

earth, or charges men for permission to use it, was what he set out to destroy. He aimed at no mere change in taxation—he aimed to get the land for the people, and his method was to take the economic rent of land, through and by the present tax gatherers, through and by the machinery of taxation that he found conveniently at hand.

If there had been some other method than the use of the taxing machinery, depend upon it he would have adopted it and would never have referred to taxation at all. For what he sought was no reform in taxing methods, but the restoration to mankind of their right to the use of the earth.

And now we come to another matter that appears to be troubling our friends—whether this shall be a gradual process or whether it is possible for it to be done all at once. I do not know whether the “inevitableness of gradualness,” to adopt a happy phrase of James A. Robinson, is inescapable or not. But I do know this: It is a fatal weakness of any propaganda to stress, out of respect to the feelings of the timid or conservative, the slow and gradual approaches to its accomplishment. We bring a glowing message of hope to mankind. We promise them a vision of the New Jerusalem. But we add, “Stay, good people, do not be alarmed that we shall get to the promised land too soon. We propose to go step by step. It is true that the rent of land belongs to you, but any suddenness about taking it is not thinkable.” What sort of an impression do we create? Who is thrilled by it? Who is even convinced? What was Henry George’s reply to the question, “When would you put your system in operation?” His answer was: “Nine o’clock tomorrow morning.”

The stressing of the purely fiscal part of our programme has led us away from the spiritual essence of our teachings. The Hebrew prophets sought not merely the physical liberation of their people. They saw that their spiritual liberation was bound up with their material freedom. In the same way it was something more than the unjust distribution of wealth that was the impelling force back of the writing of Progress and Poverty and the great task Henry George had set himself. He saw, and we may see it, too, that the old prophecy is the true one that links the freedom of the spirit with the absence of earthly tyranny and oppression. Let us in the language of the poet William Blake find something that may fittingly inspire us:

“I will not cease from mental fight,
Nor shall the sword sleep in my hand
Till we have built Jerusalem
In all this green and pleasant land.”

Do not all of us know that we have seen a star? Henry George has shown it to us. And again the lines of another poet occur to me—Tennyson this time:

“I saw a star, and there behind the star
I saw the spiritual city and all its spires.”

Can we not see it, too? And it is not by limiting our propaganda to taxation, or by timid or hesitating proposals that we shall lay the foundations of that spiritual city.

We need not concern ourselves with the probable course of this movement. Ours the task to deliver the message, knowing no compromise, preaching the full doctrine without jot or tittle of qualification. The rest is in the lap of the gods.

Now I want to strike a note of hope. We are met to celebrate the birthday of a man who wrote a book nearly fifty years ago. During those fifty years perhaps thirty thousand books on political economy have been written and published. Most all of these have been consigned to the dustbin of oblivion. This one book alone survives. We have heard a great deal of the Pittsburgh Plan today, yet in New York we take more economic rent than is taken in that city or any other in the United States. That is due to the influence of Henry George and in great degree to administrative measures fathered by those who derived their inspiration from the work written by an humble California printer. Nearly ten thousand miles from where we are seated, the Federal capital of Australia, Canberra, has adopted the system taught in that book. Henry George has directed changes in the fiscal systems of centers of industry and population as widely separated as New York and Sydney. Is there anywhere in any language a book whose influence in so short a time has girdled the globe?

I know the social effects of these partial applications have been very small. I know the arguments used to put them over have been purely fiscal ones. But never mind that now. They are the thoughts of Henry George made articulate in municipal legislation. And I hope and trust that the Henry George Foundation organized here today will carry this great message further, abating nothing of its implications, and bringing to the men and women of our land the great truth of their inalienable right to the resources of the earth.

For Local Option in Taxation in Pennsylvania

Resolution presented by Harold Sudell and adopted
unanimously Sept. 4th, 1926.

The following resolution addressed to Hon. Franklin Spencer Edmonds, Chairman of the Pennsylvania State Tax Commission, was presented to the delegates on Saturday, the last day of the sessions, after submission to the Resolution Committee, and favorably reported by them.

The Henry George Congress assembled in Philadelphia, September 2, 3, and 4 to celebrate the 87th birthday of the author of “Progress and Poverty,” resolves:

That we respectfully ask the Pennsylvania Tax Commission to incorporate in their coming report on taxation a recommendation that the citizens of the Commonwealth of Pennsylvania be given local option or home rule in taxation as suggested by Harold Sudell in his letter to you under date of November 14th, 1925.

We commend your Committee for the recommendation that real estate now exempt from taxation be taxed on the land value, and only the improvements be exempted.

To The President and Congress of the United States

Resolution Introduced by Hon. Edward Polak and adopted Sept. 3d, 1926.

THE Henry George Congress, assembled in the Educational Building, Memorial Hall, at the Sesquicentennial Exposition in Philadelphia, on the second day of September, 1926, in memory of that great economist, statesman and philosopher, Henry George, born in Philadelphia 87 years ago, and of whom Philadelphia as well as the whole world can well be proud, most respectfully call to your attention the futile efforts being made by the representatives of the Nations of the world who are trying to find a way to permanent peace, and

WHEREAS History shows that wars are created mostly because of land grabbing and of those artificial tariff barriers which make enemies of Nations, and

WHEREAS, The remedies thus far proposed to prevent wars by the representatives of the various nations cannot and will not make for World Peace, as the same economic conditions still prevail throughout the world as they did before the World War and no proposals have been made by the representatives of the nations of the world to abolish them and establish in their stead a just and sane system of economics, and

WHEREAS, The desire for land grabbing and protective tariffs is as strong now among the nations of the world as before the war, and

WHEREAS, We further believe that even if all reparations and war indebtedness were fully paid by every nation which participated in the World War, war will still be inevitable as long as the economic causes indicated remain,

THEREFORE BE IT RESOLVED, That it is the sense of this meeting that you call an International Conference at an early day with a view to considering the economic causes of International friction and their removal.

HENRY GEORGE CONGRESS OF THE UNITED STATES.

Another Protective Absurdity

Senator Borah is sponsoring a plan to place a Congressional embargo on all further loans of American money to European countries and European corporations. The idea is that this money will be used to finance foreign industries and increase their ability to compete with American goods. Apparently there is no limit to the absurdities to which the protective tariff enthusiasts are willing to go in their efforts to make this country an air-tight compartment. The export of American capital can no more be stopped by Congressional fiat than water can be prevented from flowing down hill.—*Commerce and Finance.*

A New Declaration of Economic Independence

Adopted at Public Meeting of the Henry George Congress Sept. 2, 1926.

WHEN in the course of the economic evolution of a freedom loving people, it becomes necessary to dissolve the bands which have connected them with the old privileged order, and to assume the new and exalted station to which the laws of Nature and of Nature's God entitle them; in the hope and belief that a statement of the causes impelling the change will inspire other peoples to like action, we issue this proclamation.

We hold these truths to be self evident, not only are all men created equal, and endowed by their Creator with certain unalienable rights, but that in the plan of Divine Providence, the rights of Life, Liberty and the pursuit of Happiness are inseparable from free and equal access to all of Nature's bounty.

To secure the endowment of these rights, a generous Creator has placed his children in the midst of land and natural resources far exceeding their needs but giving title deeds to none.

That land is a vital necessity to all life; and the monopolization of land, holding it out of use, and denying to society for the purposes of society, the values which society creates has resulted in a large measure in depriving mankind of those unalienable rights of Life, Liberty and the pursuit of Happiness.

That man is entitled to enjoy the fruits of his own efforts, without deprivation in the form of taxation or otherwise; but that values (such as the site values of land) created by should be taken by society, i. e., government for the use of society.

That when an economic order becomes destructive of natural human rights and social welfare, it is the right, nay it is the duty of a freedom loving people to alter or abolish it, and to institute a new plan which shall insure more equable enjoyment of Nature's bounty and the values which the presence of all gives to land.

Prudence indeed forbids a radical sudden change from an old regime to a new, for light and transient causes, and hence the experience of centuries shows that mankind are prone to endure the evils of private monopoly of land and its values, and to accept them as a part of the divine plan.

But when a long train of abuses having invariably the same ends, to-wit, the degradation of the Masses for the aggrandizement of the few, the absorption by the few of the values created by the many, the denial of funds for improvement and general welfare because of private absorption of land values; under these conditions we say it is the right, it is the duty of the people to change such a system and to establish new methods, and guards for securing their future safety and happiness.

The history of Land Monopoly is a history of repeated and continued injuries and usurpations, all serving to reduce the mass of mankind to economic serfdom.

To prove this let facts be submitted to a candid world.

Land Monopoly has refused assent to laws the most wholesome and for the public good.

It has forbidden taking by the people the values created by the people as a whole for use of the public. It has taxed labor and its products, to the end that land values created by the people might be unjustly monopolized by landlords. It has sent our sons to war. It has violated our daughters and sent them into prostitution. It has increased tenant farming so that we are rapidly becoming a nation of tenant farmers instead of owning farmers. It has lowered our standard of life. It has corrupted legislature and Congress. It has brought poverty to millions. Through poverty it has bred disease and immorality. It is both the child and parent of ignorance. It has obstructed justice and oftentimes refused suffrage to those not enjoying this same special privilege of land monopoly.

It has erected a multitude of new offices and sent swarms of officers to harass our people, pry into their personal affairs and eat out their substance; as, for example, it has taxed and sent officers to collect taxes on houses, furniture, jewelry, livestock, stocks and bonds, income, money on deposit, capital stock, corporate loans, bonus on charters, gross receipts, insurance premiums, banking companies, title and trust companies, private banks, Notaries Public, Building and Loan matured stock, net earnings or incomes, mercantile licenses, stock transfers, anthracite coal, emergency profits, inheritances, gasoline and motor license taxes, in one state alone, 53 different taxes in all not counting 44 kinds of license fees and 24 kinds of inspection fees all resulting in an increasing burden on labor, business and production of all kinds.

In every stage of these oppressions we have petitioned for redress in the most humble terms. Our repeated petitions have been answered by repeated injury. A system whose every act is one of indiscriminate tyranny is unfit for a freedom loving people.

We have not been wanting in protests to Land Monopolists. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. They have been deaf to the voice of justice.

We must, therefore, acquiesce in the necessity, which demands our change of taxation methods, and hold them as we hold the rest of mankind. Enemies in Injustice, and in Justice, Friends.

We, therefore, the representatives of a liberty loving people in Henry George Congress assembled and as disciples of that great apostle of Progress and opponent of Poverty, appealing to the World's sense of justice for the righteousness of our demands, do in the name of Liberty, Justice and Humanity, publish and declare that our

people are and of right ought to be Free and Independent of this Tyrant, Land Monopoly, which permits publicly created values to be privately absorbed and places the burden of government maintenance on labor and production. And further we do pledge an unceasing endeavor by gradual introduction and extension to effect the collection by the Government of the rent of land and the abolition of all taxes.

Appealing to that innate sense of justice which prevails in all mankind, to this cause of economic independence we do pledge our lives, our fortunes and our sacred honor.

Done at Philadelphia on this the 150th anniversary of that immortal Declaration of Political Independence.

It is significant of the spirit of the Henry George Foundation and its promoters that this splendid new Declaration of Independence, written by Mr. George J. Shaffer, of Pittsburgh, and adopted on September 2, at a public meeting in the Educational Building at the Sesqui-Centennial grounds was modified by a single amendment. It had originally read in the paragraph beginning, "And we pledge ourselves **** to further the taxation of land values." Mr. Geiger, of New York offered the amendment that it read, "to effect the collection by the Government of the rent of land and the abolition of all taxes." This amendment was accepted by Mr. Shaffer, was passed unanimously and so stands.—Editor LAND AND FREEDOM.

Canadian Greetings to The Henry George Congress

WE send you our most cordial greeting, and regret very much that we cannot send a larger deputation to assist in pushing forward the noblest and best reform before the world, a reform which when fully realized will transform this world from the evils which now separate nation from nation and class from class, and bring the equity of brotherhood, of peace on earth and good will to men—the crowning triumph of a harmonious civilization.

Then, instead of society being divided into oppressors and oppressed, there will be the equity of brotherhood, each man doing his best for his fellowmen. The vast values which accrue to the lands in the large cities, instead of being used as an agency to enable one part of society to despoil and crush into poverty the industrial classes, will be applied to public purposes.

In Canada at one time we made rapid progress. The early settlers on the farm lands in Manitoba, as soon as they learned that they were the pioneers who were developing that country, but that they were placed at great disadvantage by being isolated, by vast tracts of land lying unoccupied, and that for every improvement they were penalized with an additional tax, it did not take them long to apply to parliament to have all taxation of improvements abolished in the year 1890. We are informed on the best authority that this exemption of taxation on improvements is regarded