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PROGRESS

AND

POVERTY

The Centennial Celebration

The Centennial Celebration
of
PROGRESS AND POVERTY
1879 — 1979

Jack Tar Hotel
San Francisco, California
August 20 - 25

Editor: Tony Meis

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You are the bows from which your children
as living arrows are sent forth.
The Archer sees the mark upon the path of the infinite,
and He bends you with his might that his arrows
may go swift and far.

(Kahlil Gibran, The Prophet)



**WE DEDICATE THIS ALBUM TO THE CHILDREN OF
THE WORLD FOR THE ETERNAL HOPE AND PROMISE
THEY REPRESENT. THEY REMIND US OF THE TRUE
ESSENCE OF LIFE, AND LIFT US ABOVE OUR OWN SELF
INTERESTS THAT WE MAY GAIN THE WISDOM AND
COMPASSION TO DO WHAT IS RIGHT AND JUST FOR
ALL.**

"I do not wish to call upon those my voice may reach to demand their own rights, so much as to call upon them to secure the rights of others more helpless. I believe that any great social improvements must spring from and be animated by that spirit which seeks to make life better, nobler, and happier for others, rather than by that spirit which only seeks more enjoyment for itself."

(Henry George, Social Problems)

IN APPRECIATION

We gratefully acknowledge the following people and organizations who made the Centennial Celebration a success.

Centennial Committee

Terry Newland - Chairman
Robert Scrofani
Wendell Fitzgerald
William Filante

Sponsoring Organizations

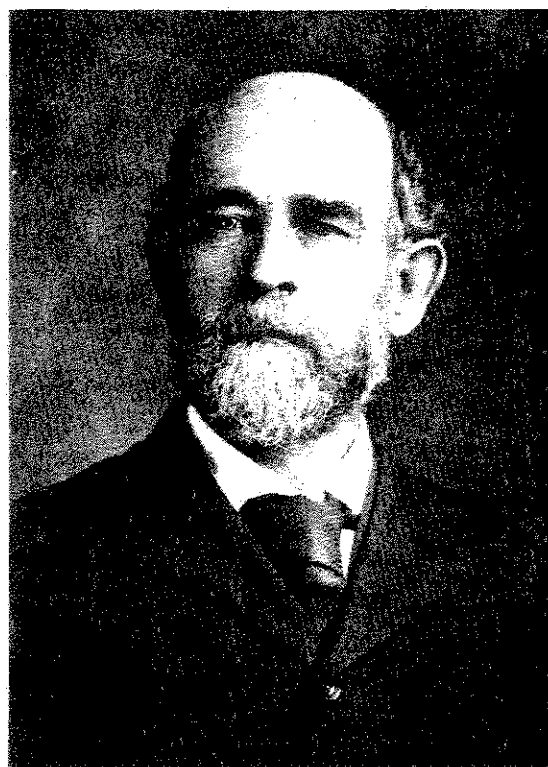
The Robert Schalkenbach Foundation
Land Equality and Freedom
The Henry George Schools of Social Science
The Henry George Institute
The Henry George Foundation of America
The Lincoln Foundation
The Henry George League of Australia
Henry George Forenig
Stichting Grondvest
International Union for Land Value Taxation and Free Trade

Participating Organizations

Fairhope Single Tax Corporation
Land Value Tax Committee of Delaware
Media Foundation for Land Economics, Inc.
School of Living
Utahns for Tax Reform

A special thanks to George Collins, the official photographer for the Centennial Album, and Patricia Scanlan, Evelyn Friend, Otto Grimm, Joe Casey, Lorraine Stiles, Lauri Gies and Richard Campbell for volunteering their time and energy to the Centennial Celebration.

"What We Stand For"



Speech by Henry George, November 1877

What we aim at is the abolition of poverty. We propose to accomplish this by abolishing injustice, and our particular aim is to abolish that fundamental injustice which deprives so many human creatures of their natural right to the land which the Lord their God has given them. The relation between man and the planet he inhabits is fundamental, and the laws which affect the tenure of land, the relation between man and the land on which all must live, are the most important of all laws. We do not mean to say that there are not many other wrongs to be righted, that there are not many other things to do, but we do say that the fundamental injustice which deprives men of their natural right to the element from which and on which all must live is most important, and is the one with which we ought to begin. Until we do away with that injustice we cannot abolish minor wrongs or make minor improvements that will effect any permanent good. We do not say that this is the only thing to do, but we say this is the first thing to do.

We propose to establish equality between men with relation to the element on which and from which they must live; not by dividing the land up into equal pieces; not by taking land as the formal property of the state and renting it out; not by taking from anybody any land that he now has, but simply so changing our system

of taxation as to abolish all taxes now levied upon labor and the products of labor and take by taxation for public purposes that value which attaches to land by reason of the growth of the community.

We do not propose to interfere with the rights of property. On the contrary, we are sticklers for the rights of property. What a man makes by his own exertion, whether of hand or of brain, that we hold to be his against all the world. If a man plows a field and plants a crop, we say that he alone is entitled to reap it. If a man builds a house he ought to have it and all of it; and we say that it is unjust and a violation of the sacred rights of property when our tax gatherers come down and say to a man because he has cultivated his soil, because he has built a house, because he has produced or accumulated wealth, therefore the state demands a certain portion of it from him. We say that such a system is unjust and that not one penny should be taken from a man because he has been industrious and thrifty.

We propose to leave to labor its entire product; we propose to take for the use of the community that value that is produced by no individual, that value which attaches to land, not by reason of what its owner does, but by reason of the growth and improvement of the whole community. We say that that is just, that it will give to the community what belongs to the community and leave entirely to the individual what rightfully belongs to the individual; and being just, we say that it is wise.

We say that it is bad policy to tax men for what they add to the common stock of wealth; that he is a benefactor who makes two blades of grass grow where one grew before; that the man who builds a house is doing something not merely for himself, but for the whole community; and that it is stupid to tax men for building houses, or cultivating fields, or erecting factories, or building ships, or doing anything whatever that adds to the common stock of wealth; that the state should encourage industry, not discourage it; that no tax should be laid upon the industry that produces or the thrift that accumulates; that in this great fund that comes from nothing that the individual does lies the proper, the intended means of supplying all public wants. That fund we propose to take by abolishing our present taxes and laying a single tax upon the value of land irrespective of improvements, increasing it as far and as fast as we can until it shall take as nearly as may be the whole value of the land.

Look in whatever direction you choose and see what benefits will spring from this simple change, how much fraud it will prevent, what

temptation to bribery and corruption it will avoid ... Now the enormous advantage of the system of taxation that we propose is that the tax can be certainly assessed, easily collected, and will give no room for much of the fraud that is now carried on, and will not offer the inducement to evasion that now exists.

Land can't run away; it can't be hidden; it lies out of doors; its value can be estimated with more certainty than any other value. And in putting taxes upon that single item we shall get rid of a horde of officials; we shall get rid of all these oaths that people in every direction are now required to take, of all the temptations to perjury that our present laws give, and shall raise our revenue without imposing any restriction upon production or diminishing it in the least. On the contrary, by imposing our taxes in this way we shall prevent that monopolization of natural opportunities which everywhere restricts production, and in this broad and rich country is already producing the tramp and the pauper; that monopolization of natural opportunities that makes us, in the midst of abundance and plenty, think of work as something good in itself; which forces upon us even in the best of times the spectacle of thousands and hundred of thousands of men willing to work, anxious to work, but unable to find the opportunity to work.

There, we hold, is the cause of all labor difficulties; there, we believe, is the cause of poverty. It is not the fault of the Almighty, this horrid, bitter struggle for existence that is the lot of so many thousands today; it is not caused by the niggardliness of the Creator. He has placed here enough, and to spare, for all of us. All we have to do is to prevent monopolization; all we have to do is to secure to each one his natural right.

This simple plan of ours will utterly stop the monopolization of land by making it unprofitable. What is the temptation to the monopolization of land? Commissioner Sparks in his last report paints in very vivid colors the manner in which the public land has been appropriated by speculators and grabbers, by stretching grants, by making false entries, by everywhere getting hold of the land ahead of the settler. Why? In order to profit by the value that will begin to attach to the land as soon as there is a prospect of settlement coming.

The moment it is made certain that whenever a value shall attach itself to the land irrespective of the value produced by the labor upon it, such value will be taken for the use of the community, then the temptation to all this land grabbing will be utterly gone; and not merely will the temptation to land grabbing in the

future be destroyed, but all the land that has been grabbed in the past will be released. Once tax the speculator who holds 160 acres of agricultural land vacant as heavily as the farmer who has plowed his land, has cultivated a farm and made improvements; once tax the holder of a valuable building lot as much when it is vacant as a lot of like quality with a splendid house upon it; once make sure that as the value of land increases the tax upon it shall increase likewise, and the monopolizers who all over this land are holding vacant city lots, untitled agricultural lands and unworked mines from the man who would be glad to use them, will be forced to let them go.

See how the system would operate here in New York. Our vast population is crowded together, yet one-half the area of this city is not built upon! Why? Not because there is not need for more houses; not because there are not plenty of sites for houses; but because the building sites are held by men who will not or cannot use them themselves, and will not allow those who want to use them to have access to them unless they first pay an enormous price. The simple effect of the change in taxation which we propose would be to compel these men either to build upon those lots themselves or to sell them to somebody else who would. The moment the men who are holding land without using it shall be compelled to use it or give it up there will be an abundance of land for all who want to use it. I don't mean to say that under those circumstances every man would go and build himself a house, or that all of those unemployed men throughout the country would take up farms and open mines; but this I do say, that enough could and would make use of these natural opportunities (i.e., land) for employment to relieve the glut in the labor market; taking themselves out of the fierce competition for wages of an employer, they would not only employ themselves, but in doing so -- in producing wealth of some kind -- they would be creating a demand for the labor of others in producing. In that way it would be possible that any man willing to work should be able to find abundant opportunity to work; and the setting of this vast force of unemployed men at productive labor would create a demand for commodities that would give new vigor to every branch of business.

These, in very brief outline, are the doctrines for which we stand.

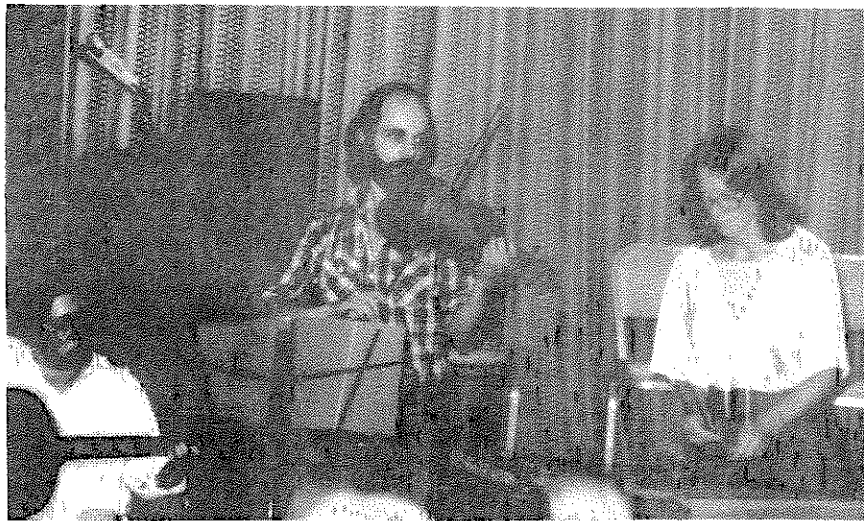
Celebration in Full Swing

"And they who fight with Ormuzd, though they may not know each other -- somewhere, sometime, will the muster roll be called"

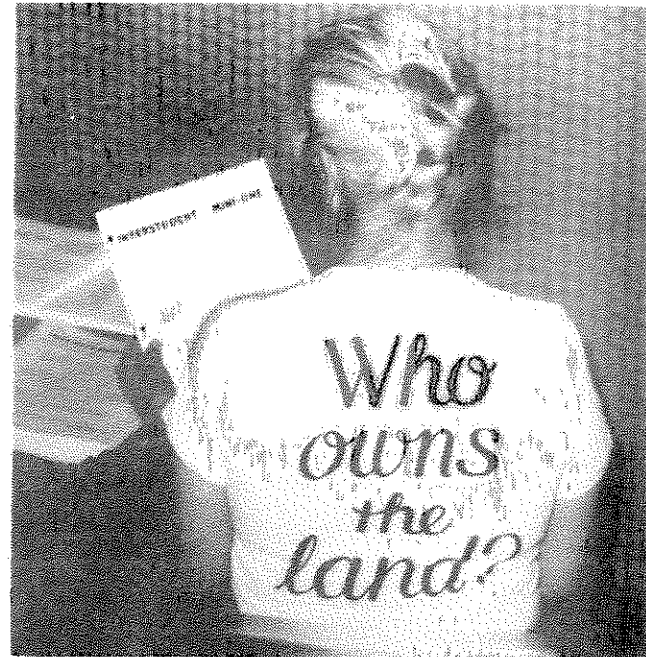
Georgists from around the world gathered together in San Francisco during the week of August 20th to celebrate the Centennial Year of the publications of Henry George's *Progress of Poverty*. More than 300 people participated in the week-long program of speeches, discussions and social events.

The Centennial activities revolved around daily themes. Monday was the day of welcome, people coming together from near and far, meeting old friends and acquaintances, and greeting new ones. Robert Scrofani of the Henry George School of Social Science in San Francisco formally welcomed the delegates, followed by the opening address by Paul Nix, President of the Henry George School. Talks and discussions of the day centered around the present application of land value taxation in different parts of the world, as well as considerations of land reform and the distribution of wealth. In the evening a cocktail reception was hosted by the San Francisco Henry George School.

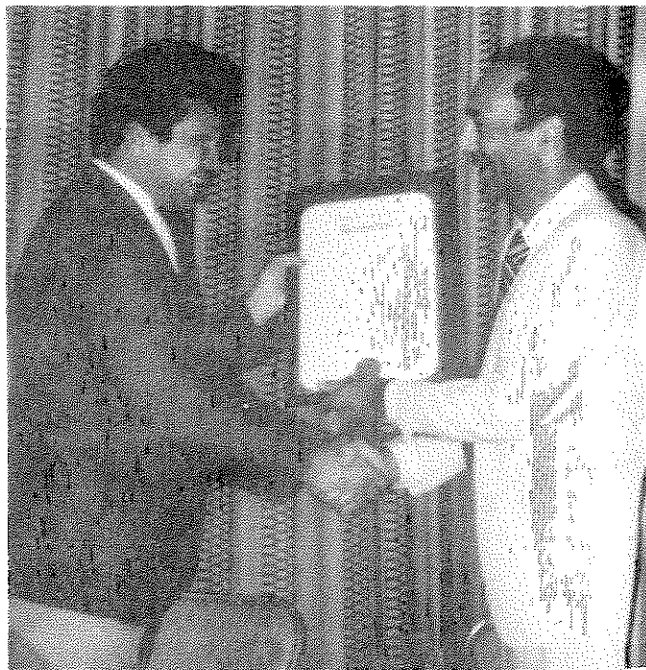
Tuesday was dedicated to the spirit of Henry George, stressing the breadth and depth of his democratic philosophy. Robert Clancy, President of the Henry George Institute, began the day's events by presenting a history of the Georgist movement. Topics of talks and seminars were concentrated around the principles of Henry George as related to the question of ethics. A symposium on International Georgism was held in the evening.



Blue grass at the Centennial Festival.



Harriett Wendell searches for the answers.



The California assembly honors Henry George.

Wednesday activities centered on the issues of monopoly and private rent collection, and had as its theme, "The Menace of Privilege." A general session began the day featuring John M. Kelly of Scranton, Pennsylvania, with a provocative essay, "Whence Shall Come the New Barbarians?" His answer: They shall come from within. In the evening the City of San Francisco held a reception for the delegates at the City Hall Rotunda. The keynote speaker was John Maher, President of the Delancy Street Foundation.

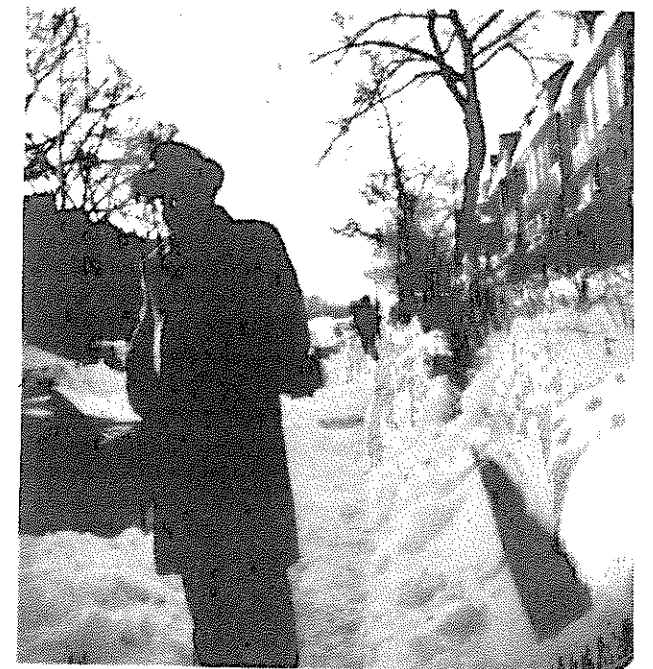
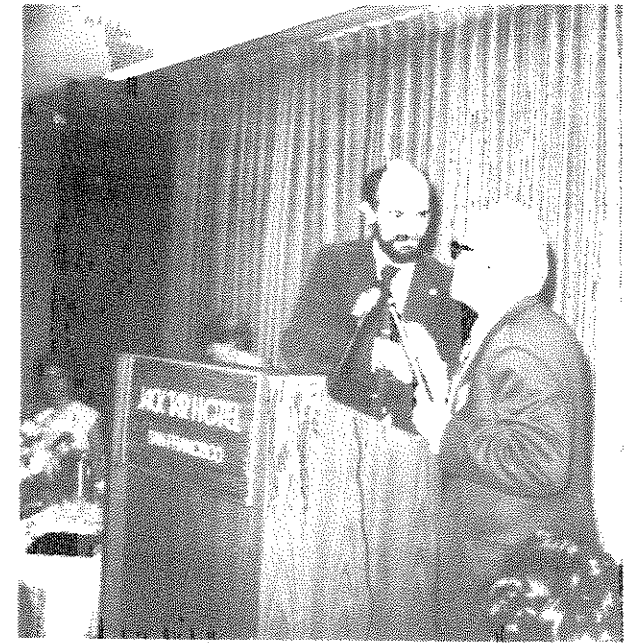


San Francisco City Hall

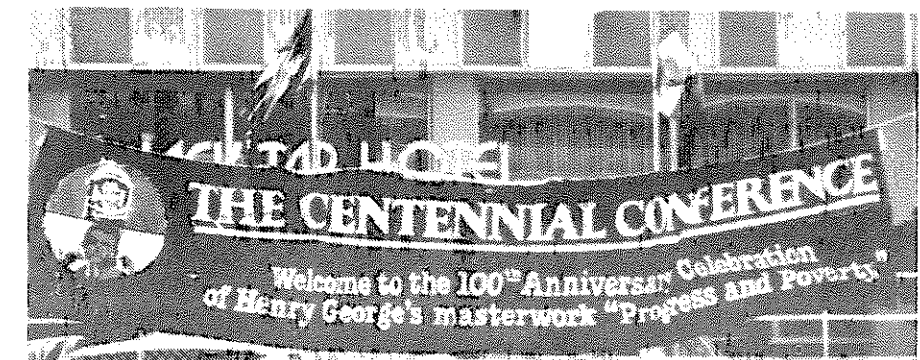
"Reform For Our Time" was the conference theme for Thursday. Participants turned their attention toward the means of combating special privilege in all its forms. A symposium in the morning dealt with questions of energy and natural resources, followed by a seminar on land values in the city. An evening symposium, "The Spirit of the Earth", concluded the day's events.

On Friday the emphasis was action; "Movement on the Move" was its theme. David Hapgood, author of *The Screwing of the Average Man*, spoke at a Breakfast Session on "Selling Henry George to the Average Man", followed by Dr. William Filante's talk on "Political Realities Facing Fundamental Land Reform." Panel discussions were held throughout most of the day, and in the afternoon the Centennial Edition of *Progress and Poverty* was presented to the City and County of San Francisco Library.

John Monroe receives plaque of appreciation from Wendell Fitzgerald and the Centennial committee.



Herbert Altschuler in Brooklyn - thinking of San Francisco.



The Child and the Astronaut symbolize the meaning of the centennial.

On Friday evening winners of the LEAF Centennial Scholarships presented their projects to the Conference. Micaela Shafer, David Peele, Nadine Stoner and Lucia Cipolloni provided ideas and examples of ways to inform the public of the relevance of Progress and Poverty.



Peter Meyer talks about the significance of knowing who owns the land**

Then came Saturday, the formal day of the Centennial Celebration itself, highlighted by the afternoon's Festival of Entertainment and the evening's Centennial Banquet and Dance. Dr. Val Jaros, Master of Ceremonies for the Centennial Banquet, guided conference celebrants through an evening of speeches, awards and entertainment. John Monroe of Pittsburg and Mike Curtis of Arden, Delaware, both received awards in recognition of their efforts in the Georgist movement, after which the keynote speaker, Robert Tideman, former Director of the San Francisco School, developed the point that privilege was the most significant force which Georgists oppose.

The Centennial Banquet and Dance were the fitting conclusion to a week of Celebration. Here the spirit of the Centennial was most manifested; the coming-together in honor of a great man, Henry George, and in praise of a great book, Progress and Poverty. It was a week to be remembered.

**LEN & GEN
HUCKABONE**



Panelists discuss "The Crisis in our Cities."

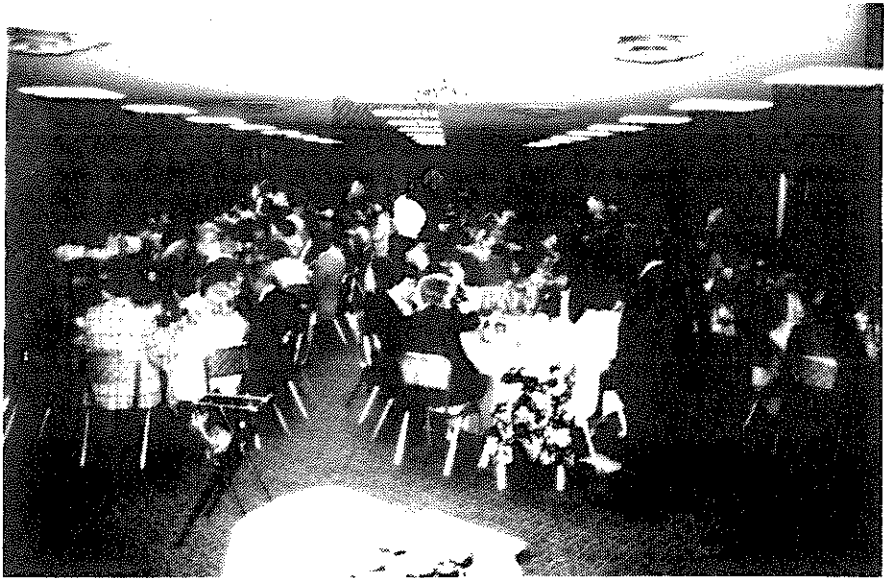


Jan Jukes receives appreciation from Bob Scrofani.



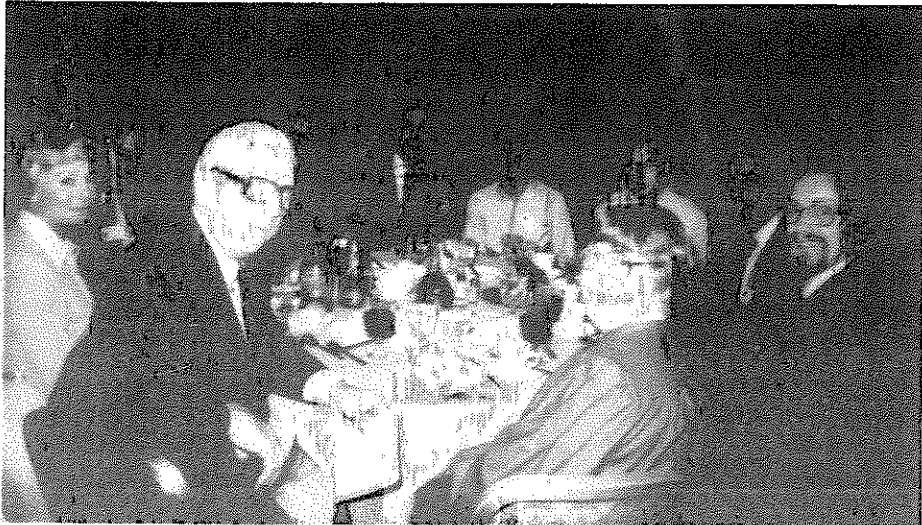
Vie Peterson and Perry Prentiss talk about a trillion dollar property tax.

A Movement United



Gaye Shaw, Harv Hyde, Elizabeth Hyde, Izzy Gliener, Doris Gillespie, Gerry Shaw, Christine Freeland, Sydney Gilchrist, Natalie and Don Freeland

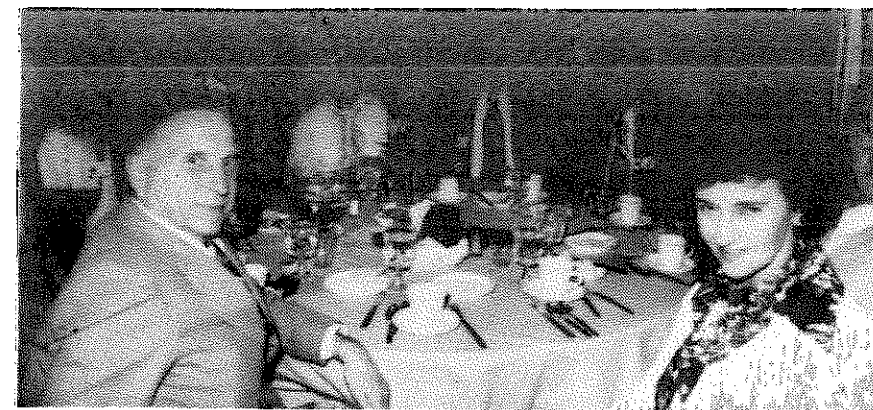
Fryda and Charles Ossias, John Bardaro, Edmond Jarunzel, Dan Bjorner, Signi and Knud Tholstrup, Lis and Johan Kristensen, Mitchell Chanelis



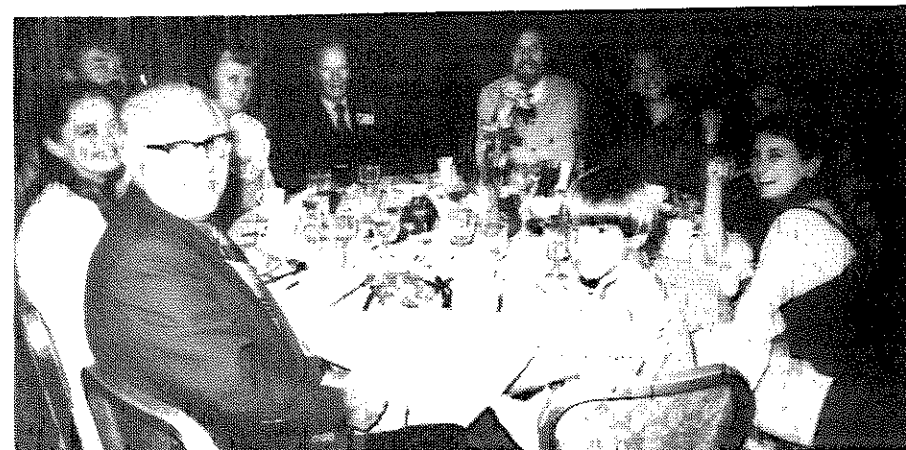
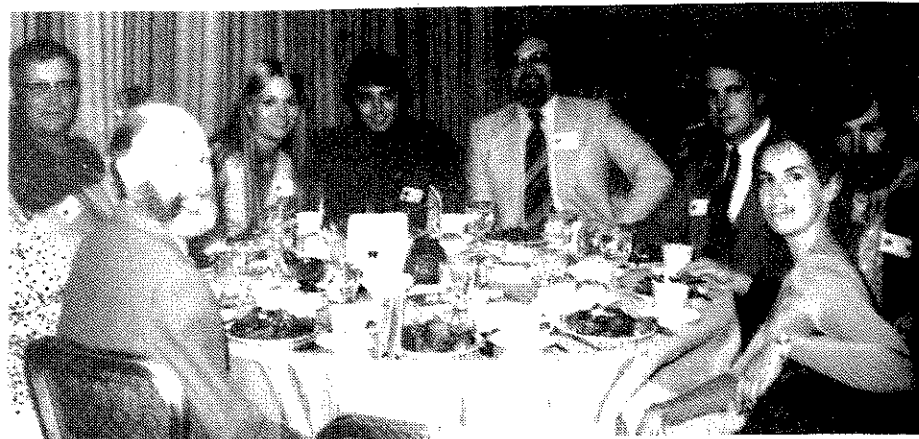


Margil and Evelyn Wadley, Esther Wadley, Bruce Douglas, Nigel Douglas, Dorothy Molnar, Ella and Henry Tideman, Justine Tideman, Bob O'Donnell

Harry and Beatrice Valasek, Archie Gerard, Everett and Mark Seeley, Robert Keall, Marion and Stanley Sapiro, Richard and Sandy Grinham



Elizabeth Varley, Mike Curtis, Richard Biddle, Tim Fielding, Laire and Erin Teich, Michael Riley, Helen Lockerby, Artie Yeatman

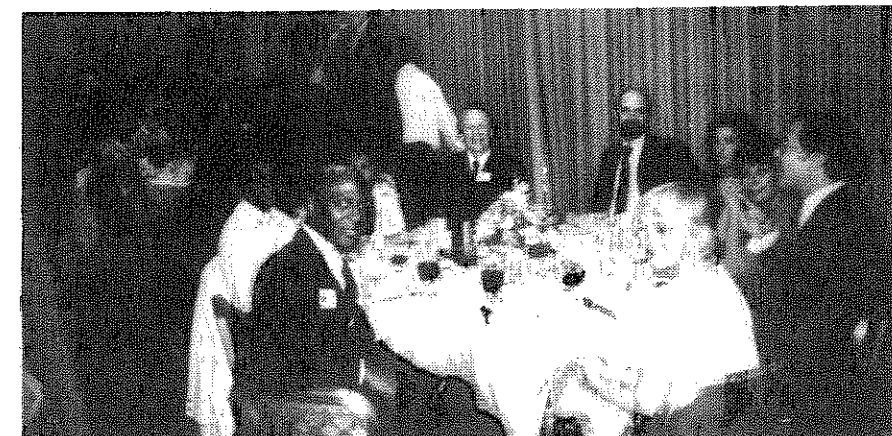


Thomas, Claude and Dian Arnold, Jon and Helen Fjortoft, H.G. Adams, Noel Taylor, Laurie Hodges Gies, Mark Schwien, Alanna Hartzok

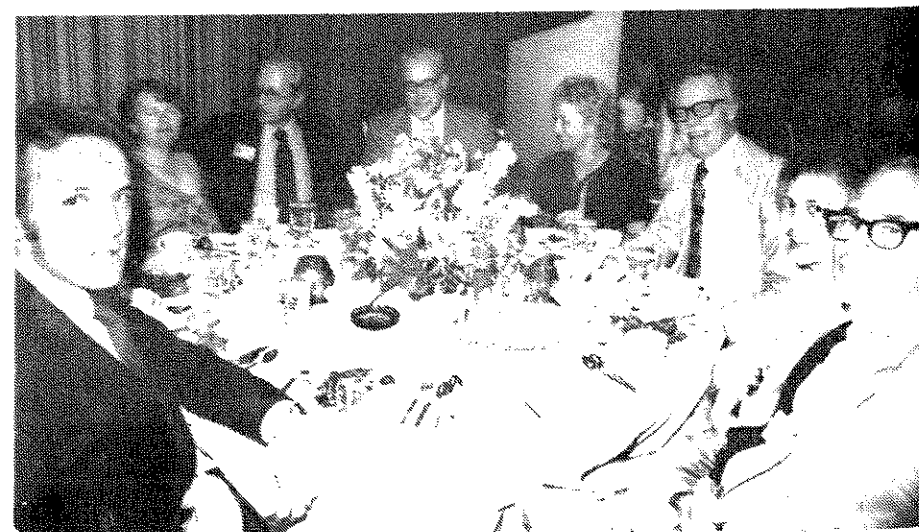


Marlene, Floyd and Lance Morrow, Erin, Bill and Maureen McCutcheon, Wendy Rockwell, Terry Flynn, Harold Sweet, John Burger

Barbara Scales, Pamela Morin, Wendell Fitzgerald, Roy Douglas, Edmonia Brooks, Geneva and George Collins, Jean Douglas, Bob Scrofani

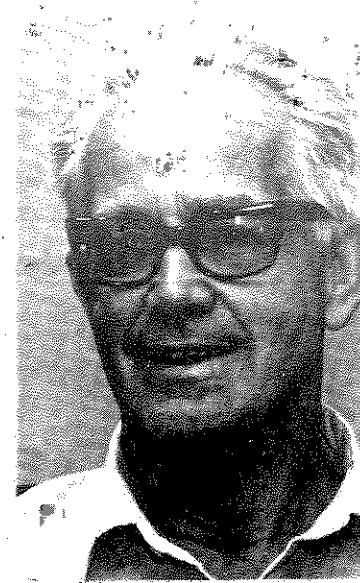


Meighen Tideman, Val Jaros, Robert Clancy, Lisa Ponteau, Robert Tideman, Rose Tamler, Ed Tamler, Terry Newland, Lari Skles, Henry Baumgord



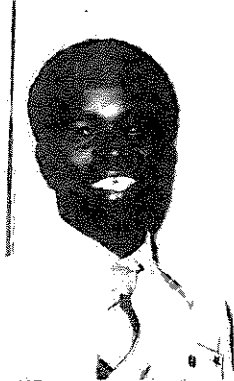
Donald Hawks, Doris Norris, Bonny and Robert Andelson, Bess Hoffman, Rita Harrison, Fred Harrison, Archie Torrey, Dixie Wood

Dr. and Mrs. Robert V. Andelson



**Ernie Bryan
Dan Bjorner
Frank Bille**

G.W. Gitonga Aritho



**Clarence Burger
Craig Cringan**

**Steven Cord
Robert Clancy**



Della and Stephen Cantor



**John Burger
Richard Campbell**



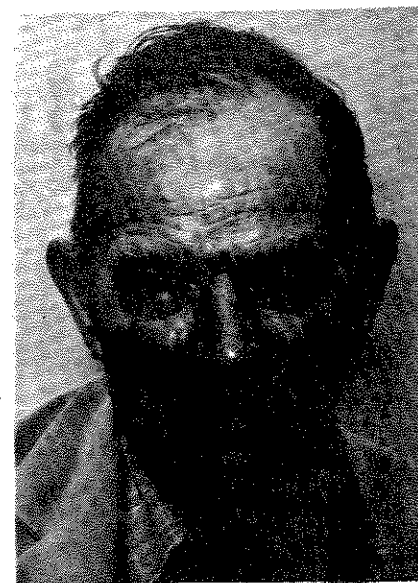
**Diane and Claude Arnold and family:
Tom, Dillis, Seth, Mignon and Carolyn**



Richard Biddle



Jessica Baker



H.G. Adams



Raymond Abrams



Toby Altschuler

Lucia Cipolloni

Lawrence and Augusta Clark

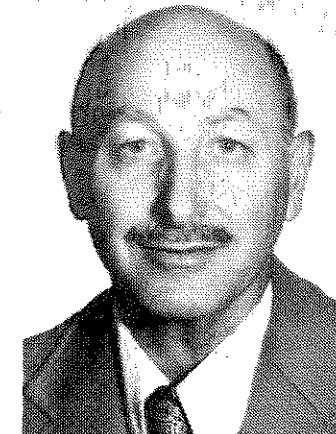
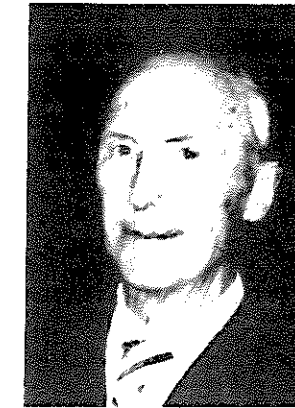
Sydney Gilchrist
Otto C. Grimm

Everett Gross

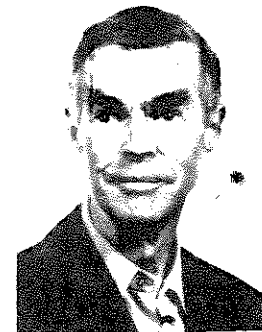
Donald O. Hawks

Alfred Haldeen

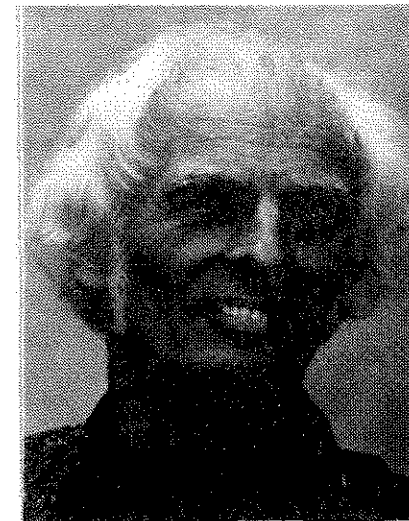
Joe Casey



John and Mary Davis



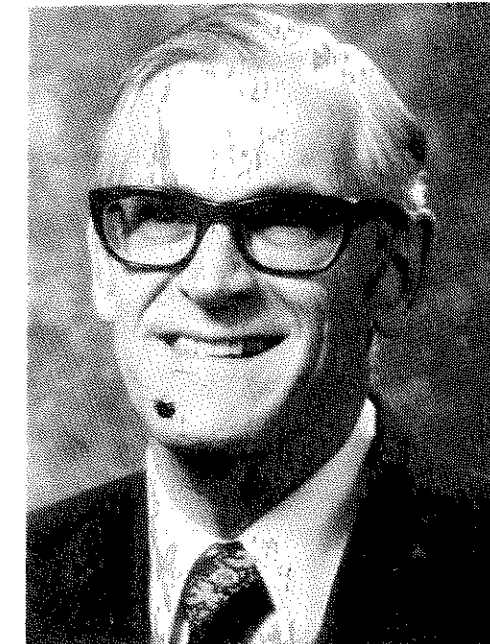
Tertius Chandler



Frank G. Clark



Alanna Hartzok
Len Huckabone



Frank Goble
Graham Hart

Geneve Collins



John Daniels



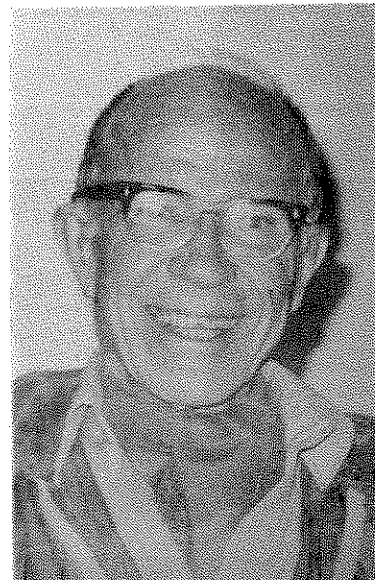
Roy Douglas



George Hardy

Dorothy and Earl Hanson

Morgan Harris



Fred and Nina Harrison and son



Godfrey Dunkley



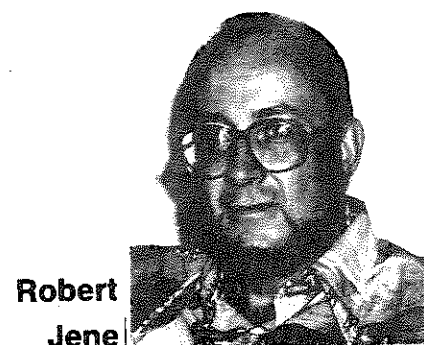
Tim Fielding



Evelyn Friend



**Marek Haanel
Jacob and Ben Himmelstein**



**Christina, Donald, John, Helen and
Natalie Freeland**



**Dorothy Edwards
Sonia Freedman**



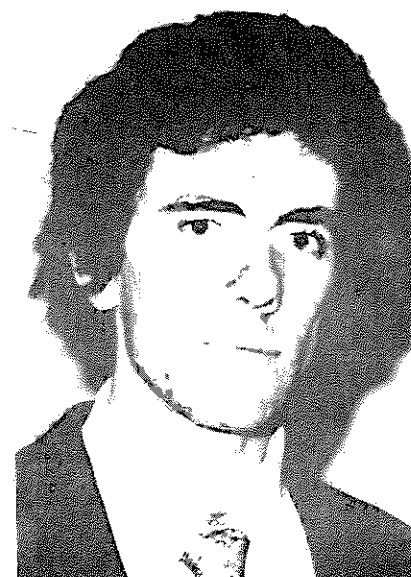
Leo and Lorraine Ellert



Oscar Johannsen



Rhoda Hellman

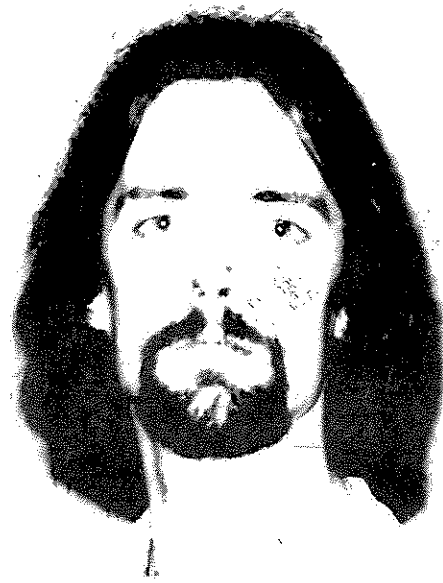


Lincoln Howell

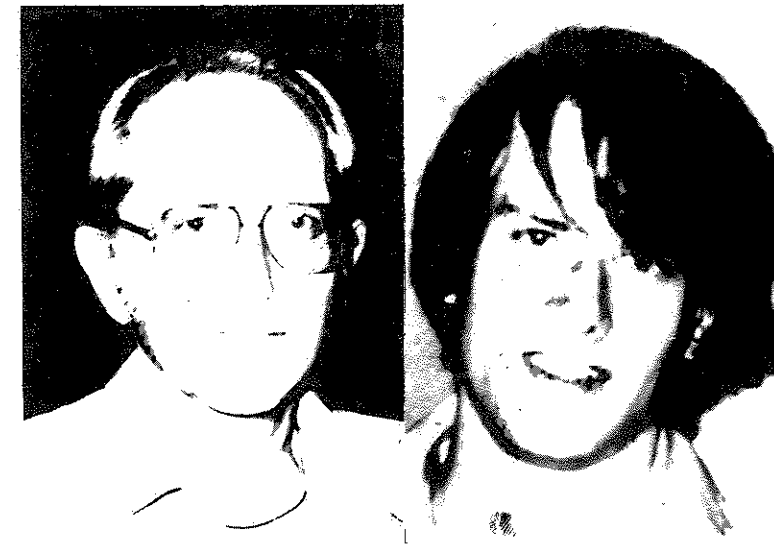
Terry Flynn

Mr. and Mrs. Philip Finkelstein

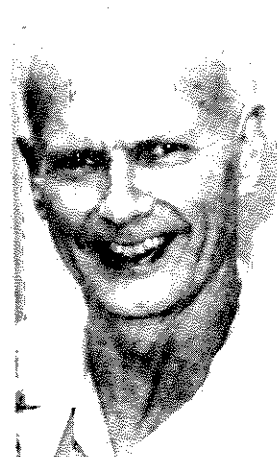
Mason Gaffney



Andrew and Val Jaros



Robert Keall



Robert Goodier



Mary Ellen and Stanley Frederikson



Moses Johnson



Michele Greenhill



Archie Gerard



Richard and Sandy Grinham

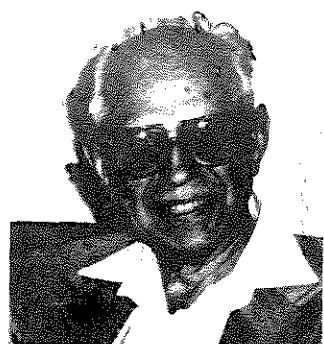


George and Jean Jukes
Joe and Mary Jespersion



Heinz Koern

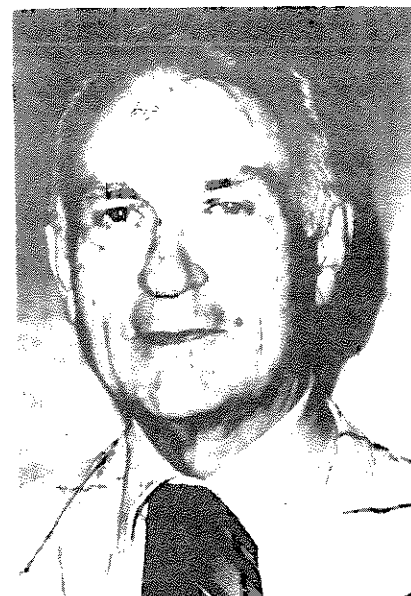
George Lachner



John and Vie Kelly



Nick Lenten



Mirta Lema



Mildred Loomis



Jean Lacey

Johan and
Lis Kristensen



Bill McCutcheon
Debi, Goldie,
Jamie and
Jerome
Medowar



Geoffrey Lee

Mary Ellen Lockerby



Gloria and Wayne Luney

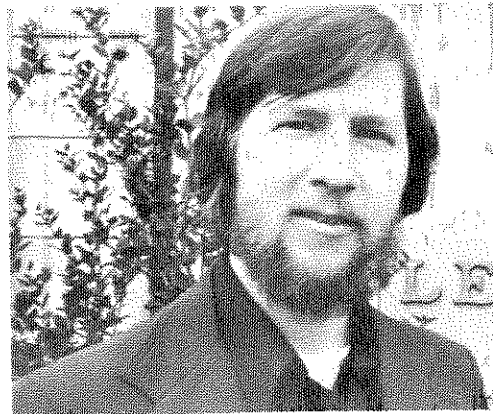


Peter Meyer



Hugh McGahan

Tony Meis



Floyd and Marlene Morrow



John Monroe

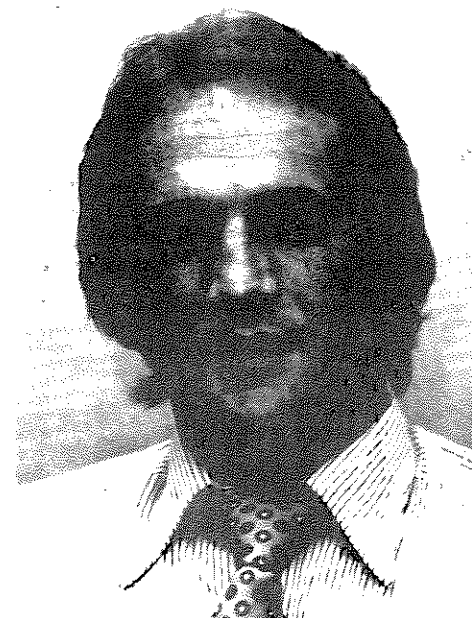
**Helen and
William Newcomb**



Paul Nix

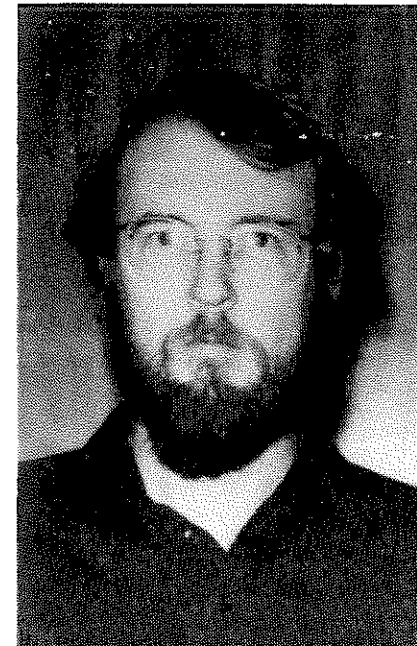


Evelyn Nichols



Terry Newland

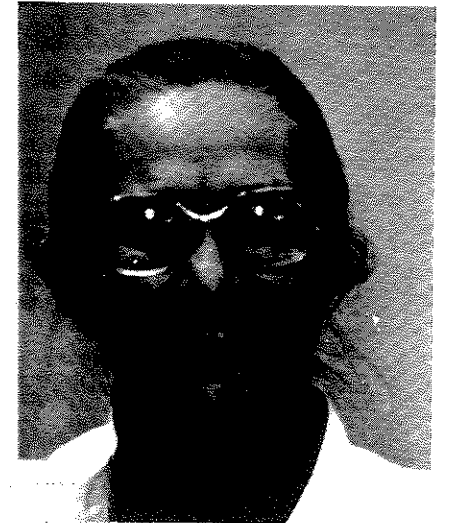
David Peele



**Harry Pollard
Wilbur Pereira**



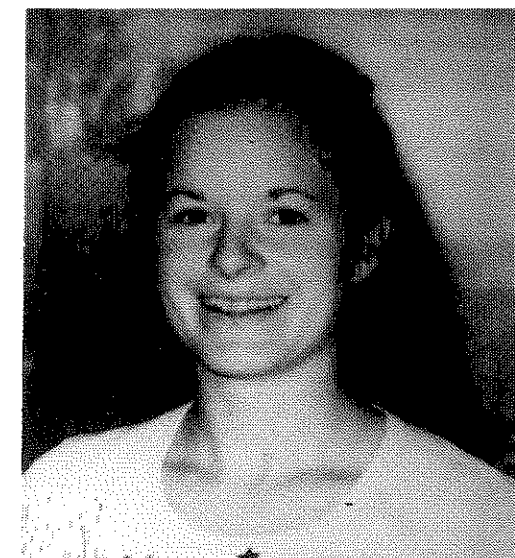
Mary Rawson



Perry Prentice



**J.J. Pott
Rolland O'Reagan**



Wendy Rockwell



Everett Seeley

Pauline and Vernon Saunders



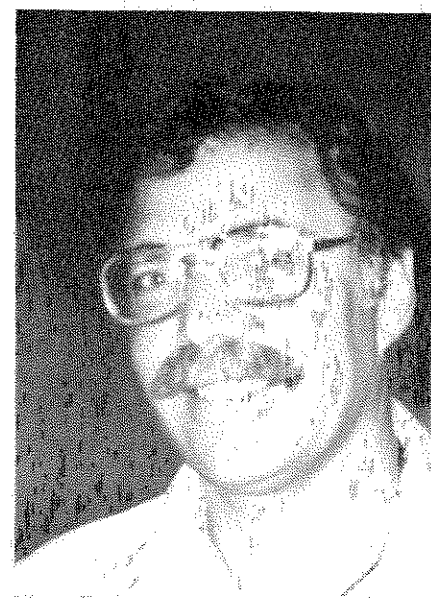
Marion and Stanley Sapiro



Patricia Scanlan
Gaye and Gerry Shaw



Jack and Fannie De Noto
Schwartzman

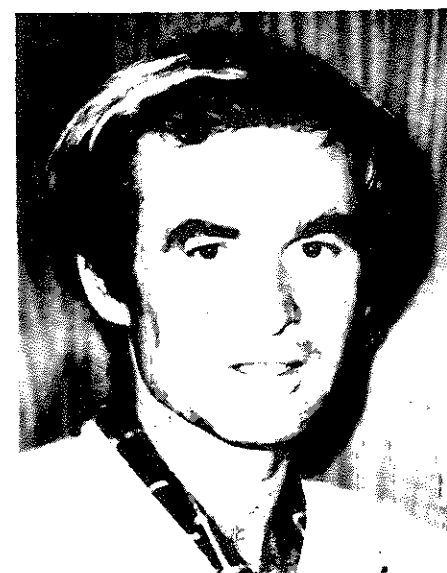
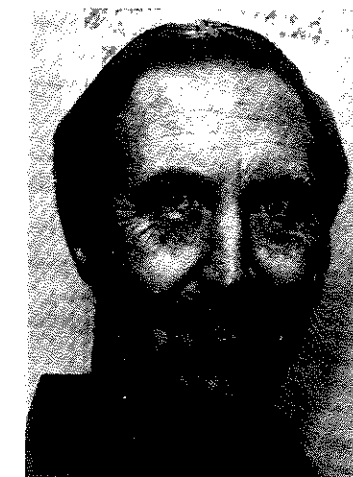


Robert Scrofani

Dien and Seibe Sevensten



Harold Sweet



Eugene N. Shafer

Irving Starer



Philip Shafer

Nadine Stoner



Dan Sullivan

James Tarjan

Laura Tallian



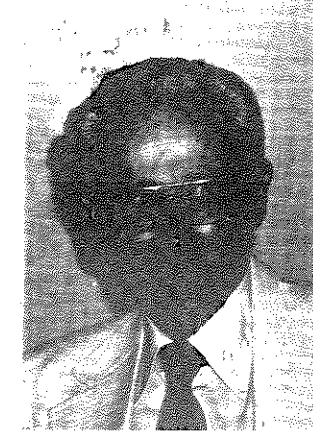
Harriett Wendell



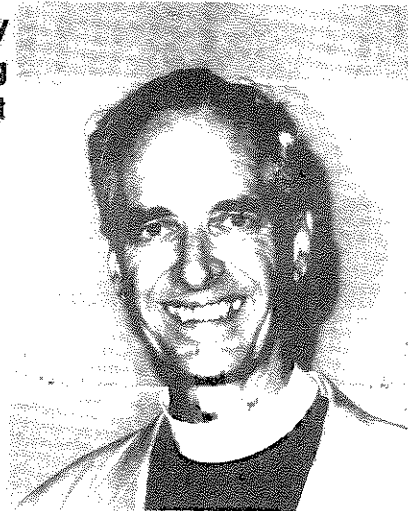
Woodrow Williams



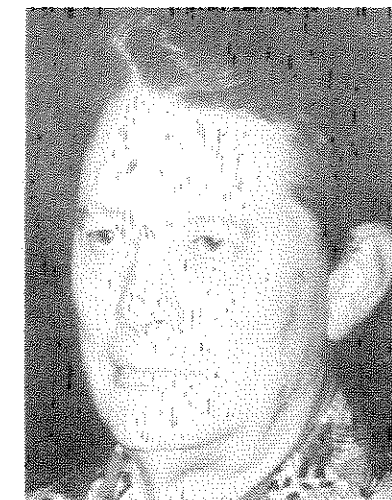
Wylie Young



**Archie Torrey
Mike Trigg
William Truehart**



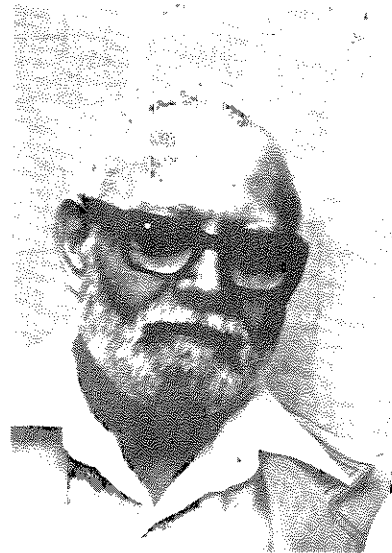
Pauline Winterbottom



John Wiggins



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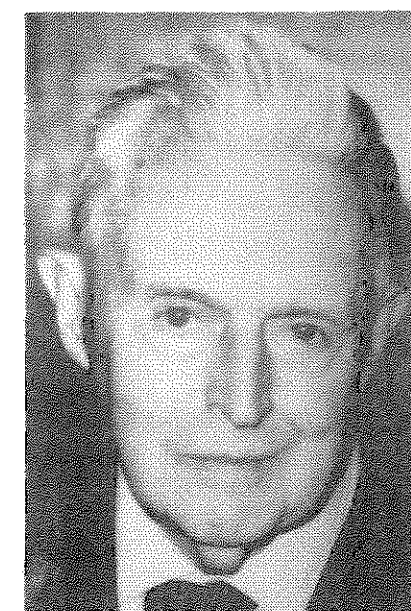
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The Robert Schalkenbach Foundation, established in 1925 to teach, expound and propagate the ideas of Henry George, has as its primary aim to extend the publication and sale of the works of Henry George.

The officers are:

L. M. Greene	President
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The Henry George Foundation of America, organized in 1926 to Propagate the principles of Henry George in the political arena, provides grants for approved projects to politically active Georgists all over the nation. Besides efforts in Pennsylvania the Foundation sponsors Incentive Tax Leagues in Delaware and Maryland.

The officers are:

Steven B. Cord	President
Agnes George De Mille	Honorary Vice President
Edward H. Schoyer	First Vice President
William W. Newcomb	Second Vice President
Marian S. Hahn	Assistant Treasurer
John C. Weaver	Assistant Secretary

The Henry George Schools, whose main branches are located in New York, Philadelphia, Los Angeles, and San Francisco, have as their primary aim to educate the public on the economics of Henry George. Paul Nix of New York is the President.

The Directors of the Schools are:

Phil Finklestein	New York
George Collins	Philadelphia
Harry Pollard	Los Angeles
Robert Scrofani	San Francisco

Land Equality And Freedom (LEAF), established to work for equitable access to natural resources and for equality of natural opportunity, has as its primary aim to inform the public by way of the media about Henry George, his works, and his philosophy.

The officers are:

Floyd Morrow	Chairman
Everett Seeley	President
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The Henry George Institute seeks to promote widespread understanding of the philosophy of Henry George, to encourage the application of George's proposals and to provide a vehicle to work for these aims.

The officers are:

Robert Clancy	President
Sydney A. Mayers	Vice President
Gilbert Herman	Secretary
Joseph Jespersen	Treasurer

The Lincoln Foundation, active in the area of educational research, provides funding for study in applied economics and taxation. David Lincoln of Phoenix Arizona is the President of the Foundation.

The International Union of Land Value Taxation and Free Trade was established to stimulate in all countries a public opinion favourable to permanent peace and prosperity for all peoples, through the progressive removal of the basic causes of poverty and war. Robert Clancy is the President of the Union and Dan Bjorner of Denmark its Deputy President.

The School of Living, founded by the Father of Decentralism, Ralph Borsodi, was established to educate adults in defining and dealing with the real problems of living. The goal is an ever more rewarding life through the fulfilling of human potentials. Mildred Loomis, who first chartered the School in Ohio in 1954, is the Director of Education.

Media Foundation for Land Economics has as its aim to interest professional socio-economic writers to incorporate land economics into their articles. William Newcomb is the President and Joseph Tisch the Vice President.

The Fairhope Single Tax Corporation, incorporated in Alabama in 1904, has as its stated purpose, "....to demonstrate the beneficence, utility and practicality of the Single Tax theory with the hope of its general adoption by the governments in the future." Donald Gooden is the President.

Utahns For Tax Reform is a political action group whose aim is to implement at the state and local level the tax remedy proposed by Henry George. Robert Williams is the Chairman and Earl Hanson the Secretary.

The Incentive Tax Leagues of Delaware Valley and Maryland, sponsored by the Henry George Foundation, are involved at the political level in changing the tax system of their respective states.

The Council of Georgists, initiated at the Centennial Celebration under the leadership of Clay Berling, is an informal federation of American Georgist organizations. Its primary aim is to foster greater communication.

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WE DEDICATE OURSELVES TO THE CHILDREN OF THE WORLD, THAT THE PROMISES MADE IN CELEBRATION OF THE INTERNATIONAL YEAR OF THE CHILD AND THE CENTENNIAL YEAR OF PROGRESS AND POVERTY NEVER BE FORGOTTEN OR IGNORED, BUT THAT THEY FIND FULFILLMENT IN THE COMING DECADE.

Then Almitra spoke, saying, We would ask now of Death.
And he said: You would know the secret of death.
But how shall you find it unless you seek it in
the heart of life?

The owl whose night-bound eyes are blind unto the day
cannot unveil the mystery of light.
If you would indeed behold the spirit of death,
open your heart wide unto the body of life.
For life and death are one, even as the river and
the seas are one.

In the depth of your hopes and desires lies
your silent knowledge of the beyond;
And like seeds dreaming beneath the snow
your heart dreams of spring.
Trust the dreams, for in them is hidden
the gates of eternity....

For what is it to die but to stand naked in the wind
and to melt into the sun?
And what is it to cease breathing, but to free the breath
from its restless tides, that it may rise and expand
and seek God unencumbered?

Only when you drink from the river of silence
shall you indeed sing.
And when you have reached the mountain top,
then you shall begin to climb.
And when the earth shall claim your limbs,
then shall you truly dance.

(Kahlil Gibran, The Prophet.)

"The truth that I have tried to make clear will not find easy acceptance. If that could be, it would have been accepted long ago. If that could be, it would never have been obscured. But it will find friends -- those who will toil for it; suffer for it; if need be die for it. This is the power of the Truth."

(Henry George, Progress and Poverty.)