

all the important things that came out, was as great an intellectual influence as we have had in this country.

#### ADDRESS OF ANNA GEORGE DE MILLE

IT is difficult for me to be impersonal tonight because I think no bond of blood could be stronger than this bond that bound me to Mr. Post, a bond of long friendship, of deep respect. I can't remember when he first happened in my life. He seemed always to have been there since my earliest memories, woven into the background, sometimes coming out vividly into the foreground and taking shape in the biggest crises I have ever had to go through, so that it is a little hard for me to speak. I could tell you so many things, so many personal things, so many anecdotes that perhaps some of you don't know, but this seems hardly the time.

This man was one of the best beloved friends of my father, and those of us, all of us, who have known him, know why that was, why he should have chosen this man of such tremendous mentality, of such wonderful judgment, of such tolerance. That clean mind of his that went along with a deep, mellow wisdom. He might have been anything he chose to be as far as power in the world went because he had this great legal mind and a most gifted pen. But these two gifts he did not dedicate to financial gain. He might have served great powers and might have been a rich man, but he died a poor man because he dedicated himself to the cause of humanity.

He put aside all dreams of personal ambition that he might follow the truth as he saw the truth. His life was one long unswerving service to this truth, and unselfishly he endeavored to bring economic justice and spiritual understanding.

There have been many times in my life when the world has seemed so out of joint that I have been almost destroyed, and I have made that pilgrimage down to Washington and found this gentle, quiet, strong, wise person waiting there with advice and comfort and strength, and in that home I have found the healing balm and have gone out again back into life with my spirit renewed, the tangles that had almost distracted me straightened out and a new faith in my heart.

Almost his last words to me when I saw him just a few days before he died were words of deep abiding faith and words of grief over the intolerance that so many of us who are also serving the same cause which Mr. Post served, the intolerance that so many of us have felt for so many others, all of us working for the same goal, but being so impatient with the other fellow because he may not be reaching for that goal in exactly the same way, may not be traveling exactly the same path. I had to quiet him and tell him not to worry about that, that we really were beginning to get the adult angle, that we really were beginning to be a little more tolerant of each other, and he was quiet and smiled again. In that same conversation I got

from him an understanding of death that was an amazing thing. I never saw anybody more completely ready. He was very tired, very, very tired, but he spoke as complacently of death as one of us might speak of going out of this church tonight. It wasn't death at all, really, it was birth, and he was so completely prepared for it that one could not grieve at his going.

He had that amazing sense of time, or perhaps I should say of timelessness. He seemed to understand as only the very great and deeply wise can understand.

#### ADDRESS OF LAWSON PURDY

The other day I received a pamphlet from Copenhagen, Denmark. It was the land value maps of the city of Copenhagen. I cannot read Danish but I can read land value maps. It was a very interesting thing to me indeed to see the first book of that kind from Europe, and thinking about tonight it seemed to me that perhaps through a humble chain of persons and circumstances, Louis Post was responsible for those land value maps in Copenhagen.

Forty-one years ago an old friend of mine who was not learned said to me, "Lawson, do you read *The Standard*?" I said, "No. What is *The Standard*?"

"The greatest newspaper that ever was published."

He kept that up week after week. I said, "Show it to me."

"I will not," said he. "Go and buy it at the newstand."

After a few weeks he had piqued my curiosity sufficiently so that I did buy *The Standard* at a newstand, and I read some of the addresses made by Henry George in the old Academy of Music for the Anti-Poverty Society and the addresses of Dr. McGlynn, and they were wonders of eloquence but they roused questions, and there on the column of the editorial page, next to the middle, I think it was, were questions and answers, and the questions were my questions and the answers were plain, lucid, logical, carried conviction, and Louis Post wrote them.

By and by, after perhaps three or four months of that education, of reading *The Standard* week after week, I met no Single Taxers, I met no one who knew anything about the subject, this old man who—My goodness, I think of him now as old, I don't suppose he was quite as old as I am now—wouldn't discuss the subject with me, and in that I think he was very wise, because, as I said, he wasn't a learned man. Perhaps he might merely have aroused my antagonism. I might have bettered him in argument possibly had we gotten to arguing the subject and I had taken the opposite. He never would discuss it with me at all. The time came when I said, "Well, there are tremendous claims made for this and it is about time that I read 'Progress and Poverty.' That seems to be the Bible of Henry George and I ought to do it." And so I did, and a new world was opened, light shone on all the problems both of this life and of the life to come, and that light has shone for me ever since.



Louis Post helped me immensely to see that truth and to bring me to the reading of "Progress and Poverty" in the right spirit.

Then a few years later, 1896 it was, I wanted to have a bill drawn to amend the charter to provide for a separate column for land valuation and the publication of the assessment roll. That idea of publication, I believe, came from Ben Doblin, bless his heart, and so I asked Louis Post to draw a bill for me and he did, and that bill, after various revisions and struggles and changes, became a law in 1903 and it has helped a little around the country to further what Henry George had at heart. Out of that came the land value maps of Copenhagen. May they do good for Copenhagen and spread the practical message of Henry George. That is all they are. For we need the mechanism along with the vision. It is only the vision, however, that will keep men preaching the gospel, and always Post had the vision while he was ever ready to talk the detail and expound the practical application of the vision that came to him from Henry George.

Chairman Hennessy introduced William Lloyd Garrison who spoke in part as follows:

#### ADDRESS OF WILLIAM LLOYD GARRISON

The affirmative, vital, and humanity-loving men do not die, inasmuch as the world has lasting need of its teachers, saints and heroes, to nourish and sustain mankind. The only essential questions in the individual case are these: Did he love? Did he serve? Answer these queries affirmatively, and you have framed the syllables of the word "Immortality." If one ever pauses to doubt, think of Abraham Lincoln, the representative American hero, and consider the amazing and progressive unfolding of the great Lincolnian legend as it passes on from generation to generation.

To the Messianic men and their disciples is granted some identifying relation with the infinite and eternal. Emerson, paraphrasing this thought, has enshrined it in his verse:

"The word unto the prophet spoken  
Was writ on tables yet unbroken;  
The word by seers or sibyls told,  
In groves of oak or fanes of gold,  
Still floats upon the morning wind,  
Still whispers to the willing mind.  
One accent of the Holy Ghost  
The heedless world has never lost."

In a similar sense, no effort for the social good, no spiritual consecration of the individual to social purpose, is ever wasted, or fails to be of recurring significance.

I owe to my father the privilege of acquaintance with Louis F. Post. They were both disciples of America's foremost economist-philosopher, and each respected and enjoyed the unabating ardor and forthright sincerity of the other. On the occasion of a Memorial Meeting held at the Park Street Church in Boston, October 16, 1909,

shortly after my father's death, Mr. Post was one of the notable speakers and in his analysis and evaluation of the qualities of his fellow disciple one finds the key and clew to the characteristic qualities of the speaker himself. Referring to his friend and co-worker, Mr. Post said:

"He realized the divine power of freedom among men. It was the same passion for human rights that identified him with so many other causes. To the unthinking, each of these causes seems alien to the rest. But they are (all) intimately related."

"The Single Tax cause came first with him because its democracy includes and vitalizes the democracy of all the others—with its basic principle of equality of right to the use of the earth; with its correlative principle of universal free trade; with its economic result of private earnings for private wealth, and social earnings for social wealth—with these characteristic elements, the Single Tax cause stands for democracy in its most fundamental, in its most comprehensive, in its most effective form."

In his closing characterization he said:

"Definite in his ideals, confident of their actuality, loyal to their demands, our beloved friend has faithfully traveled the straight and narrow path, which, to his view, led on toward their practical realization."

How accurate a summation of the philosophy and faith of the Editor of the Public! How characteristic in its lucidity, its vigor, its discriminating intelligence—and even in its insistent reiteration of the sacred word "democracy"!

Mr. Post was instinctively a scholar and a teacher—a man of the cerebral type, as that wonderful Leonine head so eloquently attested. Supporting that noble head was a muscular and enduring body that made possible the transition of the dreamer and thinker into the vigorous and indomitable man of action.

With unwearying zeal, through a long and active life, he explained the Georgian ideals, he expounded the Georgian ideals, he expanded the Georgian ideals, amplifying and illuminating their meaning and significance.

By so doing he built up his own philosophy and his own powers, and earned a merited reputation as an editor, an orator and a thinker, which made him a national figure, and a factor in the moulding and dissemination of economic and political thought throughout the United States.

The traits of personal courage and independent thinking which mark the individualistic school are among the most valuable factors in our national heritage. In an epoch when revolutionary socialism is paralleled by fascism on the one hand and by bureaucratic plutocracy on the other—a plutocracy of wealth based on land monopoly, and masquerading in the guise of democracy—in such an epoch, men of individual force and faith are sorely needed.

It will again become the fashion to think in the terms of Richard Cobden and of Henry George,—for the simple