



"A TREE IS KNOWN BY ITS FRUITS."

HENRY GEORGE

DAY

SEPT 2 1954

Important events on September 2, sponsored by the school, added a new chapter to the public recognition of George's birthday in New York.

First to call attention to the celebration was the large new American flag flying over the school's front entrance. Later in the day came a visit to the Economics Department of the 42nd Street Public Library where certain manuscripts forming a part of the library's George memorabilia were exhibited in two large display cases. There was, for example, George's sea journal kept when only a lad of fourteen, as well as the original copy of *PROGRESS AND POVERTY* in George's own handwriting, and numerous letters written to George by such prominent personages as John Stuart Mill, Leo Tolstoy, and Emma Lazarus, composer of the sonnet appearing on the base of the Statue of Liberty.

Among those present at the library was the former secretary of the Manhattan Single Tax League, Mr. Joseph Fink. Mr. Fink, still hale and alert, knew Henry George and the members of his family.

To conclude the library visit, Mr. Otto K. Dorn, one of the trustees of Henry George School, told of the decisive

influence upon his life made by reading George's words and ended his remarks by presenting to the library a well-worn copy of the New Testament frequently carried by Henry George on his travels.

Proceeding from the library to Central Park, the group gathered about the white oak bearing the name plate of Henry George, which was dedicated to his memory in 1946. Here, our director, Robert Clanoy, opened the exercises and then introduced the Rev. Dr. James Fyfe Laughton of the Church of Brooklyn, who delivered the special address for the occasion. The chief point made by Dr. Laughton was that truth is often spread in ways as sure but as silent as the growth of a tree or the movement of the stars and thus often makes progress in unsuspected ways.

Miss Jennie Meyers, registrar of the Henry George School, was then called upon to lay the customary wreath under George's tree, a rite which she accompanied with a few brief but very appropriate remarks. Following this, Mr. Irving Faust led all present in singing a verse of "America, the Beautiful", and part of "The Land Song".

On returning to the school, an appetizing buffet supper was served, then graduation exercises for the summer term were held in the auditorium. Before the student speakers were called upon, Miss V. G. Peterson, executive secretary of the Robert Schalkenbach Foundation, was introduced and gave a heartening address centered around the theme of spontaneous support often aroused among the people for worthwhile causes, giving as examples the increasing endorsement of the truths embodied in PROGRESS AND POVERTY, and the rally of the public in Massachusetts to the plan for rebuilding the spire

of the famous Old North Church wrecked in the recent East Coast hurricane.

The student speakers, both from the advanced and fundamental courses, lived up to the usual standard of excellence for such remarks. In a later edition of SAGES PAGES some further report on what they had to say, omitted here for lack of space, may be given. Henry George festivities were then concluded with ice cream, donated by S.A.G.E., to all of the birthday visitors, and finally by a little informal social hour in the school's penthouse.

LAYING OF WREATH

By Jennie Meyers

For the benefit of those who were unable to attend the ceremonies at Central Park, following is the speech delivered by Miss Jennie Meyers:

"On this occasion of the 115th anniversary of the birth of Henry George, we pause to re-dedicate ourselves to the ideas and ideals for which he lived and died. It is appropriate that we should gather here, around this white oak, planted here in 1946 by the Robert Schalkenbach Foundation, as a memorial to Henry George.

"We honor his memory not alone because his was a great mind, but also because he was a great humanitarian who sought the betterment of society in the American tradition, through liberty and justice.

"Somewhere in PROGRESS AND

POVERTY it is written that intelligence is, or should be, the aim of education. We, who are associated in the Henry George School, whatever our capacity, are constantly trying to spread a wider and deeper intelligence -- a wider and deeper understanding of the goals set for us by Henry George. These goals are our heritage as Georgists. In that way, it is our hope that the School will ever be an effective and living memorial to the Leader in whose name it was founded.

"I am honored that on this day, this special day, made special because it is the birth date of Henry George, I may place at the base of this tree, the Henry George tree, a wreath as a mark of the affection and respect of us, who are gathered here today, and of Georgists everywhere, throughout the world."

THE PROPHET OF SAN FRANCISCO REDISCOVERED

By Robert Clancy

Part 2

It is interesting to note that Henry George, though he experienced the keenest poverty himself, bore no grudge against those who had wealth, merely because they had it. He saw through do-good theories that would take from those who had and give to those who had not, as palliatives. He made short shrift of Socialism and of planned society schemes, as being contrary to human nature. His aim was to allow the individual the fullest scope of his powers in a free society. Where all were given equal freedom and equal opportunity, and where society as a whole had its natural income, the rent of land, George visualized a Golden Age.

The rapshodic passages of PROGRESS AND POVERTY are often quoted as proof that George was a misty-eyed crank with a foolish panacea. PROGRESS AND POVERTY read in its fullness (and it deserves to be read carefully many times) dispels this superficial impression. George is often bracketed with the names of Edward Bellamy, Henry Demarest Lloyd and miscellaneous minor reformers and muckrakers. But he belongs rather in the august company of Adam Smith, David Ricardo and John Stuart Mill - in the great tradition of classical political economy. For George was an economist --- a fact overlooked by many of today's economists. Indeed he was the first original economist produced by America. And he was about the only American who took classical economic thought and brought it to a new pitch. For after George, economics - here and abroad - abandoned the classical quest for laws and went off on different tangents -- historical, psychological, mathematical, statistical, descriptive, etc. Henry George's achievement is one of which America can well be proud.

George by no means ended his literary career with PROGRESS AND POVERTY. He wrote numerous other books, including SOCIAL PROBLEMS, PROTECTION OR FREE TRADE, and THE SCIENCE OF POLITICAL ECONOMY. This last, which was to be his opus magnum, was interrupted by a demand that he run for Mayor of New York. He did (this was in 1897), but the great overwork to which he had always subjected himself proved too much for him ---- and he died shortly before Election Day, a popular hero.

The wave of popularity continued after George's death, and many of the world's great were deeply influenced by his ideas -- George Bernard Shaw. Winston Chur-

chill, Lloyd George, Leo Tolstoy, Sun Yat Sen, John Dewey, Woodrow Wilson, and many others. But after some years, *PROGRESS AND POVERTY* sank into near oblivion and Henry George became a forgotten figure.

Nowadays, however, there is taking place a long-overdue rediscovery of the man and his teachings. Thousands of students each year enroll in courses at the Henry George School of Social Science in its branches throughout the country. *PROGRESS AND POVERTY* has been reissued in three editions in this country, plus a number of abridgements and adaptations here and abroad. (A seventy-fifth anniversary edition has just been published by the Robert Schalkenbach Foundation.) The Lincoln Foundation has recently been established to further the teachings of Henry George. The academic world is beginning to show interest.

What of George's teachings today? Are they applicable? The world has gone through an awful lot since 1879. But it is still confronted with essentially the same problems that George tackled: Why, with all our amazing scientific and technological progress, have we failed to solve elementary problems of human relationships and economic relationships? Why, instead of enjoying the long-promised Good Life, must economic conflict be the order of the day, with much more dire global conflict staring us in the face?

Our tax situation has become such a fearful muddle that there is talk of overhauling it completely. Modern economists still don't know why we have depressions, and the uncertainty of it keeps us in constant tension. The land problem has shown itself to be extremely acute in most parts of the globe ---- and in our country, the scramble for oil and uranium, the housing problem in most cities, and the land speculation fever in suburbs, industrial districts and in farms, show that we have a serious land problem, too.

The author of *PROGRESS AND POVERTY* addressed himself directly to these agonizing problems. His analysis and remedy remain a challenge. He still speaks to us across seventy-five years. And the following lines, penned in 1879, are worth pondering in this Atomic Age:

"The civilized world is trembling on the verge of a great movement. Either it must be a leap upward, which will open the way to advances yet undreamed of, or it must be a plunge downward which will carry us back toward barbarism."

It is with deep regret that Sage announces the death of Johanna Cole. Her pleasing personality and ready wit, will be greatly missed by her many friends at the school.

ROLE OF POLITICAL ECONOMY

By Mabel Rees

Not long ago, a New York newspaper columnist wrote: "Economics is not a mathematical science. For it is part mathematics, part science, part art, common sense, and a good part politics and people, too."

If you were to accept this as a true statement, it would seem that political economy were merely a combination of various other subjects and not in itself a distinct entity with a meaning and an objective of its own. Henry George asserted in Book I of his SCIENCE OF POLITICAL ECONOMY that anyone calling this branch of knowledge, "Economics," would in this instance be liable to misapprehend the true significance of the science dealing with the production and distribution of wealth.

By saying that "economics is part mathematics and part science," the newspaper article at once conveys the wrong idea. It might be asked: as astronomy is only part mathematics, is it therefore only part science? Any subject controlled by natural law, rather than by man-made law, should rightly be included with the sciences. This qualification also embraces political economy, which deals in general with the way "civilized man makes a living" --- an endeavor that, George de-

clares, occupies more than nine-tenths of human effort and thought. Its scientific basis is found in its fundamental axiom that men seek to gratify their desires with the least exertion, which is the analogue of the physical law that motion seeks the line of least resistance.

Thus our newspaper excerpt is right in saying that economics concerns "people," but is wrong in terming it "part politics." For political economy is not concerned with "political divisions," but with world-wide conditions. It is also true that George himself at various times "went into politics" as such, in order to hasten the day when governments might be brought to see that their true function was to protect life and property, while leaving men free to earn their own living and realize their higher aspirations as well. To help achieve this goal George opposed trade barriers, taxes on production, and monopoly of natural resources.

As to the point made by the news writer concerning "common sense," it may be conceded that this element is desirable in all law. But if statute, economic or otherwise, is not in accord with natural law, then it is not sensible.

In concluding his analysis of what constitutes political economy and what does not, George wrote: "if some persons choose to think of it as both a science and art, then it must be the art whose proper object it is "to abolish poverty and the fear of poverty and so lift the poorest and the weakest of mankind above the hard struggle to live."

While no mention in this article has thus far been made of "ethics" and George tells us that political economy is neither moral nor unmoral - like the law of gravity - yet he declares: "Shortsighted is the philosophy which counts on selfishness as the master motive of human action. It is blind to the facts of which the world is full. If you would move men to action, to what

shall you appeal? Not to their pockets but to their patriotism, not to selfishness but to sympathy."

Pursuing this thought George looks forward to an era when civilization will be founded upon justice with both political freedom and economic equality of opportunity for all. This is a belief as reasonable as it is admirable, for George makes it clear that in the natural law of political economy is found the basis for the operation of the moral law. Namely, each man's equal right to his own life and the means of support thereof, with no one's living obtained at the expense of that of another. Then, and only then, can there be full reward for effort expended and the way opened for lasting "human progression."

OPEN LETTER TO BENNETT CHALLIS

We, your many friends in S.A.G.E., send you our greetings while you are in Great Neck, Long Island. It is a pleasure to realize that you are well enough, once more, to be at home instead of in the hospital after your long and successful struggle to recover from your accident and regain your strength.

While missing you from your accustomed place in the Correspondence Department and at our association meetings, we assure you, Bennett, that you are not absent from our thoughts. We appreciate all you have done, and all we know you will continue to do, in one way if not another, to promote the cause we have equally at heart as the basis for social betterment.

We hope to keep in touch with you by mail, as well as through visits on special occasions, as a means of maintaining our association with you as a tried and true Georgist and cherished personal friend.

May the coming years be long and happy ones, and may we hear from you often.

PERSONAL GLIMPSSES OF OHIO CONFERENCE

By Neva Bianco

Each summer season a certain irristable longing comes over me -- a desire to see Georgist friends from other cities. The various Henry George functions held at this time of the year offer me enough opportunities to satisfy this longing.

This year my sister and I arrived in East Cleveland Ohio, to visit friends several days before the Springfield Ohio Conference. The friends we were visiting were not Georgists, but after having supper with them we succeeded sufficiently in inspiring them to take us to the public square to see the statue of TOM JOHNSON--- Cleveland's greatest mayor. In the course of the conversation on our way to the square one of the friends remembered that TOM JOHNSON'S 100th BIRTHDAY had been celebrated in the square on July 19th. Later as we stood in a little group admiring the imposing bronze statue, another companion enthusiastically exclaimed, "Look, " he is holding the book--PROGRESS AND POVERTY--by HENRY GEORGE--the book that tells how with freedom of opportunity a man may enjoy the fruits of his labor." As we drew closer, I caught sight of some lines on the pedestal--- I began to read them aloud to my friends:---When I came to these lines:---

"Ever with his eyes set on the goal,

The vision of a city with a soul,"
an elderly gentleman, who apparently had joined the little group reverently said, "Those are fine words you're reading written about a man worth remembering--I had the good luck to work with him when he was mayor of Cleveland --He was a man who saw through things---He had such an insight in the meaning of freedom. Oh yes, a great disciple of HENRY GEORGE----It was HENRY GEORGE who lit the fire in Tom's heart---made him give up a life of ease to work for freedom." I wanted to hear more, but the moving mass of people in the square crowded him out of sight.

At last the coveted day arrived -- Friday August the 13th---My sister and I arrived in Springfield, Ohio to join our Georgist friends on the Wittenberg College Campus, where the FOURTH ANNUAL CONFERENCE of the OHIO Extension of the HENRY GEORGE SCHOOL was being held. Here we were greeted Vaughn Peelle and Verlin Gordon, both of Ohio, and seconds later by Joe Stockman and Lu Cipolloni of Philadelphia and a new enthusiastic young man--Dale Breden, of Kentucky. In the course of our conversation my sister was happy to learn that Dale Breden was none other than her Correspondence Student in SCIENCE OF POLITICAL ECONOMY.

As we chatted our numbers grew -- Harry E. Kuck, of Cincinnati, Noah Alper of St Louis, Kath Shoaf, of Cincinnati, Mr and Mrs George Menninger of Chicago, all joined in our conversation which had drifted from mere handshakes and greetings to the LAW OF WAGES. That fellow Georgist hasn't a 'pet method' of explaining this most important concept? So here we were miles away from New York and still at the same old grind! Yes, it was wonderful to be here among so many with serious thoughts, yet smiling faces.

In spite of the fact that we were all tired-- what if Bob Allen and his pretty wife had driven all the way --non-stop--from Washington, D.c., or Robert Clancy had come from New York--we all summoned up our courage that evening about fifty strong to meet in the college auditorium. It was encouraging to hear the vice-president of Wittenberg College praise the man we were honoring---- "Peace," he said, "is mankind's only hope--and to attain a just and lasting peace social and economic problems must be solved. What we need is correct action---we can attain this only through correct thought." He also felt that the Georgist Philosophy was on the right track, for George had found the Human Soul."George," he said, "must be praised for his love of Justice and for the emphasis he put on importance of men and women thinking for themselves."

We then relaxed to an illustrated talk--slides--by Mr Leonard Garver, of his two and half months trip through Mexico.

The next day, after a pleasant and refreshing social hour in the lunch room, we met in the auditorium to listen to Miss V.G. Peterson, Executive Secretary of the Robert Schalkenbach Foundation, deliver an informative talk on THE STORY OF A BEST SELLER. She spoke of the tremendous impact Henry George's PROGRESS AND POVERTY, had on the thought of his day--75 years ago.

This enlightening talk was followed by an extremely erudite presentation --- TOM JOHNSON--His Personal Life-- By Dr. Eugene C. Mardock, of the department of History, of RIO GRAND COLLEGE. He showed a deep and sincere appreciation of the life of Tom Johnson. He also spoke with a great deal of feeling as he related how Tom Johnson, gave up a life of ease to go into politics in order to put into practice the principles set forth in PROGRESS AND POVERTY. As he spoke some lines I had read on the foot of the statue ran through my mind:--

"Beyond his party, Beyond his class,
The man forsook the few, to serve
the mass:--".

See next issue of Sage for Personal Glimpses of Henry George Day in Arden Delaware.

and so thus inspired again to carry on the torch of Freedom we met on the college campus for an informal hour ---Here we talked of the progress SAGE had been making in New York, and also of its publication SAGE'S PAGES. I told them of the fun Sagers in New York are having in getting new members for its growing organization;--its committees organizing dances, games, social hours after business meetings, 'passing out' parties to distribute cards on the street to get more students; and also of the wonderful time I have been experiencing with my new job as "paster up" for the publication work on a committee of editors.

Mrs George Menninger, spoke on the "fun" they had in Chicago, in the HENRY GEORGE WOMEN'S CLUB, as they planned parties and events to raise money for the HENRY -GEORGE SCHOOL.

Again, refreshed from a social hour and a fine meal, Saturday evening, we assembled in the auditorium. As we were moved by the fervor and fire of Rev. W. Wylie Young, Pastor of the First Presbyterian Church of Batavia, New York, new hope surged through us---With such a man on our side how could we fail? He spoke on- THE SOCIO ECONOMIC INFLUENCE ON THEOLOGICAL THOUGHT. It proved at least to me, that HENRY GEORGE was right again ---the economic and social order preceed all other developments and influences all other institutions.

Sunday--August 15th--the last day of the conference came--all started to bid farewells to those who had to leave early--but there was still unfinished business --so we ate and assembled again in the auditorium to listen to half-jovial half-serious Joe Stockman, Director of the Henry George School in Philadelphia, explain via the Chinese Philosophy how when we interfere with natural laws we get nothing but chaos. The rest of the day was spent renewing old and new thoughts with our friends.

Somehow the Conference had come to an end--we were bidding our friends goodbye---Mr Vaughn Peelle was driving us to Springfield station ---minutes later the train arrived and we were on our journey --14 hours to Grand Central Station in New York City,

S.A.G.E.'S PAGES -- Published every other month by the Society for the Advancement of the George Economy, Inc., 50 East 69 Street, N.Y., 21 N.Y.

EDITORIAL BOARD -- ROMA BIANCO, Chairman, MABEL L. REES, NEVA BIANCO, A. DAVID JACKSON, VIVIAN KILIAEN-RODNEY, JAMES MURPHY, ELIZABETH GRIFFITHS.

Opinions expressed in SAGE'S PAGES do not necessarily reflect the views of SAGE.

THE ENIGMA OF OUR TIMES

By Dale Breden

"Christianity shames itself -- Democracy degrades itself --- Humanity betrays itself--when in their environs one willing worker starves. And, indeed, is not this the enigma of our times? ... the presence of poverty amid growing wealth!

"For this enigma there must be a cause, a reason. Such must be so, for who would contend that God decreed such a condition. It seems that the fault is not in God's law but in man's law. This being so we realize that basic concepts require revision--and necessary to such revision is the aid of the church, for this is a question of ethics...a moral question.

"We feel that, given equal access to the land, man need not suffer. Our present system guarantees total control of that factor by the few--- thus causing the many to live in virtual subservience to them. Land is held out of use for speculative purposes thereby preventing its productive employment by laborers desiring to satisfy their needs. Land rents take a portion (a rather hefty portion) of the wealth--should we assume from this that the landlord created the earth and thus deserves such reward? It would be folly to think so!

"We are the proud possessors of a Declaration of Independence. But that is as far as we go...we possess it, we do not follow it.

"'All men are created equal'. This is a lovely phrase....but meaningless until fully employed. We rob man of his birthright--he cannot apply his labor without the consent of others--thus comes poverty...and from that issues vice and crime.

"Do not hesitate to enter this struggle for economic freedom--for, we ask you, "By what per-cent a year does a wrong become a right". This situation will forever be unjust---until we take steps to correct it and make man truly free."

1878  1954

Reprinted above is an editorial from a little publication -- OUR GENERATION -- published by the FORT MITCHELL BAPTIST CHURCH, S. Ft. Mitchell, Ky.

The idea behind this is a familiar one--but so well written by DALE BREDEN---Editor of ---OUR GENERATION--that it is sure to be of interest to everyone.

Mr Dale Breden is one of our Correspondence students in the SCIENCE OF POLITICAL ECONOMY.

LAND QUESTION IN AFRICA By Keith Irvine

"Suppose we begin with the Land Question," wrote Bernard Shaw (who himself became aware of the importance of sound economic principles after hearing Henry George in 1881), "for if we wrong on that, everything else goes wrong automatically." Bernard Shaw might have written these words to apply to the present situation in Africa. Because white settlers failed to understand the importance of the land question, things have been going wrong automatically throughout South, Central and East Africa.

In Kenya the lack of comprehension of the first principles of economics has finally culminated in the bloody Mau Mau uprisings, in which the land hungry peasants are revolting against white administration, and white alienation of their tribal lands. In this respect, statistics are eloquent. Fifty years ago there were only 400 whites in Kenya, mostly traders, administrators and missionaries. Today, 16,000 square miles are "reserves" on which almost 5,500,000 Africans are crowded; while the remainder of Kenya's 225,000 square miles is deserted scrubland, mountainous and/or tsetse-ridden.

In Nyasaland (Central Africa), a similar situation prevails. While the Africans outnumber the whites by 600 to one, over a million acres of land have been alienated by a few white plantation owners. The federation (against the will of the African population) of Nyasaland with the territories of South and North Rhodesia, followed by imposition of an income tax on certain sections of the community before granting any franchise (taxation without representation), has led to widespread discontent. Last year riots broke out, white farms and communication systems were attacked, and a number of Africans were killed. Further troubles are anticipated when the next tax-collecting season begins.

In British West Africa, however, where by government decree land cannot be alienated (businesses are granted limited leasehold, but not freehold rights to land), the situation is much calmer. Here race relations are as good as anywhere on the continent, and large territories are on the threshold of self-government, notably the Gold Coast and the Nigerias.

Mr Keith Irvine young English born Quaker, graduate of West African College, pursued further studies in the University of Edinburgh;---free lance writer for various publications in Great Britain;---now living and writing in the United States.

PLATO'S REPUBLIC

S. T. Bohee

A study of Plato's Republic was the subject matter of a course conducted by Dr. Harry Baer, during the summer session. The course may be described----- with apologies for alliteration--as popular, provocative, and profitable.

That it was popular may be attested by the fact that there was an average attendance of thirty, all thru the summer heat. It was provocative because of the clashes of opinions between the Neo-Platonists and those who opposed the Platonic theories. In the absence of a poll, it is a reasonable assumption that sustained interest and enthusiasm was general throughout the group.

In the "REPUBLIC" Plato is confronted with the question: WHAT IS THE NATURE AND MEANING OF JUSTICE? In answering, Plato first surveys the topic in its political, ethical and psychological aspects.

His opponents argue that Justice is in the interest of the strong, that might makes right, and that morality is an invention of the weak to neutralize the strong.

Turning first to the political theories involved, Plato observes that Utopias are dreams that are never realized. Why is this true? Plato's answer is that men are acquisitive, ambitious, and envious. Men fight over the resources of nature;--industry and finance create--class separations and the financiers finally emerge as the rulers of the state. At this stage, statesmanship is replaced by politics, which is at best expedient strategy to secure the spoils of office.

It is the excess of the basic principle in any government, Plato declares which leads to its disintegration. Aristocracy rigidly limits its circle of power and control. Democracy with its basic principle of equality tends to crumble when its members become indifferent to political education---they lack wisdom to choose capable leaders, and they fail to evaluate social policy as to whether it is merely expedient and temporary, or substantial and enduring.

In order to equip individuals to serve the state best in the capacity for which they are best fitted, Plato offers his theory of education. There will be equal opportunity and equal education -- The results of tests will determine those who are best fitted for economic pursuits; those who have the capacity for exec-

utive roles and for military leadership, and finally--those of the highest ability will go on to the study of philosophy and political science.

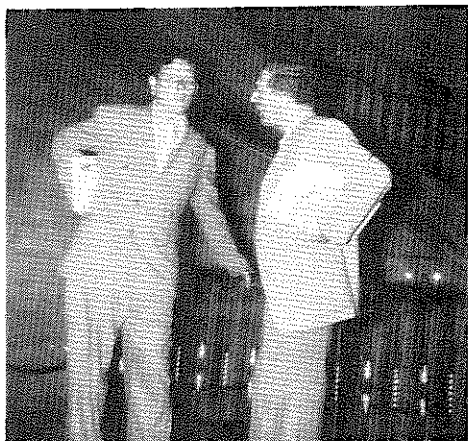
Under the guidance of these "PHILOSOPHER-KINGS," as they are designated by Plato in the Dialogue, the political structure of the state will be a pyramid of three divisions. At the base will be the producing class, next will be the defenders, trained in military tactics, and at the top will be the Philosophers, the scientifically trained leaders of the state.

After these analyses of the various problems involved, Plato returns to the question of Justice.---"An individual is just," he says, "when he is doing that for which he is best fitted, at his highest efficiency; and giving the full equivalent for that which he receives--" (this all Georgists will approve.) A society of just--men would be a balanced, harmonious society with every element fulfilling its appropriate function. Such a society would have the natural elements of survival.

Justice, then, in Plato's summation, is not mere strength, but harmonious strength---not the might of the stronger, but the effective harmony of the whole.

Morality for both George and Plato begins with association and cooperation---interdependence and organization (here Plato in these respects, antedates George by some centuries.) A society will be just and will survive according to the ability of its members to cooperate for common ends.

Jesus of Nazareth identified justice with kindness to the weak; Nietzsche insists that justice is the power of the strong; but for Plato, Justice is the effective--harmony of man with the universe.



Dr Harry Baer and an enthusiastic student stop in hall of the Henry George School after class to continue discussion on--
--WHAT IS JUSTICE?--

TENTH NATIONAL CONFERENCE

OF THE

HENRY GEORGE SCHOOL

As no student member of S.A.G.E. was able to attend the July West Coast conference of Georgists, this brief account of proceedings is based on a much more extensive report in the August Henry George News.

San Francisco was selected for the Georgists' Mecca this year in celebration of the Seventy-fifth Anniversary of the writing of "Progress and Poverty" in that city in 1879. Before the conference closed a plaque marking the site of the house, where this now famous book was written, was placed with suitable dedication ceremonies upon the side of the warehouse now occupying this space.

Besides numerous trustees, directors, and representatives of the general membership of the various Henry George Schools throughout the country, there were present other distinguished Georgists as guests and speakers. Sessions devoted to teaching techniques brought out some new points of view, one of them being the plan of leading the students to discover George's principles for themselves, without recourse to manuals or even directly to the text of "Progress and Poverty."

The banquet speakers at this three-day gathering were J. Rupert Mason, a trustee of the Henry George School of San Francisco and president of the International Union of Land Value Taxation and Free Trade; Dr. Glen E. Hoover, Professor of Economics at Mills College in Oakland, California; and our Miss V. G. Peterson, executive secretary of the Schalkenbach Foundation of New York.

The toastmaster for this occasion was the genial Joseph S. Thompson, president of the Pacific Electric Manufacturing Corporation of San Francisco and a long-time devoted Georgist. At one of the hotel luncheons, our director, Mr. Robert Clancy, spoke on "Henry George in New York," while one of our teacher representatives, Miss Dorothy Sara, took active part in faculty discussions. All told, as Miss Peterson pointed out in her able address, "Progress and Poverty" is steadily winning recognition "as a great human document of popular indignation against economic inequality."

MABEL L. REES.