

Professor Hiram L. Jome of De Pauw University made a very fine analytical address entitled Henry George—A Lesson in Continuity. It should be read together with the speech of Mr. DeWitt Bell which is entitled Principle and Policy. We intend to publish both addresses, possibly in two issues. Professor Jome prefaced his theme by a statement that "Progress in thought represents the pull between two forces, the old attempting to maintain its position and the new seeking acceptance." He then asks and later develops the question: "Was Henry George's system part of a stream of thought or was it merely of an 'essentially personal character, peculiar to its author'?" This address merits careful study and in reading, it should be kept in mind that what are given as weaknesses and disadvantages of the Single Tax do not necessarily represent the views of the writer but are given under the heading in which he states "as with all great theories, the Single Tax has been subjected to powerful criticism."

As heretofore we found we had much to learn from our English friends both as to sound analysis and ways and means. However eloquent the addresses of Mr. F. C. R. Douglas, Mr. Ashley Mitchell, Mr. E. J. Craigie or Mr. George Green of Ireland, the undercurrent of all they had to say, both in their programme speeches and from the floor breathed the furtherance and the practical application of the Single Tax on land values. They spoke from the school of experience both political and academic and while "the grass always seems greenest in the next pasture" we continue to be impressed by the fact that the land values group in England and the colonies has done and is doing most effective work.

Papers written by Dr. Kurt Schmidt of Germany, Ferdinand Mero of Hungary and Boris Guduleff of Bulgaria and presented by Mr. George Green gave the progress of Georgeian economic philosophy in those countries.

This outline would not be complete without reference to the humorous and hard hitting speech of Mr. Donald McDonald of Alaska. As Rex Beach informed us years ago: "there is *no* law of God or man north of 53;" now *the* LAW (as given by Henry George) is presented in that far country and in no uncertain terms.

Lack of space prevents further detail of the addresses of Mr. Lancaster Green, Mr. Nathan Hillman, Mr. H. Bronson Cowan and Mr. Gilbert Tucker who spoke very interestingly on their respective subjects as given in the programme.

The consensus of opinion of the Conference seemed to be that the Henry George School is a great agency of the Single Tax movement and much interest was expressed concerning it. At the same time, it was definitely brought out in the Conference proceedings and floor debates that the school is but one of the many phases of the movement and should not be emphasized to the exclusion of the others which include publications, political action and associations.

## Address of Welcome by Anna George deMille

**I**N behalf of the Henry George School of Social Science I give our welcome to all who have come from far and near to confer. We realize full well, all of us, that this gathering cannot be merely a love-feast of friends who, thinking alike, have come together to compare notes and to report progress. It must needs turn into a council in which all differences as to methods for spreading our message must be put aside, all small intolerances as to ways and means must be forgotten. We must use our entire strength for spreading the light; our lamps must be trimmed to burn brighter than ever before.

Civilization at this moment is standing with back against wall facing destruction. Communism, Nazism, Fascism have sprung out of the poverty that is the result of denying the Natural Law. They are the antithesis of democracy—of democracy that stands for freedom; freedom of production and freedom of trade, as well as freedom of speech and press and religious expression. Democracy is a way of government but freedom is a way of life.

And so we must each of us go forth from this Conference, strengthened, encouraged, inspired—to spread this philosophy of freedom as taught by Henry George. We must always remember that there are as many ways of spreading the truth as there are people to spread it; there are as many ways of spreading it as there are ways of it being accepted. "Each in the station to which he has been called, let us do what is set us, and we shall not clash. From various instruments set to different keys comes the grand harmony."

POEM READ BY ANNA GEORGE DEMILLE  
HENRY GEORGE  
CENTENARY. 1839-1939

Time slumbers, but the centuries advance,  
Bearing high legends that do not abate,  
Of men symbolic of what's good or great  
Who, in the world's arena, broke a lance  
For all mankind. Their task was to enhance  
The common heritage, and dedicate  
Their strength and genius, heeding not the hate  
Of those who grasped the reins of circumstance.  
To a young printer, earnest and self-taught,  
Was granted inspiration to proclaim  
A just and equal means of opening wide  
The gates of opportunity, fast caught  
By law and custom. In full flower he died  
Today he lives, as we invoke his name.

His great repute progresses with the years,  
His message marches forward with the days  
And rests not on mere rhetoric or phrase.  
Its sheer, compelling logic never veers.  
The world of men—wherein all men are peers  
As sons of Mother Earth—moves in a maze  
Of tangled statutes, and stares through a haze

Of deep resentment and disturbing fears.  
 By trial and error all the nations strive  
 To find a way to happiness and hope,  
 Skirting the crater's edge of baleful war.  
 Here is our moment while we yet survive,  
 To hearten those who in confusion grope  
 And show to them what that young printer saw.

WILLIAM LLOYD GARRISON (III).

## Address by Hon. Samuel Seabury

DELIVERED UPON THE 100TH ANNIVERSARY  
 OF THE BIRTH OF HENRY GEORGE

AT THE CASINO OF NATIONS, WORLD'S FAIR,  
 NEW YORK CITY, SEPTEMBER 2, 1939

WE are met to celebrate the 100th anniversary of the birth of Henry George. We meet, therefore, in a spirit of joy and thanksgiving for the great life which he devoted to the service of humanity. To very few of the children of men is it given to act the part of a great teacher who makes an outstanding contribution toward revealing the basic principles to which human society must adhere if it is to walk in the way which leads to freedom. This Henry George did, and in so doing he expressed himself with a clarity of thought and diction which has rarely been surpassed.

Although men have not as yet adopted as specific remedies which he proposed, they have, nevertheless, absorbed much of his philosophy, and that fact has, of itself, enriched the thought of those throughout the world who believe in democracy.

Henry George's teachings involved more than the prescription of specific remedies for particular evils. The specific remedies which he proposed were means to an end. The end was the philosophy of freedom as applied to human relations. I do not say that the majority of the people of the world have given acceptance to many of his most important teachings. Indeed, in view of the world tendency since his death to aggrandize the powers of the political state and limit and subordinate the power of the people, it is self-evident that in this environment the principles of Henry George could not have won general acceptance. Had they done so, the world would have made greater progress toward the attainment of the goal of human freedom and economic contentment which is still the unrealized aspiration of humanity.

Moreover, many who have believed in the necessity for basic social changes preferred to ignore the simple and fundamental teachings of Henry George, and to adopt, instead, the philosophy of Marx and Lenin. It is the wide acceptance of the doctrines of these false prophets which has contributed to making the economic condition of the masses worse, has reduced their standard of living

and has made of Europe an armed camp. It is their disciples who are now attempting to introduce here the political and economic theories which in other countries have culminated in the totalitarian state, together with the host of iniquities which are inseparably connected with it.

Henry George never wrote a line which could be tortured into the support of the principles of the totalitarian state, or that gave sanction to the theory that men in their individual and social activities should be regimented and directed by great bureaucracies such as all our modern states, including our so-called democracies, have set up.

Henry George believed in the state, but it was a state that was the servant, not the master, of the people; a state that was to be kept within bounds, and whose powers were strictly limited and to be exercised in subordination to the will of the people—a state, in short, such as is defined in our national and state constitutions.

Machiavelli and Hobbes in their writings expressed the foundations for despotism, and disclosed the cruelties, subterfuges and deceits by which alone a despotism can be achieved.

Marx and Lenin, because of their belief that the rights of the individual were fictional rather than real, built upon those principles of Machiavelli and Hobbes which constitute the foundation of the modern totalitarian state. The whole idea of the totalitarian state, whether it finds expression in a system of fascism, either of the Italian or the German variety, or in the equally odious system of a dictatorship of the proletariat, rests upon a disregard of fundamental human rights and the substitution of an autocratic will for the encouragement of individual initiative among the people. The tragic menace implicit in the despotism of the totalitarian state, which makes it an offense to God and man, is its claim of absolutism to crush the individuality and destroy the conscience of men.

The principles of freedom enunciated by Henry George are utterly inconsistent with the Marxian creed which ends in state socialism or in the totalitarian state, in principle identical with it. Indeed, the great French economist, Charles Gide, in his lecture on the cooperative programme, contrasts a voluntary cooperative system, which retains individual initiative as the basis of all economic activity and preserves the spontaneity and inexhaustible reserves of invention and creation, with state socialism, which is proving daily more sterile both in economic production and in affording protection to public and private freedom.

We must not delude ourselves with the belief that the great battle now going on between the dictatorships and the so-called democracies is merely a matter of the nominal form of government. It is not. The difference is much more fundamental. Opposing and diametrically