

The owner of this lot does not even have to live here to give it value. He might live in a foreign land or in some other section of this country, but the lot would still be valuable, because of the presence of other people and the industries of this city.

One of the greatest obstacles to presenting the Single Tax philosophy is the fear that enough revenue might not be raised to support the government. My answer is that that is a matter for future determination—a bridge to be crossed when we reach it—and should it not prove sufficient, an additional way will be provided to meet the deficit. Every survey made of which I have any knowledge has demonstrated that a tax on land values alone has always been found ample to meet all public needs—and more than enough. We cannot escape the responsibility of doing what both justice and expediency demand because there is some doubt about the fund from this source proving adequate. We have too much government anyway, and too much racketeering in government and politics. And we will continue to have racketeering in both so long as equality of opportunity is denied and many people feel they cannot make a decent living without a government job, and some cannot even exist without government food and government loans. They will band together and plunder the government to the last penny. Under the conditions now prevailing, so much attention must be given to self-preservation that we have not the time to give thought to self-sacrifice.

As a member of the Louisiana Tax Commission for six years, and previously as a member of the legislature, I learned to be practical in taxation matters, and I know we must be practical in urging the Single Tax as the solution of our vexing problems, if we would gain ground. It is my opinion that the public will the sooner gain a true comprehension of what we stand for, thereby beginning in earnest the solution of our taxation problems, if the smaller units of government were given "home rule" in taxation, clothed with complete authority to raise revenue for local purposes in the manner and from the course they deem proper, without hindrance from the larger unit, that is, the State, itself. What I hope for in gaining local control in taxation is that the good seed of a righteous system may be planted somewhere and a practical demonstration of the Single Tax philosophy put into operation. In this way a little leaven may leaven the whole lump.

If we could get concerted effort from all who appreciate the importance of the question in urging some State, or several States, to alter and liberalize their constitutions and laws so as to permit units to be self-governing in taxation, we would have achieved a great victory and reached a turning point of supreme moment.

The Pittsburgh graded tax plan is a demonstration in part of what we should strive for. If they succeeded in inducing the State of Pennsylvania to give them more authority, I am sure they can and will give a better demon-

stration of its practical workings. Right here in Tennessee might be another good place to make a start.

Henry George in "Progress and Poverty" and in his other books and writings, does not present a fragmentary theory, but a science as exact as physic and chemistry, or any other science, and as provable.

## The Henry George School of Social Science

MESSAGE OF OSCAR H. GEIGER READ BY JOSEPH DANA  
MILLER AT THE HENRY GEORGE CONGRESS.

*Friends and followers of Henry George:*

I HAVE been asked to talk about the Henry George School of Social Science. May I be permitted to confine my words to the aims, the hopes and the possibilities of the School rather than to its achievements? These, in the short time that the School has functioned, have given assurance to those whose efforts and assistance have made the School possible, that the work it has undertaken is feasible, its methods fruitful and its purposes attainable.

It is thirty-five years now since Henry George left this sphere of life. Those who knew his philosophy while he lived are all now on in years and few are left to carry on the work that he began. Those who did not know his teachings while he lived are on in years and burdened with cares, and comparatively few of these have more than heard of him or of his books. Those who have come upon the scene since he has gone have had little chance and very poor advantage to learn of the great truth which he made clear and which alone can make men free.

The materialistic outlook of this civilization, the acquisitive precepts inculcated by our present economic conditions and our modern methods of education, the lack of vision on the part of our leaders, our preachers and our teachers, the paramount need of securing the necessities of life and the consequent fear, or ignorance, or cupidity, of those in high places, all combine to obscure the teachings of Henry George.

If we to whom the vision has been brought are to do our part in bringing the light to others—as surely it is our duty to do; if we are to do our part in leading mankind out of its economic and spiritual darkness; if we mean to share in the task of making this world a better place to live in, and the human race really a brotherhood, it is for us to supply the vision, the leadership and, above all, the *teaching* that is lacking today.

Where better than in the minds just opening to the realities of life, where better than at the age still on the threshold of life (that yet unspoiled age) and where better than in those who are still preparing themselves for the tasks of living and doing, can we find the soil that is as ready

and as fertile for the seed we have to sow, and where better can we hope for this seed's fruition?

It is the youth of today that is the hope of to-morrow (youth untarnished by misconceptions, unhardened by the knocks, the trials and the disappointments of life), and it is to youth, to intelligent youth, that our appeal must be made if it is to be heard, if it is to be heeded.

The youth of today will be the men and women of to-morrow, the workers, the doers, and the voters of to-morrow, and it is the youth of today who will be the *leaders* of to-morrow. Where better then, than in the minds of youth can we plant the seeds of truth—the truth that is to prevail to-morrow—where better than in the hands of youth can we place the torch that is to light the way to-morrow?

But is it really to-morrow? In a very real sense there is no to-morrow. It is not given to man to see to-morrow. The farmer more than any man looks to some to-morrow for his rewards, yet his work is done when, *today*, he prepares his ground and sows the seed destined to bear the desired fruit. Its growth is in *other hands*. For him it is but to do his work well *today*, assured that in the measure that he has done it well, its results will be good. And so must *we* prepare the ground and sow the seed. The seed we know is good; in the measure, then, that the ground we select is fertile, and in the measure that we do our planting well, we *too* can be assured that the results may be left in *other hands*. "The stars in their courses" still fight "against Siseria." If we will but understand Nature we will believe in her and trust her, and if we do her bidding she will work with us and for us.

Nor is the teaching of youth merely the planting of seed that we must wait to flower on some to-morrow of manhood. Youth is a contact point that has its ramifications everywhere. There are the parents and elders of youth that attend upon its whims and wants, that listen to its pleas, that hang upon its words and thoughts. There are the teachers and the mentors of youth that are concerned with every phase of its development, and there are the youthful friends of youth. Youth is active; youth is restless; youth is insistent. Teach youth and you teach an unseen host that cannot otherwise be reached, a host that cannot otherwise be taught. Teach youth and you teach the world.

This is the task the Henry George School of Social Science has set itself to do.

Students of Colleges and senior students of High Schools are brought to the School by contact through their student papers, by pamphlets and by direct contact through its director's talks before their clubs and classes. As they become convinced, they influence others to come. Already an undercurrent of thought in our direction—diminutive as yet it is true (for the School is only in its earliest beginnings) but promising, nevertheless—has developed in several of the High Schools and Colleges, which, with the continuance of the School, is destined to assume propor-

tions that only vision and confidence in its influence can as yet foresee.

If truth were the goal of our Schools and Colleges, if seeking the truth and teaching truth were their object and their purpose, *our* task, as our master's, would have been done. The truth that he made clear "would have been accepted long ago," "it would never have been obscured." But truth is *not* their goal; their task admittedly is to impart "learning," and mere learning is often fraught with error.

If, then what we know to be true is not included in School and College curriculae, it seems our duty to supply the need *extra-curricular*. To this there can not be, nor indeed is there any effective opposition. Socialism and Communism have already made inroads in these *extra-study* fields and it is for us to say whether, or how long, we mean to sit idly by and watch the stream of learning poisoned at its source. Error cannot enter where truth is enthroned. Shall we to whom the truth has come down do less than they who, themselves misguided, can do naught but misguide others?

It is the aim and purpose of the Henry George School of Social Science to teach fundamental social Philosophy and Economic truth to those still learning; to those to whom study is still a habit. It is its purpose to send these forth into the world of life and living; into their chosen fields of labor, industry, politics and education, so fortified that error cannot prevail against them; so prepared that truth, *our* truth, will *through them*, reflect itself in every field of their endeavor. It is the purpose of the School to create not merely future followers of our cause, but its future leaders and teachers. Already it gives promise of achievement in this direction.

## Letters and Telegrams to Henry George Congress

*Anna George deMille:* I do not feel justified this year in spending the money it will cost to go to the convention in that way. The money I can spend must go for more definite propaganda. With all good wishes to the friends who do meet together on October 10.

*John Dewey:* I appreciate your kind invitation and also the opportunity which you are offering me. I have engaged however to give a series of lectures at Johns Hopkins University and the first one comes at a date which conflicts with the Memphis meeting so I am compelled to decline.

*Burton K. Wheeler:* I have just returned to Washington for a day or so and find your letter of August 17 inviting me to be the principal speaker at the Seventh Annual Henry George Congress to be held in Memphis, October 10-12. I appreciate this honor very much but regret to inform you that I am unable to come as I am leaving for Montana within a day or two and will be gone until after the election.

*Grace Isabel Colbron, New Canaan, Conn:* Regret deeply that cannot be with you and that circumstances have denied me leisure to write a worthy contribution to programme. Greetings to all present. Power to their hearts, tongues and pens to carry on in the great cause.

*Frank D. Fackenthal:* President Butler is sorry to have to ask me to say in reply to your letter of August 3, that it will not be possible