

# Woodrow Wilson and Henry George -- Some Suggestive Parallels

**W**OODROW WILSON says in "The New Freedom:"  
We are all caught in a great economic system which is heartless. (p. 10).

America is not a place of which it can be said, as it used to be, that a man may choose his calling and pursue it as far as his abilities enable him. (p. 14).

No country can afford to have its prosperity originated by a small controlling class. The treasury of America does not lie in the brains of a small body of men now in control of the great enterprises. (p. 17).

Society is looking itself over, in our day, from top to bottom; is making critical analysis of its very elements, questioning its oldest practices as freely as its newest. (p. 29).

We are in a temper to reconstruct economic society. I doubt if any age were ever more unanimously desirous of radical and extended changes. We are on the eve of a great reconstruction. (p. 30).

America was created to break every kind of monopoly, and to set men free, upon a footing of equality, upon a footing of opportunity. (p. 54).

I take my stand absolutely on the proposition that private monopoly is indefensible and intolerable. (p. 172).

Honest American industry has always thriven, when it has thriven at all, on freedom; it has never thriven on monopoly. (p. 191).

**H**ENRY GEORGE says in "Progress and Poverty:"  
Private property in land is the nether millstone. Material progress is the upper millstone. Between them, with an increasing pressure, the working classes are being ground. (p. 355).

But now the development of manufactures and exchange, acting in a social organization in which land is made private property, threatens to compel every worker to seek a master, as the insecurity which followed the final break-up of the Roman Empire compelled every freeman to seek a lord. (p. 532).

We have simple citizens who control thousands of miles of railroad, millions of acres of land, the means of livelihood of great numbers of men; who name the Governors of sovereign States as they name their clerks, choose Senators as they choose their attorneys, and whose will is as supreme with Legislatures as that of a French King sitting in a bed of justice. (p. 531).

The pillars of the State are trembling even now, and the very foundations of society quiver with pent-up forces that glow beneath. The struggle that must either revivify, or convulse in ruin is near at hand, if it be not already begun. (p. 548).

What change may come, no mortal man can tell, but that some great change *must* come, thoughtful men begin to feel. The civilized world is trembling on the verge of a great movement. Either it must be a leap upward, which will open the way to advances yet undreamed of, or it must be a plunge downward which will carry us back toward barbarism. (p. 540).

The republic has entered upon a new era, an era in which the monopoly of land will tell with accelerating effect. . . . The public domain is receding and narrowing. Property in land is concentrating. The proportion of our people who have no legal right to the land on which they live is becoming steadily larger. (pp. 388-391).

But all other monopolies are trivial in extent as compared with the monopoly of land. And the value of land expressing a monopoly, pure and simple, is in every respect fitted for taxation. (p. 410).

Give labor a free field and its full earnings; take for the benefit of the whole community that fund which the growth of the community creates, and want and the fear of want would be gone. The springs of production would be set free, and the enormous increase of wealth would give the poorest ample comfort. (p. 459).

For we pray first of all, "Give us this day our daily bread," knowing that it is useless to pray for spiritual graces on an empty stomach, and that the amount of wages we get, the kind of food we can afford to buy, is fundamental to everything else. (p. 198).

I don't care how benevolent the master is going to be, I will not live under a master. That is not what America was created for. America was created in order that every man should have the same chance as every other man. (p. 207).

We design that the limitations on private enterprise shall be removed, so that the next generation shall not have to become proteges of benevolent trusts; so that we shall taste again the full cup, not of charity, but of liberty—the only wine that ever refreshed and renewed the spirit of a people. (p. 222).

What I am interested in is having the government more concerned about human rights than about property rights. (p. 274).

Dare we turn to the Creator and ask Him to believe it? (Poverty.) Suppose the prayer were heard, and at the behest with which the universe sprang into being there should glow in the sun a greater power; new virtue fill the air; fresh vigor the soil; that for every blade of grass that now grows two should spring up, and the seed that now increases fifty-fold should increase a hundred-fold! Would poverty be abated or want relieved? Manifestly no! Whatever benefit would accrue would be but temporary. The new powers streaming through the material universe could be utilized only through land. And land, being private property, the classes that now monopolize the bounty of the Creator would monopolize the new bounty. Land owners would alone be benefited. Rents would increase but wages would still tend to the starvation point. (p. 547).

Slavery never did and never could aid improvement. Whether the community consist of a single master and a single slave, or of thousands of masters and millions of slaves, slavery necessarily involves a waste of human power; for not only is slave labor less productive than free labor, but the power of the masters is likewise wasted in holding and watching their slaves. (p. 522).

To abolish these taxes would be to lift the whole enormous weight of taxation from productive industry. . . . All would be free to make or save, to buy or to sell, unfined by taxes, unannoyed by the tax-gatherer. (p. 433). It is something grander than Benevolence, something more august than Charity—it is Justice herself that demands of us to right this wrong. Justice that will not be denied; that cannot be put off—Justice that with the scales carries a sword. (p. 546).

The equal right of all men to the use of land is as clear as their equal right to breathe the air. It is a right proclaimed by the fact of their existence. (p. 336). As a man belongs to himself, so his labor when put in concrete form belongs to him. (p. 332). —when starvation is the alternative to the use of land, then does the ownership of men involved in the ownership of land become absolute. (p. 345)

## Which Shall It Be?

MARK M. DINTENFASS, who is the Single Tax Party's nominee for Governor of New Jersey, has an article in the *Palisadian*, of Bergen County, on "More Wildcat Taxation." Mr. Dintenfass concludes as follows:

"When a man builds or improves a home and is taxed for so doing it acts as a fine, a punishment for helping the wheels of commerce and improvement of the community. It tends to make homes scarce and rents high. If a man is taxed on his labor and income he is fined for being ambitious, energetic and a producer. When we tax land to its full value it will discourage land speculators holding land out of use. Idle lands, idle hands. A tax on houses and no tax on land makes houses scarce and rents high, work

scarce and wages low. A tax on land values and no tax on houses and labor makes land cheap, work plenty and wages high.

This last tax cannot be shifted on to the shoulders of labor. If it could we never would hear a word about confiscation of property.

Here we have two paths. One leads to freedom and prosperity for all, and the other leads to prosperity for the few and slavery and adversity for the many.

Which shall it be?"

HAND your copy of the SINGLE TAX REVIEW to some friend when you have finished reading it, preferably some one who is not familiar with the Single Tax doctrine, unless you make a practice of saving for future reference.