

Sometime in 1975 another Isaac Disraeli will write a new chapter for his "Curiosities of Literature" in which he will make an examination of books and treatises dealing with the subject of taxation. He will find here doctrines confirmatory of the theory that the infallible way to make a country rich is to keep things out of it; that if you lend money to a neighbor in straits across a body of water you must clamor like a Shylock that he pay to the last penny, principal and interest, and then proceed to adopt measures that will make it difficult if not impossible for him to pay at all; on the subject of local taxation he will find taught in these books the strange theory that you can get more out of a hogshead by tapping it a number of times, which is analogous to the story of the man who built a dog house and made one hole for the big dog to get in and another smaller hole for the little puppies!

The other mistake we make and with which we are sometimes charged, is to talk too much of the realization while ignoring the method, so enamoured of the vision, so drunken with its beauty, that we are blinded by the sheer apprehension of a world of men and women made really free, a vision too dazzling for eyes yet unaccustomed to the light.

I do not know how you define the term a "religious man," though I know how I define it for myself. Henry George was in the sense I understand it a deeply religious man. It has always seemed to me that the men who have wrought the profoundest influence on the human race were the men who were possessed of the vision—Moses, Jesus, Mohammed, Buddha, and perhaps in no less degree but differently—Savonarola, Mazzini, yes, and Tom Paine, and the man we honor this day.

We may differ as we will on the meaning of the word "inspiration," but certainly George was genuinely inspired. He was a visionary, but a very practical visionary. He saw the vision, and all his life he made it his, from the time it broke upon him as it did to Saul of Tarsus, as it did to the Hebrew Lawgiver in the thunders of the Mount; it never left him; he lived for it—in a very real sense he died for it. And that vision he put into Progress and Poverty, and there it is, ineradicable for generation after generation as the tablets of Moses!

INDIRECT taxes, while deceptive, are really the most costly of all and, both for the deceptiveness and the costliness, should be avoided in legislation for the frankness and economy of direct taxation. Hardly anybody appears to agree with us, though, and if the gasoline tax is ultimately wiped out all over the country what may be called an almost popular method of raising public money will go by the boards and our legislators will begin to hunt frantically for some new patch to add to our taxation crazy quilt.—*Ohio State Journal*, Columbus.

Buncombe About Peace and War

CHARLES O'CONNOR HENNESSY, HENRY
GEORGE CONGRESS, SEPTEMBER 10.

MR. HENNESSY said in part:
Philosophy has been defined as critical and reflective thinking, and I submit that the promulgation of this Treaty as "a great step towards universal peace" sufficiently demonstrates the absence of critical and reflective thinking.

To me the dawn of the era of permanent world peace seems to be a long distance off, and the impressive event that came off in Paris the other day I would rate at best only as a gesture. At best it may be cited as a significant evidence that the political leaders of the nations have been moved by a rising tide of world opinion to at least a qualified pledge to put an end to the horrors of war and to the burdens which the wars of the past and preparations for wars of the future have laid upon the backs of the workers of the world. We may even believe that even unaccompanied as it is by a single act that would give it the spirit of reality, the Briand-Kellogg Treaty is still to be commended for the good it may do in strengthening the popular psychology that is everywhere tending away from war.

Behind all the noise and rhetoric and self-deception in which the world may indulge itself over this Treaty, the fact remains that War and the preparations for War still remain the greatest industry of the largest of the so-called civilized nations. In Europe alone, nine years after the war to end war, the countries that signed this Pact are raising, by taxation, and spending about two and a quarter billion dollars annually to maintain the organization of wholesale human destruction.

To say or think that we can banish war from the world by mere denunciation or renunciation without an understanding of and a disposition to remove the fundamental *causes* of war, is foolishness and futility. While I do not say or believe that there was hypocrisy or insincerity in the spirit moving those who signed the Anti-War Pact in Paris the other day, I find it hard to believe that some, at least, of the statesmen who negotiated this Treaty, are not aware of the fact that the causes of war are economic in their character, and that until nations are ready to face the realities and deal with the economic dislocations and iniquities which are at the bottom of the wars between nations, there will never be assurance of permanent world peace. Not even disarmament, which so many good people are striving for, will bring peace to the world, so long as we leave untouched the causes of poverty among peoples and those encouragements and rewards to greed and selfishness which breed the fears, the hatreds, and the jealousies between peoples, that keep alive the spirit of War.

Have we forgotten the great Economic Conference of the League of Nations at Geneva last year, at which the representatives of fifty-one countries were called together to find the causes of war and industrial depression? Reviewing the proceedings of the Conference, which lasted some weeks, the President, Mr. Theunis, of Belgium, declared, in effect, that they had uncovered the fundamental source of Europe's economic misfortunes. The main obstacles to economic revival were revealed in the hindrances set up by governments to oppose the free flow of labor, capital and goods.

Where, for example, there had been twenty-one tariff barriers before the Great War, there are now twenty-eight. So Mr. Theunis concluded:

"The main trouble now is neither in any material shortage of the resources of Nature nor any inadequacy in man's power to exploit them. It is all in one form or another a maladjustment; not an insufficient productive capacity, but a series of impediments to the full utilization of that capacity."

No statesman in the world has disputed the accuracy of this official diagnosis made by the International Economic Conference.

The followers of Henry George were not absent from that historic Economic Conference, for a committee was there representing the International Union for Land Value Taxation and Free Trade, who presented a classic memorial to the Conference dealing clearly and logically with the interdependence of the economic causes of war and industrial depression. That splendid statement of economic truth is now, I am happy to say, circulating in ten European languages. I read the concluding paragraph of it:

"But beneficial as would be the establishment of Free Trade across national frontiers, it would not suffice to effect any permanent elevation of the economic status of the ordinary citizen in any country so long as the evils of land monopoly and the destructive internal taxation that now restricts the employment both of capital and of labor remain untouched.

"Both of these evils would disappear if governments could be led, upon the recommendation of this Economic Conference, to adopt the policy here advocated. The levy of taxes upon the economic value of all land apart from improvements would on the one hand immensely stimulate industry by forcing land into use, and, on the other hand, would provide a constantly growing source of public revenue, leading ultimately to the abrogation of the taxes and imposts of various kinds that in every country so grievously oppress and hamper the free employment of capital and labor."

And it was the followers of Henry George speaking through their International Union at the great conference at Copenhagen two years ago who pointed unerringly to the course that nations must be led to adopt before world peace can be secured. This is what was said at that conference:

"We believe that free commerce between the peoples of the earth would be the greatest civilizing influence that the world could know. As it would mean the free exchange

of goods for goods, of services for services, it would serve increasingly to promote those friendly human contacts and understandings that lead to an ultimate appreciation of the essential kinship of all mankind. Untaxed and unrestricted trade would put an end to the isolation or the self-sufficiency of any nation. It would in time bring into being a league of peoples more potent for peace than any league of political Governments could be. It would build the straight road to disarmament of nations by first disarming the minds of their peoples of the fears, suspicions and antipathies that now naturally grow out of the selfish national policies that seek to benefit one people by inflicting injury upon another.

"Finally we propose to end the curse of war, with all its barbarities and brutalities, and its grievous burdens upon the backs of the workers of the world by leading nations to recognize and remove the true causes of international contention and strife. These have their roots not alone in hostile tariffs and the struggle for markets, but in the economic imperialism which exploits the natural resources of distinct and undeveloped lands for the enrichment of favored groups of capitalists at home."

In closing let me remind you that the followers of Henry George, citizen of the world, lover of humanity, champion of economic freedom and social justice, are to gather again next year in the beautiful city of Edinburgh, in Scotland. The members from many lands of our International Union for Land Value Taxation and Free Trade are then to assemble to fittingly celebrate the fiftieth anniversary of the publication of "Progress and Poverty," that wonderful book from which true statesmanship might today learn a way of life for the nations—a way that leads to enduring peace and prosperity for all the world.

J. H. KAUFFMAN of Columbus, Ohio, was an unsuccessful candidate for auditor of state at the Democratic party primary election, August 14, but his was the most useful publicity matter. In the Archæological Museum at Ohio State University is a large stone which in 1831 was over the east door of the first State capitol in Ohio. On this stone are cut the following words:

General good the object of Legislation perfected by a knowledge of man's wants and Nature's abounding means applied by establishing principles opposed to Monopoly.

—LUDLOW.

Ohio history says of Ludlow, the author of this sentiment, "He was a staunch Democrat."

Mr. Kauffman had an attractive and large photographic reproduction of this inscription printed on the back of his card for mailing purposes.

"LOWER taxes on human enterprise and higher taxes on the unearned increment of land looks right to me."

—U. S. SENATOR GEORGE W. NORRIS, FROM NEBRASKA.

"I HAVE long been of the opinion that to tax industry less than the value of the land was absolutely sound."

—U. S. SENATOR ROYAL COPELAND, FROM NEW YORK.