

truth of our philosophy may himself be depended upon to find the answer.

It was Rev. Herbert Bigelow, recently elected to Congress from Cincinnati, who aroused the greatest interest and enthusiasm. He sees forty years of his agitation for the cause nearing its realization. He believes the next session of the Ohio legislature will sponsor a home-rule amendment in taxation and that Cincinnati will be the first Single Tax city in America. We were glad to hear him condemn regimentation even though he qualified his statement.

Mrs. Anna George deMille was entertaining and charming as usual. Any Single Tax gathering would be incomplete without the inspirational touch which the daughter of the Prophet contributes to these occasions.

Resolution on Services Rendered by the Hon. Wm. N. McNair, ex-Mayor of Pittsburgh, Pa.

INTRODUCED BY JOSEPH DANA MILLER

THE Eleventh Congress of the Henry George Foundation assembled in Cincinnati, Ohio, this thirteenth day of November, 1936, takes the opportunity of expressing the gratitude of all followers of Henry George for the valiant work done by the Hon. William N. McNair, of Pittsburgh, Pennsylvania, in spreading the knowledge of the philosophy we are all interested in, and in assuring him that we recognize that his resignation from public office was brought about by the very forces which benefit by the iniquitous system we hope to abolish. We are sure that he will continue to work for the abolition of the private collection of economic rent and will not allow any consideration, private or public, to dissuade him from the truth.

Resolution on the Death of Charles O'Connor Hennessy

INTRODUCED BY JOSEPH DANA MILLER

WE note with profound sorrow the passing of Charles O'Connor Hennessy.

For over fifty years in the intervals of an active life as editor, banker, and member of the New Jersey legislature he found time to devote to the cause he had espoused in the early eighties.

In the departure of this devoted spirit we recognize how great is our loss. To the very last his inspiring voice rang with a message to the world from the London International Conference for Land Value Taxation and Free Trade.

To his surviving son, Frank Hancock Hennessy, and the more distant relatives of the family, the Henry George Congress offers its most sincere condolence.

Manifesto of The Henry George Foundation

INTRODUCED BY DR. MARK MILLIKEN OF HAMILTON, OHIO

THE members of The Henry George Foundation wish to announce to the public their views on some basic questions now confronting the whole world.

1. We believe in democracy in contradistinction to communism, fascism and dictatorship under any form of government.

2. We believe in capitalism under conditions of freedom. We are opposed to all forms of private monopoly.

3. We believe that unemployment will cease when men have access to land suitable for use.

4. We believe that untaxing buildings and an increased tax on urban land will cure the slum evil.

5. We believe in voluntary cooperation by people living under conditions of individual freedom.

6. We believe that the sales tax is a most pernicious form of taxation because it falls especially on the poor.

7. We believe that business men should favor the Single Tax because it would increase the purchasing power of their customers; that tenant farmers should favor it because agricultural land owners will then not hold more land than they can use profitably, and thus tenant farmers will be able to obtain land at a low price; that all artisans should favor it because it will make jobs and increase wages.

8. In general we believe that the application of the Single Tax promotes the maximum happiness, efficiency and exaltation of the individual; and is the only way by which liberty may be preserved and by which idleness may be averted.

Address of Welcome

RABBI MICHAEL AARONSOHN AT HENRY GEORGE CONGRESS

ABOUT two years ago a well-known educator carried on an experiment with high school students all over the country. He was curious to know the attitude of American high school students toward the occupation of the farmer, the clergyman, and the politician. To his great astonishment he found that the majority of the students regarded the work of the farmer, the clergyman, and the politician pretty much with derision.

Some philosophers tell us that we laugh when that which is normally sedate and dignified and respectable suddenly becomes grotesquely undignified and commonplace. The farmer in classic literature was a rugged individualist. But the general idea of a farmer today is that of an over-worked and luckless fellow who is always clamoring for relief, the victim not only of drought, floods grass hoppers, but also of every business racket.

When we think of a clergyman we should like to picture a man of authority and wisdom and benignity. However, the general concept is that of a faltering, scatterbrained individual devoid of authority and grace.

And what of the politician? Why did the high school students laugh when his occupation was called out? In former days a politician was an elder whose word was law. He was the most honored man in the community. So when we think of a politician idealistically we recall a Moses, a Solon, an Aristides, a Gladstone, a Disraeli. But the boys and girls see a different personality. When we say "politician" to them, they see a well-fed haunch, paunch, and jowl person with a ten-cent cigar in the corner of his mouth, and usually to be found in the rear room of a saloon. This is quite a burlesque of a Burke, a Jefferson, a Webster, or a Lincoln.

About one hundred years ago Ralph Waldo Emerson had this to say about politicians in general: "Politics is a deleterious profession like some poisonous handicrafts. Our politics fall into bad hands and churchmen and men of refinement, it seems agreed, are not fit persons to send to Congress."

But this is what Aristotle had to say on the same subject: "It is necessary for the politician to have a certain knowledge of the nature of the soul, just as it is for the oculist to have a knowledge of the whole body and in fact more so, as politics is more important than the healing art."

We in Cincinnati, however, believe that the high school boys and girls in our community do not have the same aversion toward politicians. We in Cincinnati are proud of our position among the municipalities of the country. We have been told that Cincinnati is one of the best governed cities in the nation. Yet this is very recent history. The political reform movement began just about ten years ago. By being the best governed city, we mean that we have a capable city manager as our chief executive officer, that we have a city council composed of men of more than average civic virtue, that we have an electorate conscious of its power and responsibility, and that we have so-called politicians who in some measure submit to the will of the people—the collective will for honest, efficient, and good public service.

While we take pardonable pride in these achievements, we must confess that here even in Cincinnati we have one of the most reprehensible slums in the country, that men and women still have no sense of economic security, that poverty and disease and crime and juvenile delinquency and illiteracy are still with us.

We who are familiar with the social philosophy of Henry George are quick to respond that these outrageous conditions are not to be regarded as the evil work of politicians. What my fellow-citizens in Cincinnati do not realize, and what the machine-politician does not care to understand, is that these disgraceful, worse than barbarous conditions are the result of a foul system of taxation. So your

presence here in one of the best governed cities of the country will help to bring this challenging truth to the serious consideration of my neighbors. You will explain how it is that such splendid political progress has had so little effect upon the deeply-rooted problems of poverty, unemployment, low wages, crime, underprivileged children, overworked mothers, and harassed fathers. You must tell why a few should enjoy so much of the wealth of the community even in Cincinnati, and why, on the other hand, the masses of the people should be compelled to accept a bare subsistence level of human life.

You have the answer to all these questions. We want you to give the answers so clearly, so bravely, and so vividly that all who hear and read your words will see the light as God has so graciously given you the power to give light to the hundreds of thousands of our fellow-countrymen who stumble in the darkness of ignorance.

With the power and the authority that come from sound knowledge and experience we must show why and how industrial slavery is doomed. We must show that wage-slavery under forms of political freedom is doomed. We must show that monopoly of land is doomed. We must show that a great and deep and vastly beneficent process of reconstruction is in progress. And we must prove at the same time, patiently and understandingly, that the Single Tax is the simple and sovereign remedy for almost all of our economic, social, and political maladies.

With such a clear programme and so determined a resolution we must triumph in the name of truth and democracy.

BUT I should like your Holiness to consider how utterly unnatural is the condition of the masses in the richest and most progressive of Christian countries; how large bodies of them live in habitations in which a rich man would not ask his dog to dwell; how the great majority have no homes from which they are not liable on the slightest misfortune to be evicted.

—THE CONDITION OF LABOR, BY HENRY GEORGE.

IT is often said by protectionists that free trade is right in theory but wrong in practice. Whatever may be meant by such phrases they involve a contradiction in terms, since a theory that will not agree with facts must be false. But without inquiring into the validity of the protective theory it is clear that no such tariff as it proposes ever has been or ever can be made.

—PROTECTION OR FREE TRADE? BY HENRY GEORGE.

BUT so far from this treatment of land in the United States having promoted settlement and reclamation, the very reverse is true. What it has promoted is the scattering of population in the country and its undue concentration in cities, to the disadvantage of production and the lessening of comfort.

—PROPERTY IN LAND, BY HENRY GEORGE.