellectual propaganda had been carried on in Denmark by men of education and eager hopes for Danish democracy; but it

*See "The Public," vol. XIII, pp. 372, 586, 635, 636; and current volume, pp. 10, 16, 133, 138, 224, 370.

remained for Mr. Berthelsen to plunge the movement actively into politics.

He is a lawyer of high standing, the legal adviser of a large manorial estate, permanent member of the railway commission, a member of the committee appointed by the government to inaugurate land values taxation, and the founder and editor of "Ret" ("Justice"), the Henry George organ of Denmark.

To his first reading and subsequent study of "Progress and Poverty" he brought a trained mind and wide professional experience. His conversion to its doctrines was therefore no inconsequent fact; and this he proved by his efforts to realize them in the public policy of Denmark. Beginning by drafting legislative bills which seemed to him necessary to introduce the system, doing this with extreme professional care, he invited thirty members of the legislature to a conference at which he explained his bills and Henry George's ideas. They listened sympathetically, but admonished Mr. Berthelsen that he must convert the people before legislators could take the matter up.

He then presented the subject to an audience composed of large landowners and of professors from the Royal Agricultural Academy. His lecture was a long one, lasting from 8 o'clock in the evening until past midnight. But the audience listened. When he told this audience that Denmark needed higher land value taxes instead of lower, derisive laughter greeted him; and from this he knew not only that his auditors disagreed with him, but that in his proposal they sensed danger to their monopoly.

Then Mr. Berthelsen went straight to the masses of the people—peasant farmers, cottagers, farm hands. All these have their industrial organizations, and they are now pretty well amalgamated into a political party. The peasant farmers are organized in township societies with three large representative associations—one in the east (Sjælland), one central (Fyen), and one in the west (Jylland). Mr. Berthelsen addressed the annual meeting of the Sjælland association in November, 1902, at the city of Kjöge. Here he put forward the Singletax idea and secured the adoption of what is now known as "the Kjöge resolution."*

This resolution, since adopted repeatedly by the peasant farmers' associations, is as follows:

The Danish peasant farmers demand the earliest possible abolition of all duties and taxes levied upon articles of consumption or assessed in proportion to income on labor, and in lieu thereof they demand that a tax be imposed on the value of the land, which value is not due to any individual effort, but is derived from the growth and development of the community.

That first adoption of "the Kjöge resolution" in 1902 was unanimous and enthusiastic, and it was immediately discussed hotly all over Den-

mark. Two years later the Fyen association also adopted it, and in 1909 it was adopted by the more socialistic Jylland association. This brought behind the Henry George banner in Denmark an army of voters 200,000 strong, who, to quote William T. Croasdale, "knew what they wanted and how to get it." Political parties began casting a longing eye toward the peasant farmers, the cottagers, and the farm hands. Mr. Berthelsen had "got the goods" which those wise legislators of ten years before had advised him to go for.



Jakob E. Lange.

In all his Singletax work Mr. Berthelsen has had the support of able men, some of whom were ready to greet him when he became a convert to Henry George's doctrines nearly ten years ago. Among those is Jakob E. Lange, botanist and political economist, and the author of a book on "Social Economy," which C. M. Koedt—formerly Danish consul at Chicago, and from whom we get the information for this account of the George movement in Scandinavia,—describes as a remarkably fascinating book. As far back as 1898, Mr. Lange translated Henry George's open letter to Pope Leo, "The Condition of Labor" (Arbejlets Kaar), which has run through several editions and made a profound impression in Denmark. It is supposed to account, in some degree at least, for the fact that 50 clergymen of the state church are members of the Henry George Association. Twelve years before that translation, in the year 1886, when Henry George ran as Labor candidate for Mayor of New York, Mr. Lange had been sent for educational purposes to the Botanical Gardens in London, a youth then of 22, and there an English

*See The Public, vol. XIII, pp. 377, 428.

copy of "Progress and Poverty" fell into his hands. It was the influence of this copy in moulding his life that led him to translate "The Condition of Labor." After Ullman's Danish-Norwegian translation of "Progress and Poverty," mentioned below, had gone out of print, Mr. Lange made a Danish translation. This was in 1905. Three years before, when Berthelsen came into the movement and the Henry George Society of Denmark was formed, Mr. Lange participated as a charter member.

He is a teacher of social economy and of botany in an agricultural high school. In articles in the press and lectures on the platform all over Denmark, and not unlikely in his teacher's chair also, he is weariless in bringing Denmark to understand that "the land belongs to the people."



Veggo Ullmann.

The first Scandinavian translation of "Progress and Poverty," superseded now in Denmark by Lange's Danish translation, was by Veggo Ullman, a distinguished educator of Norway. Mr. Ullman, who died last fall, is described as having been a bachelor of theology, freeminded, a politician as well as a pedagogue, and the introducer into Norway of Bishop Grundtrig's high school ideas. Bishop Grundtrig, founder of the unique country high school of Denmark, is also the originator of a large and prosperous religious movement. For many years Mr. Ullman was rector of the high school at Seljen. Early in life he was very active in politics, and so successfully as to have been for a long time the president of the Norwegian congress—the Storting. When he retired from that position he became a judge at Bratsbjerg. Meeting

Henry George at the World's Fair, Chicago, in 1893, he was introduced by Mr. George to the second Singletax conference of the United States, then assembled at the Art Institute. It was in 1886 that Mr. Ullman made the Danish-Norwegian translation of "Progress and Poverty," which is mentioned above in connection with the Lange translation of 1905.



Johan Hansson.

In Sweden the leader of the Henry George movement is Johan Hansson, who has but recently returned to his home after a winter in California. He was one of the friends at the burial of Tom L. Johnson in Greenwood. Mr. Hansson, a political economist, is the editor of "Budkavlen," at Filipstad, Sweden. He is described as ingenious in thought and debate, energetic, comprehensive, independent and full of fire, a man of pure character and intellectual loyalty, modest, unassuming, and one of the best men in the Henry George movement.

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Though Finland be not in Scandinavia, it is perhaps Swedish enough to count with Sweden, Norway and Denmark in such an article as this. The leading spirit of the George movement there is Arvid Järnefelt, the famous Finnish author, whose work includes "Fädrelandet" (The Fatherland) and "Min Omvendelse" (My Conversion). He was born at St. Petersburg, Russia, in 1861, but is descended from the old Swedish-Finnish nobility. His father was the Finnish Senator, Gen. August Alexander Järnefelt, and his mother the Baroness Elizabeth Cloddrow Jürgensburg. In 1870 his father moved to Helsingfors, and the

boy got his early education at that famous seat of learning. He spent two years, however, at the University of Moscow, where he got the degree of

this greeting from our distinguished adherent in the empire of the Czar, and we thank the writer for the attention he thereby has shown our cause in Denmark.—Editor of "Ret."]



Arvid Järnefelt.

bachelor of jurisprudence in 1889. His life's crisis came in 1891, when he gave up the prospect of a brilliant official career to become a follower of Tolstoy. Since then he has lived the peasant's life of hard labor on the soil and with frugal fare, its monotony relieved only by his literary work. He translated "Progress and Poverty" into Finnish in 1906, and is active in promoting the George movement throughout Finland.

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A VISIT TO LEO TOLSTOY IN THE LAST YEAR OF HIS LIFE.

From the May, 1910, "Ret."* Translated for The Public by C. M. Koedt.

[The well known Finnish author, Arvid Järnefelt, who is a friend of Leo Tolstoy (whose ideas of the simple life he himself carries out), and of Henry George's reform thoughts (he translated "Progress and Poverty" into Finnish in 1906), has delighted the editor of "Ret" by sending for publication in this journal the letter below, telling about a recent visit to Leo Tolstoy's home. We have no doubt the readers of "Ret" will with great interest receive

*"Ret" is published at Slagelse, Denmark. We republish this article from its pages of a year ago—a time when Tolstoy was still living—both because of the intrinsic interest of the narration, and for the connection it establishes with Mr. Arvid Järnefelt, whose personality assumes reality to us in the preceding summary of the George movement in Northern Europe.

I must not omit to tell you about my visit to Leo Tolstoy. All conjectures that Leo Tolstoy now, in his later years, may have become less devoted to Henry George's land reform ideas are idle. He talks more than ever about Henry George. In Tolstoy's study in Yasnaja Poljana, where I noticed that Henry George's picture stood in first place, for more than an hour we conversed about Georgeism. Our talk revolved mostly about the ways in which the reform could best be brought about. You are aware, of course, that Tolstoy does not believe very much in parliamentary methods. When I doubted the possibility of ever obtaining real reform through our present parliament, Tolstoy answered that it was certainly very remarkable how many people (he meant politicians especially) are accustomed to let their perception of what is right be controlled by egotistic utilitarian reasons. They are so used to always subordinate themselves to their own utility viewpoints, that they do not even observe that thereby they falsify their own perception of what is right. But, said Tolstoy, although such reforms as Henry George's, which cannot be satisfied with partial or local accomplishment but must be promoted over the whole globe, have their own way to reach fulfillment, which the local groups and nationalities have not yet entered upon, one must nevertheless not abandon these "local ways," nor the parliamentary one. For all endeavors lead also to the goal; at least they smooth the road for the idea to reach men's consciousness.

With great pleasure Tolstoy told of the visit paid him last year by the son of Henry George. The son had made an especially favorable impression upon him, and Tolstoy was glad that he so devotedly believed in his father's ideas.

During the conversation Tolstoy's daughter, Tatjana (married to the owner of a manorial estate, Suhatin), informed us that during a journey in foreign parts she had written an article on Henry George, and under an anonymous masculine name sent it to her father to find out his opinion about it. (You are aware that Tolstoy depreciates the scribblings of ladies.) With great pride Mrs. Tatjana Suhatin related further that she received an answer from her father in which he encouraged her in warm phraseology to continue to write on the same lines, as well as held forth the great importance of Georgeism for humanity. This report caused great merriment among us, because the father had been "fooled" so thoroughly, and now had to admit that women indeed also could produce something meritorious