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The Golden Rule and the Moral Law

By JOHN CROWELL LINCOLN

Love Your Neighbor

Treat him as you would like to have him treat you.

It's practical—the results may surprise you



Is it not true that the Golden Rule in all of the Commandments? There would murder or theft or lying if this rule were served. The more we think about it, the clear it becomes, that if we followed the Golden Rule, the Kingdom of Heaven would come to earth.

When the power of the State is used to hold religion, we all know that the influence of religion declines. The kind of religion that in France before the French Revolution long way from that taught by Christ who was here on earth. Washington Gladden a number of years ago published a book with striking title *Rolling Ideas of the Present*. Is there anything more powerful than ideas?

Christ founded His kingdom on two ideas: first, that the Creator was a kind loving father, and second, that the Golden Rule is part of the moral law. This statement is denied by those who believe that the moral law is contained in the Ten Commandments. Such people claim that the Golden Rule is merely a beautiful dream and that a man who practices it in the conduct of his business is sure to go broke.

But is it true that the most selfish people in the world are those who follow the Golden Rule? The conduct of a business is the best proof of a man's character. A hundred years ago the Latin phrase, *Caritas est veritas*, may have been the motto of our day. It means that a man who runs a successful business, but in modern times a manufacturer will go to a great deal of expense to be sure a new product is on the market lives up to his claims. The Golden Rule treats its help so that they are satisfied. It is the successful business, not the one that takes every possible advantage of its employees. Recently some concerns have paid their employees twice the prevailing wage but have been unable to get a measure of cooperation in their business. That makes the returns to the stockholders unsatisfactory. The great danger facing the labor movement today is that of a selfishness of doing a conscientious job, the workers are encouraged to do as little as possible for the money they get. The most forward-looking both employers and labor leaders are beginning to see that in any dispute the best way out is to treat the other fellow the way you yourself would like to be treated.

When we look at the matter fairly, we see that in the ordinary relations of everyday life, obedience to the Golden Rule brings dividends, and disobedience inflicts serious losses. The fact that a large majority of people today probably do not believe this to be true doesn't make any difference. The law requires a large majority of people in Columbus, Ohio, were sure that the earth was flat, but they knew that the world is round. Many of us are beginning to see that Christ was not implying when He taught that human relations should be satisfactory, successful and harmonious if we follow the application of the Golden Rule.

IT IS NOT obvious that we were born into a world governed by law? And so far as human welfare is concerned, the most important part of natural law is the moral law. When we break a physical law the punishment may be immediate, as when we lay our hands on a hot stove. That our world is one in which moral law rules is, however, not so obvious, since the penalty for breaking moral law is not, in many cases, immediate. In fact, many people seem to think it is possible to avoid the penalty entirely.

What I would like to point out is that in a world of law the rewards and penalties we experience are the direct results of our acts—also that these results begin to become apparent immediately and are not postponed to some distant judgment day. Every day is judgment day. If we obey the laws of health, we are healthy. If we do sobey, the penalty of sickness is inflicted here and now.

If Henry George is correct and we have unemployment and poverty with its accompanying crime because we break the moral law, "Thou shalt not steal," we cannot expect to get out of trouble through the belief that Christ died for our sins. We have got to stop doing the wrong thing and begin doing the right thing.

It was a triumph of reason that allowed Harrady a little one one hundred years ago to see the relations that must exist in a dynamo to transform mechanical power to electrical power. Reason taught men how to fly, make dynamite and cannons and battleships, making possible the engines of destruction as well as the machinery that adds to our pleasure and comfort. Unless we obey the moral law, however, there is a real chance that the engines of destruction may destroy civilization. Character cannot be developed without free will, and it is likely that a hundred years from now character will be accepted as the most important thing in the universe.

So we may say that Good is the end and aim of the Divine Being, but not without conditions. Not by compulsion. Perfection as of machinery alone would be too dull and low an achievement. Something higher is sought—the creation of free creatures who, in so far as they go right, do so because they will, not because they must.

As William James says: "A football team desires to get a ball to a certain spot, but that is not all they desire; they wish to do it under conditions and overcome inherent difficulties—else might they get up in the night and put it there."

Christ's object in life was to get the people to see and act on the belief that salvation or happiness here and hereafter could only be obtained by obedience to the moral law; and the first part of His program was to teach the Commandments. Probably everyone would admit that the Commandments are an expression of the will of the Creator. If anyone does not like

the words "keeping the Commandments," let him use Jesus' summary of them, which is to love God "with all our strength and our neighbor as ourselves." Is it not clear that heaven is simply a society in which everyone obeys the Commandments or the moral law? Is it not similarly clear that hell is a society in which the moral law is more or less completely disregarded?

The second part of Christ's program was the proper relations of people to each other. Jesus said that relation was to "love thy neighbor as thyself." Some of us come to believe that this program would bring the Kingdom of Heaven to earth, and we marvel at the intellectual capacity of Jesus who proposed this way of bringing the Kingdom of Heaven to earth two thousand years ago. At the same time, we know that Jesus' program of proper human relations was and is very difficult to realize. People apparently are ready to treat each other any way except the way they would like the other person to treat them.

In the matter of relations between employer and employee, is it not a matter of fact that the application of this rule is an harmonious and happy relation? The employer should receive fair treatment from his employees and give them fair treatment as well. Under such a rule, in politics, the minority would resist a gerrymander while the majority would refrain from using this means of increasing its power. In international relations the Golden Rule would make for fair treatment from other nations as well as establishing fair treatment for other nations. It would, in short, prevent the strong from oppressing the weak.

Next Month

Consumer Cooperation Reappraised

By STERLING PARKS, JR.

Well-known writer, lecturer and organizer in consumer economics also

Opening Term News from The Henry George Schools

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Let's Consider Tax Reform

By CHARLES JOHNSON POST

THERE is an easy appeal in the philosophy of Henry George that has an almost mystical allurements to many minds. But there is more than an abstract appeal for a sentimental—or a sentimentalizing—humanity.

There is a cold-blooded power of analysis and a clear-cut structure of realistic logic that perhaps sometimes has been obscured by the emotions inspired by his superb rhetoric. He spread out a great and basic philosophy based upon the realisms of history and high human reasoning. And then he went further—he showed what must be done in order to bring forth a living birth for a sound order in human society. Sometimes this is overlooked in the passion for poetic abstractions. His will and testament leaves to the sincerity of us of today and generations to come, these words which should be branded in the minds of Georgists:

"But the zeal of the propagandist needs to be supplemented by the still of the politician. While the one need not fear to arouse opposition, the other should seek to minimize resistance. The political art, like the military art, consists in raising the great force against the point of least resistance; and, to bring a principle most quickly and effectively into practical politics, the measure which presents it should be so moderate while involving the principle as to secure the largest support and excite the least resistance."

Never, in so brief a paragraph, has there been condensed the art of propaganda campaigning and the mechanism of human progress.

Henry George was no abstract, closet philosopher—and not because he spoke from trucks in the open air, come wind or rain. He was not shy theoretician pecking timidly from behind closed blinds at a rude world. He knew the world was crude and rough—he had lived among it on equal, or less than equal terms. He boldly laid down great theories and great principles. And then—a master of theory and analysis and a master of realism as well—he set forth the principles of human persuasion and the basic laws by which human progress is achieved in a democracy, through political approach and development. He took the definition of politics: *i. e.*, energies pertaining to the state or its government, and rejected the artificial one so popular with the too pure in heart. Beyond the terms of a high economic civilization George envisioned economic democracy and social justice through the realistic approach of politics and political mechanisms. He was no pleasantly dis-

A Free Banking System

can savings. Full ground rent must be collected, in lieu of taxes on production, so that everyone may work as he wishes and receive the full product of his labor, thus automatically insuring a stable price index. Bank failures, furthermore, would then no longer result from a general business depression. While George did not discuss banking, as distinct from other business, we can see that by applying his principles to all business, he pointed the way to a competitive banking system, free of government interference and favoritism, and capable of serving the community at cost.

ursive and idealizing dreamer as his enemies contemptuously would have him.

Henken to Henry George again: * *"To those who have never studied the subject, it will seem ridiculous to propose as the greatest and more far-reaching of all reforms a mere fiscal change."*

A mere fiscal change!

It is reasonable to believe that the author did know that "a mere fiscal change" could be brought about. Did he not believe in democracy as the highest form of human association yet achieved? Is it reasonable to think that he had merely a highly ethical cult in mind? Or that cultural inurement was the expression of human achievement?

Henry George did not leave behind him an ethereal fabric of sociological sympathies. He left behind him a battle. He furnished keen, penetrating and social insight into the problems and poverties of this somewhat crudely organized society that we call civilization. It was the philosophical and superbly logical mind of George himself who saw the vast potential that stretched to the horizon of the future. And he said it would and could come about by "a mere fiscal change."

But how does tax reform come about? Is there any other way except through politics? There is no Santa Claus for civilization and democracy; we have to work it out through realisms realistically seen and realistically approached.

We do not need mere philosophers—they happen but rarely. We need tax reformers. Not sociologists. George was that for all time. For it is a philosopher that is inert unless it can be conceived and born in tax reform.

Nor did George mean that political astuteness was solely to be expressed in founding a brand-new political party—he was too able a political historian to think that. He meant, clearly, by his reference to politics, the political weight that lies in public sentiment—the power that lies in public opinion, *organized, propagated and proselytized* public opinion. He meant the realistic, concrete weight of the human mind expressing itself through the political channels that are the fibre of a democratic government and a democratic-minded people.

As to politics, in the current vernacular, it is not simply the art of running for office, or solemnly printing a party label that nobody reads and fewer vote. A candidacy is simply a detail—often trivial—and any label may do; look at New England and Vermont where New Deal Republicans swept the Democratic Roosevelt into office! Politics is the art of influencing minds, and of weighing measures and appeals so that they involve the principle, and are so moderate as to secure the largest support and excite the least resistance. And the seed has to be sown before one can walk into a convention or a legislature with even the most righteous dream under one's arm.

Politics is real, politics is earnest! It is difficult to see the sincerity that proclaims Georism and votes standpoint Republican or standpoint Democrat—or that votes not at all in a face-tious protest against the coarse realisms of poli-

"Henry George was not merely tax reformer," says the author this article, "but his followers should be." This is another plea for realism and less theorizing, with particular emphasis on politics and honor. Rupert Mason, writing about Mr. Post's former article, said, heartily agree that "we must be a living part of the issues and for of our own day?"

tics in general. Sincerity consists in ourselves with issues that exist, and with adversaries we must face, and with the that we must need; even though the never can see the horizons with us.

With Henry George there was recognition of the fact that there are great surges and moments in the mass mind of humanity—are having such an era now. To ride with to shape them—even though slightly given moment—George, like Cromwell that prayer and tactics go hand in hand. To George politics meant the art of ing friends and allies in such days, dynamic and not statically, and to present a front for the little steps by which civilization goes forward. Today the mind of man is alive to injustice. He has a sense of ethics which has aspiration but neither lay nor logic. This new social force is gradually becoming articulate.

To the Republican Party and the cratic Party has been added a new potent bor is on the march—for what? Higher—better living—a larger share in the sunlight? Yet their march is to the more definite class-consciousness played to the tunes extracted from the complicated r of Karl Marx. Marx now seems easy to stand; Henry George is difficult. To la answer lies in higher wages—and their have brought higher wages. Q. E. D. They scratched an itch for momentary relief; wages, in the brief time, have not improved. The answer is academic, and correct. But such an academic verity as an excuse saulting organized labor is to defy the sense and the morality of George.

It is true that there are racketeers in labor unions. But there are also racket politics—both parties. Organized labor different from any other form of organization—it is exposed to the same per of crooks, racketeers, dreamers and ideal is the human mass as a whole. The organized labor are only sincere, or died, when they come from open labor who do not object to servitude so long on a low wage basis. There is, of course, derful allurement in being against the "eternity" of labor; it makes even the h of us, in such moments of contemptuous ness, feel so much better than our fellows the human menagerie! We are brief, reasoning, aristocrats.

What would George have said? Or if Or done? Henry George is still great reading a oughly recommended to all Georgists.

mp Meetings

They Fly Through the Air

By WILLIAM N. McNAIR

EVERY ONCE in a while we begin seeing things. Now they are flying saucers. Tomorrow it will be something else. From every part of the good old U. S. A. come reports of people who imagine all kinds of things are flying through the sky; our scientists get busy to prove that what we see isn't there; our newspapers are full of wild tales, which when tracked down are found to be illusions, vagaries or even hoaxes.

Not all flying saucers, however, are in the air; there are many such things in our minds. Illusions in the air pass away, they are here to-day, gone tomorrow; but illusions in the minds of the people are fixed, permanent, hard to get rid of, put there by long acceptance. Take the tariff, for instance. Will we ever get rid of the fallacy that it raises wages? Our congressmen are seeing things coming over the border, like whiskey bottles, that will put us out of work, like shreds of wool that will impoverish our farmers, and all the while they are simply seeing things that are not there.

Our forecasters are beginning to see things also, such as cycles, when there are no such things. If they would observe the land speculation going on all over the country and suggest to our legislators that a land tax be applied, the ups and downs of business would not appear on the horizon.

Henry George was the one scientist who demonstrated to the country that we could free ourselves of these illusions by a thorough study of natural law. He exposed economic fallacies such as the Malthusian Doctrine, yet we find it still in the minds of many prominent writers on public questions and most of our political leaders are still laboring under its false teachings. He showed that wages come from pro-



J. WESLEY SMITH
"How you'll be able to tax it."
Cover of *The Saturday Review of Literature*

duction, instead of coming from capital, as we all supposed, and laborers and employers fight one another like sleepwalkers who don't know what they are doing, controlled as they are by this great illusion.

We look in the sky and see shining airplanes, we think they are full of cheap foreign products or refugees,—we fear them as we do the flying saucers, when it is only our minds that are at fault; only illusions that are bothering us. There products will increase our wealth, these immigrants will earn their keep if we give them access to the land and natural resources with which we are so abundantly blessed.

If we look closely at the daily happenings we can get some encouragement. Mr. Clayton comes back from Europe to fight these illusions about foreign trade, the president of the Pennsylvania Association of Manufacturers testifies before the Senate Committee that things would be fine if the Federal government would let industry alone, repeal the income tax, repeal controls, and minimum wages. "If rent controls were eliminated," he said, "the housing crisis would be over in a couple of years." If he had only added that we must collect the economic rent, that would have been something!

Justice Begins at Home

By NOAH D. ALPER

THAT man is not free who must earn his living in an economy so warped by man-made laws that he is compelled to give up shares of his labor-produced wealth as private tribute to other men.

That nation is not free, which while proclaiming in its most sacred document the "right to life, liberty and the pursuit of happiness" permits individual holders of titles to land to collect and to retain in large measure the publicly and community produced financial values which go with the title; and for which a just compensation is not made to all fellow-inheritors of the earth through the social structure of government. (The just compensation is what the title holder to land can privately collect from others for re-letting the use of land to them—less possible rewards for service in acting as the public rent gatherer of the first instance.

That nation is not free which permits title holders to land, as a matter of individual self-interest, or as associates of like interest, using government as a vehicle, and political action as the means, to impose a severe measure of "taxation" on the labor-produced products of the people; which permits them to inject taxes by law into the numerous interlaced exchanges essential to complete production to the consumer thus inflating prices, for the sole purpose of making it unnecessary to pay fairly for the benefits they directly receive in the privilege of holding title to land against their fellow men and for the values which accrue apart from any direct result of their own labor or the labor of those who "willed" the land (and its advantages) to them.

That nation which permits laws of public revenue to be activated which so strongly discourages the making of improvements; which so strongly encourages land speculation and the withholding—at a man-made price—the land from those who must use it to earn their living, should never expect to see the decentral-

ization of population and industry, which should naturally decentralize.

That nation which knows not the difference between taxing the products of man's labor "untaxing" the rental of land, needing not a minimum of unemployment consisting expect to escape the horrors of the "class struggle"; need not expect to see the man-made cycles eliminated.

For if at each single point on earth man meets land in the matter of getting living justice is absent from the environment as between man and man, man and neighbor—if the basis of equal brotherhood and peace be not laid in as to man's equal heritage of the earth expect such a people to share its resource the people of foreign lands whom they not?

But if justice is found at the fireside in the home land of the *habe* nation, *w living - getting* environment generous belished in a natural-law and unprejudiced environment of free markets, untaxed profit an absence of a tariff wall (taxes again!) people of any land is then denied the sharing in the resources of the nation?

Justice P. J. O'Regan

MONSIGNOR DIGUITI, writing in *The Henry George News*, spoke of "the old man, Justice O'Regan—a staunch Catholic cultured—wearing a stiff collar—black vest and morning striped pants." But even for these words were printed this below Zealand, recently appointed member Legislative Council, had gone to his reward suddenly in April at the age of 78.

In *The Standard* (Sydney) we read Hon. P. J. O'Regan, M. L. C. of New Zealand, was one of five notable men have ably advocated our cause in New Zealand. O'Regan was a son of a New Zealand farmer. Opportunities for education were and he was largely self taught. He qualified a barrister and solicitor and was elected member of the N. Z. House of Representatives holding his seat for six years . . .

"If Dr. McGlynn bestowed a mantle upon me then assuredly it was on Mr. O'Regan. With his great learning he set out to state that there is nothing contrary to the doctrine in George's proposals. He handled rather difficult question in a masterly manner. . . ."

Mr. O'Regan was a voluminous writer. The press . . . "so full of his subject and applications that pages rolled from his pen one occasion he wrote a short message to *The Standard*:

In spite of persistent misrepresentation, with not a little abuse, the message which George gave mankind is quite clear. The on lord is the Almighty, and He is a most generous lord inasmuch as He gives the earth to all men free.

There are no eldest sons of divine privilege. The land is and always must remain the property of the people, and in the matter of rights, one man is as good as another. So Moses long ago, who was the wisest of legislators, never new, and no historical fact is true.

The truth re-stated by Henry George is that of the justice in his photographs, and wears his barrister's wig and that stiff collar, we recognize that an irreplaceable sonality has been swept into the beyond we are sorry.

What Price Money

By ANDREW P. CHRISTANSON

PRICES ARE again making headlines. When the New Dealers came into power they tried desperately to raise prices, hoping to ease the depression. Now President Truman tells us that unless prices are cut we are headed for another slump.

The New Deal's price-raising efforts and government subsidies, along with the fact that some prices fell below the O.P.A.'s ceiling price, prove quite conclusively that the seller does not set the price. Even if the producer of a commodity is a monopolist there is a limit to the price he can demand.

For the government to fix the price of wealth resulting from labor and capital working with and on land, is the same as determining the sum of two plus two without regard for the value of two. To fix the price of labor is useless without determining the intensity and efficiency of labor; and that is impossible. This makes it impossible to fix the price of wealth. The same is true of capital, for it is also wealth.

This leaves only one factor, land. No formula other than the open market or auction can determine what value men place on a particular site. Land speculation discourages industry and production. Taxes on production have the same result: If the taxes were taken off production and placed on the value of land the results would be reversed, for land speculation would be discouraged. As a result industry would find sites and raw materials more available. The fear of heavy taxes on efficiency would no longer hinder the producer.

All price fixing is justified as a method of increasing real wages. With greater freedom to produce there will be more goods to distribute, and the amount of goods received by the laborer is his true wage. With greater demands for services and greater opportunities for men to start on their own, wages will be limited only by man's ability to produce.

One of the greatest fallacies of price fixing advocates is that prices are estimated in terms of dollars. During the war the money in circulation increased in quantity. The dollar is like other commodities in one respect; if the quantity increases in relation to goods its value falls. All through history monarchs, kings and emperors have sought to grow rich by debasing the currency, and have failed. When the owner of commodities finds more dollars seeking his goods, sales resistance diminishes and the price goes up.



If dollars increase in quantity too rapidly the public loses confidence in the currency and goods disappear from the market.

Basically all men think of value in terms of exertion in relation to desire, and not in terms of dollars. It is true that with a stable currency in a static society there might be more correlation between the ceiling and value, but unfortunately as to money and fortunately as to society, they have never existed.

How untrue a man's desires are, or how iksome exertion is to him cannot be known objectively until he meets others in the marketplace. The expression, easy come, easy go, denotes that value is subjective. That which is easy for one may be difficult for another. That which is greatly desired by some may not be wanted by others. What will the yardstick of the price fixing agency be if there is no market?

If prices are too low, marginal industries will not produce. If prices are too high, marginal producers will be encouraged. This increased production will tend to lower prices. If this does not happen it proves one of two things: either prices are not too high, or there are obstructions too great for the high prices to overcome. If a marginal producer, or new enterprise, tries to produce scarce and high priced articles, and fails, the loss is his. If he succeeds, the government, through its tax structure, takes a large part of the profits.

If a going concern seeks to expand, or a new enterprise seeks business and manufacturing sites, or wants timber, iron, copper, lands or any source of raw material, he runs into the land speculator. Unlike the producing speculator, land speculators cannot increase the supply of land. The only result is an increase in the cost of sites or raw material.

For Georgists Only

Zanesville, Springfield, Cincinnati, Hamilton, Ironton, Columbus, Lima—New Bremen, Cleveland, Dayton, Xenia . . .

It's the Ohio Express and Verlin Gordon has his hand on the throttle. All of these cities have felt his influence, and there are more to come—

"It is my deepest hope," writes Director Verlin Gordon, "that the next year or two will see extensions thriving in every county seat in the State of Ohio . . . I am finding good, sincere people everywhere, willing to help in this effort."

Philadelphia

Write this down! Beginning August 15th the Philadelphia Henry George School will be in the Harrison Building, 4 South 15th Street, Philadelphia 2. Joseph Stockman (whose summer class in Chinese Philosophy has had an unprecedented attendance) says this is the first step in a program of reorganization and expansion. Mr. Stockman turned the tables neatly when he studied public speaking recently. He ended by getting all the students interested in Henry George.

San Diego

How's this for a provocative calendar?

"The Place of the Individual in the Present-Day Economy"—subject of a talk by Jack Ensign Addington, an attorney of Pasadena, on August 5th. "Sound Money" by George E. Lee, also of Pasadena, August 19th. "A Business Man's Viewpoint"—by Joseph S. Thompson, of San Francisco, August 26th.

Bessie B. Truehart writes, "We had an excellent lecture on 'Americanism vs. Totalitarianism' from J. Rupert Mason at our semi-monthly forum here." Robert C. Bryant and Edward L. Stockbridge of Los Angeles also spoke on July 1st and 15th respectively, on "How to Avoid Another Depression," and "Which Economist Was Right?"

Los Angeles

A record crowd filled Channing Hall to capacity the evening of June 30th to hear Salom Ritzk, nationally known lecturer, author, and lately founder and president of the Ritzk Business College in Van Nuys, California. His subject was "The Race Between Poverty and Abundance." [We visited "Salam," New York's newest Syrian restaurant last week and when the proprietor found out we knew Salom Ritzk, pitchers of ice-cold lemonade began appearing "on the house."]

It is very fitting that one of our most popular Georgist speakers should have been on hand to address the largest spring graduating class in the history of the Los Angeles Extension. William B. True-

hart plans to raise a budget enough to provide an associate rector whose duties would push a Community Activity gram (like Chicago's?) where rates would meet to further work of the school.

Chicago

"See Chicago through the eyes of an economist. An instructor will as guide on each bus. See it of rent in operation; share-croft on State Street; a 160-acre re farm; a million-dollar hole 'lowdown' on low-cost hotel public bathhouses for the Chicago's most densely populated square mile; how we live in cago the Beautiful!"

"The Bomb that Threatens Welfare Is Not Atomic," said win Phelps, a patent attorney instructor in the Chicago George School. Luncheon \$1. The able and glamorous Director of Publicity, one Robert Tuttle is supposed to send us special bulletins but he doesn't seem around to it, so we can only you these gems culled from our gram notes. Another one that would have liked, also in jurisdiction "The Modern Significance of the Modern Victory" with W. W. as the speaker, in celebration of the 101st anniversary of the victory Richard Cobden "who labor and won the repeal of the corn of England." Dinner at Harvard Presidential Grill, \$2.50. [The holds out well in Chicago.]

Montreal

We are rejoicing with our school in Canada over the publication of the first French *Classical Fundamental Economics*. It has not been easy to accomplish. Boelens worked and waited for a French translation manual, which became a some months ago. More effort planning brought French texts from Belgium, where printing is easier and less expensive than Canada. The class announcement prepared by Strehel Walhor printed in French and English.

New York

The Memorial Fund to honor Anna George de Mille, who started with an award received by her daughter Agnes de Mille (Prude) and which was announced publicly for the first time on 25th, is growing steadily to a few dollars each. Such modest contributions, in most cases, are appreciated most. "This is a school," she said on numerous occasions to gatherings of students. There is no truer way to honor her memory than to support the work she loved.