

## HENRY GEORGE CONGRESS

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people are the injustice of private collection of rent and the impossibility of shifting a land value tax. He also deplored the lack of facts which have ruined many Georgeist campaigns, and urged followers of Henry George to devote themselves to this neglected field.

Helena Mitchell McEvoy of Washington, D. C. (whom readers will remember as "Alaska Jane"), spoke on the role women might play in our movement, recalling their successes in the socialist movement and in churches. Mrs. McEvoy also advocated an organization which graduates of "Progress and Poverty" classes might join.

**BANQUET**—The banquet, held on the evening of the third day, concluded the Congress. After the dinner, Clayton J. Ewing, vice president of the Foundation, presided. The speeches began at 10 P. M., but late hours seldom bother an assembly of Georgeists.

George E. Evans, the first speaker of the evening, spoke on the future of the Henry George movement. He expressed the belief that we are too narrow in our outlook, and that we should strive to be as broad as Henry George, who saw that there are other forms of unearned income and special privileges which should be fought.

John Z. White, "the grand old man of the movement," gave a talk on "The Obvious Remedy"—government collection of land rent and abolition of all taxes—which is indeed obvious to Georgeists. Mr. White also presented his view that repetition and illustration are the best means of education.

Lancaster M. Greene, a trustee of the New York Henry George School, delivered an address entitled "The Only Emergency is Ignorance." The way to combat ignorance, said Mr. Greene, is to endeavor to make people think, through the Socratic method of asking questions.

Charles R. Eckert, ex-Congressman from Pennsylvania, gave an impromptu talk, in which he took our present government to task for not governing in accordance with sound principles. It is our task, he said, to teach governing officials that the Henry George philosophy is the answer to the world's problems.

Thus concluded the Sixteenth Annual Henry George Congress. It was notable for its concentration on practical problems in advancing the Georgeist philosophy, its sincere tone and democratic spirit in presenting so many points of view, and for the many challenges presented concerning more effective work and closer cooperation in leading our cause to success.

(For most of the material used in the above report of the Henry George Congress, we are indebted to William McCormick Lundberg, a young graduate of the Chicago Henry George School, who served as our reporter.

See page 171 for the resolutions adopted at the Congress.—Ed.)

**Motivations of Human Exertion****A Discussion on Terminology**

By IRVING M. KASS

**T**HE Georgeist definition of Labor is, "all human exertion directed towards the production of things having exchange value." The "things having exchange value" are "wealth." Thus is defined the physical result of the human exertion, or wealth.

As a motivation for the "human exertion" the Georgeist presumes Desire as the sole cause of this motion.

Is there a possibility of the existence of another motivating cause besides Desire? I think that Desire implies an attraction, much as might be caused by the magnet attracting a small bit of metal. In any event Desire is a passive function of the mind. It certainly does not imply creation or action, except by inference.

My point is that Desire alone is not the sole motivation of Labor or economic "human exertion." The motivation for Labor must also be positive or active besides the negative or passive quality attributable to Desire alone.

This thought will not affect the principal conclusions of the Georgeist, any more than the proof of the "wave theory" affected the calculations of Newton in Physics.

Desire may be regarded as infinite in the sense that "man's desire is infinite" or never satisfied. But it is limited by Knowledge. In brief, before a man can desire something he must first have knowledge of it. King Arthur, for instance, could never have desired a cigarette or a typewriter.

The available knowledge of the moment limits the desires of the moment. So the more things we know about, the more desires we can have. This is true of both the individual and the entire social body.

Desire may be the prior cause of the creation of anything in the sense that the need may stimulate invention. The desire for a clock that would tell time at sea stimulated the invention of the escapement, but from the time the desire was first expressed one hundred years elapsed before the clock was invented. Evidently the humans who had the first desires for that clock never had them satisfied. They had knowledge of the result they wanted, but Desire alone never made that clock in their lifetimes, nor for several more generations. Yet it was wanted very badly by the commercial navigators for the determination of longitude.

There must be some other motivation that causes invention—training to develop skill, the will to study and educate oneself. This is as much a cause of "human exertion" as is Desire. It might be added that the thought of "profit motive" is too limited to cover the life work of scientists,

research chemists, missionaries, and the many who labor for love of mankind.

If we class Desire as the sole motivation, we must give Desire both positive and negative properties. It then becomes an expression such as the word "Electricity," an all-embracing definition. Hence, like the word "Electricity," it will be only described by its effects that are observable physically.

During the period of time in which Henry George wrote, the knowledge of motivating energy was not as disseminated as it is today. And particularly, electricity had not caused the interest that subsequent advancement aroused. The motive power of his time was steam, and the supply of energy was pounds of coal. George mentions the stored-up sunlight in coal in the world of physical energy. Paralleling this, he dug deep for the underlying energy that made the social economy function. He found it to be Desire, and as a single causation this was sufficient basis for his work.

Today we have an advanced theory of energy not to be comprehended in one word, such as steam or vacuum. It is a theory that includes both steam and vacuum in one. The theory is a concept of energy composed of the combination of both positive and negative implications simultaneously. The word Electricity is understood to contain meanings that are positive and negative at the same instant.

So that if we were to describe a motivation in the parlance of today, it would be much better to use the more general word "Knowledge" than to use the negatively descriptive "Desire" to express the energy that motivates Labor.

There are many branches of Knowledge. There are the Arts and Sciences that deal with activities of this life, or that result in an observable physical motion. There are also branches of Knowledge that are purely mental and reflective, such as Philosophy and Religion.

In the field of Electricity the positive and negative combination theories are promulgated as the only possible explanation of the observed phenomena. No scientist today advances the theory that the underlying energy, or the basic cause of the activity of electrical phenomena is single-phased. All evidence points to two phases. Likewise, all biological evidence of Nature's growth indicates a two-phased genetic cause of cellular development. And all the physical examinations and tests on light, visible and invisible, point to the same theory of two simultaneous causations of the energy that every physical thing in the universe is built from.

I therefore propose a correlative economic term to be considered as simultaneous with Desire. That word, I suggest, is *Qualification*.

The introduction of the word "Qualification" involves a revision of our definition of Labor. I believe it would be

more scientific to regard Labor as a physical motion, by itself, rather than to include in the term all the functions of skill, education, experience, training, etc. Why should the mental ability of a laborer be included with his physical muscle in the one term Labor? His mental ability to perform labor is as much a separate consideration from his actual performance of physical labor motion as is his desire that prompts him. The word "Qualification" includes the concept of such intangible qualities as skill, education, etc. We say that a person is *qualified* to do a certain job. The word "qualified" implies all his developed abilities. The use of "Qualification" would enable us to regard Labor *per se* as a purely physical motion of human beings, and to segregate that part of human physical observable motion that is engaged in the enterprises of the social economy.

The word "Desire" implies the necessity of the standards for existence as well as the frivolous requirements of humanity. The word "Qualification" includes the brilliancies of invention as well as training and lesser abilities. Desire and Qualification together, simultaneously, are the single causation of Labor.

Both Desire and Qualification are derived from "Knowledge," and by using the motivation influence as being the simultaneous and infinite *Qualification and Desire* we free the term Labor entirely of the nebulous thought of "mental exertion."

The entire economic examination then may proceed on a purely scientific basis, each factor of Labor, Capital and Land being physical and measurable. The Geogist conclusions will be found to have additional substantiation. Private property in Land may then be indicated as the predominantly principal factor for causing depression and suffering.

If the word "Qualification" is acceptable as indicating the "mental labor exertion" then I have discovered a "law" that bears examination. It may be stated as follows: *Only such human physical motion as is directed by Qualification is economically effective as Labor. And only such Qualification as results in human physical motion is economically effective.*

The importance of introducing the term Qualification is now more apparent; it implies direction of the physical human motion, but not necessarily from the same individual. When one man's Qualification directs another's physical motion then the director is said to be in "authority" over the one or more who so recognize his abilities. And the hidden answers to Money, Interest and Credits lie in the fact that the accumulation of these gives "authority" over the production, services and lives of humanity.

Thus by segregating mental labor (Qualification) from the physical labor motion, we open up another line of inquiry in more exact and modern Geogist reasoning.