

by the individual energy of independent small farmers. They are our pioneers, and they are filled with the pioneer desire for free accessible land. They became more than any others the followers of Henry George. In 1926 their representatives received Henry George's daughter as a princess coming back to her own country. Might his message be so received all over the world by those who are seeking freedom, equality and justice.

## L' Envoi

ANNA GEORGE DE MILLE—CONCLUSION AT DINNER—  
SEPT. 28.

I AM sure that those of us who have been attending the Conference feel so enthused by the reports of work being accomplished in very many directions that we are all keen to get back in the fight and are indeed "rarin' ter go."

Most of us who have been in the Henry George movement have found it difficult, at times, to keep our light burning in this darkened world, and to know that now it burns more brightly than for many a long year, is indeed encouraging.

For those great souls who blazed the trail for us to follow, who were and always must be our inspiration, our gratitude grows stronger as, with our own struggle to impress a confused humanity, we realize the courage and fortitude demanded of them. They have left us a great heritage as well as a great responsibility and the faith that was theirs in the past, gives us faith for the future—a faith to be carried high like a gleaming banner.

It is not merely our common desire to bring about an economic reform which links us so strongly that we have learned to respect our differences as to method in the accomplishment of our high purpose; it is a spiritual bond that makes for tolerance and understanding—a fraternity—a fellowship that must carry our cause to victory.

Some of you will remember the letter written by Henry George to Father Dawson of Dublin, in answer to the priest's urging him to join the Catholic Church:

"I care nothing for creeds. It seems to me that in any Church or out of them one may serve the Master. . . . And in my way in the line that duty has seemed to call me, that I have tried to do . . . . Once in daylight and in a city street, there came to me a thought, a vision, a call—give it what name you please. . . . And then and there I made a vow. Through evil and through good, whatever I have done and whatever I have left undone, to that I have been true. It was that that impelled me to write "Progress and Poverty" and that sustained me when all else failed. . . . It has never left me; it is constantly with me. . . .

"In many different forms and in many different ways men may serve the Master. . . . 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."

It has not been given to many to see a vision—save as that vision comes transmuted into the golden message from one who *has* seen. But such a message has been written across our lives and most of us here have made the vow of dedication and we who have collected to be helped and to help one another—can go forth again our several ways—"each in the station to which he has been called" knowing "that from our various instruments, set to different keys, will come the Grand Harmony."

So linked as we are, tonight when we part, we do not say goodbye but rather—*au revoir, auf wiedersehn, paa gemsyn*,—and as rare Ben Johnson hath put it:

" . . . in the hope to meet  
Shortly again and make our absence sweet."

CHICAGO like Carthage was founded by cheating the natives out of their land.

EDGAR LEE MASTERS, in "Tale of Chicago."

## Address--Antoinette Kaufmann Executive Secretary of the Schalkenbach Foundation

THE following is a resumé of a talk given by Miss Antoinette Kaufmann at the Friday afternoon session, Sept. 27, of the Tenth Annual Henry George Congress at the Hotel New Yorker, New York City.

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At the time when Henry George lived, wrote, and campaigned, the force of his personality and the new truth which his message brought, combined to set in motion a great political campaign. Nationwide publicity and awareness were the inevitable results, and the Single Tax movement in 1897 reached its peak of power and popular interest.

After the tragic passing of the leader, groups and individuals carried on for many years. The Fels Fund poured resources into the hands of those who were working politically in a number of States throughout the Union, and this fund undertook a systematic printing and distribution of George's writings. The Great War saw the close of its activity. There were still faithful workers all over the country who continued individual effort, but in the long stretch from 1917 to 1925, with the exception of the work of a few men and women who maintained such organizations as the Manhattan Single Tax Club, the *Single Tax Review*, now known as LAND AND FREEDOM, etc., the movement had no definite headquarters.

Robert Schalkenbach, the head of Rankin & Co., a large printing firm in this city, and the then President of the New York Typothetae (New York Employing Printers Association,) was devoted to the principles set forth by Henry George. In November, 1924, he passed away, and it was found that he had, in his will, set up a trust fund out of his modest fortune for the purpose of spreading the ideas of Henry George through the printing of Henry George's books. This Fund was named after its founder, the Robert Schalkenbach Foundation, twenty-one trustees being appointed, to serve without remuneration, as a Board of Directors. An Executive Committee of five was chosen by this board to govern the policies of the Foundation.

In 1926 it began its work. It was found at that time that the books of Henry George were practically out of print and unavailable in book shops, and many libraries in the country had worn editions left over from 1897 or from early Fels Fund donations. It was found also in this period of so-called, and comparative "prosperity," that there was that scant knowledge of Henry George and his teachings, and the general disposition of the press was to ridicule George as outmoded and fallacious in theory.

The schools and colleges had practically lost all con-