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CONTENTS

	<u>Page</u>
Mason President of the International Union	2
The Vitality of Georgism	3
Gambling Evils -- II -- Ernest J. Farmer	5
Henry George Congress Meets in Philadelphia	10
Montreal School in New Quarters -- Strehel Walton	11
Hamilton Letter -- Robert Wynne	11
Clippings from <u>The Standard</u> (Sydney) June-July	12

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Why do Parliaments begin each day's work by reading the Lord's Prayer, and then legislate in antagonism to the tenets of Christianity? -- The People's Advocate (Adelaide).

The Brotherhood of Man involves recognition by each individual of the equal rights of others to the use of the earth. It follows, then, that the claim of any man to a portion of the earth which he himself cannot or will not use and which he will permit others to use only on payment of rent or purchase price is a blatant repudiation of the Fatherhood of God and the Brotherhood of Man idea. -- The Individualist, Nov. '48.

The Editor of The Forum met two local Communists on the street one day. Turning to the other he said of Beckwith, "This is the man I was telling you about -- the only man who asks questions I cannot answer." The stooges of Moscow are untrained in economics -- that is why they are Communists. -- The Forum (Stockton) July 29, 1948.

THE SQUARE DEAL

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Ernest J. Farmer, Editor
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MASON PRESIDENT OF THE INTERNATIONAL UNION

At the first meeting of the Conference of the International Union for Free Trade and Land Values Taxation at Swanwick, Derbyshire, on August 20th, 1949, J. Rupert Mason of San Francisco was elected President by unanimous vote.

One hundred and eighty members, representing twelve countries, attended the Conference. Denmark sent eleven members. Among these, Mr. K. J. Kristensen, Chief of the Central Valuation Department in Denmark, said of the present position in his country: "Denmark is the first country in Europe to put into practical operation the taxation of land values. With each general assessment since 1916 of the capital value of land and improvements for taxation, the land value has been separately assessed. Since 1924 an annual national tax on land values apart from improvements has been levied; and since 1926 the local authorities have been obliged also to levy rates on land values for some part of their annual expenditure. The greater part of real estate taxation now is levied on land values. Yet the actual application of land value taxation to the Danish taxation system as a whole is still a very modest one."

Mr. Daude-Baucel said that he had succeeded in persuading the Socialist Congress of Seine-Inferieure to adopt a resolution at Dieppe last May, calling for a tax on the value of land only, to be fixed as a first step at one per cent, "to replace progressively the customary system of taxation, especially indirect taxation." He regarded the frequent applause with which his words were interrupted on that occasion as a hopeful indication that the conspiracy of silence on this subject had at last been lifted.

Rudolph Schmidt of Berlin described the dreadful conditions in Germany as "leaving the people living at a subsistence level." He nevertheless held out hope for a revival of the Georgist work through the medium of classes which he will start in Berlin.

Miss Margaret Bateman delivered a paper on "The Need for Co-Ordination and Dissemination of Information on a World Scale."

Dr. Rolland O'Regan said of his own country, New Zealand: "Today, 60 out of 124 counties, 87 out of 134 boroughs, and 17 out of 29 towns have adopted the system of taxing unimproved values. The total local body revenue is approximately ten million pounds per annum, and of this more than half is raised by rates on land values alone. Add what is raised by the National Land Tax and you have a total revenue raised in New Zealand of £6,500,000 from land alone."

THE VITALITY OF GEORGISM

In an article: "The Priest Who Wouldn't Recant"
(People's Advocate, March 1949) George M. Fowlds says: --

"It was Father McGlynn's enthusiastic support of Henry George's candidature for the mayoralty of New York that brought down on his head the censure of his ecclesiastical superiors. ... The matter was brought to a directing Father McGlynn not to appear as advertised on the platform with Henry George, whose doctrines the Archbishop contended violated Catholic teaching. Father McGlynn, claiming that there was no inconsistency with Catholic doctrine, defied the injunction and was promptly suspended. He was reported to the papal authorities at Rome, who instructed him to appear there and justify his attitude. ... Three times directed to present himself, he firmly refused, and this culminated in his being excommunicated in 1887."

To many Catholics of 1887, this action must have seemed to be final disproof of the Henry George principles. But, as Mr. Fowlds continues: --

"Such a storm of criticism was raised, that probably in response to the representations of some prominent members of the Church in the United States, the Pope sent over Monsignor (afterwards Cardinal) Satolli, who was directed, in conjunction with certain professors of Catholic Universities in America, to invite Father McGlynn to make a statement of his principles and investigate whether they were actually in conflict with the doctrine and teaching of the church. At their request, therefore, he submitted with the assistance of Henry George a statement of his economic creed, which is now regarded as a classic, and was printed in full in his biography and in one of George's works. After careful consideration the commission reported to the Pope that it found nothing contrary to Catholic teaching in Father McGlynn's beliefs, and eventually after being without pastoral charge for five years he was reinstated. Some years later he had a friendly meeting with the Pope in Rome, when the matter was again discussed. The incident is stated to be one of the rare cases in the history of the Church where a person, having been excommunicated, has been reinstated without having to recant a single word."

"Truth, crushed to earth, will rise again." It took convincing logic to make a Church which claims such authority for its decrees rescind one of them. The same logic is slowly prevailing over the deadening hand of the landlord interest, not only the greatest of all the interests foun-

ded upon iniquity, but greater than all others together.

"When "Progress and Poverty" first appeared, it aroused the most intense antagonism among all those whose desire was to reduce their fellowmen to servitude. A wealthy man, one of the first in Toronto to read the book, said: "We don't want anything like this. If such a thing went through the people would be so independent we should not be able to get servants for our houses." Nominally Christian ministers denounced it from their pulpits. A Duke of Argyll attacked it in a pamphlet entitled "Reduction to Iniquity". But it was seen that every open attack only called attention to the essential rightness of the Georgist principles. Irish Nationalist campaigners against the oppressions of English landlords quoted from Henry George and did much to bring his works to notice. George's own unsurpassed oratory aroused intense enthusiasm.

However, the landlord interests knew, long before Hitler and Goebbels, the only tactics by which truth can be suppressed. They refused all open discussion, discouraged all debate upon the subject. Controlling the press to a great extent, they suppressed reports of Georgist activities. They spoke patronizingly of Georgists as well-meaning enthusiasts, misled by a fallacy. They flooded the country with false statements to the effect that land taxation would be hard on the farmer and small property owner. When Georgist principles were applied in partial, insufficient fashion in Australia, the Canadian West, etc., yet had startling results in opening up opportunity, increasing wealth and improving living standards, they broadcast the colossal lie that the measures had proved unsatisfactory. They made the teaching of economic principles impossible in all but a few universities.

They were so successful that for a time, about thirty years ago, "Progress and Poverty" was out of print. But the people's will to understand could not be altogether suppressed. The book reappeared in more attractive editions. Dr. Oscar Geiger founded the Henry George School of Social Science. For years, the number of enrollments at this School more than doubled annually, until there were thousands studying the great work. Superficially, it looked as if in twenty years half the country would know something of economic principles.

But basic reforms are not effected so easily. War came almost to monopolize people's attention, and for a time the study of economics diminished. This setback, however, was but temporary. Again the study of George's works and others founded upon them (notably, Economics Simplified, by Bowen and Rusby) is increasing rapidly. Doubtless the bitter lesson of another great depression is needed before people will realize that even Governments can not ignore economic and ethical principles with impunity, but that realization must come in the end.

GAMBLING EVILS -- II

Ernest J. Farmer

Since any man's knowledge is partial and uncertain, his daily actions must be based upon estimates of chance, or probability. He boards a train because of the high probability that it will take him safely to his destination and that he will not afterwards wish he had stayed where he was. He insures his car because of the lower probability that he will have an accident and that the company will bear part of the loss. "Good judgment" is simply skill in evaluating probabilities. Most people would make more reasoned calculations and fewer random guesses if they would pay attention to the principles of chance outlined in the preceding article.

The study of probability originated in observations of games, in which occur chances simple and complex. Games are of high importance in the development of youth, and are often wholesome in later years. In games there is the zest and stimulus of conflict without injury to the losers, rapid development of mental and often physical powers. Since in most games deception within agreed-upon limits is legitimate, there is opportunity for developing the invaluable faculty of looking beneath the surface and not being deceived by appearances.

All games are games of chance. In such games as chess, the element of chance is subtle and not to be calculated with exactness; in most it is obvious. In games as in life, the strongest and most skilful do not always win. Fly Culbertson quotes a bridge hand played in duplicate by sixteen players. Several players used a method which gave them an even chance to win. A larger number played so as to have a $\frac{5}{2}$ chance to win. A single expert played so as to have a 15-16 chance -- and he was the only one to lose the hand. In the long run, however, this expert would win more games than any of the others, whether played in duplicate or in ordinary rubbers.

The good games are those in which there is a wide range of choice among better and worse plays, so that to find the one best play calls for all his powers. One who enjoys games sensibly plays them for all they are worth, is not elated by winning or downcast by losing, but is critical of his own play.

The term "gambling" has been used in various senses. (1) Originally it meant playing games for stakes. (2) It was extended to include lotteries and all forms of betting. (3) It is often used to mean any taking of considerable risks -- such as $\frac{1}{4}$ or more -- of even small losses. (4) It is used to

mean taking any risk of severe losses. (5) It is used to mean any unjustified taking of risks. A risk is evidently unjustified if it is foolish (likely to injure oneself) or wicked (likely to injure others).

Gambling in this last sense is obviously evil: the thing to determine is, what risks are justified. Some specific cases are to be considered.

(1) Chess amateurs sometimes play masters for small stakes, knowing that the masters almost invariably win. A few masters will let novices win occasional games to encourage them to continue; this is considered unethical.

(2) Some well-to-do bridge enthusiasts belong to clubs where rigorous standards of behaviour are enforced, but where stakes are fairly high. They frequently play against experts, who are known to acquire incomes at least as consistent as those of ordinary business men, through their superior skill. The amateurs look upon their bridge losses as part of their regular expenditures on entertainment. The experts frequently play among themselves in preference to playing against amateurs from whom they could certainly win, for the sake of a keener game.

(3) Pari-mutuel odds at racetracks follow so closely the horses' performance that the odds correspond closely to the probability of each horse's winning. But at most tracks the management receives 10% and the Government 10% of the amount bet before the rest is divided among the lucky guessers. The customer's dollar is therefore worth 80¢ (for certain reasons actually a little less) as against the 97¢ which the Monte Carlo customer's dollar is worth. A study of the predictions of six tipsters whose predictions were published in the daily press showed that one who bet the same amount on every horse recommended through a season would lose from 19% to 23% of his total bets according to which tipster he followed. Knowing this, some people who enjoy races chiefly as a spectacle place many small bets, because, as one put it, "I get more kick out of a race if I have a personal interest in a horse."

(4) Some games, such as euchre, are so easily mastered that with a little thought and practice one need seldom make a mis-play. Such games reduce to games of pure chance. Some people play such games a great deal for trifling stakes.

In accordance with the principles outlined in the last article, the oftener such people play the greater the probability that their total gains or losses will exceed a given amount, but the smaller the probability that the average gain or loss will exceed a given amount per evening's play. If one playing euchre at ten cents a game should lose ten dollars in a thousand games, it would be very strong evidence that he needed some review of his public school arithmetic.

To such cases as these, where a player's maximum losses are no more than he will willingly pay for his fun, there is just one valid objection. In cases (3) and (4) the player drugs himself, so to speak, with an artificial excitement into

persisting in an occupation with too little intrinsic interest to hold his attention otherwise. He creates an illusion of choice, of mental activity, while his intelligence is actually dormant. This mental vice often becomes a disease as real as alcoholism.

There are reasons why church bodies generally condemn gambling, just as there are reasons why they seldom if ever specifically oppose the most injurious forms. A resolution passed by the Baptist Convention of Ontario and Quebec last July declares: "Whereas we are convinced that any form of gambling, because it gives expression to the desire to get something for nothing, is morally and ethically wrong, be it resolved that we go on record as opposed to gambling in all its forms as a phase of moral disintegration."

The words in all its forms make this a strong resolution. Followed up by practical action, it would make for an immense amount of good. The words the desire to get something for nothing however suggest something immensely greater than the subject of gambling. The whole web of special privileges in which we are entangled -- landholding (as we have it), tariff protection, licences, etc., as well as many aspects of socialism are based upon the desire to get something for nothing. These are immensely more important than social or even commercialized gambling; and while church bodies ignore these things they are not fulfilling their function.

Some more cases will be considered.

(5) Two men play a game in which they have equal skill, so that it reduces to a game of pure chance, for a considerable stake.

(6) A man pays \$100 for a lottery ticket. As it is known that this lottery pays out 60% of the ticket money in prizes, the ticket is worth \$60.

(7) A man pays \$100 for a fire insurance policy. As the company over many years has paid out 50% of the premiums received in adjusting losses, the policy is worth \$50.

Case (5) is an even exchange -- each player exchanges the amount of the stake for a half chance of double the amount, the value of which is equal. In (6) and (7) the buyer pays more than the value of the ticket or policy. Since an insurance policy is actually a bet, the whole institution of insurance met with much opposition from moralists. (This has largely died out).

Another element enters, however. In his expenditures, a man satisfies his most urgent needs first. In case (5) if the players have equal incomes the loser is left with unsatisfied wants more urgent than the extra indulgences than the winner can afford. The bet is a bad bargain for both. Case (6) is more glaring. In case (7), however, the winner of the insurance bet does not merely gain some indulgence --

he is saved from distress. It is not the insurer but the man who neglects insurance who is now called a gambler. Insuring against easily tolerated losses is however a bad bargain.

Our whole economic system, which makes inevitable great differences in income with little regard to deserts, has all the disadvantages of a gigantic gamble in which everyone is compelled to take part.

(8) A scion of the British aristocracy once lost an estate valued at £40,000 (equivalent to nearly a million dollars now) on a single game of piquet. The "bloods" of the time lauded to the skies the (cool nerve) which could stake so much on a few hands of cards. The moralists of the time, with hardly an exception, misjudged the case as badly. They were horrified that the young man should so "ruin" himself over a trifling game.

Actually, the young man was ruined by over-indulgence before the game, which possibly offered him a remote chance of rehabilitation. The "estate" consisted of the privilege, legally granted and inherited, of collecting in rents from a large number of workers the greater part of their earnings. Whether one or another nitwit enjoyed this privilege is of no importance. The horrible thing is, that such privileges existed and still exist.

(9) Embezzlers sometimes make large bets hoping if they win to secretly return their stealings and escape detection. When such cases come to light, they are quoted as examples of gambling leading to crime. They are however cases of crime leading to gambling.

(10) There are a good many card experts who use a skill not in accordance with the rules of the games played -- they control the deal so as to give themselves winning cards. There is general condemnation both of those who let themselves be cheated in this way and of the cheats. Two things should however be noted. It takes years of daily practice to gain the manual skill for such operations. The experts in question claim that their gains are a legitimate reward for their skill. Any who disallow this claim must, to be consistent, disallow the claims of those who gain by gambling of more serious types. Further, no person is compelled to play with such persons.

(11) On this continent, the usual nominal commission or "take" of commercialized gambling establishments is about double that at Monte Carlo. This does not mean that the patron loses his money any more surely, but that he loses it twice as quickly (the stakes being the same). In all but a few cities, however, such establishments must have police "protection". As a great many policemen feel that there should

be some outlet for the man who wants a "little game", this is usually available, but expensive. Partly for this reason, the actual "take" at more than 90% of these establishments is 10% at least. But as professional gamblers have little if any higher ethical standards than those of governing bodies, which generally prefer concealed taxes to open, direct taxation, the higher "take" is effected by loaded dice and similar hidden devices.

These devices are somewhat easier to detect than the devices of indirect taxation, but the customer has little resource. If he indiscreetly tries to test a pair of loaded dice, he is grabbed by a couple of the employees who mix with the players, loudly accused of trying to introduce "phony" dice and ejected, with bruises. If he goes to the police, he is told that they would gladly proceed against the gamblers but that in that case they must prosecute him for gambling as well.

These establishments disfavor such games as poker, in which skill is of importance, as too slow. They prefer games of pure chance, in which the accumulated chances in favor of the house are as certain as a chess master's victory over a novice. In a game with dice, in which the "take" is 10%, if the stake is as small as \$1 the player is paying ten cents for every bet he lays. At the moderate rate of one play per minute the amusement costs him \$6 per hour. The man who places \$1 bets certainly would not pay \$6 per hour if it were a fixed fee, any more than people would tolerate a protective tariff if what it costs them were billed to them openly. The longer he plays under such conditions the more nearly he will come to losing \$6 per hour. But instead of trusting the laws of mathematics he cultivates the delusion that if only he plays long enough "the luck must turn", and further places trust in incantations, rabbits' feet and lucky pennies. When a man reaches this stage he is clearly in a bad way. It is then that he neglects his obligations and too often turns to crime.

It is extremely rare for one who has once mastered the elements of probability to be afflicted with the gambling mania. It is not impossible, however -- people with abundant evidence of the pains and penalties of alcoholism before them still become alcoholics.

The recent great increase in ordinary gambling shows how ineffective have been the means used to combat it. As always, attempts to combat an evil without considering its cause either have no effect, or only aggravate the evil.

The forms of gambling mentioned in this article are of minor importance, although not altogether unimportant. The really serious forms will be treated in the next issue of THE SQUARE DEAL.

HENRY GEORGE CONGRESS MEETS IN PHILADELPHIA

The Henry George Congress held in Philadelphia, September 16-17, was featured by a number of addresses showing freshness of approach to the old principles of economic soundness and justice.

Mr. Clayton J. Ewing, Vice President of the Henry George Foundation, considered it a cause for optimism that we have a million people who understand the land question as against 4000 in the time of the Physiocrats and a mere handful in Biblical times. But he compared civilization to a man falling from the twentieth story of a building, who called when half way down "All right so far." Civilization is on the way down -- we have the life net -- can we get it under the victim before he goes kerplunk?

Mr. Gilbert Tucker, author of The Self Supporting City and other works said: "I am convinced that the most promising line of approach is the reform of city taxation, because the contrast in land values is greatest there. I should like to pick one American city -- Pittsburgh, Albany or Washington. Then I should make a thorough study, conduct a campaign of education, and finally attempt to show the rent payer that he would be paying lower taxes under our proposal.

Hon. George H. Duncan, former member of the New Hampshire Tax Commission, spoke in part of the restrictions between States -- not tariffs but restrictions having similar effects. Right now, he said, there is war over such things as whiskey and tobacco transported over state borders by purchasers anxious to take advantage of the lowest tax rates.

Mr. Charles Johnson Post of New York gave instances of failure to collect taxes on vacant land in the borough of Queens. At a recent sale for tax arrears it was shown that one plot had paid no taxes for 23 years, and lapses of ten to fifteen years were common. Some of these plots were assessed up into the hundreds of thousands of dollars. It is now impossible to find out how much New York tax money is delinquent.

Henry George III spoke on "The Geography of Crime", showing how crime is associated with certain areas. He urged study of the problems of delinquents, and calling attention of police and citizens to the need for playgrounds and community centers in certain parts. "There is the beast in many", he said, "and an element called greed; but Georgists can leaven the mass if they are willing to be a part of society rather than a cloistered priesthood." He presented to the Henry George School some treasured mementoes of his famous grandfather, including the pen with which he wrote The Science of Political Economy.

MONTREAL SCHOOL IN NEW QUARTERS

Strethel Walton.

At the end of April the Henry George School was forced, by a 160% increase in rent, to vacate the room we have occupied for so many years. Fortunately we have secured a room that will serve for a time -- at 236A Wood Ave., Westmount -- unfortunately, at a higher rental.

Up to May the School's finances looked forlorn. But International Headquarters of the Henry George School has offered to match all contributions made to the Montreal School by an equal amount, for a year from August first, 1949. We've always operated on a shoe-string budget, but that shoe-string is very taut these days. How about becoming a contributor to the Sustaining Fund? Anything you give this year "goes double"

A House Warming was held Monday Sept. 26th, at 3 P. M. Two classes studying Progress and Poverty start Monday, October 3rd and Thursday, October 6th. A course in International Trade starts Wednesday, October 12th.

HAMILTON LETTER

Robert Wynne

I am sorry I am still unable to tell you anything definite about starting classes, but I have high hopes. There are five or six graduates who are ready to bring one or two each and I plan to place a good ad in the Spectator.

My wife was in Wales for three months this summer and brought me some Welsh books. There is one on the history of the Welsh colony in Patagonia. The first contingent of emigrants left Wales around 1860, led by a Methodist preacher, Michael D. Jones. He was a prolific writer. The following quotation from his works will tell you the reason why about 10,000 people left Wales under his leadership: --

"One hundred years ago there were three hundred thousand acres of common land in Merioneth County (his own county and mine). Today there are barely 50,000 (1850-60). (1949, none). Should anyone steal sheep from a mountain he would be imprisoned; but if he stole the mountain itself he would be made a Justice of the Peace to punish petty larceny." Pretty good, eh?

CLIPPINGS FROM THE STANDARD (SYDNEY) JUNE-JULY

Mr. L. S. Loewenthal, orchardist of Nashdale, has a very real grievance. He is up against the Crown as the champion law breaker of this country. His particular trouble is the rabbit pest. While land owners are required to keep the rabbit pest in check, the Crown is exempt.

Thus undedicated roads, railway property, reserves, unoccupied Crown lands, provide safe breeding grounds for rabbits. The law attacks the private owner if he fails to deal with the rabbits, but it does not apply to adjoining Crown lands. So landowners have not only to deal with rabbits on their land, but also with them on adjoining land.

(The Standard related previously that there was a slight check on the rabbits by trappers who exported the skins; but the Government had imposed an export duty on the skins which held this traffic to a minimum. -- Ed. S. D.)

Now that chattel slavery is legally forbidden the most pressing duty of every government is to legislate to ensure to everyone equal rights to the earth. This demands: (a) collection of land rent by the government and its application to provide the public services, which produce the rent, free of charge to the public; (b) the removal of all man-made barriers to the free use of the earth by all people for all purposes which do not interfere with the equal rights of others -- involving the abolition of tariff barriers, passports, tollgates, etc. -- W. A. Dowe, in a Conference Paper on "The Moral Authority of the State."

The Secretary had a letter in the S. M. Herald under the heading "Abolish the Sales Tax." He had mentioned that the Sales Tax schedules were about the size of a family Bible and cost 30s. He had seen one in a business house and was told that it cost 30s. The Sales Tax office rang him up and said that there was a mistake in the letter, the cost was not 30s but 45s.

According to British Parliamentary Hansard, the Chancellor of the Exchequer was asked the number of timber houses imported from Sweden on which import duty was paid, and what was the total sum collected; and if, in view of the high cost of housing, would he consider refunding the sums paid in duty to the local authorities?

Mr. Glenvil Hall, in replying, said: "The number of timber houses imported from Sweden between May 1945 and December 1948 was 5001, and the duty paid was £433,997. I am not prepared to authorise the refund of the duty legally chargeable under the Import Duties Act."

That is so-called protection. It lives on hunger, cold and misery.