

## Variety of Ideas at New York Rally

**T**HE HENRY GEORGE SCHOOL in New York combined the spring graduation with a rally held at Hunter College Assembly Hall on June 24, and the result was a program which included sixteen speeches, and community singing led by Lancaster M. Greene, with Edward Schick at the piano. Robert Clancy, the school's director presided.

### J. Rupert Mason

A San Francisco visitor enroute to the Boston conference, J. Rupert Mason, president of the International Union for Land Value Taxation and Free Trade, was the first speaker. "There is no other tax so specifically American as the tax which Henry George supported," he explained. This idea went back as far as 1660, and in 1798 Congress levied a tax on land values to be collected by the states, since in those days the states collected the money to support the federal treasury."

Can we recover our Declaration of Independence under the present tax laws, Mr. Mason queried. He said in California 97 per cent of the taxes are levied upon those who earn their living and only 3 per cent are levied on land values (unearned increment). "When I went to school," Mr. Mason recalled, "we were taught that what a man produces is private property."

This speaker paid a tribute to Anna George de Mille, the school's first president, whose vitality and direction are not forgotten. He feels there is a world-wide movement now on the way which will result in eventual recognition and victory of this fundamental principle.

### The Graduates

With so many distinguished visiting speakers coming up for review it was something of a surprise for the audience to find that nine student speakers representing as many classes, from headquarters and environs, afforded unusual interest and variety in their brief addresses. Perhaps some auditors sighed a little at the prospect of listening to so many speakers when the (mercifully cool) evening began. But any impatience melted away as the student part of the program, which took the place of the usual term-end graduation, got off to a light hearted, brisk moving start.

Mrs. Leah Dagen said the learning process began for her on the first day of class. Previously she had been exposed to Henry George's solution in an economics course, but the instructor had dismissed this saying, "we don't need to discuss it because it will never be adopted."

Dwight Wardell, an advertising man, approached the subject with, "it may sound good but how does it work in practice—let's think more about telling the average man about how it works, and less about the theory." He suggested we work up some testimonials from people who know how it works. Seemed like a capital idea, and it hasn't been done much lately.

Frank Y. Hall spoke well, as did all the others, and particularly about the tangibles and intangibles. "The intangibles are real," he said, "they are love, life, beauty, truth and ideas (good ideas, for only the good ones are real). Many so-called ideas are negative and therefore illusions. Henry George had an idea, and his idea had a backing of good in it. His ideas were for the benefit of humanity. They were necessarily positive and they will last. They belong to the intangibles."

### The Three Poverities

Pointing out that Henry George realized poverty was physical, mental and spiritual, I said that his basic idea was to do away with physical poverty because he thought man would have more time to spend along the lines of spiritual enrichment. But we must always remember that if we are going to get rid of physical poverty we must begin within, I warned. "We will necessarily use our minds along the same ideas Henry George followed but we, instead of trying to do it by mass should start with the individual and go on to the mass."

Vernon H. Osbourn admitted the abstract of this philosophy was difficult for him to grasp but added, "I sincerely believe Henry George is a great man. I say this because his work is still with us. We find him naturally within our hearts, because he is a man of justice and justice is in our hearts."

### Many Tributes

Arthur Kaufman also said, "I fear the technical things will never find their way into my brain." But he affirmed that "this philosophy shows me the true democracy . . . a truly magnificent dream."

This speaker paid a tribute to his teacher, as did others, and in this case to the hostess who invited the class to her home when the meeting place was not available. He also thanked the school for permitting him "to study the world of so great a man as Henry George."

Joseph Rush said, "we have been impressed beyond what we thought possible. We knew that something seemed to be wrong with our economy. We get a rise in pay, but we pay more and taxes take more, so we are never satisfied. This is the economy we came to study. With this philosophy everyone can understand freedom in his everyday life."

Ricardo D'Oyen began with extravagant and engaging confidence, "no task is too difficult for a Henry Georgist." Then pointing to his diploma which he waved proudly, he added "here is the greatest sheepskin in the world—the road to peace."

### W. Wylie Young

The minister of the First Presbyterian Church in Batavia, New York, W. Wylie Young, said he has tried for years to get over the things taught by Henry George, and has seen people exchange glances as much as to say, "there it goes again." You have to go through life, the speaker admitted, "knowing that what you have these people ought to have."

"The most important law dealing with the processes of daily life is being overlooked," Mr. Young insisted. He deplored the fact that the universities do not teach the law of rent and its operation. Even if they do point out the record of this law of rent they will refuse to spiritualize it. Its effectiveness as a useful factor for reasoning logically is therefore almost entirely lost.

"Being an independent and liberal thinker today is like being a German in the first World War," said the minister, "or a Japanese on the West Coast in the second World War." Many liberals run to cover because they are so afraid of being quoted. The pastor said he hoped there was only a temporary thing, because he believed in letting the leftists speak. "Put every man on an equal footing," he urged.