

## The Philosophy of Freedom

An Open Forum for Single Taxers

### ANSWERS CLARK.

Editor Independent: In The Independent of April 14, Mr. E. C. Clark, under the heading "I Am a single Taxer—But" makes an attack on single taxers generally who do not accept the whole of Henry George's philosophy, and devotes a good deal of his space to criticising my article on "Progressive Democracy" which appeared in The Independent of March 3.

In the article referred to I quoted from Mr. Ernest Crosby's article in the Single Tax Review and the quotation marks were not placed just right and Mr. Clark quotes Mr. Crosby's words as mine, and calls them "drivel." Although the words are Mr. Crosby's, I indorse them, but I do not indorse the "Paton philosophy" constructed by Mr. Clark. I do not agree with Mr. George in regard to the distribution of wealth between labor and capital, and as Mr. Clark is a thinking man and not a sophist, and as he agrees with Mr. George's philosophy entirely, perhaps he will be so kind as to answer a few questions, and also to point out some of the flaws in my philosophy.

As Mr. Clark accepts all of Mr. George's philosophy, he must agree with the following quotation from Progress and Poverty: "The laws of the distribution of wealth are obviously laws of proportion, and must be so related to each other that any two being given, the third may be inferred. For to say that one of the three parts of a whole is increased or decreased is to say that one or both of the other parts is, reversely, decreased or increased. If Tom, Dick and Harry are partners in business the agreement which fixes the share of one in the profits must at the same time fix either the separate or the joint shares of the other two. To fix Tom's share at 40 per cent is to leave but 60 per cent to be divided between Dick and Harry. To fix Dick's share at 40 per cent and Harry's share at 35 per cent is to fix Tom's share at 25 per cent."

Now, I agree with Mr. George in regard to the above quotation and consider it a good working rule to discover the laws of distribution; in fact, it is only along these lines that the true laws of distribution can be discovered. Of course, we cannot dis-

cover a law that will give us the per cent that each factor will receive under certain conditions, but we can discover under what conditions each factor will receive a large or a small share.

In working out the laws of distribution Mr. George used this rule to discover the share of the landlord and he saw that the joint share of labor and capital depends upon what the landlord leaves, that when Tom got 40 per cent there would only be 60 per cent left to divide between Dick and Harry.

Now, when it comes to dividing the 60 per cent between Dick and Harry if Dick gets 35 per cent there will only be 25 per cent left for Harry and the more that Dick gets the less will there be left for Harry, the interests of Dick and Harry are opposed when it comes to dividing their joint share.

To discover the laws of interest and wages according to this rule, Mr. George should have tried to discover under what conditions the capitalist receives the larger share of what the landlord leaves and under what conditions the laborer receives the larger share, but this he does not attempt.

Instead of dividing their joint share between laborer and capitalist Mr. George eliminates the laborer and divides the whole product between landlord and capitalist, gives the capitalist the whole of the joint share. He first discovers that the joint share of labor and capital depends upon what the landlord leaves; he then calls the joint share interest and finds that in spite of the change of name it still depends upon what the landlord leaves. His next step is to eliminate the capitalist, call the joint share wages and finds that in spite of another change of name that the joint share of laborer and capitalist is still what the landlord leaves.

Instead of eliminating the laborer, to discover the law of interest, and the capitalist to discover the law of wages; after discovering the law of rent, he should have eliminated the landlord, and if he could discover the conditions that would give a large portion of the joint share to either labor or capital he would at the same time discover the conditions that would give a small share to the other; that is, given the conditions that decide two of the shares, the third may be inferred.

Now, I would like Mr. Clark to state whether Mr. George is right or not in the paragraph I quoted? If he considers him right, I would like him to show that Mr. George's way of working out the laws of interest and wages was in harmony with the paragraph quoted; and I would like him to point out anything I have written in this article that is not in harmony with it. If Mr. Clark has back numbers of The Independent he will find by reference to the following numbers that my opposition to Mr. George's laws of interest and wages is founded on far stronger grounds than the "Paton philosophy" he manufactured for me in his article of April 14.

If he will turn to The Independent of July 2, 1903, he will find an article "Is Political Economy a Science." July 30, "The Laws of Distribution." August 20, "Rent and Interest." September 3, "Replies to Mrs. Twitchell." October 8, "Wages." I am quite willing to discard my "sophistries" if Mr. Clark can advance good reasons to show that my position is not a sound one, and hope that he will undertake the task when he is in a reasoning mood and feeling a little more tolerant than when he wrote the article of April 14.

JAS. S. PATON.  
Riverside, Cal.

### The Hope of Democracy

Cincinnati, O., April 24, 1904.—The following are epigrams and sentiments taken from a verbatim report of a sermon delivered at the Vine St. Congregational church by the pastor, Herbert S. Bigelow. Mr. Bigelow had chosen the text, "Be not conformed to this world, but be ye transformed by the renewing of your mind."

The hope of democracy is in teaching mankind the art of thinking.

It is impossible to avoid eating and drinking and breathing the germs of disease. One may hope, however, to live righteously and resist them. So with the mind. It is visited by the evil as well as the good. To starve the evil and feed the good is the aim of the wise.

Just as in a neglected house there

may be conditions that attract vermin and breed a pestilence, so in the mind, long closed to light, there may be a stock of old ideas in different stages of decay in which are nurtured the germs of disease and death. To go down into the cellar of the mind and up into the garret, to drag out the mouldy and infected thoughts and scour the hidden corners and flood the darkness with the sunshine—what if we were to do this every spring!

The tenderest of men has expressed the value of a human soul in that parable of the loving shepherd who leaves the ninety and nine that are safe in the fold to find the one that is lost. Who can see those human hives where poverty and misery dwell without thinking how rare in our civilization is that true Christian spirit which looks with pity upon each saddened and repressed life that languishes upon the earth?

May we not say truly of our America what Wordsworth said of his England—

"Though fettered slaves be none, her floors and soil  
Groan underneath a weight of slavish toil."

Civilization means the development of that power of imagination which enables a man to put himself in his brother's place. It means the progressive recognition of the rights of all to live and grow in body and soul.

The man with narrow mind and low ambitions who is irritated at the mere mention of the wrongs of others and whose absorbing interest is in personal gain and pleasure—he is a vulture spirit, bent on carrion, and has not the moral perception to realize his own ugliness.

The criminal is more to be pitied than his victim. No man ever died for a crime who was wholly responsible for it. Character is a resultant of many forces and no human instruments are delicate enough to measure human guilt.

The cords which bind us are spun out of our own brains. The politicians are as good as the people. We enjoy all the freedom we deserve. The mind is the seat of all slavery. The revolution must begin in the soul. The world is a mirror in which is reflected the soul of the composite man. If there is war in the world, it is because there is greed within. Ignorance and selfishness are the prime ministers of evil. Paradise is reserved for those who learn the lessons of wisdom and love.

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