

son of a Welsh peasant, but during every phase of this controversy his superiority in temper and manners to the gentlemen of England has been not less conspicuous than his advantage in brains.

RELATED THINGS

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THE COMING DAY.

For The Public.

Yes, the world is growing better,
Better with each passing day—
Clouds of darkness growing brighter,
Clouds of hatred growing lighter;
Greed and jealousy will vanish,
Love and kindness surely banish
Every lurid ray!

For the world is growing wiser,
Wiser with each passing day—
Learning that each man's a brother;
Learning, when to one another
Sympathy and help are given,
Man is making earth a heaven,
Glimpsing now the way!

Eyes that see, now greet the dawning;
Ears that list, now hear the morning
Call, "What cheer? What cheer?"
While from every clime, glad voices
Answer, 'till each heart rejoices,
Banishing all fear:
"False foundations now are shaken;
Soon a sleeping world will waken;
The promised Day draws near.
Good cheer, good cheer!"

SARAH MARTYN WRIGHT.

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THE BRITISH REVOLUTION.

Augustine Birrell, of the British Ministry, at Bristol, England. From the Boston American of July 24.

The budget may be a revolution, as Lord Roseberry and his friends declare, but it will be a glorious revolution.

When I first entered Parliament, in 1889, our national budget called for eighty-nine million pounds. Today we need a budget of one hundred and fifty to one hundred and sixty million pounds. Those are present here who will live to see a two hundred million budget. The people of this country have just got to make up their minds, rich and poor, that in order to maintain this great empire, in order to provide for the poor, in order to preserve ourselves from attack, they will have to make sacrifices and to feel the pinch of taxation.

Had the proper land tax been imposed one hundred years ago, heaven only knows how rich we should have been today. However, that money has gone. But for the future we will value the

land at its present value and hereafter if it should be shown on death or on transfer that the value of that land had increased, not in consequence of labor or material expended or of drainage or of other improvement as the result of expenditure, but simply and solely because it bordered on a town full of industrious people, all heavily taxed, we say it is not too much to demand for the safety of the country, for its defense against foreign invasion, that those people be asked to contribute some proportion of that accrued wealth, for which they did not labor, to the necessities of the state.

I say further, that no speaker among our opponents can stand before any audience in this country, unless it be composed of great landlords, and deny that this tax on unearned increment is a fair tax.

The government is determined to go on. It means to see this thing through. We will not speculate upon what may happen in the House of Lords. That body possesses in a marked degree the instinct of self-preservation, and I do not think it will rashly thwart the desire of the people to raise the money necessary for the conduct of the affairs of the country.

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A MESSAGE TO ENGLAND.

Address of Hon. Wm. H. Berry, Ex-Treasurer of the State of Pennsylvania, at a Meeting Called in Philadelphia, August 1, 1909, to Congratulate the British People on Their Budget Fight.

Gentlemen of Philadelphia, Fellow-Citizens of this Republic, and Brethren in the Fellowship of Man: I greet you on this occasion, and join you heartily in the purpose of this meeting. It is more than fitting—it is a matter of course—that here under the shadow of Independence Hall and within the sound of the Liberty Bell—in the very cradle that guarded the infancy of this mighty nation—an assembly of her citizens should send a greeting to the men and women of England in commemoration of the greatest step toward the establishment of justice and the guarantee of human rights that has been taken in a hundred years.

To those who have given the subject careful thought, the monopolization of natural resources, the common heritage of man, and the diversion of values created solely by the community into the coffers of individuals, enabling them to amass enormous fortunes and to lay a tribute perpetual and upon generations yet unborn, is a question of the deepest concern.

In this country land has been so relatively abundant that the evil of its monopolization by individuals has escaped general attention; but the prophetic soul of Henry George, a native of this city, saw the growing evil, and with matchless

skill and sublime courage he challenged the hoary wrong, and started a propaganda aimed at its destruction. Thousands and thousands of Americans have caught his spirit, and it is beyond question that the arguments in his "Progress and Poverty" and the plan of taxation presented by him have been immensely helpful to the disciples of human rights in securing their recent victory in England—a victory for humanity, whose far-flung line of consequences will encircle the world.

But if we have in the past failed to fully realize the evils of land monopoly in this country, the future is before us, and even the present is full of promise; for nowhere on earth have the common people a better opportunity to secure just laws than here, and the eyes of our people are focused upon all forms of monopoly as never before; and while I join in heartily extending to our sturdy British friends congratulation and the hand of human fellowship, I will speak to you for a while upon the general subject.

The success of our British friends, as I see it, is a step in the establishment of the kingdom of God upon earth; and my text shall be a prayer that greets the rising sun at every moment of the day. The lisping tones of infancy, the sturdy voice of competent manhood and the faltering tongue of tottering age unite in this matchless prayer as the rolling earth presents new areas to the dawn: "Our Father, which art in heaven, thy kingdom come, thy will be done on earth as it is in heaven." Thus the fatherhood of God and the brotherhood of man is constantly declared by the generations of men.

The establishment of the kingdom of God on earth is the business of men, and this business consists largely of making just laws that encourage industry and insure to the man who works the use of all he produces. Equality of opportunity is a fundamental right and cannot be alienated. Monopoly in any form or any degree abridges this right and cannot be endured. The time is past when men can be reconciled to existing injustice in their earthly relations by the specious plea that the suffering of these wrongs will be compensated for in the life beyond the grave. The fatherhood of God is the essence of the gospel of Jesus, and it has the promise of the life that now is as well as of that which is to come.

And we who have seen, and having seen must ever see, the truth that Henry George labored to make plain—we who in Pennsylvania and in the other States of this nation are called "single taxers," and in Britain and British colonies are known as land-value taxationists"—strive not merely to have changed our tax laws, but to bring here and now the prayed-for Kingdom. We would establish here on earth—here in these United States—a righteous rule, under which no man able and willing to work for what he wants need be

idle or poor, under which no man need say to another "master!" under which we all shall equally enjoy the ownership of our land—of the fields and the mountains, the valleys and plains, the rivers and forests, and all that the Lord our God has given us.

And to what depth have we, a mighty people, even now fallen! Think of a nation of almost a hundred million people settled in a domain as wide and as broad as is ours—land enough for all the peoples of the earth—and then think that the citizen who has enough land to hold his little house and leave a little space big enough to hang half of the family wash feels that he is fortunate and a landed proprietor, that hundreds of thousands have no legal claim to as much as the twelve square feet that would be needed to decently bury them.

Then think that our mighty forests, our hidden stores of minerals and metals, our wide plains, the vast arid stretches that taxpayers are paying to have irrigated, all the natural resources of our land are owned by a comparatively few men who can live in luxury few kings have enjoyed, and yet see their power increasing to them and their children without end.

The area of the United States is so great that the rapid monopolization of land was for a long time but little felt; but it is now becoming evident that our system of land tenure—and our land laws are essentially the same as those the Britisher is beginning to fight—must within a generation or two produce a landowning class as arrogant, as powerful and as merciless as ever were princes and nobles, and a working class as subjected, as miserable, and cheated of the fruits of their labors, as were any serfs or slaves.

While Henry George, who has taught us, was a prophet and a seer, and while we, too, contemplate a perfection in government that has "not entered into the mind of man," yet we are not wild theorists nor idle dreamers, but hard, level-headed, practical business men. We know not only the ills we have, but the error that causes them and just how that error can be corrected.

I will say to you that the most serious of our social and political ills are really but symptoms of economic disease; that every economic problem that vexes us can be largely solved by the destruction of private property in land; and that property in land can be easily and safely yet surely and wholly destroyed by only taxing the owners of valuable land, and in proportion to value, and exempting everyone and everything else.

I cannot now discuss the many aspects of this wide and fundamental reform, but in closing I want to congratulate the British land taxationists upon having begun the fight and bid them fight on; and then will ask every one of you who have so patiently stood and listened to me to resolve

now here at this meeting that you will learn just what Henry George proposed, what single taxers are so persistently urging, what I and these other gentlemen have come here to speak of, and then each one decide for himself whether or not this is a righteous war.

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A MESSAGE FROM DENMARK TO AMERICA.

Translated from the Danish Paper, "Husmanden,"
for July 11, 1909, for The Public, by C. M. Koedt.

At the "Cottagers' Agricultural College" at Fyen on Sunday, July 4, there was a well attended meeting, which had drawn many "Cottagers" and their wives from distant parts of the country. The "Cottagers," or small home-owners, of Denmark (vol. ix, p. 1013; vol. xii, p. 55) number some 300,000. After singing the fellowship song, "The Fatherland is the People's Land," Attorney S. Berthelsen, of Hoeng, and editor of Ret (Justice), made an address in which he reminded his hearers that it was just 133 years since the North American States proclaimed the Declaration of Independence, drawn up by Thomas Jefferson, which became the starting point for the modern world movement toward civil and political liberty.

The speaker then described this American document of 1776, how it came about, its contents and importance, how it places the individual's right to life, liberty, and the pursuit of happiness foremost, and limits the task of government to watching over the liberty of the people and securing equal rights for all. In strong contrast he placed the French Revolution's "Declaration of Human Rights," in 1789, as being, though somewhat influenced by the American Declaration, much less really liberal. The Paris declaration built closely upon the old Roman law, he said, and about the state's power, the state owning us altogether and then in compensation having to protect and maintain us, in the way Rousseau has presented it in his book upon the "Social Contract." The French revolutionary movement thereby became the starting point for a false liberalism and later a false socialism with state encroachment upon the liberty of the individual, a false "humanity," a misunderstood "parliamentarism," a deceitful "protection," with burdensome "personal taxes," and facilities for land owners to throw taxes over upon the laboring and consuming community.

In direct contradistinction the American movement for independence becomes the starting point for true civil and political liberty, for limitation of governmental power, for every man's right to seek happiness through his own free labor, with personal liberty and free trade, with abolition of indirect taxation and the introduction of self government to the widest extent.

One hundred years later another American,

Henry George, continued Thomas Jefferson's work. On the 4th of July, 1877, he delivered in San Francisco his famous oration on liberty, in which he counseled his countrymen to be true to the "Declaration of Independence," showed them their sins against it, their punishment therefor in the prevailing social misery, and the way out to full economic freedom through taxing the land values created by the community. Through the worldwide movement which started from this oration of Henry George and his later labor, he has become the creator of a new time, our time, with its absolute demand by the people for full liberty, not only personal and political liberty, but economic liberty.

The Danish Cottagers' movement, which has built upon Henry George's ideas its demand for the repeal of all taxes on labor and consumption, and the introduction of a tax on the socially created values of land—but neither government despotism nor government donations—has reason to gratefully remember the American "Declaration of Independence," since therefrom descends, with Henry George as intermediate link, and in direct line, the "Kjoerge Resolution" of November 8, 1902—the Danish Cottagers' Economic Reform program.

Let us then conclude here, the speaker continued, as is done today at thousands of meetings in America, with reading that magnificent "Declaration of Independence" of 1776.

This reading was followed by vigorous hurrahs from the profoundly interested assemblage. Mr. Emil Rasmussen expressed his pleasure over the lecture; and as it was American day at the Aarhus exposition, where many thousands of Danish-Americans were met, he moved sending a message of greeting and gratitude to these Americans for what the Danes have received from America in love of freedom and strength of liberty, from Thomas Jefferson to Henry George. This motion was seconded and carried, and with great applause the following telegram was sent to the Danish Americans at the Aarhus Exposition:

Fyen Cottagers assembled at the Agricultural School near Odense, where the American "Declaration of Independence" was just read, send brotherly greetings. Carry this greeting forward to the great country on the other side, with thanks for Thomas Jefferson's magnificent "Declaration of Independence" of 1776, which became the world's constitution for civil and political emancipation. And thanks for Henry George, who continued the work of Jefferson, and through his luminous precepts about the people's right to the ground value of the fatherland, directed the way to full economic liberty. Herewith he has also impressed the Danish cottagers' economic reform program.

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The Golden Rule of Taxation: Never tax anything of value to your State that could and would run away, or that could and would come to you.