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HENRY GEORGE SCHOOL OF SOCIAL SCIENCE, 236 N. Clark Street, Chicago 1. CENTral 3348

## PEACE CUE IN SAN FRANCISCO SAYS DIRECTOR

NEW YORK—Speaking over radio station WLIB, May 5, Margaret E. Bateman, director of the Henry George School at its international headquarters, called upon members of the United Nations conference to give serious consideration to the proposals of Henry George for an understanding of how to secure justice among nations.



"The delegates at San Francisco could find the answer to most of their problems right in San Francisco," Miss Bateman said. Margaret Bateman, "They could find in there and in their own countries, translated into their own languages, a book which was written sixty-six years ago in San Francisco. In this book they would discover the basic causes of war. The author of this book became known as the prophet of San Francisco. His name was Henry George. The book is *Progress and Poverty*."

**Condemns Land System**  
Pointing to land monopoly as a common cause of world uprisings, Miss Bateman censured the land system that left the banished ex-Kaiser the largest landowner in Germany. "He continued to benefit from 240,000 acres of German territory, which he claimed

The advertisement appearing on page four, addressed to delegates of the San Francisco conference by J. Rupert Mason and Joseph S. Thompson, School sponsors of San Francisco, ran in the Wall Street Journal, New York; Callornia's famous weekly, The Argonaut; and other publications.

as his own," Miss Bateman explained. "Twenty years later the German people were clamoring for Lebensraum. Living-space owned by their ex-Kaiser and his former noblemen was available to the people only on terms that left these people destitute.

"It is a well known fact that the landowners of Germany are also the military power. They are the ones to bring forward men such as Hitler, to protect their interests and increase their special privileges, even though it means plunging the whole world into war.

**Land Monopoly in Italy**  
"The same situation prevailed in Italy where fifteen Italian families owned one and a half million acres of land. To maintain this land monopoly, Mussolini was projected into power. "Henry George recognized this land system as a fundamental cause of world chaos."

Miss Bateman expressed confidence in the sincerity of those planning for world peace but insisted that "ultimately we must be prepared to deal with causes instead of effects. We must learn the cause and apply the cure of social maladjustments which lead to war."

## To Feature 100 Basic Classes in Fall Term, First Since V-E Day



DR. JOHN HAYNES HOLMES  
"Here is the democratic process safely at work in the mind of Henry George . . ."

### 250 Hear John Haynes Holmes at Banquet

**THE ELEVENTH ANNIVERSARY** banquet of the Henry George School brought together 250 graduates and guests to hear Dr. John Haynes Holmes, minister of the Community church of New York, at the Bismarck hotel on April 30.

"Economics is more essential today in all this chaos than, perhaps, at any other time," Francis Neilson, trustee of the School, said in presenting Dr. Holmes, his friend of many years.

**A condensation of the text of Dr. Holmes' address is given on page 3.**

Mr. Neilson paid tribute to the institutions and individuals who have cooperated with the School in providing classroom space, and to the teachers and scores of other volunteers who made possible the hundredfold growth of the School from 41 graduates the first year to 4,350 at the close of the winter term in April.

### Instructors Confer; Regions to Sponsor Town Meetings

Returning veterans and released war workers will swell the enrollment in 100 basic economics classes starting October 1 in the first new term to be sponsored by the Henry George School of Social Science since V-E Day.

This was predicted at School headquarters on the basis of the growing number of class inquiries received since May 8.

**School's Largest Term**  
The 100-class program is two-thirds greater than the previous high of 60 basic classes last fall, and double the 50 classes of the previous fall.

Graduates throughout the Chicago area are rallying as teachers, volunteer secretaries, and class sponsors to take the classwork into every major community in the city and suburbs, from Lake Forest to South Chicago, and from the South Side to the West Side.

**Alternative to War**  
In issuing a call to current and prospective teachers to meet Monday evening, June 18, in the Bismarck hotel, Henry L. T. Tideman, dean, voiced the feeling of graduates and faculty alike, in saying:

"There is only one alternative to dictatorship and war, and that alternative is an economically informed people. The Henry George School, in its classes, offers the knowledge by which democracy can be a continuing success."

Regional town meetings to focus public attention on the importance of economic study will be held under auspices of the School the last two weeks of September. Civic, religious, educational, veteran, and youth leaders will be among those to participate in the open discussion of pressing economic and social problems. Members of the speakers bureau of the School will serve as moderators.

**SCHOOL SCHEDULE, SUMMER, 1945**

Monday, June 18, 8 p. m. FACULTY MEETING, Bismarck hotel.
Monday, June 2, 8 p. m. SPEAKING CON-MEETING, Hamilton hotel, 20 S. Dearborn st.
Tuesday, July 17, 7 p. m. REGIONAL CHAIRMAN'S MEETING, School headquarters.
Wednesday, August 3, 7 p. m. Opening of FUTURE EVENING, S. E. M. N. A. R. at School headquarters, led by Harry Gordon, Director of Professor of economics, University of Wisconsin.
Sunday, August 5, all day, 1 JOHN Z. WHITE PICNIC, also to be announced.
Wednesday, August 15, 8 p. m. SPONSORING CHAIRMAN'S MEETING, Bismarck hotel, Randolph and Wells.
Sunday, Sept. 2, HENRY GEORGE DAY CELEBRATION, to be announced.
September 17 through 22, REGIONAL TOWN MEETINGS
Tuesday, September 18, 8 p. m. HENRY GEORGE WOMAN'S CLUB monthly meeting, open to public. School headquarters.
Week of October 1, FALL CLASSES START.

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# ON THE Campus

HENRY GEORGE SCHOOL OF SOCIAL SCIENCE

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## Reconnaissance

The returning veteran will bring to the solution of the problems of peace a rare quality.

He will know the value of reconnaissance. Douglas Southall Freeman, in his life of Robert E. Lee, shrewdly observed that "every soldier's strategy must be judged by the efforts he makes to get information, by the nature and extent of the information he collects, and by the skill with which he analyzes it."

To fulfill the promise of peace requires as painstaking reconnaissance as to prepare an attack upon an enemy in war. Since peace is, after all, the natural state of man, reconnaissance on the field of peace must begin with a survey of the natural laws of man's living together. In essence this means studying the science of political economy. It means learning the natural law of wages before passing statutes about wages. It means learning where jobs come from before legislating about jobs. It means learning the cause of poverty and of recurring depression before going to Washington to ask for a bill.

Let the returning veteran get the facts, the essential facts; let him analyze them skillfully in the light of the tragedy he has seen and with an eye to the dictates of justice; his voice, then, will be heard, and it will be effective.

## Footnote to Dr. Holmes' Address

An inquiry into the cause of industrial depression and of increase of want with increase of wealth. From the beginning to the end of "Progress and Poverty," Henry George holds to this statement of his purpose as given on the title page.

The first sentence of the book is: "The present century has been marked by a prodigious increase in wealth-producing power."

Henry George at the outset states the problem in these economic terms: "Why, in spite of increase in productive power, do wages tend to a minimum which will give but a bare living?"

In the closing chapter of his inquiry, on "The Central Truth," he writes: "With steam and electricity, and the new powers born of progress, forces have entered the world which will either compel us to a higher plane or overwhelm us, as nations after nation, as civilization after civilization, have been overwhelmed before."

Since his entire inquiry is into the distribution of wealth under conditions of material progress, is it a safe base from which to appraise the philosophy of Henry George, to think of his contribution to modern thought as stemming from "an agricultural economy"?

## Valiant Friends

Walter Fairchild, noted New York lawyer and chairman of the Henry George Legislative committee, who was a guest of honor at our annual banquet, died May 12 upon returning to New York. The first commencement exercises in the history of the School were held at his country home in Suffern, N. Y., twelve years ago this month. Mr. Fairchild was one who gave Oscar Geiger, founder of the School, the spark of encouragement needed for him to teach the first classes in "Progress and Poverty."

Earlier this year the School lost another pioneer friend, Miss Helen D. Denbigh, a public school teacher and one of Mr. Geiger's New York graduates, who helped formulate the School's policy of establishing extensions throughout the nation and the world. Her passing leaves us with the resolve to make the School, at all times, what she defined it:

*A school where devotion to an idea prevails; where sincerity pervades the atmosphere, and facts are faced; a place where selfishness is ruled out; where faith revives and reason reigns.*

## "An American Peace"

Reviewed by Phyllis Evans

An American Peace. By Neil MacNeil. 276 pp. New York Charles Scribner's Sons, 1944. \$2.75.

NEIL MACNEIL BELIEVES that lasting peace must begin with the people. He starts with the rights of the individual—not just of certain people in certain places, but of all human beings in the world.

Mr. MacNeil, who is assistant managing editor of The New York Times, considers that all men have the inalienable rights to live, to think, to eat, to raise a family, to worship God, and to vote. He states emphatically that freedom is inherent in the nature of man and that the State cannot be the source of individual rights, for man preceded the State. Communities and political aggregations of people derive rights only from the people who comprise them.

Two billion people own the earth, says Mr. MacNeil, and they must have access to it in order to produce wealth.

Thus Mr. MacNeil's philosophical basis for peace is firmly embedded in natural laws.

### Jettisons Justice for Expediency

In the practical application of his philosophy, however, Mr. MacNeil jettisons justice in favor of political and diplomatic expediency. On the domestic scene he recommends government employment to insure economic security, extension of the social security system, public works, and continued conscription after hostilities cease. He believes the government must regulate our national economy just as a general commands his army.

In the world scheme, Mr. MacNeil feels that the United Nations must control the raw materials; that the United States should defend the British Empire; that an international police force must occupy Germany to maintain law and order; and that the United Nations should strip the Nazis and Junkers of their ill-gotten wealth by breaking up and distributing their estates.

### The Mate in Thy Brother's Eye

Mr. MacNeil sees injustice running rampant in Japan and Germany but, it seems, turns a blind eye to our own problems. If we would strip the Junkers of their estates, what about British imperialists and American monopolists? Is control of the raw materials of the world by the United Nations consistent with equality of opportunity for all men?

We cannot moderate with justice or freedom. The only alternatives are injustice, and slavery, and war. Aye we to cast away our noble traditions for such devastating substitutes?

## 40 Years Ago In "The Public"

The Public was a national weekly edited in Chicago (1898-1913) by Louis F. Post. He-long supporter of the principles of Henry George. Post served as assistant secretary of labor under Woodrow Wilson.

### TOLSTOY'S FOUR FREEDOMS

Jan. 7, 1905. In a letter addressed to the *Car* as "Dear Brother," and written in 1902 when he believed himself dying, Tolstoy thus stated the desires of the working people of Russia:

*They desire freedom of removal from place to place, freedom of education, freedom of conscience, and, above all, freedom in the use of land.*



REGRET THAT the contents of *Progress and Poverty* and *The Science of Political Economy* are not better known to the American people. Yet I believe that within a decade the teachings of Henry George will be as commonly accepted as the multiplication table is today. I hope that the work of the Henry George School of Social Science will make of the teachings of Henry George the great force which they should be in our national reconstruction. — PAUL KININRY, professor of history and assistant dean of the graduate school, Loyola university, Chicago.

## As The Dean Sees It

by Henry L. T. Tideman

THE POLITICAL PILGRIM

Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Mat. 7:14.

THE POLITICAL PILGRIM, with his pack of dull care seeking the promised land, travels a long road. He winds about some of the hills, climbs over others, and often follows wooded slopes down through deep ravines. Proceeding on his journey he observes many gates. In some places the gates are not in place; only



the gateposts indicate an invitation to enter. In other places the gates are open and in still others they may be opened by a touch. Some of the gates open into wide fields, far to the glance but of spongy ground in which, once in, one finds it difficult to pull out one foot without getting the other in more deeply. Others open in H. L. T. Tideman to forest land, which, seen from the road, is beautiful, but from which the twisting and oft dividing trails make it hard to find one's way out again. Some open upon broad lanes leading toward beautiful distant mirages.

All the gates invite. Many have signboards asking the the Pilgrim to rest and invest here. Some have politicians urging him to help them to develop these fields.

### Pilgrim Surveys the Landscape

At times, from the road on the crest of the hill, Pilgrim surveys the landscape to which distance lends enchantment. Pools reflecting the sky, shine like polished silver; the forest looks green and cool, all the gates gleam with promise, and most of the lanes and highways slope gently downhill offering easy travel to Pilgrim. He must keep going; but where?

From the hill crest the Promised Land Road goes downhill for a short distance. The prospect of momentary easy travel induces him to go on and enjoy the hour. There is nothing to worry about. But at the foot of the hill the mud is thick, his feet become heavy and that pack of his seems heavy. Before him again is a steep road winding around the mountainside, with uncertain adventure, perhaps peril, ahead. Shall he travel on?

All the gates, all the lanes and highways seem to call to him. On one is the legend, "Social Security;" another has "Planned Economy." There are "National Housing," "State Unemployment Insurance," "Federal Employment Service," and dozens and dozens of similar subdivisions. All offer lots for sale. He has already invested in several; but more are offered, indeed urged upon him, with a small payment of his self respect as the only down payment and a small cash outlay each year. "Take your time, you have the rest of your life to pay it in."

### Can We Blame Pilgrim?

Can we blame Pilgrim for his folly? His knowledge does not include the fact that far up the road, where the hedge is high, thick, and strong, crowding the road, is the gate into the promised land. The gate is narrow, opening into a narrow lane. Upon it is a small escutcheon with the single word, "Justice." If ever Political Pilgrim gets through the gate, he will see a sign with the simple statement, "The laborer is worthy of his product." Here is no offer of lots for sale, no promise of something for nothing, but every prospect that here he can live as well as his productive powers entitle him to live. Incidentally, the gate is open. Pilgrim has only to go in.

Ye who know of this gate! Knowledge creates responsibility. The Political Pilgrim needs your encouragement.

## TEXT OF DR. HOLMES' ADDRESS AT ANNUAL BANQUET

Following is a condensation of the address of Dr. John Haynes Holmes, minister of the Community Church of New York, on "Henry George and Karl Marx: In Contrast and Comparison," and of the remarks of Francis Neilson as toastmaster, at the annual banquet of the Henry George School of Social Science in the Walnut Room of the Bismarck Hotel on Monday evening, April 30:

MR. NEILSON: Frequently I am asked—quite seriously—"What do you get out of it? One reads *Progress and Poverty*, and it is just like any other book."

I remember once saying to an old friend of mine, "Do you know how and why you are robbed?"

But if *Progress and Poverty* taught us only the lesson of how and why we are robbed, a good many of us would think it was rather a sordid work; but it does more than that. To me *Progress and Poverty* is a book that can be called the key to essential liberty.

With all the destruction that has taken place, let no one imagine that man is bereft of opportunity to raise another culture.

We will have to begin again. Where do we begin? We start at the passive factor in production—Mother Earth from which we all sprang. We have to go back there if we are going to raise another culture. Therefore, economics is more essential today in all this chaos than perhaps at any other time.

Now, ladies and gentlemen, it gives me the greatest pleasure to welcome my dear friend, Dr. Holmes. He is a man who comes among us, who is known, not only for his invincible courage, but also for his steadfastness in upholding what is best in the traditions of this country. Tonight you are going to have an exceptional man address you. Listen with all your ears and give him a hearty welcome.

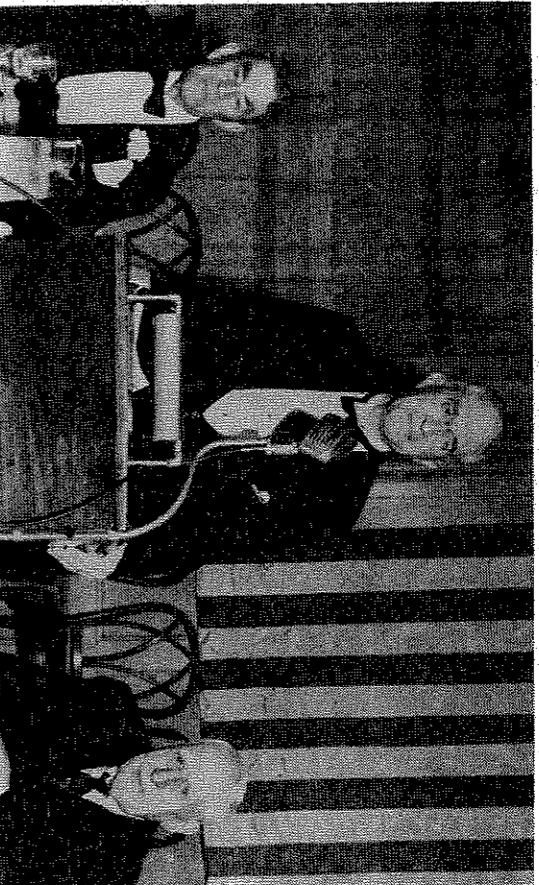
\* \* \*  
DR. HOLMES: I can't claim to be an authority on the subject of Henry George, but I am glad to have an opportunity of expressing some of the enthusiasm I feel. Therefore, I am very sincere in saying that I appreciate the honor of the invitation that brought me here.

### "Progress and Poverty," Honored in Parents' Home

I thought first of all, about *Progress and Poverty* in the house of my father and mother where this book was discovered. It was one of the honored books in the little library of our home in the suburbs of Boston.

In due course, after finishing high school, I went to Harvard. From the beginning to the end of the period of my studies there, I have to confess I heard nothing about Henry George or the single tax. On the other hand, that was the period of time when I first became acquainted with Karl Marx and the science of socialism.

Of course, it is perfectly evident in the beginning that these two men lived in the same period. That particular period—the very heart of the 19th century—is notable in the history not only of modern times but of all times. It is the era that witnessed the greatest political and economic social revolution in the experience of man—the industrialization of our modern society.



Dr. John Haynes Holmes (center), minister of the Community Church of New York, begins address at School's annual banquet, after introduction by Hon. Francis Neilson (left), toastmaster. Hiram B. Loomis, president of board of trustees, is at right. On the Campus Photo by Seymour Rudolph

Karl Marx and Henry George were both concerned with the existence of one great problem—progress and poverty; the problem of the existence of vast areas of poverty side by side with a vast society of wealth—wealth and poverty. These two men sat down and wrote books about the question. Karl Marx wrote a book called *Das Kapital*, and Henry George wrote a book called *Progress and Poverty*.

### Marx and George Differ In Answer to Problem

*Das Kapital* was dull and exceedingly erratic in spite of the great matters that are discussed therein. *Progress and Poverty*, on the other hand, was the most closely knit, fascinating and convincing specimen of argumentation that, I believe, ever sprang from the mind of man. These books differ, one from the other, in what they have to offer by way of answer to the existence of poverty alongside the existence of great wealth.

There are three ideas or doctrines, it seems to me, which will always be associated with the name of Karl Marx. The first of these is the doctrine of economic determinism; the doctrine that character is determined by means of economic production and human action. Karl Marx emphasized that you have got to have food, shelter and clothing before there is any interest at all in art or religion, or any of the other higher attributes of the soul.

The second doctrine which we associate with the name of Karl Marx is the great doctrine of class struggle. I believe we can say that it was originally the fact that the class struggle was an off-shoot of the economic situation and to point out the classes are struggling against each other, not for ethical principles, not for political purposes, not for great conceptions of freedom of the mind; but that the real basis of the struggle is economic.

The third thing that we associate with the name of Karl Marx is his idea of surplus production. No conception of Marx has been more drastically or successfully challenged, it seems to me, than this idea of surplus value. This idea lies at the very heart of socialist doctrine, and it is in this doctrine that the working class produces more than they are allowed to

consume; that the surplus that they produce is appropriated by the owners and employers. It is the exploitation of this particular surplus which is perfectly evident in the institution of slavery, and, as Marx pointed out, equally evident in the institution of wage slavery that explains everything taking place in our world of today.

The one thing that I want to point out and emphasize is that there is nothing in Karl Marx's teaching that is in any way coincident with the teaching of Henry George; there is no way where the one teaching can be fitted into the framework of the other teaching.

Just let your mind dwell within itself for a moment and consider the teaching of Henry George. Think of what he had to say about the land; that curiously reverent, beautiful, mystical interpretation of the land. Think of all he had to say about social values and the great drama that he wrote in his explanation of the social values of land; a drama, to my mind, a historical drama that constitutes one of the great epics in the history of the human mind! Think of Henry George's interpretation of what he called the unearned increment!

### Backgrounds of Two Men:

#### Feudalism vs. Freedom

Karl Marx saw the monopoly of capitalism derived from the exploitation of surplus value of labor. George, on the other hand, saw the monopoly of land derived from the exploitation of the unearned increment.

Why did Karl Marx and Henry George, looking for the same thing, seeing exactly the same problem, and with their analysis precisely the same, differ so widely and get so far apart in the economic and social philosophy they had to offer? I would emphasize the fact, in spite of all I have been saying to you, that Karl Marx and Henry George didn't live in the same world. They spent their lives, all their lives, in the same world and in the same century, but in the same world only in a technical sense.

The old-time feudalism survived in the England of the 19th century; therefore, it was inevitable that Karl Marx should conceive the idea of the class struggle and the great doctrine of the

proletarian uprising. Henry George, on the other hand, lived in a free society. There was no class, no distinction in the America of the 19th century.

Karl Marx was the product of a great industrial society. The problem of England had become an industrial problem. The heart of that problem was machines, and it was inevitable, therefore, that Karl Marx should see the age in which he was living with all its ills in terms of machines.

### Marx Saw Machines; George Land

Henry George, in contrast, was a product of an agricultural economy. Where Karl Marx saw machines and what the machine was doing to men, Henry George saw land and private ownership of the land and private exploitation of the land, and what that was doing to men. Henry George was a fundamental thinker and went to the bottom of the thing, but never followed through to the fact that men build on the land and use that result for the exploitation of the multitude.

Karl Marx saw the factories and not the land. He never saw land as a separate factor in the working out of the whole economy, so you have here in the world in which these two men grew, industry on the one hand and agriculture on the other. Thus you have an inevitable separation between the two and its inevitable explanation.

Karl Marx was a materialist and thought of everything in terms of material. Henry George, on the other hand, was a religionist to the very core of his being.

There is my thesis. It is simply that if you are to understand these great economic theories of the 19th-century, and their relation one to another, and the striking contrasts and contradictions between them, you have to enter into this evidence of their lives and experiences and understand how different they were.

\* \* \*  
MR. NEILSON: Dr. Holmes is a man who is not a declared state socialist but who has impressed me with the fact that he has read the first eight hundred pages of *Das Kapital*. The next time that Dr. Holmes comes to speak to us, we want him to read the chapter on "The Modern Theory of Colonization," and then have him tell us what he thinks of the first eight hundred pages. It is in that chapter that we find all that is lacking in the theory of surplus value.

### Every Machine Comes From the Land

Marx was under the impression that the machine is in the waistcoat pocket of the employer of labor. George knew where the machine came from, and Marx never knew until he got to "The Modern Theory of Colonization." Marx knew something about it, but he did not know, as George did, that the machine came from the land; that every machine comes from the land; every tool that goes into the making of the machine comes from the land. The land has to supply everything that runs through the machine. The land is the basis of everything. Land, land, land!

Well, ladies and gentlemen, I want you all to join with me in tendering to Dr. Holmes a very great and deep thanks for giving us this speech that will make lots of us sit up and think

## Los Angeles Booming, Truehart Reports

Visiting Chicago June 9 en route to New York for a conference at the international headquarters of the Henry George School, William Beach Truehart, Los Angeles director of the School, reported a speeding up of the classwork in his city from five classes in "Progress and Poverty" in February, 1943, soon after his becoming director, to sixteen classes this past winter.



Over 1,000 students, he said, have made the basic study in neighborhood centers throughout Greater Los Angeles, including Hollywood and Beverly Hills.

The Los Angeles headquarters of the School at 112 W. 9th st. is two blocks from the "State and Madison" of the city and is the focal point of the growing School work.

In the past year the courses have been recognized as an accredited part of the adult evening curriculum sponsored by the Ingle-side board of education.

### Charts Helpful

Charts and chart supplements used in the Los Angeles classes, Mr. Truehart feels, have added greatly to the effectiveness of the teaching. The charts, now on exhibit at the Chicago headquarters of the School, will be shown at the faculty meeting in the Bismarck hotel on June 18.

Mr. Truehart complimented the work of the Chicago graduates, including Miss Dorothy Zitter, Miss Lydia Kraemer, and John R. Will, now active as volunteers in Los Angeles.

### Assisted by Mother

Throughout his two and one half years' work for the School, Mr. Truehart has been assisted by his mother, Mrs. Bessie Beach Truehart, who usually conducts two or three classes a term. Mrs. Truehart taught the first extension classes in Houston, Texas, while living there in 1935. Bill was then 15.

Sunday afternoon get-togethers for graduates and their friends have proven popular, Mr. Truehart said. They are arranged by Miss Marjorie Chapman, a graduate, who has consented to become Mrs. William Beach Truehart. They will be married in August.

### MOVIE COMMITTEE IN ACTION

THE HENRY GEORGE Motion Picture committee has set up shop and is doing business. William W. Newcomb, business manager, and Leonard K. Nitz, treasurer, have the studio on the North Side ready for a score of volunteers to edit the film, tentatively titled, "For Sale and For Rent." George Bringmann, New York instructor of the school, wrote the script.

Active members of the committee include Mrs. Clyde G. Bassler, chairman; Wilbur Johnson, assistant chairman; Miss Mary Louise Becker; Miss Cecil Cowherd, William Miller, Henry H. Hardinge, Mrs. Rose Berger, and Mrs. Edith Belle Meets.

Others wishing to join in the film making are invited to notify School headquarters.

### Foundation President Ill

George E. Evans, president of the Henry George Foundation of America and member of the city council of Pittsburgh, is ill in the Allegheny General hospital. Mr. Evans visited the School in January.

### Elected Village Trustee

Nicholas F. Lellinger was recently elected a member of the village board of trustees in Northbrook. Mr. Lellinger has taught classes of the School in the Peoples Church, Chicago, and in Golf.

## EILEEN CAMPBELL WINS WITH "\$500"

For the fifth consecutive year, Miss Eileen Campbell, a director of the Henry George Woman's club, and instructor of the Henry George school, placed as a winner in the short story contest of the ninth district of the Illinois Federation of Women's Clubs, it was announced at the annual meeting of the Henry George Woman's club May 18.

"\$500" was the title of the story, which this year won first prize in both the ninth district and State-wide contests of the Federation.

## Mrs. Buennemann Elected Woman's Club President

Mrs. J. P. Buennemann, one of the founders of the Henry George Woman's club of Chicago, was elected president of the Club for its seventh year at its annual meeting in School headquarters on May 18.

Mrs. Clyde G. Bassler, retiring president, was presented with a copy of "Bartlett's Quotations" in token recognition of her services during the past year, which was marked by monthly meetings on the theme of the Constitution, and many special events including the Club's first annual art exhibit in March.

### Donates Adding Machine

At the annual birthday dinner on April 13, Mrs. Otto Siebenmann, now of Peoria, former president, presented the School with a check from the Club to purchase an adding machine as soon as war restrictions permit. This gift is one in a long series of aids to the School's work during the Club's six years' activities to promote economic study.

The Club will meet in the next year on the third Tuesday evening of each month, starting September 18. All graduates and friends of the School, men as well as women, are invited. Women interested in economic study are eligible for membership.

### Other Officers Elected

Officers elected at the annual meeting, in addition to Mrs. Buennemann, were: Mrs. Edward C. Goedde and Mrs. Charles O. Watson, vice presidents; Mrs. M. E. Slosson, recording secretary; Mrs. George Raymond Jackson, corresponding secretary; Mrs. George T. Tideman, treasurer; and Mrs. Carl V. Baldwin, Mrs. George C. Olcott, Mrs. Celak Behrosian, Miss Eileen Campbell, and Miss Orella Halstead, directors.

## Bill Lundberg Wounded. Back on V-E Day

Pvt. William McCormick Lundberg, back home after having been wounded in the battle of the Belgium bulge December 28, celebrated V-E Day at School headquarters. While still a student at New Trier high school in 1940,



he studied "Progress and Poverty" at the Winnetka Community house under Mrs. J. Benton Schaub, later completing courses in "Protection or Free Trade," "Science of Political Economy," and "Democracy versus Socialism." He was a student at St. John's college, Annapolis, Md., when he entered the army, two and one half years ago. He was overseas six months. After his Chicago furlough he returned for hospitalization in the East. He took with him for study the book, "Public and Private Property," by John Z. White.

Also in the basic class with Pvt. Lundberg was Norman Long, whom he saw while in Belgium, and Mason Gaffney, now a lieutenant in the army air force at Kearns, Utah. Frank Dowd, a friend of these students who took the course a year later, was wounded and has returned.

# Ode to Liberty

Birthplace, San Francisco, July 4, 1877.

"AS THE SUN IS THE LORD OF LIFE, as well as of light; as his beams not merely pierce the clouds, but support all growth, supply all motion, and call forth from what would otherwise be a cold and inert mass all the infinite diversities of being and beauty, so is Liberty to mankind. It is not for an abstraction that men have toiled and died; that in every age the witnesses of Liberty have stood forth, and the martyrs of Liberty have suffered. . . . Shall we not trust her? In our time, as in times before, creep on insidious forces that, producing inequality, destroy Liberty. On the horizon the clouds begin to lower. Liberty calls to us again. We must follow her further; we must trust her fully. Either we must wholly accept her or she will not stay. It is not enough that men should vote; it is not enough that they should be theoretically equal before the law. They must have liberty to avail themselves of the opportunities and means of life; they must stand on equal terms with reference to the bounty of nature. Either this, or Liberty withdraws her light! Either this, or darkness comes on, and the very forces that progress has evolved turn to powers that work destruction. . . . This is the lesson of the centuries. Unless its foundations be laid in justice the social structure cannot stand."

SINCE ITS UTTERANCE by Henry George as Orator of the Day on July 4, 1877 in San Francisco, his "Ode to Liberty" has come to be one of the most quoted passages of English prose. It was reprinted in full in 1879 as the closing chapter of a book, "Progress and Poverty" which set the economists by the ears, shook Mammon in his temple, contributed profoundly to the sense of brotherhood, and prescribes an effective curb on special privilege and basic monopoly, a major cause of war.

WOODROW WILSON said: "All the country needs is a new and sincere thought in politics, coherently, distinctly and boldly uttered by men who are sure of their ground. The power of men like Henry George seems to me to mean that."

LEO TOLSTOY said: "Henry George was the first to give a simple straightforward answer to the usual excuses made by the enemies of all progress, who affirm that the demands of progress are illusory, impractical, inapplicable."

SUN YAT SEN said: "I intend to devote my future to the promotion of the welfare of the Chinese people as a people. The teachings of your Henry George will be the basis of our program of reform. The land tax as the only means of supporting the government is an infinitely just, reasonable and equitably distributed tax, and on it we will found our new system."

WINSTON CHURCHILL said: "At the moment when their opponents were forging new chains of monopoly for national industry, Liberals were prepared to break the old chains which had long oppressed the national land. Land Reform and Free Trade stood together. They stood together with Henry George, with Richard Cobden, and they stood together in the Liberal policy today." *At Derby, January 11, 1910.*

It is quite true that land monopoly is not the only monopoly which exists, but it is by far the greatest of monopolies; it is a perpetual monopoly and it is the Mother of all other forms of monopoly." *In "Liberalism and The Social Problem," p. 318.*

The economic and sociological principles requisite to make practical the spirit proclaimed in our Declaration of Independence are clearly and simply explained in the books by Henry George, "Progress and Poverty," "Science of Political Economy," "Social Problems," "Protection or Free Trade," "Condition of Labor."

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