

name of the God of their religion, maintains his hosts united. That God-man is Moses.

The genius of Moses is extraordinary. As statesman, he breaks with all Egyptian traditions and founds a nation on the holy foundation of the brotherhood of man, the fatherhood of God and, consequently, equality in rights and duties. As sociologist, he reached conceptions to which only recently the subtlest thinkers of our times are arriving and which are expressed in the modern phrase: "The social question is a land question." Moses comprehended with perfect clearness this conception, and legislated so that the land should not be held as private property; and he spoke of the land as the common gift of God, saying: "The land which the Lord giveth unto thee," "the land the Lord giveth unto thee."

As legislator he gave from Sinai to humanity the most sublime code ever witnessed in the centuries: the decalogue. Its precepts, based on eternal truths and on natural laws, are the expression of the will of God and will be eternal as the Universe itself.

Let us consider Moses, however, solely as sociologist. He divided the land so that everyone should have his share and be able to sit "in the shade of his own vine and fig-tree." Every fifty years came the Jubilee, when debts that could not be paid were cancelled and the land was divided up again. In this way everyone could share in the bounties and mercies of God, and nobody could get privileges which permitted him (as happens today) to live on the labor of others. The dominant sentiment was one of justice, the feeling that what God had given for all should not be made private property nor become the object of purchase and sale.

It is curious that, three thousand years later, it should have been the consummate Argentine statesman, Bernardino Rivadavia, who, inspired with the same sentiments of justice and equity as Moses, proposed to the National Congress of 1826 his famous Law of Enthypusis. Rivadavia, like Moses, considered the land as national patrimony and denied the right of private property in same. The State gave the land in lease to the individual, at a rental of so much per cent. annually, calculated on the value of the land. The rate of rental was subject to revision every ten years, but the lease itself was without term, permanent.

It is evident that, except for details of form, due to differences of epoch and social organization, there is at bottom a perfect parallel between Moses and Rivadavia, in regard to the land question.

But, alas! Roman tyranny overthrew the wise Mosaic land system; and the tyranny of Rosas destroyed the wise agrarian system of Rivadavia. Even in this, the fate of their reform, the parallel between the two inspired men was continued.

Today, that heroic people, great in the Exodus, but greater still in adversity, after pitiless persecutions and cruel sufferings, has felt its soul stirred by a tremor of hope, and is preparing to gather together its scattered sons in the ancestral home so long sighed and yearned for.

Is it possible, under present conditions, for the plans of

Moses and Rivadavia to be fulfilled? At this query, arises in the mind the figure of another inspired man, the prophet of San Francisco, Henry George, and the answer is: "Yes, the same end can be attained, though by different means: apply the Single Tax to the value of land, free of improvements."

Now here in synthesis is the Single Tax, adopted as economic system for the future Jewish State, by the Zionist Congress met recently in the United States:

"The factors of production are three: land, labor and capital. In order to reward the three producing factors, the product is divided into three parts: one for the owner of the land (Rent), another for capital (Interest) and the third for the laborer (Wages). The total product is equal to the sum of Rent, Interest and Wages. If Rent is increased, then Interest and Wages are necessarily diminished."

This phenomenon is what invariably occurs when land is populated and a country expands economically. Where population is scanty and living conditions are easy through the cheapness of products, land has little value and rent is low. The laborer there enjoys life in comfort and happiness. The reward of his labor (Wages) is not yet reduced by the increase of Rent. By the inflow of immigration, the population becomes denser, big cities arise, and at once the prices of articles of consumption rise, and Rent goes up.

In this way, all the material advantages, all the pecuniary benefits, are accumulated in the hands of the owners of the land.

But, if the State takes, by means of a tax, the rent of the land; and, at the same time, suppresses all taxes upon industry, commerce, labor and other useful activities, then the baneful effects of private property in land are nullified, and there will always be land in abundance for those who wish to cultivate it, since, as a result of the tax, all land of value will be placed at the disposition of Labor.

In this way, Moses, Rivadavia and Henry George complete one another.

M. LOPEZ VILLAMIL.

## An Effective Form of Propaganda

MR. EDWARD M. CAFFALL, of New Jersey, is busy at a form of propaganda to which attention may profitably be directed. He is contributing regularly to half a dozen town weeklies a column of comment on political and economic topics. These are much the same in general substance, varied only in accordance with the local needs of the papers in which they are to appear.

The editors are glad to accept them, and Mr. Caffall manages to get into them much enlightening material on economics without mentioning the Single Tax too often. The *Palisadian*, of Palisade, N. J. and the *Messenger*, of Bogota, N. J., are two of the excellent papers which run Mr. Caffall's column regularly under the *nom-de-plume* of Earsen I. Sopen (Ears 'n Eyes Open). Testimony is forth-

coming that it is interesting an increasing number of readers. The comments are admirable in tone and temper, and are provocative of further inquiry on the part of the readers.

Our purpose in calling attention to it is that it is a form of propaganda worthy of imitation. Not many may be able to equal Mr. Caffall in writing suggestive paragraphs. But this gentleman is not a newspaper man by profession, and what he is doing others may be able to do. Editors of town weeklies, and even of the smaller dailies, will welcome the contributing editor who will dress his thoughts in attractive newspaper setting, make it topical, give it a local interest, and supply the matter with some sort of regularity.

That many of our readers can do this we believe, and in this way the editors as well as their readers may be educated. It will be found that habit in this sort of composition will give unexpected proficiency in expression, and that many who doubt their ability to do this sort of work will be surprised how easy it will become after a time.

## A Victory for Oscar Geiger's Son

**G**EORGE RAYMOND GEIGER, son of Oscar H. Geiger, won the Gold Medal First Prize at DeWitt Clinton High School last week in the Metz Medal Debate.

Their medals, gold, silver and bronze, are awarded each year by Herman A. Metz, former Comptroller of New York, to the best debates in "Clinton."

The subject this year was "Compulsory Arbitration of Labor Disputes," George Geiger being on the affirmative and his side winning the decision over the negative.

The judges in their award, declared this year's debate to have been the most masterfully handled and the most closely contested debate of any ever held in the High School, each argument advanced being taken up and squarely met by the opposing side instead of each debater making individual orations that pass each other as the "Ships that pass in the night."

The judges paid George the compliment of stating in their award that in all but the first prize they were divided in their opinions as to the relative merit of the prize winners, but that in their award of the gold medal to him as both the best debater and the winner for his side, their choice was unanimous.

George Geiger is a member of the Round Table Club, a class of ten boys, pupils of Oscar Geiger, whom he has developed to a high state of proficiency as public speakers and experts on economic and political subjects. The debates in which these boys have taken part have attracted large audiences and much flattering comment.

ALL the sufferings against which the civilized nations have to struggle may be referred to the exclusive right of property in the soil as their source.—PROF. LACHARIE.

## A Stirring Appeal

**T**HE following stirring appeal has been sent out by Gerrit Johnson to many thousands of sympathizers with the California movement for the emancipation of the people of that State:

"There is every indication that kind Providence has set the stage so as to free the State of California from the curse of landlordism. Rents are soaring sky high, and the question is seeping through the minds of those who have to pay high rents—why all this vacant land?

The Los Angeles daily papers of February 6th made the announcement that there would be two mass meetings that evening by the homeless people, to protest against high rents. In these same papers were still larger announcements that a man by the name of Clark had placed an order for a magnificent marble tomb to cost \$250,000, which was to be placed in one of our local cemeteries. What a lesson! One man spends a fortune for a marble hall to lay his useless bones, while thousands are protesting because they have no place to lay their heads.

Our present civilization is much like a soap bubble; it looks beautiful while it is afloat, but pick it with a pin and it bursts; there is nothing to it. It is hollow and has no soul. But why blame the rich? They are simply a product of our making. We cannot change the nature of man until we give the soul and not the hog in him a chance for full expression.

Single Tax is the only safe and sane solution for our economic and moral problems. It is not only a political measure, but a moral issue. It is a real religious movement, with the God of justice back of it. Single Taxers have heard the voice of God, telling them to strike the shackles off the earth and free the land.

Los Angeles is a city of many churches. A great many of them draw beautiful pictures representing Jesus with outstretched arms, saying: "Suffer little children to come unto me." Yet, if we want to rent an apartment or bungalow from one of the members, you are usually met with the words, "No kids wanted!"

The Los Angeles *Examiner* of January 25th contained a picture of a woman with her two children. She was publicly offering her unborn babe to anyone who could properly take care of it. Her mother love was great, but the demand of the profiteer was greater. In all our display of wealth such sights are common.

Los Angeles also has 29 dog hospitals with full-fledged doctors and graduate nurses. See them operate on a dog, so carefully and tenderly; and then see the hundreds—yes, thousands of human beings who are supposed to be made in the image of their Creator, struggling for an existence. Is it any wonder we sometimes feel the earth tremble? Some may call it an earthquake, but who knows. It may be the mysterious warning of a just God. The Anti-Single Taxers seem perfectly contented with these conditions. They are the ones who own the unused land. Their leaders live in the millionaire rows. See them with their millions.