

September—October, 1927

Land and Freedom

FORMERLY THE SINGLE TAX REVIEW

An International Record of Single Tax Progress Founded in 1901

Proceedings of the Second Annual Henry George Congress September 12, 13, 14

Jakob E. Lange of Denmark and W. E. Macklin of China, translators
of Henry George, tell of Progress Abroad

Charles O'Connor Hennessy, President of the International Union,
Gives Report of European Tour.

Addresses by Edward Polak, Jose Bejarano, Oscar H. Geiger,
Bolton Hall, James F. Morton, and others.

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LAND AND FREEDOM

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WHAT LAND AND FREEDOM STANDS FOR

Taking the full rent of land for public purposes insures the fullest and best use of all land. In cities this would mean more homes and more places to do business and therefore lower rents. In rural communities it would mean the freedom of the farmer from land mortgages and would guarantee him full possession of his entire product at a small land rental to the government without the payment of any taxes. It would prevent the holding of mines idle for the purpose of monopoly and would immensely increase the production and therefore greatly lower the price of mine products.

Land can be used only by the employment of labor. Putting land to its fullest and best use would create an unlimited demand for labor. With an unlimited demand for labor, the job would seek the man, not the man seek the job, and labor would receive its full share of the product.

The freeing from taxation of all buildings, machinery, implements and improvements on land, all industry, thrift and enterprise, all wages, salaries, incomes and every product of labor and intellect, will encourage men to build and to produce, will reward them for their efforts to improve the land, to produce wealth and to render the services that the people need, instead of penalizing them for these efforts as taxation does now.

It will put an end to legalized robbery by the government which now pries into men's private affairs and exacts fines and penalties in the shape of tolls and taxes on every evidence of man's industry and thrift.

All labor and industry depend basically on land, and only in the measure that land is attainable can labor and industry be prosperous. The taking of the full Rent of Land for public purposes would put and keep all land forever in use to the fullest extent of the people's needs, and so would insure real and permanent prosperity for all.

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No. 5

Comment and Reflection

IT would be interesting to catalogue the extravagances of property claims which have arisen in the history of mankind—claims to ownership or jurisdiction over territories, seas, oceans, trade routes, etc. It was, we believe, one of the Popes who gave away the Mediterranean even before he had put in a claim to ownership, though the act of giving may be held to include, *prima facie*, such right of ownership. At all events, it was part of the assumption of Papal rights which at that time extended over the whole earth.

BUT it is informing at the same time to observe that many of these claims have now nothing more than a historic interest. Such are the claims once set up by Venice of dominion over the Adriatic, by England to the British Channel, by Portugal to the Gulf of Guinea and the Indian Ocean, by Denmark over the straits connecting the Baltic and the North Sea. Some of these preposterous claims to proprietary rights were abolished by the dread arbitrament of war; others lapsed by perception of their absurdity or were lost in the common right. Many of these claims were advanced with the object of levying what we see now was actual blackmail on foreign ships of commerce. Denmark imposed duties on all ships passing through the straits from the Baltic to the North Sea until compelled to renounce them under a treaty drawn up less than a hundred years ago.

IT is one of the anomalies of the customs of mankind, and an example of human stupidity, that the nations should have sedulously pursued the policy to which they so strenuously objected in others. Denmark followed the identical customs of the pirates of Tariffa, from which the word tariff is supposed, though perhaps erroneously, to have been derived, and the nations established similar obstructions to commerce and called the system "protection." Not even Denmark in the oppressive duties imposed upon commerce passing through the straits pretended that these were laid with a view to protecting the Danish workingmen. It remained for the nations to systematize this form of piracy in the interest of home monopolies and soften the asperities of the system by high sounding names, building around it a body of self-contradictory philosophy and a strange economic hodge-podge of extravagant and preposterous claims.

WE are to note, however, that the claims set up by arrogant nations to exclusive ownership or dominion over navigable waters connecting with the ocean and traversed by the world's commerce, have now nearly wholly disappeared. Such streams are everywhere recognized as common rights of way. Even in the case of artificial channels through an isthmus, where these are the means of communication between different nations, claims of exclusive jurisdiction are no longer permitted or even advanced.

IF in a few short generations there have occurred such important modifications of the institutions of property in the interests of the common right and common justice, and if the principle of arrogant proprietary claims to one of the natural elements is now superseded by the recognition of a universal right, it is not too much to hope that the years will witness further and more important modifications in the institution of private property rights in land. The claim for such modification is based upon the same principle of natural justice that relegated most of these impudent pretences of dominion over one of the elements to the limbo of exploded superstitions.

THAT our civilization is on trial, and that its failure in a great crisis is evident, is proven by the Massachusetts conviction and execution of Sacco and Vanzetti. The judicial system of a great state has been shown to be grievously at fault, and to have resulted in the execution of two probably innocent men. It is impossible now for any unprejudiced mind on a review of the case to believe anything else than that a barbarous miscarriage of justice has resulted, and this belief will be shared by an ever increasing number who may regard the evidence of the guilt or innocence of the accused as fairly balancing each other.

FOR our own part we believe in their innocence. And this belief has grown with the days which must have weighed heavily upon more hearts than those of the two men who have passed on. It has caused a feeling of heart sickness to note the attitude of those whose office it is to administer justice in Massachusetts, and this includes not only Judge Thayer and Governor Fuller, but President Lowell as well. We are not too far away from the hysteria which swept the Chicago anarchists to their doom to realize how men accused of a crime are convicted of

their opinions, and it would be profitable now for some of our Massachusetts friends who are similarly swayed by prejudice to read Governor Altgeld's message with which he accompanied his pardon of the anarchists who were committed to prison for their supposed part in the Haymarket tragedy. In many of their judicial aspects the two cases are similar.

WE are pleased to know that in the protest aroused over the fate of Sacco and Vanzetti were a few names of those familiar to the Single Tax brotherhood. We wish there had been more. Louis F. Post has rendered what may be his last signal public service in a great national crisis—for to us it seems nothing less, a great moral crisis, if you will—in voicing his protest. In Erie, Pa., James B. Ellery circulated a petition for a reconsideration of the evidence on which the two Italian radicals were convicted, and in Boston John S. Codman, whose family has borne for generations an honored name in the state, was active in their behalf.

THE followers of the Prophet of San Francisco believe in those institutions that were established to maintain justice, and in the orderly processes of the ballot to redress human wrongs. For the first named reason they protested against the conviction of these men, for such conviction was not secured by "due process of law" guaranteed by the Constitution. And because they believe in the orderly processes of the ballot they are opposed to the resort to violence which your "physical force anarchist" advocates. Because they believe in the "sacred rights of property" they are opposed to that communism which even hints at the forcible expropriation of the rich and well-to-do. But they are equally opposed to that one sided communism that obtains in this civilization through the legal expropriation for the benefit of a mere handful of the population. The application of the teachings of Henry George will put an end to that forever.

THEY are unfortunate in their time who criticize or assail existing institutions of property, whether these consist of claims to the Mediterranean or the Adriatic, to a man because of the color of his skin, or to the land which God has made. Better for them had they never been born. That this was the sum of Sacco and Vanzetti's offending seems certain now. The hold-up and murder of which they stood accused was bad enough, but worse still their dreams of a civilization in which the Thayers and Fullers would stand on an equality with the factory hand and the fish peddler, though they never put it quite that way. The belief of your physical force anarchist in the forcible overturn of society is because they doubt the possibility of a peaceable solution, and this is good American revolutionary doctrine, hal-

lowed by the sacrifice of Bunker Hill, and formulated in cold, deliberate statement by Thomas Jefferson and others of the Fathers. It was of such doctrine that Sacco and Vanzetti stood accused—can it be possible that of such "crime" they were convicted?

BUT why get so excited by words that assail the existing form of political or economic society? Is it all so wonderfully perfect that it must be preserved at all hazards? Mussolini has destroyed it in Italy and Rivera in Spain; Spengler in Germany is predicting its early dissolution. On every hand are voices indicating its overthrow either by revolution or by the slow processes of decay.

ANARCHISM—SOCIALISM. These are the two opposite polls in economic and political philosophy. Anarchism at least evinces a trust in Man and a natural law of social order; Socialism on the other hand places its trust in the state. But because there are or seem to be functions which belong peculiarly to the state, the Single Tax system supplies the necessary via media between man and his voluntary activities and the State and its exclusive delegated functions in the collection of the rent of land and the administration of that fund. Within these two theoretical limitations of the State and voluntary society there is the widest field for co-operation, thus realizing the ideal of that individualism which is the ultimate of the Jeffersonian philosophy and indeed of anarchism itself.

LET the State collect the rent of land and there will be little for government to do save to collect and administer this land rent fund, and to secure justice in minor relations. This will be a task correspondingly easier by reason of the removal of those artificial inequalities which are the temptation of crimes against property. The ideal of both anarchism and socialism will be that much nearer, for both schools seek that harmony of relations which should exist between what we now call the capitalist and the laborer, the employer and the employed. For the power of capital to oppress labor where labor is free to apply itself to every natural opportunity, will have disappeared, a truth which Karl Marx, freed for a moment from certain economic obsessions, saw clearly enough and enunciated in a remarkable chapter in *Das Kapital*. Land forced everywhere into use will call for capital to utilize it, and capital will bid for labor, paying wages determined by the ability of labor to apply itself to the free land. And where labor applies itself singly or cooperatively to land everywhere calling for the productive hand of man, capital, growing increasingly abundant, will offer itself to such independent enterprises at rates of interest determined now by its increasing abundance. Thus will be brought about a harmony

of industrial relations between Labor and Capital which is the dream of every social reformer.

IT was no less an authority than Lord Bryce who indicated his belief that the inevitable tendency of all government is toward autocracy. And it must be admitted that in our complex modern society a working democracy must lack efficiency and tend to disintegrate. Students of political institutions are agreed upon this and our own observation confirms it. Must we then abandon our hopes of democratic institutions and revert to those European adventures with dictatorships which since the war have tended to efface even the democracies of pseudo-monarchical governments?

WE believe that the answer is No, and that the realization of democratic hopes is to be found in our own philosophy that Henry George has given in his message, and that it is the solution of the political as well as the economic problem. Under the present economic system the necessity presses more and more for the widening of and additions to the functions of government. Consider the number and extent of governmental activities made necessary by the institution of poverty. These a just social system would reduce or abolish utterly. And the more obvious simplification of government that would result from the abolition of custom houses, tax bureaus, agencies of public relief and regulation needs no emphasis.

AND there is something more. The tendency to excessive legislation arises from a perplexity in the minds of men as to the real remedy for existing evils. If wrong conditions exist, make a law; then make another law to cure another phase of the same evil, or to correct evils arising out of the law itself. Thus we are enmeshed in a fearful web of our own weaving. Government is no longer simple enough to permit of individual interest or concern on the part of the man or woman whose income earning activities are not exclusively political. Democracy is swamped in the multiplicity of laws.

FREE men make a free society, and hence a working democracy. And where employment is easy to obtain at the highest remuneration, political jobs will be sought, not for what salaries they pay, but for what opportunities they offer for useful public service. Ambition will find a new outlet and political independence will grow with personal independence. As economic equality is established political institutions will gradually shape themselves to the ideals that will be found workable because no longer hampered by bread and butter necessities, or by the struggle to vie with our neighbors in ostentation.

MOST of the speculation that goes on regarding the failure of political democracy to realize its promises

and possibilities ignores the really important factors and proceeds fatuously to lame or impotent conclusions. Lord Bryce is not alone. All those who write on the failure of democratic institutions similarly miss the real objective. A period of serious reflection might open their eyes; a thoughtful consideration of what Henry George has said would start them along a line of reasoning leading to more hopeful conclusions.

WE call the attention of our readers to the address of Charles O'Connor Hennessy on another page which is in effect a report of the activities of the International Union for Land Value Taxation and Free Trade. This association, which is pressing forward with our principles into the wider field of world economic relations, is, we believe, destined to attain a growing power and influence. As time goes on and the futility of tariffs and the inadequacy of disarmament proposals become clearer in popular apprehension, we may hopefully look forward to a new and fuller recognition of our principles on the part of those public men and statesmen who are ready to lead where the people of the nations are prepared to follow.

Argentine

A NOTE from Senor B. M. Machello, administrator of the Argentine Single Tax League, says:

"We take pleasure in advising you of the formation of the Georgist Club in this city (Buenos Aires). It is installed on the first floor of the same building as the Argentine Single Tax League. Every Friday in the Club there are debates and entertainments."

Accompanying the letter is the business card of the "Henry George Hotel, calle (street) Defensa 553, Buenos Aires," and of which Senor Machello is the proprietor. Another enclosure is an invitation issued by the Club Georgista for a "té dansante" to be held at the Henry George Hotel, August 21.

It is most gratifying to see that the Henry George Hotel of San Francisco, the birthplace of "Progress and Poverty", has a companion on the other side of the world, conducted also by a devoted follower and worker for the cause.

LEWIS CARROLL, in the first edition of "Sylvie and Bruno," opens the first chapter with the following words: "Less Bread! More Taxes!—and then all the people cheered. . . . Some were shouting 'Bread!' and some 'Taxes!' but no one seemed to know what it was they really wanted." This would almost seem to be an appropriate description of the condition of affairs to-day! At all events few appear to think it even desirable to abolish taxation; and fewer still can see any way of doing it. Yet the eradication of all taxation is not only desirable, but possible, as the C.L.P. keep on showing.

—London *Commonweal*.

The Henry George Congress

THE Henry George Congress on September 12, 13, and 14 at the Hotel Pennsylvania, in this city, has passed, but it will not soon be forgotten by those fortunate enough to be present. No more successful convention has been held in this city in many a long year; it was a brilliant and representative gathering of the faithful from many states; many of the addresses were of a high order of merit, and some were eloquently delivered. Practical suggestions for work were offered and discussed.

In the preparation of the programme all shades of Single Tax opinion as to methods were represented, and all phases of the great economic problem as related to our principle received adequate treatment from a host of speakers.

The high lights were the appearance of Father Huntington in his priestly robes and his thoughtful and uncompromising presentation of our great message; the eloquent speech of Frank Stephens at the banquet; the remarkable paper by Oscar Geiger which fittingly supplemented, though in different style and manner, the striking address of Father Huntington; the appearance on the platform of a youthful and growing figure in the movement, Charles LeBaron Goeller, who challenged the professors of economics on scientific grounds and aroused the intense interest of his audience with his illustrative charts and striking comments thereon; and lastly, the gathering at the tomb of the Prophet, where Mrs. Anna George deMille was no longer one of the distinguished figures of the movement but became transfigured as the little daughter of Henry George, leaning with her hand upon the stone, an inspiring and appealing figure whose simple manner carried us back over the lengthening years.

Called to order at 11 A. M. on Monday, the convention chairman, Joseph Dana Miller, asked Mr. W. E. Macklin to deliver the invocation, and followed with the opening address, which appears elsewhere. Mr. Edward Polak, former register of the Bronx, and once president of the Manhattan Single Tax Club, made the address of welcome, also printed in this issue, and the programme of the Second Annual Congress of the Henry George Foundation of America was under way.

George E. Evans, of Pittsburgh, president of the Foundation, said he felt humbled in the presence of so many of the saints. He was one of the younger men of the movement; he had become a convert to the Henry George doctrine only seven years ago. He made a plea for unification of effort by Single Taxers of all shades of opinion, since after all their aims were identical.

Mr. P. R. Williams, secretary of the Foundation, gave a brief resume of the activities of the past year, and thanked those who had come from distant points to attend the gathering. He thanked the committee who had cooperated with the officers of the Foundation, and referred gratefully

to the aid rendered by the members of the Schalkenbach Foundation, the Commonwealth Land party and other groups, in making this conference the success it promised to be.

MONDAY LUNCHEON

Miss Charlotte O. Schetter presided at the Monday noon luncheon. The diners listened to an address of Rev. S. G. Inman from South America, who said he felt as if he could address his hearers as "dear friends." He was privileged to be with us owing to his friendship with Dr. Macklin, of whose idealism he spoke in eloquent terms. Not long before he had stood on the spot where the rulers of the Incas once reigned, and he told how the land system of the Incas had been overthrown by the empire of their conquerors. Referring to Mexico he said Mexico had four cardinal sins, oil, copper, gold and silver, and there is a great evangelistic movement to rescue her from these sins.

Hon. George H. Duncan, member of the New Hampshire Legislature, secretary of the New Hampshire Special Recess Tax Commission, and field lecturer for the Henry George Lecture Association of Chicago, spoke in part as follows, his subject being "Practical Progress in Rational Taxation:"

Rational Taxation has made greater progress than most of us realize. If we search closely we shall find that in almost every state there is in operation some statute recognizing the principle that land and not improvements is benefited by community expenditure, that products of labor are restricted by taxation, or that natural resources are the property of the community and not of the individual. Sometimes these laws have been brought about by followers of Henry George and sometimes by sheer commonsense. In the first class come the generally-accepted special improvement taxes; in the second that partial exemption of buildings and full exemption of machinery and stocks-in-trade in Pittsburgh; and in the third the Minnesota ore-tax. If we will each seek out in our own community these examples and at every opportunity point out in a reasonable and friendly manner to those with whom we are associated their justice, it seems fair to expect that extensions of these principles will come quite rapidly.

Economic pressure is a strong reinforcer of true reform. We have known ever since we understood the Single Tax the unfortunate effect of the so-called general property tax. When community expenses were small, this effect was negligible. The recent tremendous increase in public expenses has accentuated this unfortunate effect, and the public generally is crying out blindly against the effect, without knowing the cause. So again, if we wisely stress the truth at every opportune time, we shall foster progress.

Above all, if we, each in his own way, are doing all we can for the cause we should not be discouraged if progress seems slow. The child must creep before it walks and the body politic, like the human body, cannot safely assimilate too large doses of even the correct medicine. The fifty years since Henry George wrote "Progress and Poverty" are but a short span in the history of the race.

MONDAY AFTERNOON SESSION

Carl D. Smith, of Pittsburgh, introduced Chas. H. Ingersoll as chairman of this session, who said he would confine himself to introducing Hon. George L. Record, of New Jersey. Mr. Record's address, which will be printed in next issue, aroused considerable discussion, in which Messrs. Stephens, Geiger, Polak and others took part. Mr. Record replied spiritedly to criticism and was followed by Mr. P. R. Williams, who explained the graded tax law of Pittsburgh and Scranton. Mr. Williams discussed the question with great candor, pointing out that it was in no wise the Single Tax but nevertheless furnished a good talking point.

Mr. Frank Stirlith followed with an account of the new Delaware campaign for the graded tax law in Wilmington. In the discussion that followed Messrs. Fraser, Pleydell, Williams, Macklin, DuBois and others took part.

Alfred N. Chandler spoke of the taxation work of the Merchants and Manufacturers League of New Jersey.

The public meeting on the evening of Monday is reported elsewhere, and the speeches given nearly verbatim.

TUESDAY MORNING

Bolton Hall spoke on the subject of "The Ways of the Workers" and the general discussion was participated in by Frank Stephens, James F. Morton, Will Atkinson, W. E. Macklin, Grace Isabel Colbron and others.

Rev. James O. S. Huntington spoke on the Single Tax as the first step toward freedom. Single Tax means opportunity. Opportunity has a close relation to liberty; if man has not opportunity he cannot realize the liberty that is necessary to progress. We have reached a period of standardization. We do things by set rules. We are more and more hemmed in by laws. The aim of the Single Tax is to liberate, so man may realize the best that is in him. Speaking further on standardization Father Huntington said too many men think alike; we have few outstanding personalities. And we are shut out from the real facts of life. The more and fuller the life of the individual the greater the life and variety of the community. The speaker dwelt eloquently on the high motives and lofty ideals of the disciples of Henry George. Father Huntington was given a rising vote of thanks. At this session Dr. Mark Milliken and Mr. Powell of Fairhope spoke, and Grace Isabel Colbron talked on Sex and Economics.

TUESDAY AFTERNOON

Hon. J. C. Lincoln presided at this session and Benjamin C. Marsh spoke in part as follows:

American agriculture is a sad and serious illustration of what happens to farmers when a nation goes wrong on its land policy. Granting subsidies on farm products, through a protective tariff, or made operative by a McNary-Haugen bill, or by direct payment from the Public Treasury advocated by the National Grange, the oldest farm organization, under the euphemistic title,

"export debentures," will only postpone a just and workable solution of the land problem and the adoption of efficient methods of farm production. It will in the long run mean more suffering for farmers, and particularly for farm women and children, for it would start another orgy of speculation in farm lands. New York City and Pittsburgh have partially exempted improvements from taxation, and their representatives at least should oppose any national legislation to foster more speculation in farm lands, until the States pleading with Congress for subsidies on farm products give proof that they are concerned for farmers as producers and not as land speculators, by exempting improvements from taxation, at least in part.

Farmers can never achieve financial independence by being legislated into the special privilege classes, which they have most vigorously and justly denounced. It is significant that the strongest plea for farm relief has come from large landed farmers, and bankers holding frozen mortgages on farms.

At the same time it should be recognized that the nation has stimulated the too rapid development of the farm plant and speculation in farm lands by its land grant, railroad and tariff policies, as well, we are forced to admit, by cheap credit to farmers. Farmers' mortgage and short-term debt is now probably over fifteen billion dollars—or approximately one-third of the selling price of farm land and buildings.

If farmers decide to try to get the special privileges they have hitherto denounced, they will be in even sadder straits than now because they cannot then effectively fight the special privileges from which they suffer. If they unite against speculation in land and credit for city as well as farm, against our present tariff policy, competitive operation of the railroads, and profiteering in natural resources, and work for efficiency in farm production, they will at least suffer less.

In the discussion that followed Messrs. Fraser, Kohler, Edwards and Miss Schetter and Dr. Macklin took part. This was followed by Oscar H. Geiger, who read his singularly able paper on "The Philosophy of Henry George." An advisory vote of those present was passed suggesting the printing of this essay in pamphlet form.

At this session James Bruce Lindsay spoke, saying that the time for pussyfooting had gone by and making a plea for the uncompromising presentation of our doctrines. A short time ago we got 12,000 votes in Ohio, with just enough money to get our ticket on the ballot and no money at all for propaganda or campaign expenses! George Lloyd also spoke and Mrs. Marietta Johnson talked interestingly of her methods of teaching as followed in her now famous school at Fairhope.

THE BANQUET

On Tuesday night 112 of the delegates attended the banquet. Frederic C. Howe presided. Lawson Purdy was the first speaker. He reviewed something of the history of tax methods in New York. He said he had had it in mind to speak of the attitude of Single Taxers in Henry George's time. We have got back of what is essential to the adoption of our principles. But have we advanced to the same degree on moral lines?

A few years ago we had a housing shortage. He had urged at that time a tax exemption, but as a measure treating all alike. Did they do this? They did not. We need, not so much measures to help the people, as a new birth of freedom.

Anna George deMille said the feeling of responsibility was always with her, but never more than when she faced an audience such as this. She had been fortunate in selecting her ancestors. Speaking of the birthplace of her father now acquired by the Henry George Foundation, she hoped it would be restored as it was in 1839. She trusted that the little house would be a shrine, a Mecca, for Single Taxers the world over.

She described the Henry George Hotel in San Francisco, and pictured her visit to the spot where "Progress and Poverty" was written, in sight of the ships and sky and sea. And she thought how, as he wrote and rewrote, making from the "dismal science" a book that is in so great a part a poem, Henry George must have yearned for the sea and ships he loved so well.

Joseph McGuinness recited the Calf Path by Sam Walter Foss in his inimitable style.

Mrs. Signe Bjorner, of Copenhagen, who had landed from Europe only a few hours before, spoke in high praise of Jakob Lange, and with an eye to some of the differences that had developed in Denmark, said that it seemed to her well that we should fight over non-essentials if we agreed on essentials.

President Evans then announced officially the purchase of the little house on 10th Street, Philadelphia, where Henry George was born.

The speech of Frank Stephens was as eloquent an address as was ever heard at any Single Tax gathering. The movement is vital and enduring that can inspire such an address, nor has the day of our orators departed so long as the Arden apostle is with us. Few present could have failed to be thrilled by such an appeal.

WEDNESDAY MORNING

At this session Mr. M. Van Veen acted as chairman, and it was fitting that a meeting presided over by our uncompromising radical should have been the occasion for the noble utterance of Rev. A. W. Littlefield, the appeal for fundamental presentation of our principles from James Bruce Lindsay and the earnest talk of George Edwards. Mr. Edwards said: "We have been talking fiscal matters; George wrote of the vision of a new world. We are talking mechanics; George spoke of the Kingdom of God on earth." Mr. Geiger commenting on Mr. Littlefield's address said, "You cannot approach this question by a cent per cent appeal."

WEDNESDAY LUNCHEON

At the luncheon on this day James F. Morton presided, and Hamlin Garland spoke of the early days of the movement. Poultney Bigelow, who was to have spoken in the morning on "Henry George and His Friends," was unable

to be present owing to the illness of his wife, but he sent his beautiful tribute to his old friend, and this was read by Joseph Dana Miller. It will find place in our next number.

WEDNESDAY AFTERNOON

At this session, presided over by Amy Mali Hicks, speeches were made by Mrs. Christine Ross Barker, George H. Hallett, Jr., and James F. Morton, whose address was a plea for unification, thus fittingly closing a three days' convention characterized throughout by a spirit of earnestness and good feeling on the part of the delegates and a fine spirit of enthusiasm for future work.

Busses conveyed the delegates who remained to the tomb of the Prophet in Greenwood and here Hamlin Garland, Will Atkinson, Jakob Lange and Anna George de Mille made short addresses and William Ryan read part of the last chapter of "Progress and Poverty." Lawrence Henry, a veteran of the days of '86 and a member of the United Labor party at that time, had brought with him the banner carried by him in the George parade. This he had draped lovingly over the tomb and had taken his place beside the grave of the man he revered, and stood there, a lone sentinel, awaiting the arrival of the delegates. In a few simple and halting words, broken by emotion, he told of the early days of the United Labor Party and the leader he had followed so devotedly. It was an unconscious tribute to the man whose mastery of the human heart, whose ability to command the love of his fellows in all ranks of life, was as great as his commanding genius, his indomitable courage.

Address of Welcome by Hon. Edward Polak

FELLOW SINGLE TAXERS: It is a great privilege to welcome you to this city on this very inspiring occasion.

This is more than a perfunctory welcome, as the great purpose for which we have met is not of the ordinary kind. This is the most important gathering, in some respects, that has ever met in this city, for if the principles for which we are convened were enacted into statute law the blighting conditions which cause poverty, disease and premature death would be abolished.

Abraham Lincoln stood for the abolition of chattel slavery, but if the principles which Henry George proposed were carried out industrial slavery for all the race would be abolished. It is patriotic in the true sense for men and women to leave their homes and occupations, paying their own expenses and without any hope of reward save the satisfaction it gives to do what is right and just, to attend this convention. It shows the unselfish spirit which should be an example and inspiration for others to emulate. What greater sacrifice can one make than to give his life for the betterment of mankind? It is this

spirit that brings us here to day, it is this spirit that has kept us struggling all these years.

It is meet and proper that the friends of Henry George should hold their convention in this city, for this was the scene of his greatest activities and triumphs. It was in this city that his first political shots were fired which were heard around the world and have been echoing ever since. In 1886 he made his first great political campaign for mayor of this city after 30,000 voters had signed the petition requesting that he run for that office. It was the most remarkable campaign ever waged in this city. In 1897 he was again the people's candidate for mayor, but on the eve of the election he died. There are but few left who were in the first campaign, and those of us who still live can remember the heavy assaults he made on monopoly and special privilege. It is not, however, as a political leader that we who are gathered here today revere the memory of Henry George, but as the champion of liberty and justice for the downtrodden and oppressed. He knew what human slavery meant and proposed the only means of breaking its shackles. We who are here today are fully determined to do our utmost to have these principles placed on the statute books of the country.

One of the more important things for us to discuss at this convention is how to bring in the young people. The old gray heads are passing away; who will be left to carry on the work when we are gone? What are we doing to interest the young? How many are we enrolling in our cause each year? We have not attracted the young folks because we have neglected the social side of life. Ours is an intellectual movement and as such has not appealed to the young except in a few cases. If we are to attract them to our movement we should follow the methods used by other organizations that successfully attract them, namely the churches, colleges, universities, political clubs, etc. After they are brought into the fold of our social life they can then be put to work to do the real work of organization.

An experience was had in the upper part of New York which showed a successful attempt to interest the young folks. An Open Forum was started and as an adjunct to it a dramatic society, with instrumental music and literary classes. The young folks joined the Open Forum so as to be eligible to the opportunities offered. Dr. Marion Mills Miller taught a class of nearly one hundred young men the principles of Henry George. Mr. Blech taught another class of fifty young men in a room in a public library twice a week in connection with the Forum.

What was done then can be done again and it can be done almost everywhere..

It is to the discredit of Single Taxers that no fitting memorial has been erected in this city to Henry George. In Philadelphia the Henry George Congress fittingly commemorated his memory by the acquisition of his birth-

place. But here in the greatest city in the world there is nothing to commemorate his memory.

I have in mind the erection of a business building in the business district somewhere in the neighborhood of 42nd street that shall be given over to office accommodation except that a large auditorium should be fitted up and freely used by the public for the discussion of public questions and be given over for a real Single Tax club where men and women could meet at any time from anywhere, and where our Single Tax publications could carry on under favorable conditions. The balance could be rented for business purposes, the income to be devoted to defray the cost of carrying charges and also to amortize the mortgage bonds. Some day it would be free and clear and the net income could be used for perpetual Single Tax propaganda. How are we going to raise the money? Very simply. It is being done in New York City right along.

A fiscal corporation which makes it its business to sell bonds for raising money to erect similar buildings will do this on a percentage basis sufficient to pay for the entire cost of land and building. Bonds are sold to the general public and are to bear $6\frac{1}{2}$ per cent. interest. It is a good safe investment and pays better than a savings bank.

If the building is erected in such a location as I have indicated the rental value as well as the selling value will keep on increasing. It is not essential that investors be confined to Single Taxers; the general public will subscribe freely. I believe a committee should be appointed to examine into the feasibility of this plan and report.

I trust that this coming together will revive our spirits and give us that inspiration which only personal contact with one another can give. And I hope that when we leave here and return to our respective homes that the spirit that has lain dormant will be revived and that we will rededicate ourselves to the principles for which Henry George lived and died.

"IT is a well-provisioned ship, this on which we sail through space. If the bread and beef above decks seem to grow scarce, we but open a hatch and there is a new supply, of which before we never dreamed. And very great command over the services of others comes to those who as the hatches are opened are permitted to say, 'This is mine.'"

HENRY GEORGE.

IF it is true that 207 Americans paid taxes on incomes of more than \$1,000,000 last year, it doesn't show just how rich we are, but how many of our rich are that honest.

—*Louisville Times.*

HELP TO INCREASE THE CIRCULATION
OF
LAND AND FREEDOM

Public Meeting of the Henry George Congress

THE public meeting of the Congress was held on the evening of September 12. The *Times* stated the number present at 300, but there were probably more. This included quite a number of strangers and non-Single Taxers, whose presence was highly gratifying. They listened with interest through the entire programme.

Mr. Frederic C. Leubuscher, who presided, said:

"Were I not chairman I should indulge in some recollections of Henry George, because I have known him just 41 years ago this month, and I met him not only in the political campaign of that year and other campaigns that followed, but at his home, but perhaps there may be another occasion when I can make such a speech.

"The first speaker will be Mr. Jose Miguel Bejarano, Secretary of the Mexican Chamber of Commerce in the United States. That is a body of Mexicans resident in the United States, which has been instituted for the purpose of not only fostering trade relations but good feeling between the United States and Mexico. I think you will agree with me that never in the history of this country has there been so much use for such a body. Not only to foster good feeling between these two countries but between the United States and all of Latin America. One of the most heinous crimes of this century has been to my mind the attack of this great Uncle Sam of 120 million meters high on a little boy called Nicaragua.

Senor Bejarano, who has been a Single Taxer since he was 12 years of age, is secretary of this body and devotes all of his time to fostering good feeling between the two countries."

ADDRESS OF MR. BEJARANO

The following is an abstract of Mr. Bejarano's speech:

The year 1915 began a new life in the republic of Mexico and the most important achievement since 1910 was the educational campaign resulting in the establishment of 3700 rural schools throughout the country; where the percentage of illiteracy had been 85% it had now declined to 62%. The Mexican Federation of Labor was more powerful as an influence than the corresponding Federation in the United States, for it had an immense social as well as an educational and political significance.

The economic policy of the government was explained, and Mr. Bejarano stated that land banks had been established, but he deplored the still prevalent catch-as-catch-can forms of taxation and gave numerous statistics indicating the heavy burden which the income tax and others imposed upon the Mexican people.

There are three main classes of taxes in Mexico: 1, Federal, extracting 271 millions of dollars; 2, State governments, extracting 49 millions; 3, Municipalities, extracting 53 millions—a total sum of 373 millions of dollars.

It seems that the state taxes are the heaviest and most

unjust, but the speaker expressed the hope that time and education would improve the bad tax conditions.

Geographically and topographically there is great diversity in the land of Mexico. There are 500 million acres, but the cultivation amounts to about two acres per person and the most of the land remains waste.

There are four features of the land system:

1. Farms which had their origin in the Spanish grants received from the Spanish conquerors.
2. Small farms—same origin.
3. Collective holdings—held by Indians and pueblas under a system of land tenure prior to the arrival of the Spaniards.
4. Homesteads—which are of recent creation.

The irrigation system of the Indians, highly developed at the time the conquerors came upon the scene, is still of great value.

The Indian system of land tenure was more or less based on a community idea, and private ownership originated when the conqueror Cortez gave allotments of land to his followers.

Mr. Bejarano gave a summary of the way in which small land owners had been deprived of their land because they were too ignorant to know how to combat this, and how, in 1915, the first law for rehabilitation was passed and the land illegally taken away from villages was given back. One-fifth of the total population was given land by the government, and in addition farm implements, seed, new tools, etc., to supplant the antiquated implements and methods. The agricultural banks make loans on future crops (one year), on machinery and animals (three years), and upon implements (three years).

He concluded by reminding us that Mexico is only in a state of development and that we could only look for improvement in so young a republic when time and education have put in their leavening influence.

Mr. Leubuscher: When I was a young fellow I used to wait for the weekly arrival of Henry George's *Standard* as nowadays the young men wait for the *Saturday Evening Post*. In the pages of the *Standard* often appeared the name of a medical missionary in China, a man who has since translated Progress and Poverty into Chinese. Dr. Macklin, that missionary, will now address you.

ADDRESS OF W. E. MACKLIN

What China needs more than anything else is education and development. With 95% of illiterates, you are not likely to develop an ideal Single Tax republic in a few years.

The Chinese are very intelligent. They take the highest honors in our colleges and institutions. They are great philosophers and poets. But their civilization can only be compared with the civilization of ancient

Persia, Assyria and Egypt. The China of this day has shown no symptom of a republic. It has gone from Imperialism to Feudalism.

But we have many hopeful things. Mr. Garst, a missionary in Japan, Mr. Williams, missionary and professor of Chinese literature and language in Berkeley, California, have both spread the doctrines of "Progress and Poverty," with which I became familiar while in China.

When I came back to this country I met Henry George and had many conversations with him and kept up a correspondence with his followers, Dr. McGlynn, Tom Johnson and others, and I went back to China enthused.

That the missionaries are responsible for the revolution is not true—they are responsible for what we wanted but did not get. We wanted to bring about a better day—the Kingdom of God on earth, so a body of the older missionaries formed, to put into Chinese the best literature giving the political, moral and social advancement of the Christian world, the Society for the Propagation of Christian Literature. This society invited me to translate "Progress and Poverty," which I did, and they published it and circulated it without expense to me. I spent a long time at it as I wanted to have it correct and wanted to put the whole idea of the book into the translation. It went into a third edition, for which Mr. Fels paid.

Later I translated Protection or Free Trade, The Theory of Human Progression, Herbert Spencer's Social Statics, the same society publishing all the books. I translated Green's History of the English People to make them understand the development of political freedom.

In China we have a few things to encourage us. A gentleman, a musk expert in China, came to Nankin and lived in a temple. He was a great botanist. He had a mule which threw him and kicked him insensible. I took him into my home for a month to recuperate and gave him "Progress and Poverty" to read. This German friend of mine, Karl Smidt, taught Dr. Schrameyer, the first governor of Kiaochau, and Admiral Diedrichs how to prevent the new colony being ruined by land speculations. A tax of 6% on land values was adopted, displacing other taxes, the land being reassessed every three years. With German thoroughness, they tried to kill, bury, embalm and cremate land speculation and if a holder did not use the land they added 3% for every three years that the land was held idle. It worked so well that Dr. Schrameyer went home to Germany to devote his life to the propaganda for justice in land.

We have got an object lesson and it is still going.

When Sun Yat Sen came to China I had many visits with him. Prof. Bailie of Nankin University and I worked up a colonization association that was endorsed by all the leading men of both the revolutionary and reactionary parties. It is fashioned on the Single Tax method. It has been tried with success, but in the feudalism following the revolution it has been impossible to do much. I went

to call upon Dr. Sun when he was president in regard to this colonization, and he gave us letters to convert the parliament to Single Tax. We gave a copy of "Progress and Poverty" to all the members. They were quite willing to read it.

The Famine Relief found that no permanent good came from distributing food, or providing employment only, and then they adopted a Single Tax method. They planned to borrow money enough to put in dykes and drainage and permanently improve the famine area, and then charge up the expense to the increased land values, thus turning charity into business methods.

Dr. Sun started an English paper with Mau Su as editor and they have a platform for Single Tax, but are not very clear on it.

The platform of the Single Tax is now part of the nationalist programme and it is up to us to see that they get it.

My idea of working for the Single Tax is that it leads the way to the Kingdom of God on earth. The Sixth Chapter of Matthew looks foolish when you read "Take no thought for the morrow," but we can make a condition, and we can strive to bring about a state of affairs, where this would be possible.

And if there be Jews in this audience, the fifth chapter of Matthew states that when a cry was made about the taxes, the command was "Every man shall have his fields and vineyards; restore their lands; require nothing of them."

Rawlinson says that the landlords of Egypt were the worst kind of oppressive landlords, demanding six-tenths of the crops. Joseph, however, confiscated the land and rented it to the people at 20%. Looks like a great land reform, doesn't it?

We may fail on it, but still it is what we think and feel and it makes us enthusiastic, and if we don't succeed why the fellows that don't believe in it are the fools.

Mencius, the great philosopher, said in China there should be a site value tax, no tax on the building but just a site value tax. An early scheme was to divide the land into nine squares, the center square being the government square and the eight families had the outer squares. They had to cultivate the government land as a tax. In this way all men got the advantage of the land.

We are descendants of the ancient Danish and Saxon pirates and have not lost their piratical tendencies. We are loyal to our ancestors, but the Single Tax will stop us. There is a sort of evolution of depravity. When you have a state where a man kills and eats his neighbor, later he will reason, if I kill my neighbor I lose all; I will keep him and make him work. Then he reasons, keeping him as a slave I have to feed him. So he gets his land and makes him work.

I can see very hopeful signs in the Chinese. But we cannot think of them as a nation that will get a republic immediately. I have made tracts with Henry George ideas in them. I have circulated a great many.

There has been much Bolshevism in China and the government has had much trouble in keeping the mobs down, but lately they have been fighting among themselves. It is hard for them to unite. Supposing they did unite, 95% of absolute illiteracy is a problem requiring a process of education through generations, so we can not be too optimistic, but only hope that slow, Christianizing education will have its effect.

Mr. Leubuscher: It is refreshing to hear a missionary preaching this worldliness as well as other worldliness.

Today I received a cable as follows:

British United Committee and International Union for Land Values Taxation and Free Trade, send fraternal greetings to American brethren and ask Senator Hennessy to tell inspiring story of world progress.—JOHN PAUL.

Senator Hennessy stepped on the shore of America three hours ago. Will you, Senator Hennessy, answer this question?

ADDRESS OF CHARLES O'CONNOR HENNESSY

I am happy to be able to bring you good tidings of the progress of the ideas and ideals of Henry George in countries across the sea. On the night before I boarded the ship which landed me in New York today, I was privileged to address a fine gathering of the Liverpool League for Land Value Taxation, which was to me a most inspiring culmination of a series of meetings that I had participated in during the last month. The significant thing about this Liverpool meeting in particular, as about others, was the presence of so many *young* men, and the speeches that some of them made; speeches not only informed with the whole philosophy and economics of Henry George, but filled with zeal and determination to go forward with the work. This fine spirit was especially illustrated to me by my contacts with the talented young vice-president of the League, J. H. Eastwood, who is blessed with a beautiful, charming, and highly intelligent young wife, who is as keen a Georgist as her husband. Mr. and Mrs. Eastwood, on their holidays and at other times, make bicycle and tramping journeys through the surrounding countryside, putting up on roadside rocks or other exposed places attractive posters advising the passer-by to read "Progress and Poverty" by Henry George. As a result of a recent holiday trip through Wales by this young couple, many copies of a cheap edition of the book have been sold by the Liverpool League.

My journey to Europe this year was undertaken, as most of you may know, to consult at Copenhagen with members of the Advisory Committee of the International Union for Land Value Taxation and Free Trade relative to our international work, and especially to determine the question of the time and place of the next international conference. I travelled from New York by a Scandinavian steamer that stopped for 18 hours at Oslo, the capital of Norway. There I was taken off the ship by a group of active Henry George men, some of whom

had attended the Copenhagen conference of last year. I found them keen for the work of our Union, and they showed me with pride a copy of our Memorandum to the League of Nations Economic Conference at Geneva, which is now circulating in the Norwegian language as well as in seven other European languages. Since last year they have formed a Norwegian League for Land Value Taxation and Free Trade, and have undertaken the publication of a quarterly journal. Incidentally, they showed me with pride a really beautiful monument to Abraham Lincoln, erected in one of the City Parks. These Norsemen are a liberty loving people, and we may hope that some day they will be able to point with pride to a public monument to that international democrat and lover of men, Henry George.

From Oslo I went to Copenhagen for the formal meeting of our committee, where were assembled the secretaries, Folke and Brink, with the leading men of the Danish movement, Madsen, of the British Secretariat, who is the linguist of our Union, Ashley Mitchell, the Treasurer, Dr. Otto Karutz, of Berlin, Dr. Paul Dane, of Melbourne, Australia, and representatives of Norway and Sweden. Two days were spent in discussions relative to the next International Conference. Letters of encouragement and advice were read from the French, Austrian, Spanish and Greek members of the committee, as well as from Louis F. Post, Mrs. deMille, Mr. Leubuscher, Dr. Milliken and Chester C. Platt of the Committee membership on this side of the ocean. After a full canvas of the views expressed, the decision as to the time for holding the next conference was all but unanimously settled. The Conference will be held during the last week in July, 1929. Great diversity of opinion developed as to the place for the Conference, finally ending in a sort of deadlock between Hamburg, Germany, and Edinburgh, in Scotland. The President was authorized, after consultation with prominent supporters of the Union in Germany, England and Scotland, to announce the place determined upon as soon as practicable after his return to America.

Well, I have talked with our friends in Germany and England and Scotland, since I left Denmark, and I have had talks with American members of the Committee and may now tell you that the next Conference of the International Union for Land Value Taxation and Free Trade will be held in Edinburgh during the last week of July, 1929. Already I have reason to believe it will be, in point of numbers and of nationalities represented, the greatest gathering of the followers of Henry George ever assembled. I hope you all will determine here and now to be at that conference. Commence to plan for it tomorrow. I need hardly tell you that Edinburgh, which I visited only a few weeks ago, is one of the most beautiful and historically interesting cities in Europe. It is worth a visit for itself alone, aside from the happiness and inspiration you will get from four days of association with

lovers of justice and liberty who will come there from all parts of the world.

But to get back to Copenhagen again. Besides our Committee meetings there last month, there were three interesting events. The first was a well-attended public meeting of the friends of Henry George, well reported by the press. A feature of this reporting was the publication *verbatim* to the extent of a whole page in the *Politiken*, the leading liberal daily paper of Denmark, of the address made by the President of our Union. This address dealt chiefly with the failure of the Economic Conference of the League of Nations to deal with the obvious causes of industrial depression and the unemployment of millions of people on the European continent. Before adjournment, the committee on motion of Mr. Folke, a Dane, seconded by Dr. Otto Karutz, a German, adopted a resolution which was published in the Danish press, of which this is a translation:

"Whereas the failure of the recent Economic Conference of the League of Nations at Geneva to offer any solution of the economic difficulties which are contributing to the misery of millions of European peoples through denial of free opportunities both for capital and labor, and which threaten the permanence of world peace,

"Be it resolved that, more than ever before in history, it is needed that all friends of peace and economic freedom throughout the world should be awakened to the dangers of the existing situation, which might easily lead, through the horrors of class war, to the approach of catastrophe to orderly social development in all civilized countries.

"We appeal, therefore, to our friends and associates in all parts of the world to renew their labors for the establishment of a social order that may insure peace and prosperity through the destruction of unjust private monopoly, wherever it exists. This, we believe, can only be brought about through the adoption by the nations of the policies advocated by this Union—the Taxation of Land Values and Free Trade, as taught by Henry George."

Another interesting event was the demonstration made for us by the heads of the government land valuation department of the completeness and scientific accuracy of the system by which the land of Denmark, both urban and rural, is now being assessed for the purposes of taxation, both national and municipal. The governmental machinery in Denmark, in the shape of land value maps, for an application and exemplification of the theories of Henry George, appears now to be working on a scale of completeness unequalled anywhere else in the world.

The reflection that came forcibly to me in this connection was that if you want this sort of work done with intelligence and integrity you must put Henry George men on the job; for the two government officials most responsible for the perfection of the land valuation system of Denmark are K. J. Kristensen and Abel Brink, both of them disciples of our friend, Dr. Jakob Lange; both of them unblushing and undisguised Single Taxers. And it made me think how much we in this country are indebted to our own Lawson Purdy for the system inaugu-

rated by him during his splendid public service in this city, under which more land value is now collected for public purposes than anywhere else in the world.

The third most interesting event of my visit to Denmark this year was the public meeting at Aarhus, the second city of the country, which is sometimes called the Glasgow of Denmark, because of the devoted and militant group of Henry George people to be found there. It was a crowded meeting, full of vim and spirit, electric with enthusiasm for the cause of Free Trade and Land Value Taxation.

From Aarhus, we set out for Hamburg, and on the railroad train that took us toward Germany, ran into a happy incident of real significance. With me were travelling Madsen and Mitchell from England, and Dr. Dane from Australia. We were joined on the way by Dr. Karutz, of Berlin, who had been visiting Dr. Lange's home city of Odense. He told us that one of the passengers on the train was Mr. Bramsnaes, the late Finance Minister of Denmark, on his way to attend the Congress of the Interparliamentary Union at Paris. Mr. Bramsnaes, whom I met at Copenhagen last year, graciously accepted an invitation to join our party. He expressed a high opinion of our Memorandum to the League of Nations Economic Conference last May, and expressed a willingness to see that it was distributed at the Interparliamentary Union meeting at Paris. Secretary Madsen immediately telegraphed to John Paul at London, and 300 copies of our Memorandum each in German, French and English were soon on their way to Paris.

At Hamburg we were greeted by an enthusiastic group of friends, and here also I was particularly impressed with the fact that the chief exponents of our policy, especially Paletta, Schar, Swartz and Karutz, are all young and intellectually able and scholarly men. Here, also, besides conferences, there was a good public meeting well reported in the local newspapers.

Our next journey was through Germany and Holland and across a stormy North Sea to England, where John Paul had assembled the veterans of the United Committee to meet us at London, including W. E. Jacobs, Charles E. Crompton, Rev. Mervyn Stewart, Fred Verinder, and F. C. R. Douglass, the able draftsman of our now classic Geneva Memorandum. The feeling unanimously expressed at this meeting was that the present circumstances of public and economic life in Great Britain are rapidly forcing our policies into the realm of practical politics in that country as never before. The unsolved problems of business depression, of unemployment, of housing, and of taxation, are acutely visible *all over the place*, to use a British expression. The Tory government, despite its nominally large majority in parliament, is plainly losing ground, as a result of attacks from within as from without, and it seems entirely likely that a general election may be forced some time during the coming year.

There are active groups of our friends working within both the Liberal and the Labor parties. Each of these parties will contend for the control of the next Government. Each is now pledged to advances along the line of land value taxation, in a way that must inevitably force political discussion toward the very fundamentals taught by Henry George.

The only unsatisfactory aspect of the situation that I could discern was the sadly inadequate financial resources of the United Committee, due to the death of some generous supporters within recent years and the bad trade conditions in the country that have forced further reductions of the income of the headquarters of the movement at Tothill Street, which is now also the headquarters of our International Union. In organizing this international work at Copenhagen last year, I find that we builded better than we knew, for it has brought to the office in England a burden of work and of correspondence in many languages with followers of our cause in all parts of the world that has greatly increased the difficulties of those able and devoted men, John Paul and Arthur Madsen, and their small staff. A close study of the situation moved me to make certain pledges of definite financial support for the International work during the coming year, which I will confidently rely upon our friends in this country to help me to redeem.

From London I went to Keighly in Yorkshire, where Ashley Mitchell, Charles Smithson, and Fred Skirrow had organized a splendid meeting at which again I was made happy by finding many young and able men engaged in the work of spreading the light.

Then I moved over the Scottish border into the country which, as it seems to me, holds some of the most loyal, determined and uncompromising followers of Henry George to be found anywhere on earth. After helpful conferences with a group of Edinburgh friends, I went on to Glasgow, to be greeted by a meeting which in point of numbers and enthusiasm exceeded anything experienced in Great Britain. It was presided over by Bailie Peter Burt, a highly respected and successful manufacturer of the city, who has been connected with its public life for many years. Mr. Burt, vigorous in mind and body, despite his 70 years, is one of the narrowing circle of men who enjoyed the confidence and friendship of Henry George during his life time, and has been loyal and faithful throughout the years. He is one of the mainstays of the Scottish movement, a fine and respected figure in the business and public life of the city. Through his influence the President of the International Union was the luncheon guest of the Lord Provost of the City, a number of the prominent city councilmen being invited to meet me at that function. Among many fine speeches made at that public Glasgow meeting, to which I have referred, was one by that old veteran, Richard McGhee, ex-M. P. and old time

friend of Henry George and his family, now in his 77th year and still active in the cause.

At Manchester, where I spoke on the evening following Glasgow, there was another fine gathering with much of the spirit of youth and vim in the proceedings. One of the best speeches made at this meeting was by another gentleman named Eastwood, a town councillor of Bolton, and official secretary and organizer of the Labor Party which has declared for Land Value Taxation. The *Manchester Guardian*, perhaps the most influential paper in Great Britain, in connection with this meeting, devoted a column to an interview with your speaker of this evening.

From Manchester, I went to Liverpool for the final meeting to which I have referred, before my departure on the steamer for New York. A feature of this meeting was an optimistic little speech by one of the veterans of the movement in our own country, James Malcolm, of Albany, who returned to this country on the same ship with me.

A warm hearted group of English people, led by John Paul, came down to the pier to wish us God Speed on the homeward journey, and to ask me to deliver messages of good cheer and affection to Mrs. deMille and other American friends. I thought as I left them what a fine lot of men and women are following the gospel of Henry George, not only in England and Scotland but everywhere in the world. I don't believe there is any other movement or mission in the world that can boast of so many fine and unselfish spirits; men and women who have been brought to see the vision of a better day for all humanity and who follow it loyally and unselfishly—because they can't help themselves. This International Union of ours is now helping to seek them out in every civilized land, and to bind them together in common sympathy for common effort for the common good.

I have been greatly heartened by reading in our London office some of the letters that have come in during the last year, especially since the circulation of our Geneva Document. We have found new and helpful points of contact in Italy, in Switzerland, in Czecho-Slovakia, and elsewhere. From a long letter that came recently from Carl Marfels, a noted watch manufacturer of Heidelberg, let me quote this: "It would have been a great happiness to meet your leading men, for you have done me extraordinary pleasure by letting me see how actively and how rightly you take hold of our question. I was quite in despair when I saw how the German Land Reformers had gone in a wrong direction and were spending their forces on side issues. They seem to avoid Henry George's name deliberately. I began to give up hope of human progress and even to be bitter when I thought about the way in which the sublime thoughts of George had been so obscured and "Progress and Poverty" itself had seemingly been written in vain. I thank God that my faith has been

restored, and you cannot imagine how happy it has made me to see what able, alert and devoted people you have to lead the movement. Now I am convinced that the great thoughts of Henry George can never be lost!"

I, too, have come to the conviction, my friends, not only that the great thoughts of Henry George can never be lost, but that they are destined in the near future to influence the thinking of the world and the action of governments as never before since "Progress and Poverty" was published 49 years ago. It is a sign of the times when a great educational leader like Prof. John Dewey (who, I find, is respected in Europe as he is here) should publicly rate Henry George as among the great social philosophers of all history, while commending his simple and practical plan for restoring justice and prosperity to a troubled world by liberating labor and capital from the shackles which now bind them. It is a sign of the times when the Economic Conference of the League of Nations last May should discover and declare, however timidly, that the misery of millions of people on the European continent was the result of the shackles that selfish and ignorant statesmanship had created to interfere with the production and distribution of wealth.

Plainly the world needs the wisdom and the sanity of the philosophy of Henry George. Philosophy has been defined as critical and reflective thinking. No other man in the world's history has ever produced a message relating to the constitution and maintenance of just social relations for the human family which has been marked by such critical and reflective thinking as that which Henry George has given us. In it, to quote the happy phrase of Prof. Dewey, we find "the analysis of the scientist combined with the sympathies and aspirations of a great lover of mankind."

It is the absence of this philosophy, in the minds of the leaders of men, or the unwillingness to apply it, that is responsible for the great social ills of the world today.

Let me illustrate this thought by a further reference to that Economic Conference of the League of Nations last May, to which our International Union submitted, without visible results, a respectful and dignified Memorandum demonstrating "The Interdependence of the Economic Causes of War and of Industrial Depression."

The Conference had been called into being by a resolution of the League Assembly to search out the economic ills of the world (and especially of Europe) and to offer recommendations for their cure. There was no difficulty about diagnosis. The sources of the troubles of Europe were plain enough. It was revealed that as a result of the new political nationalities set up by the Versailles Treaty, there are now 27 frontier obstructions to trade, where only 20 existed in 1914. There are 6000 more miles of traffic barriers than there used to be. One of the unanimous conclusions of the Conference was expressed in these words:

"The obstacles of all kinds placed on the circulation of goods and capital have had deplorable results, by hampering the normal play of competition and by imperilling both the essential supplies of some nations and the not less indispensable markets of others."

Reviewing the proceedings of the Conference, the President, Mr. Theunis of Belgium, declared, in effect, that they had uncovered the fundamental source of Europe's economic misfortunes. He expressed it concretely in these words:

"The main trouble now is neither 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 production capacity, but a series of impediments to the full utilization of that capacity. The main obstacles to economic revival have been the hindrances opposed to the free flow of labor, capital and goods."

These statements helped to account for the facts stated at the Conference that there are ten million workers out of employment in Europe, and the governments, eight years after the *War that was to end War*, are raising by taxation and spending two and a quarter billion of dollars annually to maintain the machinery of war.

Well, the penalties that the world must continue to suffer from the guidance of leaders who cannot lead because they have no philosophy, were revealed by the action of the statesmen in concluding this Economic Conference. The social disease had been accurately diagnosed. The economic life of a continent was crippled and bound in shackles. The remedy, plainly, was Freedom. But all that the Conference felt moved to do about it was to feebly recommend *that tariff barriers be made no higher*.

In a word, the Economic Conference of the League of Nations was a failure, and Europe with its 27 hostile trade frontiers, is left to the policies that serve only to increase human misery, while sowing the seeds of new national animosities and new wars.

I think that one of the most significant events in international politics, although it may not have been noticed on this side of the ocean, was the recent resignation of Lord Robert Cecil from the British Cabinet, which involved his retirement from official connection with the League of Nations. He was, I believe, one of the authors of the Covenant, and a sincere and devoted champion of the League since its inception. In spite of his aristocratic lineage and Tory party affiliations, I believe he is respected in England by men of all parties for his patriotism, his sincerity and his constant efforts to find a basis for the establishment of permanent world peace. There is almost a note of despair in his letter of resignation which seems to have been precipitated by the failure of the Disarmament Conference at Geneva—perhaps to some extent by the futility of the Economic Conference. In his letter to Premier Baldwin he strikes this solemn note:

"I believe that a general reduction and limitation of armaments is essential to the peace of the world, and that on that peace depends not only the existence of the British Empire, but even that of European civilization itself."

To the followers of Henry George it must seem that the trouble with Lord Cecil and with other sincere men who are seeking the way to world peace, is the lack of a philosophy, the absence of the faculty for critical and reflective thinking. It seems to us the very height of futility to seek the road to disarmament through such a Conference as we have witnessed at Geneva; meticulous discussions by uninformed and professional warriors relative to the number of battleships more or less, or the length and tonnage of the armed cruisers that this or that nation is to be permitted to maintain. It all seems like children playing a game of Peace or War, especially when we reflect that in all probability the next world war will be fought not by battleships or massed armies, but out of the sky by death-dealing explosives and chemicals rained down upon helpless civilian populations.

That critical and reflective thinking which is philosophy would teach statesmen that wars will end only when the causes that lead to wars are ended and that these causes, as our International Union is seeking to make plain to the world, are economic in their character. We must seek disarmament in men's minds. We believe that if lasting peace between nations is to be maintained, if contentment and happiness are to come to the distressed peoples of the Earth, these ends are not to be attained by mere formulas, or by the most solemn of covenants and treaties that unenlightened statesmanship can bring about. So long as greed and selfishness and passion and ignorance are allowed to rule the nations of the world, covenants and treaties may be broken as easily as they are made. Gestures of worthy intention and good-will like that of Locarno are not sufficient while the conditions that make for ill-will still remain to menace mankind with the shadows of new world wars.

Mr. Leubuscher: The pleasantest recollection of my visit at Copenhagen is that of introducing my wife to Jakob Lange and she said, "Why that is my maiden name—and so I can claim kinship with Jakob Lange."

Dr. Jakob E. Lange who will now address you, is at the head of the great high-school system of Denmark, which is an example to all the world, where they teach practical things. He is the translator of "Progress and Poverty" into Danish.

ADDRESS OF JAKOB E. LANGE, OF DENMARK

I know that in selecting this subject for my lecture, Henry George and Denmark, I unite something grand with something very small. Still I do it because I want to tell you what influence our great leader has had upon the life of Denmark, and because our experience may tell you something in what ways and by what means the philosophy of Henry George may be carried all over the world.

When you compare the two great minds within social economics for the last seventy years (the only two ones that can be compared), Karl Marx and Henry George, you will see a remarkable difference, and you will find the reason for it not so much in the personality of the men as in the conditions of the times. Most of you know that when Karl Marx was quite a young man he wrote (in 1848) the famous "Communist Manifesto." The first thing in this Manifesto that he says to the proletariat of all countries is—"You must nationalize rent, take over land values. This is the cornerstone of the New World." But then Karl Marx went to England and never came back to his own country. He lived in England and what did he see there? He saw a great country whose millions had lost their land, and had lost at the same time any initiative. When Karl Marx wrote "Das Kapital" he, therefore, instead of beginning with *man* and *nature*, always sees the beginning of everything in the *capitalist*, the employer. "A capitalist, who owns 20,000 pounds, builds a factory, installs machinery and hires some men." That is how he sees things and from that standpoint, from that experience, he built up his whole philosophy and ended by creating a universal state-capitalism which is now called Socialism.

When Henry George, twenty or thirty years later, looked out on the world, he looked out on Young America. He did not see the capitalist building houses, putting in machinery and hiring men. That great spectacle, that wonderful event in the history of the world, the conquering of America, was not done either by capitalists or by government officials; it was done by John Smith and Jim Jones and many others from many countries. It was done with a plow, a sack of wheat and a team, but everywhere, wherever it was done, on the prairies or in the woods, it was a man who worked with or without capital—chiefly without—but with the land, and who succeeded roughly in creating out of the wilderness, if not a rose garden, at least a corn-field.

When Henry George built up his social economics on this foundation, he had to begin—was forced to begin—with *land* and *labor*. He did not look out upon proletarians; he looked out upon men who had not lost initiative, and he saw that if we could re-create this easy access to nature in America, the World, following this example, would not only be a corn-field but a rose-garden.

Whenever and wherever you find a country where some of the same spirit of independence exists in the common man, as it did in America at the time of Henry George, you have the right field for sowing the seed. And because in my country some of this spirit to some extent existed among my countrymen, even the lowliest, the seed would take root there and germinate, although occasionally it would fall among thorns and stones.

Denmark is different from most of the other countries of Europe in that the people never lost the land. Especially when compared with England you see this great difference, that by laws dating back several hundred years

it was absolutely forbidden to unite two or more family-farms in order to create big manorial properties, and we never experienced the great enclosures by which the peasantry and yeomanry of England were annihilated. While England preserved pheasants, we took care of our peasants.

And when the first dawn appeared on the European horizon, when those French philosophers (the Physiocrats) who invented the term "Single Tax" about 1760—when their ideas overran Europe in a remarkable way, the only place where their ideas struck root to germinate and produce practical results was in Denmark where by the influence of these ideas the peasants were liberated and were given such conditions on the land that they were enabled to build for the future; they had the opportunity of working out their own salvation. And they rapidly began to do that. So you can go more than one hundred years back and see that the ideas of the Single Tax were actually arising in Denmark.

And so with Free Trade—not in that clear and absolute form in which our great leader presented it to the world, but in the limited form advocated by Cobden and Bright. It opened up to us the best market in the world. And the Danish peasant-farmer, just started on his uphill course, here found his future—the possibility for doing his best. And very soon after, having realized this, he went in for that purpose and attained if not actually to the leadership in farming, at least to a place in the front.

Other conditions which I shall not here at this late hour speak of in detail, stirred up new problems and were introduced among the farmers. Europe was placed in a position of dire need under which other countries than Denmark almost lost their commercial and financial balance. You know how in the seventies, America, especially the broad Middle West, began to send over by cheap transportation, cheap corn, cheap wheat, and the European farmers did not know what to do. Now our cousins, they said, send us wheat and other things from these broad acres at prices which will not suffice for what we can raise on our limited strips of land. What are we to do? In Germany Bismarck by a master-stroke of what you may call "policy," united the great landowners' interests and the new capitalistic manufacturers' interests, "yunkers and smokestack-barons." The small landowners followed the lead of the big ones and consequently Germany was given over to that policy misnamed protection.

In England they did not dare to do that, and the farmers let their hands sink down. They do not know what they are going to do even now except sell the land for golf-links to rich Americans.

But in Denmark we did otherwise. Not because we had keener minds, but because we were Democrats, and did not want to follow the lead of the big landowner and capitalist. As soon as our big landowners said protection, we said free trade. But we had to say something more. So we said: Why shouldn't we use this cheap corn, cheap

wheat and cheap grain for feeding hogs, for producing milk and butter for the use of our other cousins beyond the North Sea? Plain thinking for the common man. Not philosophy—just plain thinking. And when we began to put into operation this plan we did it on straight democratic lines. Those engaged in a political war with the great landowners and capitalists became democratic cooperators, and that is why Danish cooperation was a success, built on the theory that we must all do our best. Cooperation and this new form of agriculture worked well together, but this created a new phase of the land problem.

We had kept by wise policies the land in the hands of the peasantry and the farmers. We had through the nineteenth century made them proprietors, and consequently to these farmers the land problem did not exist in an acute phase for them. But now there had come into being a new strata: the landless or quasi-landless farmer, the owner of three, four, five or ten acres. Here was the new land question in Denmark. The keenest minds saw that problem. The way some people thought it would be solved (especially from the aristocratic standpoint) was by advising them to immigrate to America. "There is plenty of land over there," they said. But of course this is not the true solution and even if it were then it is not today, when America is practically closed to the common man. And naturally this forced to the front the claim for a new and better solution: That of settling them on the land of Denmark to create the "New America" at home.

At the same time it became practically possible to solve it to a certain extent because under intensive cultivation even some few acres might be of value and the man who had only five or six acres began to think of becoming a farmer, not only a farm laborer. He knew that even if he had only one horse and two cows he was just as well a member of the corporation as the man with one hundred cows. Naturally there also the question arose: How can the landless get land and how can the quasi-landless get land? This happened almost at the same time that "Progress and Poverty" was translated into Danish, not only the *book* but the *ideas*. And I must say that those followers of Henry George who managed to introduce this philosophy among the small holders of Denmark (I refer especially to Mr. Berthelsen), by a masterstroke introduced at the right moment the right ideas within the right group of men. The small holders of Denmark became the stout supporters of land value taxation and free trade, and this is the strength of the Danish Georgism. This is what prevented the movement among the small holders from degenerating into a class movement, but broadened it to universal importance so that it even stamped to a very large extent Danish politics and legislation.

Here lies the chief difference between Denmark and other countries in Europe where the ideas of Henry George are known. With us they are firmly rooted in the broadest

strata. We have not gone very far, but we have a good valuation system. We have got perhaps the *best* valuation. We do not hear any more the words—"it is impossible to value the land." Anyone who knows anything knows that it is easier to value land correctly than to value improvements. In attaining to this it was a great help to us that we have had a kind of land valuation in Denmark for 200 years, so that in Denmark you can ask in any registration office, "What is the taxable appreciation of this bit of land since 1688," and the officer can tell you on a map that "that square is three acres and a half, and is valued at so much."

We also have more *free trade* and more *free traders* than in any other country in Europe, and we have absolutely stopped any deal between capital and organized industrial labor in introducing during these difficult times more *protection*. A policy in the direction of more protection cannot be carried because "Progress and Poverty" was translated thirty years ago!

We have adopted a certain amount of land value taxation, but besides this we also introduced the right principle in another way. When we cut up some of the overgrown family-estates, we transformed them into a kind of practical Henry George settlement, by not selling the land, nor leasing it, but giving it to the men as proprietors (they become proprietary farmers like the rest of us), but we tell them "the land value you cannot touch." "You will have to pay interest forever—4½% on the value of the bare land." We have divided the proprietary rights in two—the land belongs to the worker, the land value belongs to the community. It was not the leaders of the movement of Henry George who realized this; it was the small holders and their own leaders, but you see the influence of the ideas of Henry George. The instinct of the Danish peasant was for "property." He looked back upon the tenancy of the eighteenth century as a kind of slavery, and he wanted to be a proprietor. But he accepted the fundamental idea of Henry George; he saw the common rights as well, and tried to make provision for this.

This is the little we have done. Not much, certainly, but I wanted to tell you of it, chiefly because I wanted to make you feel that it is not the individual agitator or preacher who does this or that, but chiefly the conditions of the times. Seeds of economic justice can only germinate where people have the will to work out their own salvation, to become their own masters. That is why the industrial multitudes in very few cases are alive to these problems. The industrial multitudes have organized a war against employers. I look forward to the time when they will organize to do *without employers*. This will be the time when they too will see.

In conclusion. People speak very much about the debt of Europe to America—whether it should be cancelled or not. There is one debt which can never be cancelled and that is a debt which Europe owes to America

as the country of Henry George. But I want to tell you as countrymen of Henry George and, so to speak, his heirs, that you also owe to Europe a debt. Senator Hennessy mentioned how Europe is split up by innumerable tariff barriers. Now America, the United States, the strongest economic power of the world, owes it to Europe to demolish their own protective tariff. Now is the time for you to do this, to set the example to the old world.

Address of Joseph Dana Miller at the Henry George Congress

IN opening this, the first session of the Second Annual Henry George Congress under the auspices of the Henry George Foundation, we desire to reiterate our conviction that the leader whose fame we commemorate is destined to take his place as the greatest of Americans, and one of the great men of all time.

He is the greatest of Americans, since the influence of no other man born on these shores has permeated so far, has stirred the thoughts and aspirations of so many people, and is determining even now the legislation of so many nations. The name of Henry George is known where the name of no other American is spoken. His works have been translated into almost every known language; his disciples are at work in nearly all the cities and towns of all the lands.

This man was a prophet of the type of the Hebrew prophets whose vision of a better world was shaped by an intense practical knowledge and the wisdom that is the soul of all realizable dreams. Something of the fervor that stirs all deeply religious men was his. He read the hand of God in the destinies of nations.

It is the purpose of the Henry George Foundation to band together in one great brotherhood for effective work the men and women to whom the teachings of this man are the breath of life. Without prejudice to those holding diverse views as to methods we are offered an opportunity for effective organization to bring this message of our leader to the people of the country, to make it a living issue, and to leave no stone unturned in preparing the ground for the harvest.

When Henry George presented to the world his "Progress and Poverty" he bequeathed a manual that deals with its social and economic structure. He gave us a document that declares a new economic gospel; he sent forth a message of emancipation for mankind.

Now it is the height of folly to pretend that this message is interpretable to the minds of men only in fragmentary and piecemeal dosage, or that the complete and rounded message is best served by timid or hesitating propaganda. We are to remember that a civilization that is threatened with perils that beset its very life is not to be rescued by dilettante preaching, or by soft words spoken under our breath.

It is indeed a stern business that is ahead of us and of those who will follow after us. Entrenched privilege is not to be dislodged from its age-old fortress by pelting it with flowers, by lady-like assaults, by exaggerated deference to old fashioned notions of courtesy. Things must be called by their names, slavery as slavery, parasitism as parasitism, and the denial of the right of the individual to the use of the earth must be stamped as the infamy it is.

I imagine that some men were early attracted to the Single Tax under a misapprehension that it was something else than what it really is. Learning that it was the determining factor in vast sociological changes, they retreated from active service in the cause and we heard their names no longer. Their mistake was that of the socialists who call the doctrine of Henry George a "middle class reform" and have not yet discovered their error.

The New York *Times* once declared, "Unquestionably the Single Tax is the ideal system of taxation." The *Times* had just had to meet a largely increased assessment on its then newly completed structure. But, discovering that besides being an ideal system of taxation, it would also destroy many of our most cherished parasitical institutions, and call for new rules in the game, the *Times* dropped its advocacy of our cause rather suddenly.

It is an insult to the just claims of the disinherited to gloss over this great social wrong that denies to the great mass of men their right to the use of the earth with phrases borrowed from the literature of tax reform. It is a delusion to believe that the enemy can be deceived by approaches professing to minimize our real aim and purpose. Privilege was never so deceived, nor has history ever recorded its overthrow by opponents intent on a *ruse de guerre* that sought to mask itself with protestations of good intentions for the enemy whose destruction was the aim of the assault.

We speak now in militant phrases. But we bring no harm to any one. For there is no truth more immutable than this—that *there are no real beneficiaries of injustice*. And in bringing this message of justice we are the heralds of a new peace and happiness to the world, in which all, the greatest as well as the humblest, will participate. "I am for men," said our great leader in almost the last words that he publicly uttered, and this includes the owner of the largest rent roll as well as the man who in our distorted civilization has no place to lay his head.

Too long have we neglected the moral and spiritual appeal of this great message. We do right to call it a religion, not in the sectarian sense, not as marking the acceptance of any theological credo, but as a belief in a social theory in conformity with the great beneficent law of the universe. "The power not ourselves that makes for righteousness"—to adopt Matthew Arnold's phrase—is on our side, and we are drawn to that power and feel its influence by our faith in social justice.

Our hatreds are reserved for institutions and not for men, since we would bring to all men that happiness impossible to the most fortunate in a society where rewards are determined by social laws inequitable and therefore iniquitous.

But we do not lose sight of the fact that the great social change we aim at is to be brought about by existing machinery. We find in every community tax gatherers. Without changing their official title, we would set them at work collecting the economic rent, or rent of land, or land values, as might be necessary in the beginning. There need then be no longer any taxes, save in times of emergency, or a few taxes that might be retained from motives of public policy independent of whether or not they were needed as public revenue. For these matters are quite unimportant, if it be agreed that the rent of land should be collected for public purposes. For our object is to make free and equal the access to natural opportunities—not to provide a new tax plan.

This is the reason why it is necessary constantly to emphasize the aim and purpose of this movement—"lest we forget." Our object is to restore to all men their right to the use of the earth, to establish by the simple method of the public collection of the rent of land a society in which wages will go to labor, interest to capital, and the rent of land to all the people to whom it of right belongs.

A society thus built on equity will take its place as the germinating point of a new civilization—for freedom, after all, is a means, not an end in itself—and the problems that will then come before it for solution will be solved for the first time in history by free men working together, with all those insidious influences removed that now dominate the reason and conscience of men, weaken or corrupt our institutions, and bend even the agencies of good to the service of evil.

I BELIEVE in one God, and no more; and I hope for happiness beyond this life.

I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy.

—Thomas Paine, in *The Age of Reason*.

"THE Henry George conclusions have never received anything like a fair consideration in most text books on economics or anything like a fair presentation to the students of economics in most universities and colleges. Indeed, a majority of specialists of reputation in the field of public finance have opposed these conclusions with arguments which are logically fallacious, historically inaccurate, mathematically inconsistent, and sometimes grotesque."—DR. HARRY G. BROWN, Professor of Economics, Missouri, in "The Taxation of Unearned Incomes," published in 1925.

Natural Law in the Economic World

ADDRESS OF OSCAR H. GEIGER

NATURAL Law is the uniform occurrence of Natural phenomena in the same way under the same conditions.

The Law of Attraction of Gravitation is a Natural Law. We know that because it acts the same at all times under the same conditions.

We know now why apples fall to the ground, but apples fell to the ground for a million years and one of them had to hit Sir Isaac Newton on the head for us to find out why they fall.

The Law of Attraction of Gravitation does not merely control the falling of apples to the ground. It applies primarily to the heavenly bodies, and as stated in text-books reads, "Heavenly bodies attract each other directly as their masses, and inversely as the squares of their distances."

That sounds formidable, and it is. All Natural Laws are formidable; perhaps that is why they are so little understood.

Not to understand Natural Law, however, is not to understand Nature, for only through Natural Law can Nature be understood. This is generally recognized in Astronomy, Physics, Chemistry and Biology, but it is very little, if at all, known in the Social Sciences, and this is rather unfortunate for the Social Sciences, as Natural Law operates equally in this field as it does in all fields of being and living. Whether it is apples falling to the ground or mankind living on the ground, Natural Law operates to govern both phenomena.

As men gather and settle on some spot on earth in response to their gregarious instinct to live together and to produce the things they need, two values appear, each separate and distinct, one attaching itself to the things that men produce, and one to the land on which they live and work.

The value that attaches itself to the things that men produce is an objective value; it is strictly a labor, or man value, and is a value that man can control. It is high or low in the measure that the product is scarce or plentiful in relation to the demand for it. If high, greater production is encouraged; if low, production can be curtailed. This value is governed by the Natural Law of Supply and Demand.

The value that attaches itself to the land on which men live and produce is not in the control of the individual; it is entirely subjective. The individual in his production of wealth has no thought of this value, and could not control it if he had. It is a value that arises out of the fact of his mere being and producing in company with other individuals.

No individual effort can raise or lower this value. It

depends solely and entirely on the presence and activity of the community, and embodies both the expression of man's need for land and the service that society renders to the individual. This value rises and falls only with the movement and productivity of population. It is high in thickly settled and industrious communities, and low where population is sparse and production poor. This value is a social or community value; it is governed by the Law of Rent.

These two values, Product Value and Land Value, appear everywhere that men live and produce wealth; they rise or fall everywhere the same under the same conditions; they are Natural phenomena; and they in every way meet the requirements of Natural Law—the Law of Supply and Demand in the case of Product Value, and the Law of Rent in the case of Land Value. Are these Laws then not Natural Laws? If they are not, then neither is the Law of Attraction of Gravitation a Natural Law. If they are Natural Laws, they cannot be disregarded without meeting the consequences.

If we assume that men are freemen and have an equal right to life and liberty, then, out of the fact that Product Value is Labor Value or Man Value, it follows that men have the right to keep and enjoy the results of their individual toil or effort, and to freely exchange or sell or bequeath their product, and that they cannot, except by the violation of Natural Law, be deprived of it.

Society is an entity, as is evidenced by the fact that a value arises out of its existence, and also by the fact that it has needs and wants, and must raise money to defray expenditures, and by the further fact that it creates a fund which fully equals all its legitimate requirements.

Society an entity having needs, and creating by its very existence a fund that amply provides for those needs! Who but a Professor of Economics would fail to recognize the working of a Natural Law? It is a violation of Natural Law to deprive the individual of *his* product—Wealth. It is equally a violation of Natural Law to deprive society of *its* product—Rent. The violation of Natural Law does not remain unpunished.

Whether the Darwinian Theory, or the Biblical Story of Creation is correct, man must live by the sweat of his brow, he must render service, he must till the soil, reap the fruits, dig in the mines, and build on the earth. It is on the Earth that he has his being, and out of the Earth that he gets his living. Again, assuming that men are freemen with equal rights to life, it follows that they have equal rights of access to the Earth.

Of all the Laws in the field of Social Science, the most fundamental and far reaching (and perhaps, therefore, the least understood in the science of Political Economy) is the Law of Equality: the Law, that being of like kind, like origin, like needs, and like means to supply those needs, men are equal, and have equal rights to supply those needs out of the only source from which those needs can be sup-

plied, the Earth. And the most flagrant and vicious violation of Natural Law is the private appropriation of land which denies man free access to the Earth, and enables its proprietors, or appropriators, to dictate the terms under which the landless may remain and produce on the Earth which the Lord, their God, giveth them!

The appropriation of the land by the few diverts into the pockets of the owners of land the Rent which is the product of the community, and which is intended by Nature to defray communal expenses, and this appropriation of Community Value by individuals results in the appropriation of Individual Values by the community by way of Tariffs, Assessments, Tolls and Taxes, and thus begins the vicious circle of the Violation of Natural Law, which has brought all misery to mankind.

If there is any one principle more important than any other principle in the economic affairs of men, it is that the Earth is the birthright of all mankind, and that all have an equal right to its use; and if there is any one violation of Natural Law that is more devastating in its consequences than the violation of any other Natural Law, it is the private ownership of land.

And what are the consequences? Poverty is universal and persistent, crime and vice are on the increase, wars are more deadly than ever, nations crumble and fall and civilizations die. Almost all ancient civilizations have died. Babylon, Egypt, Greece and Rome are no more. Greece, where philosophy was born, where man is said to have reached his highest culture, is gone, and so is Rome, where imperial power reached its greatest consummation.

The life of civilization is about 1000 years. No civilization has lived more than 1100 years, and if our wise men of today are correct, this civilization, perhaps the youngest of them all, has not much longer to live.

Civilization is but a social composite of mankind at any given period and place, and is endowed only with such potentialities as are imparted to it by the minds and deeds and conditions of men.

As history dawns, we find mankind divided into two great classes, those who have and who rule, on the one hand, and those who serve and who have not, on the other hand. We find the land already appropriated, and those who own it the supporters of the Kings and the Priesthood, while the mass of mankind is landless and living in comparative slavery and serfdom.

We have since then changed our terminology; for Kings and Emperors we have Presidents and Constitutional Monarchs; Despotisms we call Democracies; and Slaves and Serfs are our Labor, or Laboring Classes; also to the the Priesthood we have added the Press and the Universities to administer the opiates of sacred institutionalism to the people. But those who build our modern industrial Pyramids and Palaces still live in hovels, and those who produce all the world's wealth still have the least of this world's goods. And this condition is daily becoming

intensified, for wealth inevitably tends to beget more wealth, and power to increase power, while poverty tends only to ignorance, vice, crime, disease and general impotence.

What an astounding phenomenon, that producers of wealth are everywhere poor, and continually becoming poorer, while non-producers are continually becoming richer!

The social structure, at whatever time or place, rests on its producing class, as a pyramid rests on its base. Given a base that is weak and continually becoming weaker, it does not require higher mathematics to envisage the downfall of that pyramid. History records no time when the producers, the mass of mankind, were left unmolested in the possession of their products, and history may be read as a chronicle of war and crime and devastation.

Henry George saw poverty and misery amidst increasing wealth and progress, and it would not let him rest. He knew that this is a dynamic, not a static world; that it is a world of law; that events are not left to mere chance and accident, but that everything in the universe, whether the immensely large, as viewed through the telescope, or the immensely small, as viewed through the microscope, is governed by law—intelligent, purposeful law; and being a man of infinite faith, he knew that poverty and its concomitants must be the result of the *violation* of Natural Law.

He found, that just as the motions of the heavenly spheres, and the appearance and reproduction of vegetation and life on earth, are controlled by Natural Law, just so are the acts of men, whether as individuals, or as society, controlled by Natural Law; and he further found that non-conformance to Natural Law in the field of Social Science, just as disregard of Natural Law in the field of the Physical Sciences, leads eventually to death and destruction.

We in this civilization no longer ascribe bodily ailments to the visitations of evil spirits, and no longer attempt to effect cures by the casting out of devils. We may not be much further advanced in our systems of healing, but it is generally admitted among good medical authorities that permanent cure depends on knowing the cause of the ailment, and that the cause is nearly always found to be the disregard or violation of Natural Law.

Just as individual ailments are the symptoms of the violation of those Natural Laws that govern the life and well being of the individual, just so are poverty, ignorance, crime, vice, disease, business depressions, hard times, war, the breaking down of nations, and the death of civilizations, merely the symptoms of social disease, warning us of the violation of those Natural Laws that govern the life and well being of society.

Henry George was not the first to see that there was a relationship between the poverty of mankind and the private ownership of land by the few. It was seen in

biblical times, it was seen by the early Christian Fathers, it was seen by the Physiocrats, and it was seen by others. But it remained for Henry George to show that the private ownership of land, which denied men access to the earth upon which they must live and from which they must satisfy all their needs and wants, is the primal cause, not merely of poverty and all the misery and wrong that follow in the wake of poverty, but that it is the cause of all evil on earth, and all injustice among civilized men; and that only by the elimination of the private ownership of land can liberty and justice be achieved, and evil forever abolished. It remained for Henry George to show that, potentially, this is a good world, that men are innately good, not innately bad, that Creation is based on justice, not on vengeance, that the earth is a banquet table, spread by the hand of a benign Creator, and laden with an abundance of all the things for which men have need, and at which every human being has a place.

Freedom, equality and security are man's estate in the intent and scheme of Nature. Freedom of access to land, equality of rights and opportunity, and security in the possession of his entire product are man's birthright and these he will some day attain, even if through his ignorance men first must suffer, nations perish, and civilizations die for it.

But why wait? Why permit the misery and suffering of mankind to go on? If misery and suffering are due to the violation of Natural Law, why continue the violation?

"Render unto Caesar the things that are Caesar's, and to God the things that are God's." Render unto the individual the things that are the individual's, and to society the things that are society's.

Give back to society the one thing that is made by society, and which therefore belongs to society, and leave the individual in possession of the things that he creates, and which therefore are his.

Take the rent of land for communal purposes, and stop the robbery of the community by the landowner. Abolish all tariffs, tolls and taxes, and stop the robbery of the individual by the government.

Observe the Law—the Natural Law—which is the Word of God, and let each take his place at the banquet table God has provided for all.

THE Vienna mob burned the Palace of Justice and then went back to work to earn enough money to pay taxes for a new building.

—*St. Louis Star.*

I REMEMBER as a law student that the first thing I had to learn was that there is no such thing as private property in land,—D. Lloyd George: who now proposes to treat with Landlords as if they were "owners" having "private property in land"!

Commonweal, London, Eng.

Resolutions Adopted by the Henry George Congress

ADDRESS TO THE PRESIDENT OF THE UNITED STATES

THE Henry George Memorial Congress, assembled in New York City, respectfully submits for your consideration the following facts relative to the pending proposals for amendment of the Federal tax laws:—

All taxes now imposed by the National Government are taxes on industry and thrift. Tariff taxes increase the cost of commodities, restrict trade, and are in effect either a premium on inefficiency, or a bounty to a privileged class.

The income tax is based upon the false principle that taxes should be laid according to earning ability, instead of being imposed so as to constitute payment for government services rendered.

The inheritance tax confiscates the property of individuals for public purposes, without regard to its nature, or the methods by which it was acquired.

The corporation tax is ultimately paid by the consumers of goods, or recipients of services, furnished by the corporations, and is thus an oppressive burden on consumption.

The various internal revenue taxes are all alike in that they are shifted to the purchaser of the goods on which they are imposed.

Instead of patchwork amendments to the existing tax laws, we urge that you recommend to the Congress that it shall undertake a complete revision of the entire tax system, with a view to the adoption of a new tax policy that will promote the welfare of the great mass of the American people.

We urge the abandonment of all taxes upon industry and thrift; and that all public revenues shall be raised by a tax upon the rental value of land.

We submit that the various proposals for farm relief are all essentially unsound, and vicious, in that they involve special subsidies, or favors to one class, and we assert our conviction that the only way in which the great agricultural industry can be made prosperous is through the abolition of all forms of indirect taxation, and the exemption from taxes of all the farmers' improvements on his land, including buildings, stock, and implements.

The greatest problem now confronting American industry and commerce is that of so-called overproduction. In reality it is under-consumption that threatens a return of the industrial depression that only seven years ago closed down thousands of mills and factories, and threw millions of workers out of employment. To prevent a return of these distressing conditions the consuming power of the people must be increased. The only practicable way in which this can be done is through the abolition of all taxes that increase the cost of commodities, and the collection

of public revenues by a direct tax on the rental values of land. In this way only can permanent prosperity for all the people of the United States be assured.

RESOLUTION ON THE HOUSING PLAN

WE condemn as essentially socialistic, paternalistic, and vicious legislation, the measure providing for municipal aid for housing construction proposed for adoption by the City of New York. This plan for the abolition of tenement slums will benefit the owners of land occupied by old worthless buildings; will afford no real relief to the great mass of tenants with small incomes, and is a miserable makeshift intended to divert public attention from the evils of existing systems of land ownership and taxation. We denounce this attempt to perpetuate the robbery of the people of New York by a small class of landowners, and urge its defeat at the coming election.

Address of Bolton Hall

"So conspicuous a group of gifted minds; so many men and women unselfishly devoted to humanity; so many humble souls who in the lower walks of life carry in their hearts the thought of Henry George and his inspiring message. These must in all parts of the world to-day number literally many millions."

Is this from some novice whose wish fathers his thought, or from some wild eyed visionary, some dreamer of the Kingdom?—No; it is from our wise, experienced and able editor of the review for single taxers, LAND AND FREEDOM.

Says the *Square Deal*: "In the City of Toronto over 6,000 voted for straight Single Tax by-law, while less than 10 per cent of these are known to the local organization."

It does not need to be said that we should have a Central Bureau to which all names, lists and suggestions as to interested persons should be sent. Lecturers and writers constantly get names of those who would like to know more of their subject, and I find that, if asked for, numbers of persons will hand in their names—(an usher should be sent to collect them). "Now, we're going to take up a collection, not of money, but of names."

This list would form the field for subscribers, votes, organized work, distribution of literature and directions for special work.

But we have not even an enrollment; that is because we have no organizer. Henry George said that to me. "Maybe," he said, "you are the heaven sent organizer." But I am not. This organization I could not make, partly because it is hard for me to remember people and their names; partly because it can be made by many individual workers. I have myself less than a thousand names in my list. It is not the work given to me. I know how it must be done and know nearly anyone who has the heart

can do it,—be "the heaven-sent organizer" in her or his own place—and even, make it a means of support.

Now all that is necessary is for anyone to begin at home, make cards with blanks for all the needed particulars; address, nationality, occupation, religion, politics, married, family, interested, opposed, well-to-do or poor, own land or house, etc., everything that would be a guide for approaching them again.

When you call, ask if they know any single taxers or Henry George man or woman. That is a question one can inoffensively ask as one can ask the way to the Town Hall. It will probably reveal their own attitude or ignorance and will open the way to such information as will interest them. The real estate dealer or owner will like to hear about the Pittsburgh plan and the politician will be interested in the California vote for straight out single tax. Most people will be glad to be told of Canberra or of the irrigation projects paid for by water rates based on the land value: the religious will like Dr. McGlynn's "Thy Kingdom Come."

Then, if "the prospect" can suggest anyone who would be interested, those persons should be called upon and asked for further names. If he knows of no one it can be suggested that he will probably think of somebody, and you will call again to know—call several times to know.

In the course of the interview you will find many who "used to be in the movement" who "knew Henry George," etc., but "haven't heard much of it of late." Such will nearly always gladly give 25 cents for the *Pennsylvania Commonwealth*, or anyhow 10 cents for "The Crime of Poverty" (which I can supply you free from the Fels Fund Ed.) or Joseph Dana Miller's "Has the Single Tax Made Progress?"

Others will give \$5 or whatever you may suggest, on being asked if they would not like to have a hand in Single Tax. There could be no better opening for a canvasser to sell our books or to get subscriptions for LAND AND FREEDOM.

Here is a thing for everyone to do now, the most important of all work and needing nothing but the will to work. Begin in your own apartment house or your own block, and do it now.

But always and mainly keep looking for the man or woman who will go over the houses, streets, a couple of weeks after you have finished, or who will take new territory adjoining. If you do not do this, the work will cease with you. If you do it will always go on even after you are gone. Who will begin to engrave this army roll, self-perpetuating, more lasting than bronze, to the memory of Henry George?

"The Clarions of the Battle Call."

"I AM alarmed at these Socialistic schemes," cries the Liberal leader whose own "Land scheme" is so completely Socialistic that the Labor Party had no difficulty in adopting it as their own! Is he fooling himself as well as his followers?—*Commonweal*, London, Eng.

The Single Tax Movement

ADDRESS OF JAMES F. MORTON

THE principle underlying the Single Tax movement is capable of demonstration from many angles. No matter what the line of approach, the argument is clear, simple and irrefutable, and the conclusion is inevitably the same.

The economist establishes the principle by an analysis of Land, Labor and Capital, the three factors in the production of wealth, and determines the laws of distribution and the correct relation of all the elements involved. The proof that economic rent is a community product follows beyond the possibility of challenge; and the logical requirement of its collection by the community to pay the expenses of organized society follows instantly.

The fiscal argument quickly establishes on no less certain grounds the ease, speed, certainty, common sense and justice of collecting public revenue from land values, supporting itself by a thousand evidences.

The appeal to industry and labor is no less indisputable. That the Single Tax in the very nature of the case relieves industry and thrift of the artificial burdens which weigh them down under our present improper system of taxing business, improvements, private property and incomes, appears from even a brief examination; that the freeing of the land from monopoly and the destruction of speculative values must open the door of opportunity to both labor and capital and secure to each its just return, is readily made plain; that this great reform frees honorable production from the strain under which it struggles, and places the burden of community support on the back of privilege, where it properly belongs, admits of no effective denial. The whole army of monopolies and privileges, by which the few strong are enabled to oppress and exploit the many weak, is easily shown to derive its main substance from the basic evil of land monopoly, the overthrow of which must utterly destroy the most serious of the remaining monopolies, and furnish the means of readily disposing of the lesser ones which may briefly survive.

The ethical argument is no less overwhelming. The Single Tax rests on the bed rock of exact justice. It is the only system of raising public revenue which robs nobody and which deals righteously with both the individual and the collective group.

Equally vital is the call for the reclamation of the land from those who have wrested it from the great mass of mankind. The earth, by inherent right pertaining to all the sons of men, has been seized by force and fraud; and the disinherited millions suffer all manner of evils in consequence of the original robbery. The Single Tax is the method of redemption of the soil and the liberation of mankind from the curse inflicted, not by the Creator but by those disobedient to the plain laws of the universe.

The sociological argument points out the far reaching

effects of placing the economic and social pyramid on its base, where it will stand firmly against all winds, and elaborates the results of bringing about the right relations required by economic principles. It shows how many secondary effects and by-products are derived from adherence to the true principle or by departure from it.

There is also a philosophical argument, which goes deeply into the fundamental laws of the universe. It shows the entire social problem to be one of maintaining a correct balance between the individual and society. The Single Tax is the one means of attaining the equilibrium which is as positively demanded in human relations as is the balance of the centripetal and the centrifugal forces to preserve the planets in their orbits.

The scripture declares that "Out of the mouth of two or three witnesses every word shall be established." The test of a truth is its responsiveness to different methods of approach. When all roads lead to one, and only one, conclusion, we may be assured that the principle is established by the cumulative evidence. It is preeminently so with the Single Tax. There is no possible or conceivable mode of addressing ourselves to the underlying problems of society from which a direct line of proof does not lead to the necessity of bringing to pass this one basic readjustment as the prerequisite to any satisfactory social arrangement. The appeal may be drawn from the viewpoint of idealism or from that of materialism; and it is equally irresistible. The voice of religion, with its impassioned call for the establishment of the kingdom of God and of righteousness on earth, and the coldly impersonal analysis of exact science arrive at the same end. The principle of the Single Tax blends the essential truths of Individualism with the nucleus of truth concealed under the glaring economic errors and fallacies of Socialism and Communism; and it offers the real human liberty toward which the Anarchist is blindly groping, without disturbing the beneficial features of the social order to which the conservatives cling.

It is a mighty cause which inspires us to labor. The future of the human race is bound up in it. The hope of humanity rests upon its triumph. The cry of the disinherited is rising louder and louder; and the victims of wrong and injustice are perishing all around us. This is no time for petty quibbling or for the waste of energy on heresy trials. Our movement has long been handicapped by disunion. We who so clearly understand the rights of the individual have been prone to exhibit the defects of our virtues. We have been so intense in our individuality that we have lost the benefit of concerted effort. Misunderstandings have been frequent among equally conscientious and earnest workers for the common cause. It is impossible that we should all think alike, or should prefer the same arguments or approve the same tactics. We may even dispute widely over the matter of nomenclature, from the use of the familiar term "Single Tax" to almost

every other expression used by us. These, however, are minor things. What is important is to strain every nerve to bring the day nearer when the earth shall be freed from the spoiler and restored to the people, and when organized society shall be firmly grounded on right and just economic relations. Every ally and auxiliary who strikes one blow at the hydra-headed evil which we combat should be welcome to us. If there are those who will come but one step of the way toward the great goal, let us rejoice in their willingness to chop away at least a few fibres from the root of the foul Upas tree. They are beginning a process which we shall know how to carry further. Those who see the truth "as through a glass darkly" are at least turning their eyes in the right direction; and a clearer vision may yet come to them, and will surely come to many whom they are the means of arousing from their complete blindness. It has well been said by another that our movement needs now, as never before, to be re-baptized in the spirit of the fine old utterance: "In things essential, unity; in things non-essential, liberty; in all things, charity."

The Henry George Foundation is rendering an invaluable service in bringing together in the common cause those who have long gazed askance at one another. We are learning that what we have in common is infinitely more than the things which separate us. We may well regard the Foundation as a clearing-house of Single Tax activities. It furnishes a central meeting-point for all who are touched with the spirit of service. We may form as we find best in separate groups for those methods of argument and propaganda which meet with the approval of some and not of all; and from the success or failure of particular efforts we shall continue to learn and to improve our methods. But at all times the sincere exertions of the loyal followers of the truths enunciated by Henry George will prove to converge more and more. We have no cause for discouragement. The field is already white with the harvest; and it is for the reapers to put forth their sickles with renewed vigor. All that is truly sacred is with us; and no man blest with the true vision can doubt that the future is ours, and that what we are now doing is preparing the way for the coming of the real kingdom of justice and righteousness on earth.

Pennsylvania Party Nominates

THE following motion was passed unanimously by the Pennsylvania State Committee of the Commonwealth Land Party:

"The Pennsylvania State Committee of the Commonwealth Land Party recommends that the National Committee of the Party hold National Convention in the early part of 1928, and pledges itself to place presidential electors on the ticket in Pennsylvania."

The Philadelphia County Convention of the Party nominated the following:

Mayor—Frederick E. Mayer.

Receiver of Taxes—Leo W. Marks.

Clerk of Quarter Sessions—Henry W. Hetzel.

Sheriff—Thomas Jefferson Davis.

District Attorney—William G. Wright.

County Commissioners—William R. Kline and Charles J. Schoales.

Magistrates—Frank Pfrommer, George A. Haug, Oliver Wingert, June Dix, Edward L. Haggerty, William A. Hagan, John A. Kass, Thomas P. Dolan, Dr. John Purdy, Frederick W. Rous and William C. Mickle.

The Committee has planned an intensive campaign, and it intends to hold at least six outdoor meetings each week until the eve of election.

Six speakers have already volunteered in Philadelphia, and John W. Dix, editor of *The Commonwealth*, and Julian P. Hickok, instructor in one of our higher educational institutions, both members from outside Philadelphia, have promised to devote two nights a week to public speaking during the campaign.

CHARLES J. SCHOALES, Secretary.

The Commonwealth Land Party Does a Good Work

THE National Executive Committee of the Commonwealth Land Party at one of its regular meetings resolved that a sum of money be expended to send "Progress and Poverty" in cloth to men and women occupying positions of responsibility as educators, legislators or public officials in Mexico, Russia, China and Italy.

Mexico was the first country selected, and copies of Henry George's great work forwarded to twenty eminent men of that country, accompanied by a letter explaining the reasons for sending it and asking for some expression of opinion. The result has been immensely gratifying. We append a few of the replies received.

Senor R. P. de Negri, Mexican Minister to Germany, writes from Berlin as follows:

"I have received your kind letter of June the 28th, as well as Mr. Henry George's book entitled "Progress and Poverty," for both of which I thank you very much. Although I had read Mr. George's book before, it has been a pleasure for me to go over it again, so comforting are its contents. And being, as I am, interested in social and political questions, anything that deals with the solutions of the problems which confront the world and our country is worth while studying, and again I thank you for your trouble in sending material which is of importance to me."

Senor Juan Urquidi, author and engineer, and Mexican minister at Columbia, writes:

"I consider that work as a most important contribution toward a rational and definite solution of our "land question" in Mexico, and I am glad to be given the opportunity to study carefully once more (for it is long since I first read that book) the principles of the Georgist philosophy."

Senor Marte R. Gomez, Manager of the Bank of Agriculture at Mexico City, sends the following acknowledgement:

"Referring to your favor of June 8, which you kindly sent me at the request of our mutual friend, Jose M. Bejarano, I have not written you before, since I have only just now received the book, entitled "Progress and Poverty," which book is of great importance in the philosophy of Henry George. I take great pleasure in accepting this gift which you have so kindly sent me and for which I thank you very much, because its value is all the higher for me on account of the great esteem in which I hold the personality of its author."

Miss S. Gonzalez, Secretary to President Calles, in expressing her thanks for the work in graceful terms, says, "I assure you I shall read it with attention."

Senor D. R. Aguilar, of the Mexican Ministry of Finance, writes:

"I hope to be in your city not later than the 14th of the current month of July, and shall endeavor to have an interview with you, in order to discuss the subject referred to in your letter."

Senor Aguilar did visit New York, but was forced to make a hurried departure and so was unable to favor us with his promised visit.

Other favorable replies have been received and will be printed in a future issue. The Executive Committee of the party is to be congratulated on a very useful piece of propaganda.

CONVENTION NOTES

The Chairman of the Convention Committee appointed a Press Committee, with Whidden Graham as chairman and members as follows: Chester C. Platt, Charles LeBaron Goeller, Grace Isabel Colbron, Edmund Vance Cook, Charles H. Ingersoll, James F. Morton, James Malcolm and Stephen Bell.

A noon luncheon attended by all the members that could be reached was called together by Edward Polak and plans suggested and discussed. Not a little of the publicity secured was due to the work of the committee whose services are hereby gratefully acknowledged. Mr. Platt, editor of the *Batavia Times*, was able to get the International Labor Press Service and the Federated Press Service of Chicago to send out advance notices of the Congress.

The press notices and reports in the Metropolitan papers of the three days convention were fair but not generous. The *Times* reported the sessions briefly and the *New York Evening Post* gave the best story in about a column and a half.

Our acknowledgements to Miss Antoinette Kaufmann for taking in short hand the speeches of those who addressed the Public Meeting on the night of Monday. Miss Kaufmann is assistant secretary of the Schalkenbach Foundation. Her helpfulness is much appreciated. She has broken into the *New York World* recently with several excellent letters on true taxation principles.

Our thanks also to the New York Public Library for according to the visitors special opportunity to inspect the Henry George Collection presented to the library by Anna George de Mille, and the Burger collection placed in the library for temporary exhibition.

Mrs. Emily Roswell Skeel, now in Rome, sent her greetings and good wishes to the Congress.

One of the Luncheon speakers, G. D. Eaton, was unable to be with us, owing to an attack of the grippe. Mr. Eaton is not a Single Taxer but he is one of our most promising liberals. His new magazine, *Plain Talk*, is out and we bespeak for it a welcome from all those who favor earnest and courageous discussion of national and social problems. Mr. Eaton is a young man, and we hope that he will see that destructive criticism is not enough for a successful periodical and will see the need of a constructive programme. A philosophy of political nihilism wrecked the *Freeman* despite its high cultural standards. We know, however, that Mr. Eaton will be interesting whatever else he is or is not.

The *Batavia (N. Y.) Times* of Sept. 17th contained an interesting account of the Henry George Congress from the pen of Chester C. Platt.

A number of important addresses delivered at the Henry George Congress are omitted from this issue but will appear in our next. Among these are papers from Poultney Bigelow, Will Atkinson, Le Baron Goeller, Allan C. Thompson, Geo. C. Olcott, Geo. L. Record, Rev. A. W. Littlefield, Grace Isabel Colbron and A. E. Schalkenbach.

From Copenhagen came a cablegram to the Congress reading: "Best wishes to American co-workers from the Danish Henry George Union."

Mr. Jose Miguel Bejarano, whose address at the public meeting of the Congress was one of the notable events of that evening, is director and secretary of the Mexican Chamber of Commerce. It was through Mr. Bejarano's efforts that the Chamber of Commerce was organized, its purpose being to secure a better understanding between the people of the United States and Mexico. Mr. Bejarano has written extensively on Mexican problems and is well fitted for the great work he has undertaken of establishing more intimate and cordial relations between the United States and our neighboring Republic, an understanding based on knowledge of conditions.

One of the interesting informal talks at the Conference was that of Robert C. Macauley, who outlined the plan of his paper, the *Commonweal* of Pennsylvania, as a propaganda journal for wide circulation at small expense. It is to be hoped that our readers know of Mr. Macauley's activity and the success he has already attained in building up a circulation of ten thousand for his paper.

190 persons registered at the Henry George Congress against 125 at Philadelphia last year.

Among the young people at the Congress were some children of Single Taxers. There were only two present of the third generation; Virginia Ryan, granddaughter of Fred Huppert, and one of Henry George's granddaughters, Miss deMille.

LIST OF DONATIONS

One of the most interesting features of the banquet was the announcement by President Evans of a bequest to the Henry George Foundation of \$100,000. While the actual receipt of the bequest provided for is not expected in the near future, the provision of such a substantial sum indicates confidence that the Henry George Foundation is laying a firm foundation for a permanent existence of growing usefulness. The name of the donor was not disclosed but the bequest has been made in the form of insurance. It was announced that special arrangements had been made with one of the leading insurance companies for the writing of bequest insurance and that a number of friends had

already expressed their intention of either making provision for a bequest to the Henry George Foundation in their wills or taking life insurance with the Foundation as beneficiary.

During the banquet, an opportunity was given for subscription to the Foundation fund and the officers announced that over \$10,000 was subscribed.

Among those subscribing amounts from \$100 to \$1000 were Mrs. Anna George de Mille, New York City; Joseph Dana Miller, New York City; J. C. Lincoln, Cleveland, Ohio; John McGowan, New Market, Ontario; Wm. B. Foster, Pittsburgh, Pa.; Walter G. Stewart; Dr. Frederick Willson, Reading, Pa.; Dr. Mark Milliken, Hamilton, Ohio; Miss Grace Isabel Colbron, New Canaan, Conn.; George C. Olcott, Otto Cullman, Henry H. Hardinge, Albert C. Fuchs, George C. Madison, Chicago, Ill.; Frank T. Stirlith, Edgemoor, Del.; James C. Fuller, Kansas City, Missouri; Henry Ware Allen, Wichita, Kan.; Miss Grace A. Johnston, Berkeley, Cal.; John S. McLean, Columbus, Ohio; Clement L. Coleman, Fairhope, Ala.; Arthur P. Davis, Oakland, California; Henry P. Boynton, Cleveland, Ohio; John W. Treiber, Pittsburgh, Pa.; Jos. McGuinness, Brooklyn; W. B. Verman, Brooklyn, N. Y.; Thos. P. Beggs, Thos. P. Ryan, Brooklyn, N. Y.; Miss Charlotte O. Schetter, Herman G. Loew, Lawson Purdy, Frederic C. Leubuscher, Mrs. Emily E. F. Skeel, Francis T. Reilly, Westbury, N. Y.

Another large subscription was given anonymously in honor of the late Miss Julia A. Kellogg who was very active in the cause for a number of years, and who abridged "The Theory of Human Progression," by Patrick Edward Dove, whose economic teachings bear such a striking resemblance to those of Henry George.

FOUNDATION EXECUTIVES

At the annual meeting of voting members, the following members of the Board of Trustees of the Henry George Foundation were re-elected for three-year terms: Warren Worth Bailey, Johnstown, Pa.; Charles H. Ingersoll, Montclair, N. J.; J. C. Lincoln, Cleveland, Ohio; B. McGinnis, Pittsburgh, Pa.; William E. Schoyer, Pittsburgh, Pa.; Harold Sudell, Philadelphia, Pa.; and Frank Stephens, Arden, Del.

At the last regular meeting of the Board of Trustees, United States Senator Woodbridge N. Ferris, of Big Rapids, Mich., was elected a trustee of the Foundation to fill the vacancy caused by the resignation of Ralph E. Smith, of Pittsburgh, who was elected a member of the National Advisory Commission.

The Board of Trustees organized at New York City on September 13th, by the election of George E. Evans, President; Joseph Dana Miller, Vice President; Mrs. Anna George de Mille, Honorary Vice President; William E. Schoyer, Treasurer; Percy R. Williams, Secretary; Francis W. Maguire, Assistant Secretary.

The following were elected members of the Executive Committee for the ensuing year: George E. Evans, Cornelius D. Scully, Carl D. Smith, Hugo W. Noren, William E. Schoyer, Percy R. Williams, and J. C. Lincoln.

OFFICERS OF THE FOUNDATION THANK THE COMMITTEE

The officers of the Henry George Foundation desire to express their sincere thanks to all who participated in the second annual Henry George Congress at New York City and thereby made the success of the national convention of 1927 possible.

We are highly gratified with the many evidences of interest and enthusiasm that marked the New York gathering and particularly appreciate the splendid cooperation of the Convention Committee, the Press and Publicity Committee, and the Single Taxers of New York City who responded so well on this occasion.

GEORGE E. EVANS, President,
PERCY R. WILLIAMS, Secretary.

EXTRACTS FROM LETTERS AND TELEGRAMS TO THE HENRY GEORGE MEMORIAL CONGRESS

I regret very much that I cannot be present at the Henry George Memorial Congress to pay my respects in person to the memory of a man whose monumental works have leavened the whole world of economic thought. A previous engagement makes it impossible for me to attend.

WILLIAM B. WILSON, former Secretary of Labor.

I regard Henry George as one of the greatest thinkers and leaders of his day. I regret very much that my engagements are such as to compel me to decline this invitation to address the Congress which I value very highly.

JOSEPHUS DANIELS, former Secretary of the Navy

I hope that the spirit of fellowship that has always characterized Single Tax men will prevail at the Congress, and above all there will be kept fresh the memory of the man whose teachings we have espoused. For there is a world of inspiration to be derived from his character apart from his philosophy. He was not only a master of English speech and lucid reasoning, he was a great moral leader, the spiritual significance of whose teaching made his mission, like that of Mazzini, an apostolate. It may be said of him, as Morley said of John Bright: "He had the glory of words." Nobody in this century has better understood the true genius of the English tongue—its freedom, its massive simplicity, its dignity. But this fine diction, this artistic arrangement might have gone for nothing if a certain moral fervor had not been beating behind these effects of art. It was the fervor of the conviction that to make a State strong you must make its citizens just.

JOHN B. SHARPE, Ontario, Canada.

I can only regret my inability to accept your most cordial invitation. As you will know, Mr. Hennessy is with us again. He will return home in time for your meeting and take with him our united regards and good wishes for the success of your gatherings. In *Land and Liberty* we have duly noted this coming event. Please remember Mr. Madsen and myself to our good colleague, Jacob E. Lange. You will be interested to know that I have just had a visit from Mr. and Mrs. McNair, also from Mr. Willock, of Pittsburgh.

JOHN PAUL, London, England.

I have long been an admirer of Henry George and his work. I hope you will have a successful meeting.

CLARENCE DARROW, Chicago, Ill.

I regret very much indeed that I shall be unable to be in New York on George's birthday, to take part with the faithful in what seems to be an important gathering.

Many of my friends say to me, "What are you Single Taxers doing now? This seems to be a good time for you to get your doctrine heard, when taxes are multiplying and increasing."

My answer always is that my friend should not exclude himself by the form of his question, and that our purpose is to abolish taxes altogether, for him, as well as for ourselves and others.

I do believe that the attention of thoughtful people can now be attracted. Henry George said to me once, in explanation of what I thought was the slow progress of the movement, "The people who think haven't suffered enough, and the people who suffer can't think." Perhaps more people are now both suffering and thinking. At all events, I wish the Conference every success, and trust that it means a revival of active work throughout the land.

SOLOMON SOLIS COHEN, Philadelphia, Pa.

I greatly appreciate the courtesy of an invitation to be on the programme of the New York convention. I am aware that the eternal verities were never more true than they are today. I am conscious

of the fact that a system of land tenure based on the Georgian plan could keep a democracy upon a reasonably even keel.

But I see the country drifting steadily away from that concept. I see statute law building Chinese walls about the existing speculative land system—and I suspect that when the great popular upheaval comes, which will break down those walls, we shall be thrown into the confusions and imbecilities of Socialism—or else the insanities of dictatorship.

Despite a good digestion, I am forced to the conclusion that the perfectionism of Single Tax is akin to that of the New Testament—and that its advent can only be secured by civilized people who detect a spiritual order in the cosmos.

Meanwhile I am grateful to you and your associates that you hold your torch aloft and thereby mitigate the shadows of ignorance and stupid selfishness that darken our national outlook.

WM. LLOYD GARRISON, Boston, Mass.

I thank you for your friendly invitation to be at the Henry George Congress and to speak there. I greatly regret that circumstances will prevent my accepting.

WALTER MENDELSON, Philadelphia, Pa.

I am exceedingly sorry that it is impossible for me to avail myself of the privilege and the honor you extend. I remember with pleasure the opportunity of spending a luncheon hour with the Single Taxers in Philadelphia last fall in the Ben Franklin hotel, and I shall think of you with most cordial good wishes for a happy and helpful convention as the Single Taxers know how to have and to hold.

EX-CONGRESSMAN LENTZ, Columbus, Ohio.

I do not know of anything that would give me more pleasure than a chance to address the Henry George Congress. Unfortunately, it will be impossible for me to be in New York on the date named.

EDWARD KEATING, Editor of *Labor*.

This to express my deep regret at not being able to be with you at the Single Tax conference. I look forward to report of the proceedings with great interest. No state in the Union would profit more by adoption of the Single Tax than would Kansas. All success to the conference.

HENRY WARE ALLEN, Wichita, Kan.

I leave for California tomorrow morning and cannot be back in time. It is very encouraging to know these movements are carrying on. I am in the work in California, in fact that necessitates this trip.

FREDERICK F. INGRAM, Detroit, Mich.

I regret missing this opportunity to meet so many fellow laborers in a common field.

JACKSON H. RALSTON, Palo Alto, Cal.

To you, as to others who, in their several communities, are giving attention and effort to the Good Cause, I feel under personal obligation because you are doing the work which I so earnestly wish done.

A. C. CAMPBELL, Ottawa, Can.

I wish the greatest success for the gathering and shall be glad to have a report of it.

HERBERT S. BIGELOW, Cincinnati, Ohio.

There is great need for an understanding on the part of the present generation of Henry George's wisdom respecting taxation and social progress.

GEORGE FOSTER PEABODY, Saratoga Springs, N. Y.

The date of the Convention is that of our registration at the University of Missouri and I therefore regret that I cannot accept your invitation to speak.

HARRY GUNNISON BROWN, Columbia, Missouri.

The best of good luck to the meeting. You do well to keep the old flag flying and never did the world need it more than today.

R. G. DEACHMAN, Ottawa, Canada.

It now appears that I shall not be able to attend the Congress much as I would like to but I very much hope that it will be agreeable to you and the committee to have my place taken by A. E. Schalkenbach, a member of the Schalkenbach Foundation, and now a winter resident of Fairhope. Hoping that you will have a very fine Congress.

E. B. GASTON, Editor The Fairhope Courier, Fairhope, Ala.

Your invitation to attend the Congress in New York is at hand and I should indeed like to be with you. I am with you in spirit if not in body.

J. R. HERMANN, Portland, Oregon.

The importance of Taxation is more definitely appreciated today than ever before. There is less excitement, but more knowledge. At nearly every meeting men are found who display knowledge of, and sympathy with, our views. The audience gives the closest attention when they discover that something definite is being offered.

JOHN Z. WHITE, Chicago, Ill.

I am sailing from Liverpool Sept. 14th and therefore cannot attend the Congress in New York City. I hope that the good cause will flourish the more because of this Congress and that in the proceedings the enclaves will not be overlooked.

FISKE WARREN.

I have your very cordial invitation to be present at the Single Tax Convention in New York City. I regret exceedingly that I will not be able to attend.

I regard your activity as of such great importance that if there is anything we can do to assist you, I will endeavor to have our part executed.

Had I been present at the convention I would have urged: Making LAND AND FREEDOM a monthly magazine; a series of four prizes for best essays, to boys and girls in grade and high schools, to students in universities, and to the general public; the publication of all of Henry George's books not at present on the market; the publication of booklets of a size that would fit neatly into the ordinary business envelope and of a weight not requiring extra postage.

FREDERICK H. MONROE, Chicago, Ill.

While not losing sight for an instant of our ideal, I believe we should all work through our various civic organizations for reform in the present methods of assessment and taxation, under the existing laws, and try and have those laws amended where possible on more progressive lines.

W. I. SWANTON, Washington, D. C.

I am delighted to see the very interesting programme you have prepared for the New York meeting.

T. E. BULLARD, Schuylerville, N. Y.

I deeply regret that circumstances keep me from being personally present at what I trust will prove a fine and inspiring celebration.

WARREN WORTH BAILEY, Johnstown, Pa.

Unfortunately I shall be unable to attend your Congress but will be

deeply indebted to you if you will have the kindness to have sent to me a copy of the proceedings with the addresses.

G. L. HARRINGTON, Minister of Public Works and Mines, Nova Scotia.

Other letters and telegrams were received from Newton D. Baker, Senator Walsh, of Montana, Senator Copeland, of New York, Gifford Pinchot, Patrick Edward Callahan, William A. Black, of Texas, Alex. Y. Scott, of Mississippi, John Lawrence Monroe, son of Frederick H. Monroe, Senator Dill, of Washington, Congressman Kelly, of Pennsylvania, W. D. George, of Pittsburgh, W. D. Doty, of Cleveland, Emil O. Jorgenson, of Chicago, Geo. J. Bryan, of Toronto, John S. Codman, of Boston, A. G. Beecher, of Warren, Pa., John W. Davis, democratic candidate for president in 1924, Louis F. Post, and many others.

LETTER FROM POULTNEY BIGELOW TO THE HENRY GEORGE CONGRESS

My Dear Henry George in Elysium:—Blessed victim of popular ignorance and religious fanaticism!

Your name is cherished wherever men dare to think and the cause for which you suffered is dear to your faithful followers here below.

In the Elysian Fields you are happy, for there can be no bigoted priests nor self seeking politicians in the realms dear to seekers after truth. I see you in converse with your peers—I see Socrates and Plato discussing with you the mysteries of Tammany Hall; I see Benjamin Franklin asking you how his Pennsylvania could so soon degenerate from Free Trade to the poisonous doctrines of Protectionism; I see Adam Smith approaching you and also David Hume, and they wish to know why you were not elected unanimously President of the United States. And then I see the philosophers of pre-guillotine France eager to give you the accolade,—Voltaire, d'Alembert, Diderot and they ask you how it happens that a nation baptized in the streams of Liberty should today have all of its great cities ruled by an alien priesthood. And finally I perceive the great physiocrat, the noble Turgot, who like yourself surrendered all worldly advantage for the sake of his country. Turgot falls upon your neck and proclaims you his beloved one. Turgot would have spared France the agonies of her bloody revolution; and you would have spared these United States the political corruption and extravagance that follow inevitably in the wake of class legislation, protectionism, socialism and the sister fads, of which the most monstrous is compulsory schooling and the smuggling of wine.

I see Henry George planning another and a better world. The man whom his own people crucified and vilified grows each day in spiritual stature because of the truths that he proclaimed and because of the unselfishness with which he labored to spread the gospel of his "Progress and Poverty".

Had he received one penny for each copy of that great book he would have left his family rich—for from Japan to the Pillars of Hercules that book is on the shelf of every political student.

I wish I could be at the gathering at New York. But that gathering coincides with my 72d birthday and at such an age the nestors recline amongst the elders whilst the fighting falls to Achilles, Hector and such vigorous youngsters.

Your excellent Secretary of the Henry George Foundation of America knows not my whereabouts—he thinks that I am near Wall Street and that I can walk to his gathering as pilgrims from Tibet seek the holy place of Buddha near Benares.

But I am far from the metropolis of money. The roads are impossible for pedestrians—the machines maim and kill far more Americans today than ever fell at Bunker Hill or Yorktown. I do not own a motor car—nor even a horse. It I travel it must be as did Apollonius of Tyana—on his feet and leaning on a staff. He also gave away all his wordly goods in order to seek the truth. He also came from a village so remote and so small that few could find it on the map.

But Apollonius of Tyana walked with more ease from his Village under the shadow of the great range of Taurus to the shores of the

Ganges than I can today tramp the 100 miles that separate my home under the Catskills from the Council Chamber of the Henry George Foundation. Had I given more time to making money and less to a search after truth I would now have a Rolls Royce instead of a wheelbarrow in my barn.

And so God bless your cause, my dear Henry George, and bless your daughter to whom these lines go with the cordial greetings of
Your friend ever the same since 1880,

POULTNEY BIGELOW.

REGISTER OF ATTENDANCE AT THE HENRY GEORGE CONGRESS

George H. Atkinson, N. Y. City; Will Atkinson, Capon Springs, W. Va.; C. H. Baildon, Ludlowville, N. Y.; Warren Worth Bailey, Jr., Johnstown, Pa.; Mrs. Christine Ross Barker, Toronto, Can.; Mary R. Barker, Toronto, Can.; Thomas P. Beggs, Brooklyn, N. Y.; Gustav Bassler, Brooklyn, N. Y.; Jose Miguel Bejarano, N. Y. City; Harold Benedict, Campbell Hall, N. Y.; Sam Berkingoff, N. Y. City; George Bigley, Arden, Del.; George P. Bischof, Brooklyn, N. Y.; Gustave J. Bischoff, Brooklyn, N. Y.; Mrs. Signe Bjorner, Copenhagen, Denmark; Robert B. Blakemore, Fargo, N. D.; A. A. de Bonneville, Bayonne, N. J.; Ralph Borsodi, Suffern, N. Y.; Roland Bostroem, Brooklyn, N. Y.; Dr. Elizabeth Bowen, Towaco, N. J.; Mrs. Katherine E. Bradley, Olean, N. Y.; Mrs. E. T. Braun, Bronx, N. Y.; Earl A. Brooks, Arden, Del.; Mrs. Mabelle Hathaway Brooks, Arden, Del.; Miss Janet L. Brownlee, Pittsburgh, Pa.; Benjamin W. Burger, N. Y. City; Charles Burneyward, N. Y. City; Stephen Bell, Clifton, N. J.; Stanley Bowmar, N. Y. City; Mrs. Florence A. Carroll, Jutland, N. J.; M. M. Cavan, N. Y. City; Alfred N. Chandler, Newark, N. J.; DeWitt Clinton, Ridgewood, N. J.; Miss Grace Isabel Colbron, New Canaan, Conn.; Mrs. Ruth White Colton, Brooklyn, N. Y.; William J. Conklin, Brooklyn, N. Y.; Charles Corkhill, Reading, Pa.; Philip H. Cornick, Yonkers, N. Y.; Josiah Dudley, Paterson, N. J.; Lewis Danziger, Baltimore, Md.; Samuel Danziger, Baltimore, Md.; Mrs. Anna George de Mille, N. Y. City; Paul de Moll, Philadelphia, Pa.; E. Stillman Doubleday, Brooklyn, N. Y.; Mrs. Ella T. Doubleday, Brooklyn, N. Y.; Wm. B. DuBois, Bayonne, N. J.; Mrs. Wm. B. DuBois, Bayonne, N. J.; John J. Duff, N. Y. City; George H. Duncan, East Jaffrey, N. H.; George P. Duncan, Portsmouth, N. H.; Miss Grace D. Donaldson, Gowanda, N. Y.; George E. Evans, Pittsburgh, Pa.; Mrs. George E. Evans, Pittsburgh, Pa.; C. J. Ewing, Chicago, Ill.; Alexis C. Ferm Newfoundland, N. J.; Elizabeth Byrne Ferm, Newfoundland, N. J.; John Filmer, Brooklyn, N. Y.; Joseph H. Fink, N. Y. City; K. Rose Fink, N. Y. City; Thomas Floyd, N. Y. City; David S. Fraser, Providence, R. I.; Walter Fairchild, N. Y. City; Edward Ferguson, N. Y. City; Hamlin Garland, Onteora Park, N. Y.; Oscar H. Geiger, N. Y. City; Charles LeBaron Goeller, Union, N. Y.; John Goldsmith, Philadelphia, Pa.; Julia Goldzier, Bayonne, N. J.; Whidden Graham, N. Y. City; Bolton Hall, N. Y. City; George H. Hallett, Jr., Philadelphia, Pa.; Alice Harrington, Fairhope, Ala.; Gaston Haxo, Long Branch, N. J.; Mrs. Carolina Molina Haxo, Long Branch, N. J.; Charles Hecht, Lakewood, N. J.; Mrs. Charles Hecht, Lakewood, N. J.; H. G. Heigold, St. Louis, Mo.; Charles O'Connor Hennessy, N. Y. City; Alfred H. B. Hepper, N. Y. City; Mrs. J. K. Herz, N. Y. City; Patrick Henry Herverin, Wilmington, Del.; Wayne D. Heydecker, Mt. Vernon, N. Y.; Mrs. C. M. Hibbard, N. Y. City; Miss Amy Mali Hicks, Berkeley Heights, N. J.; Antoinette B. Hollister, Richmond, Va.; Frederic C. Howe, Siasconset, Mass.; Rev. James O. S. Huntington, West Park, N. Y.; Charles H. Ingersoll, Montclair, N. J.; Samuel G. Inman, N. Y. City; Mrs. Marietta Johnson, Fairhope, Ala.; H. Karpman, Brooklyn, N. Y.; Edmund B. Kirby, N. Y. City; William H. Keegan, N. Y. City; Mr. and Mrs. J. P. Kohler, Brooklyn, N. Y.; Jakob E. Lange, Odense, Denmark; Mrs. Leila Lange, Odense, Denmark; John L. Larsen, Brooklyn, N. Y.; Henry H. Law, N. Y. City; Frederic C. Leubuscher, N. Y. City; J. C. Lincoln, Cleveland, Ohio; James Bruce Lindsay, Cleveland, Ohio; Alfred Lief, N. Y. City; Mrs.

Alfred Lief, N. Y. City; Rev. A. W. Littlefield, Middleborough, Mass.; George Lloyd, Brooklyn, N. Y.; Herman G. Loew, N. Y. City; Dr. Thomas Lyngholm, N. Y. City; Mrs. M. Cebelia L'Hommédien, N. Y. City; Mr. and Mrs. John Luxton, N. Y. City; Robert C. Macauley, Philadelphia, Pa.; George R. Macey, New Rochelle, N. Y.; W. E. Macklin, M.D., St. Louis, Mo.; Mrs. Dorothy DeLany Macklin, St. Louis, Mo.; Charles Maginn, E. Orange, N. J.; Francis W. Maguire, Pittsburgh, Pa.; H. Malcolm, Yonkers, N. Y.; James Malcolm, Albany, N. Y.; Maud L. Malone, N. Y. City; P. S. Marcellus, Brooklyn, N. Y.; Muriel Marcellus, Brooklyn, N. Y.; Benjamin C. Marsh, Washington, D. C.; H. B. Maurer, Brooklyn, N. Y.; Marion Maurer, Brooklyn, N. Y.; Joseph Dana Miller, N. Y. City; Dr. Mark Milliken, Hamilton, Ohio; Antonio E. Molina, San Juan, Porto Rico; Edward C. Molina, East Orange, N. J.; Francis I. Mooney, Baltimore, Md.; Carl A. Mohr, Brooklyn, N. Y.; James F. Morton, Paterson, N. J.; John J. Murphy, N. Y. City; Joseph McGuinness, Brooklyn, N. Y.; B. H. Nadal, M. W. Norwalk, Brooklyn, N. Y.; E. Vendelboe Nielson, Brooklyn, N. Y.; George C. Olcott, Chicago, Ill.; Mrs. Dorothy Olcott, Chicago, Ill.; August Pfaus, Jr., East Orange, N. J.; Chester C. Platt, St. Petersburg, Fla.; Arthur C. Pleydell, N. Y. City; Albert Pleydell, Plainfield, N. J.; Edward Polak, N. Y. City; Mrs. Emma Polak, N. Y. City; R. F. Powell, Fairhope, Ala.; Lawson Purdy, N. Y. City; Miss Ellen Powell, N. Y. City; George L. Record, Jersey City, N. J.; Miss Clara Rhoades, Miss Jennie A. Rogers, Brooklyn, N. Y.; W. H. Robinson, Brooklyn, N. Y.; Mrs. W. H. Robinson, Brooklyn, N. Y.; S. Rose, N. Y. City; Mrs. Anna H. Ross, Arden, Del.; George L. Rusby, Towaco, N. J.; Sam Rusenoff, N. Y. City; Thomas P. Ryan, Brooklyn, N. Y.; William Ryan, Staten Island, N. Y.; Albert E. Schalkenbach, Queens Village, L. I., N. Y.; Miss Charlotte O. Schetter, New York City; Robert Scott, Brooklyn, N. Y.; William C. Scott, Brooklyn, N. Y.; John H. Scully, N. Y. City; Miss Zetta Scully, N. Y. City; Miss Dorothy Scully, N. Y. City; Wm. J. Slawson, N. Y. City; Carl D. Smith, Pittsburgh, Pa.; Arthur C. Staples, Astoria, N. Y.; Frank Stephens, Arden, Del.; Frank T. Stirlith, Edgemoor, Del.; Mrs. Frank T. Stirlith, Edgemoor, Del.; Harold Sudell, Brookline, Pa.; Mrs. Lucy R. Swanton, Washington, D. C.; Lucy A. Swanton, Washington, D. C.; Walter F. Swanton, Washington, D. C.; Franklin Smith, Glenolden, Pa.; Henry B. Tawrescy, Philadelphia, Pa.; Mrs. Henry B. Tawrescy, Philadelphia, Pa.; Alan C. Thompson, Toronto, Can.; Robert D. Towne, Philadelphia, Pa.; Durbin Van Vleck, Brooklyn, N. Y.; Morris Van Veen, N. Y. City; Charles G. Voight, Hicksville, L. I., N. Y.; Mrs. Charles G. Voight, Hicksville, L. I., N. Y.; W. B. Vernam, Brooklyn, N. Y.; Dr. Frederick Willson, Reading, Pa.; James J. Walsh, Elizabeth, N. J.; Harry Weinberger, N. Y. City; Percy R. Williams, Pittsburgh, Pa.; Mrs. C. E. Wilson, Arden, Del.; Miss Adelaide Youngman, Jutland, N. J.

BOOK NOTICE

BASIC FACTS *

Louis F. Post has completed a remarkably useful work. Following so soon after his book, "What is the Single Tax?", this has been an active year for the veteran whom we delight to honor for his more than fifty years of service in the cause of economic truth.

And now we have from his pen the book we have so long awaited—a real primer of political economy. The confusions of the current teachings of the science have done what they could to make it contemptible. The use of money and capital, or land and capital as synonymous terms, the failure to adequately appraise the relations of the human factor, Man, to the passive factor Land, in which term is properly included all natural resources, have made of political economy a lodge-podge which only Lewis Carroll could fitly parody.

* The Basic Facts of Economics, by Louis F. Post. Published by the author, 2513 Twelfth St., N. W. Washington, D. C., 100 pages, cloth, price 50 cents.

This book deals with the fundamentals. After surveying the surface facts of Money and Trade, Mr. Post proceeds to the "basic facts," which are Labor and Land. The student of political economy for whom this book is primarily intended will find himself carried along by easy gradations to correct conclusions, like a child learning to spell, and finally to read the characters, and last of all to determine the meaning of these characters and the lessons that underlie them.

It is Post at his best—all the ripened experience of fifty years of unremitting teaching of the simplest yet profoundest of the sciences, is brought to bear on this very successful attempt to dispel the confusions which have grown up around the political economy taught in our colleges and universities.

J. D. M.

NEWS NOTES AND PERSONALS

J. R. HERMANN, of Portland, Oregon, writes us that never have the papers in that state closed their columns so tightly against Single Tax news and communications. On the 2nd of September a Henry George celebration was held in Portland and the papers gave not a line to it.

WE have received news of the death of W. H. Porterfield, part owner and contributing editor of the San Diego, Calif. *Sun*. In 1913 he made an extensive European tour and wrote a series of articles that attracted wide attention. During the war he was special correspondent for the Scripps newspapers at Washington. He was a convert to Georgeism, being largely influenced by Edmund Norton. He entered heartily into the Single Tax campaigns of 1912 and 1914.

ANOTHER stalwart friend of the movement who took an active part in the Single Tax campaign in California has passed away in the person of J. H. Ryckman, who was always a welcome contributor to these pages. "Judge" Ryckman, as he was called by courtesy, was of Socialistic tinge, but these predilections never permitted him to swerve from his conviction that the land question was fundamental. He died suddenly while at a meeting of the Freeland Club of Los Angeles which had assembled at a cafeteria to celebrate the birthday of Henry George. Following the supper there was discussion in which Judge Ryckman took part, apparently feeling as well as ever. A few minutes after resuming his seat he fell over and expired. The cause has lost a devoted disciple and a powerful advocate. Memorial services were held September 25th under the auspices of the Civil Liberties Union and other organizations with which Mr. Ryckman was affiliated.

W. A. Cronberger, of Cleveland, Ohio, writes: "The last number of LAND AND FREEDOM was very, very good."

"A Single Tax Colony, An Economic Experiment at Fairhope, Alabama," is the title of a six page illustrated article by R. F. Powell in the *Review of Reviews* for August. Some abstracts of this article will be given in next issue. Mr. Powell was present at the Congress and gave an interesting talk on Fairhope.

In August of this year the *Fairhope Courier* began its 34th year. This paper, issued weekly, is the organ of the Single Tax colony on the shores of Mobile Bay. The first number was issued in 1894.

AUGUST WILLEGES, of Sioux City, Iowa, wrote a short time before the meeting of the Henry George Congress, "You certainly have a wonderful programme, and you must know that it almost breaks my heart at not being able to participate and meet those friends of former days."

THE current revival of Gilbert and Sullivan's operas recalls to George R. Macey an interesting historical incident. His first political campaigning was in the interest of William Henry Smith for Parliament

against John Stuart Mill. Smith was elected, and later became First Lord of the Admiralty. As he was a business man, and "had never gone to sea," he became the target of Gilbert's gentle humor, and the prototype of Sir Joseph Porter, the Admiral in Pinafore. It is curious to note that Mr. Macey's first political activity was in the interests of the Tory party and against a free trader and near-Single Taxer, Mill. Perhaps it was in atonement of this that he was so active in getting Henry George's bust in public libraries in after years.

AMONG Single Taxers in Minnesota who have played an important part in public life is Hon. Wm. E. McEwen, who has been editor of the *Labor World* of Duluth since 1900. He was secretary of the State Federation of Labor, 1896 to 1914, resigning to become postmaster of Duluth. Among his other claim to distinction he was born on the same day as Herbert Hoover, Aug. 10, 1874. The thousands of Single Tax friends of Mr. McEwen think he would make a better president than Mr. Hoover.

WILL ATKINSON has purchased Henry George's house at Merriewold where Mr. George wrote *The Perplexed Philosopher* and others of his works.

JULIUS REITER, of Rochester, Minn., born July 4 in 1869, has lived a busy life. He was Mayor of Rochester in 1907, again in 1917, and again in 1923. He was Democratic candidate for Lieut. Governor but was defeated; candidate for Warehouse Commissioner in 1912 and candidate in 1920 for Congress on the Labor Party ticket. He was delegate to the Democratic National Convention in 1916. He is the father of the great Hydro Electric Dam project seventeen miles north of Rochester, built and owned by the city and now nearly paid for. His career suggests that of Tom L. Johnson in Cleveland.

AMONG Single Tax mayors of cities, Johnson of Cleveland, Pastoriza of Houston, Herbert Quick of Sioux City, and Reiter of Rochester, Minn., must be added Charles D. Huston, of Sioux City, Iowa. Mr. Huston was converted to the Single Tax through reading the *Public* for which he subscribed from almost the first issue. He was mayor of Sioux City in 1902-6 and again in 1922. He was born in Iowa in 1861.

JOHN Y. KENNEDY and Clarence N. Jenkins were both converted to the Single Tax by C. H. Voorhees, a book dealer of Cedar Rapids, Iowa.

FRANK VIERTH, formerly of Cedar Rapids, Iowa, who will be remembered for his many Single Tax publications, tracts and booklets, is associated with his son in the publication of a weekly paper in northern Iowa. He was postmaster of Quasqueton in that state during the period we heard little of him.

WE learn with keen regret of the death of Fred Meybohm, long an active figure in the movement here. His activities date back to 1886 and he was a friend of the great leader in the pioneer days. We recall his recent visit to this office and his enthusiasm for Fairhope, from which he had just come and to which colony he expected to make his return visit. Here he had bought a home and was contemplating spending the remainder of his days in that idyllic spot. Quiet and unobtrusive, Meybohm was nevertheless tenacious of his convictions and was prepared to defend them on all suitable occasions. We shall miss him greatly.

ALEX VEITCH, renewing his subscription, calls *LAND AND FREEDOM* "the one worth-while journal in the United States."

THE announcement is made of the marriage on September 4th of James R. Brown to Mrs. Elizabeth Ragland. The marriage took place in Greenwich, Conn.

THE Manchester (Eng.), *Guardian* has a column report of the speech of Charles O'Connor Hennessy at Manchester, in which he dealt with the League of Nations, Lord Cecil's resignation and the growing tariff barriers in Europe. The reporter of the *Guardian* also interviewed Mr. Hennessy. The *Liverpool Post* printed reports of the speeches delivered by Mr. Hennessy as well as interviews with the distinguished visitor. The *Keighley (Yorkshire) News* gave a column to Mr. Hennessy with that gentleman's picture. At the Keighley meeting Mr. C. H. Smithson presided and Ashley Mitchell also spoke.

EXPRESSING his regret at not being able to attend the Henry George Congress, Ashley Mitchell writes us:

Someone has written that "Great causes are only sustained by the same spirit which gave them birth." The Industrial Progress of recent years has seemed to obscure the need for reform, but every day it becomes more clearly seen that economic justice is not secured by industrial progress, and that the world is living on a volcano, or as Grey said, "Rattling into Barbarism."

E. J. CRAIGIE, of Adelaide, South Australia, writes us: "At present the financial position of the State is very bad, and it appears as if increased taxation is inevitable. Of course, as usual it will go to industry, but an increasing number are coming to see that ground rents will have to be drawn upon if justice is to be established."

HON. DOW DUNNING, probably the most active Single Taxer in Idaho, served several terms in the Idaho Senate. While a member of that body he introduced bills providing for a \$500 exemption of improvements, and for local option in taxation. It was while Mr. Dunning was in the State Senate that Henry George, Jr. visited that state on a lecture tour. On motion of Mr. Dunning Mr. George was invited to address the legislature of Idaho in joint session. He also secured an invitation for Mr. George to address 1000 citizens at the Pinney Theatre and here Mr. George made a lasting impression on the minds of many. He was at this time official lecturer of the Henry George Association of Chicago.

WILL ATKINSON has had printed 20,000 copies of Henry George's lecture on Moses. 1000 of these he has presented to Mr. Van Veen for distribution at the open air meeting of the Commonwealth Land party. He has given 10,000 to the Henry George Foundation. Mr. Atkinson is publishing an outline of Progress and Poverty.

BY the time this issue of *LAND AND FREEDOM* is in the hands of our readers our old friend, E. Yancey Cohen, will be in Fairhope.

PERCY R. MEGGY writes us from Australia commenting on the broadcasting of Single Tax speeches on various phases of the movement. This has been a notable feature in recent propaganda activities in Australia. Why not in America?

THE Commonwealth Land Party of New York City has placed in nomination Benjamin W. Burger for judge, so that the party will appear on the ballot in the second judicial district, which comprises Kings, Queens and Richmond. Money is lacking to place a ticket on the ballot in Manhattan and The Bronx. There is no city-wide office to be filled at this election.

THE Henry George Lecture Association, 538 South Dearborn Street, Chicago, Ill., will have completed the 24th year of its work on December 19th, 1927. The Association was begun October 19th, 1903, and has provided more than 5,000 lectures before business organizations, high schools, colleges, etc.

RECENTLY Mrs. James A. Hamilton of Omaha, daughter of the late Luther S. Dickey, of Chicago, addressed one of the leading women's clubs of Omaha on the Single Tax.