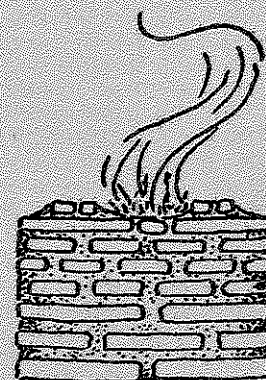




The ECONOMICS of MOSES



by C. J. Ewing

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*Inscribed to the religious mind
and especially for the consideration
of orthodox thought in America. - -*

by The Author

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THE ECONOMICS OF MOSES

In reading the books of Moses, many devout and earnest people have their minds concentrated on the metaphysical and spiritual; and they almost entirely overlook that which is really quite manifest, viz.:—that the laws and regulations as laid down by Moses were practical and specific, and had direct relation to human life and action on this planet. It is the purpose of this pamphlet to bring back, to the minds of the faithful, those very important and practical principles, which Moses regarded as so *very* essential, as affecting our mundane existence.

The primary and basic principle was that of Justice.

Religion is that which one really worships and what one really strives to attain within one's self. It is not what a man *pretends* to worship, nor what he *pretends* to seek to attain.

In the life and writings of Moses, we understand that he perceived a God of Justice, and of Truth,—of infinite wisdom and power, and one who desired the inhabitants of earth to walk humbly and to learn His laws, and to follow His guidance for their own good—and in this way they would bring His kingdom on earth, establish righteousness and develop themselves into harmony with the laws and purposes of the Father.

In this way, in harmony with natural law, and not by continually violating it, they would individually proceed in a development to higher faculties, enlarged powers, greater opportunities and responsibilities.

When duly and truly prepared, advanced fields would be opened.

To the Jews, for many centuries, Moses has been a great hero. And among Catholics, Protestants and Mohammedans Moses has also been regarded as a heroic personality.

To *any* logical mind, Moses makes a stirring appeal. Moses is known as the great Law Giver. Law is the perfection of logic,—the pinnacle of reason. The natural universe is one of Law.

The more we study Moses, the more we appreciate that he is worthily called "The Great Law Giver". Not alone because he proclaimed the Ten Commandments, which we all must learn and obey. But he also proclaimed other laws—not as prominently taught by church organizations—and which the world does not *yet* understand or practice. The world must also learn and obey these economic laws of Moses.

These economic laws have been dimly discerned in past ages. They are therefore not new or modern. They are very, very old and have been so long overlooked, buried in oblivion in the rubbish of the Temple,—so far as the masses are concerned.

To get the historical approach, we may assume that Abraham, in Ur of the Chaldees, was a reformer; but that amid unjust surroundings he was not succeeding in accomplishing his desired reforms. But he did succeed in this, that he was far ahead of all those round about him. Ahead of them as to a Vision and a Faith. The Vision which would include a comprehension of things that were wrong and how they might be made more nearly right; and Faith, that strange quality that impels some men to try to do something about it; to try to rectify.

And so Abraham was in the position of mind and spirit where he could receive a further vision and a call; and where he could enter into a compact with an unseen power; where he might enter the course to become the Father of the Faithful and become also a partner in the *Covenant*.

So Abraham was called to leave "Ur" and to go to a land that he knew not. The "Covenant" was that he and his house were to worship Jehovah, the Just God; and that God would bless him; and that his descendants should become a mighty nation if they would worship and obey Jehovah; and that particularly and specifically a "Promised Land" should be available for them. They would require a "Promised Land" in which to carry out this plan or social experiment, this new idea of social righteousness.

This covenant was reiterated and confirmed to Abraham and Isaac and Jacob. How the phrase was repeated again and again, viz.: "Unto the *Land* which the Lord thy God sware unto Abraham and Isaac and Jacob and unto their seed for an inheritance". In this promised land and in this new nation these economic laws were to be given a trial.

It is recalled that Jacob and his sons and retinue all went down to Egypt; and that Joseph became Prime Minister to Pharaoh; that Jacob and his sons and adherents were settled in the land of Goshen, in the northern part of Egypt, near or in the Delta of the Nile.

It is recalled that the Shepherd Kings were later overthrown and a new dynasty governed Egypt; new Pharaohs ruled, who did not remember or cherish Joseph—in other words the new rulers, over 300 years having elapsed, were hostile to the Hebrews.

What great changes had taken place during those three or four centuries? The land of Egypt had passed into the ownership of Pharaoh, and the Jews were slaves and their

burdens were grievous, and they had increased greatly in numbers.

In the midst of this slavery and ignorance,—while the Jews were increasing rapidly in numbers—and orders were issued to kill the male Jewish infants in order to keep down the Jewish population increase—into this situation Moses was born—in slavery.

He was adopted by Pharaoh's daughter; but nursed in his infancy by his own Jewish mother;—raised in luxury at the court of Pharaoh:—

As to his education. He no doubt received one education from his mother. She told him, no doubt, of the strange covenant or promise made to their far ancient ancestors, the promise to Abraham and Isaac and Jacob—the "Promised Land". She no doubt taught him the Jewish religion, in so far as there was any Jewish religion, but at any rate One God—a Spirit—of Justice, of Truth, and of Power, who ruled* in the heavens.

Moses also received the education of a Prince,—one who might some day be Pharaoh, and sit on Egypt's throne. And in that day Egypt had the most advanced civilization—the best astronomers of the world—the best libraries.

Now when this Prince was 40 years old, walking along the road he saw a task master or slave driver abusing some Jewish men, who were slaves. The major qualities of Moses asserted themselves, viz., sympathy for the oppressed, and hatred for injustice. He knew by what a small margin he himself had escaped, either an early death or a life of slavery. As a Prince,—prudence would dictate that he forget or conceal his humble origin, and protect his high station near the seats of the mighty. But he had a Vision and a Faith. "By Faith, Moses chose not to be called the son of Pharaoh's daughter, choosing rather the afflictions" of a despised and down-trodden race of slaves. In that hour he became a reformer—and although his methods may not have been the wisest, he expressed himself directly on the side of the oppressed. In the conflict, the Egyptian slave driver was killed; Moses escaped to the land of Midian; married the daughter of a priest of Midian, who was himself considerable of a philosopher.

Now came 40 years of healthful work,—of study and meditation in the wilderness.

At last he is prepared for a great call and a great work. He knows the covenant of "The Promised Land". He knows the Jewish religion and the religions of Midian and of Egypt. He can pick and choose. He knows the land system of Egypt, and that the land system made slaves of the Jews—slaves to the land owner, Pharaoh. He knows the democracy of the desert—the equality that may be approached where all have an

equal chance at the land. He is versed in all the knowledge of the Egyptians. He is the best equipped man of his time, 80 years old, wise and philosophical. The wisdom of the world is his. He is the one man with knowledge sufficient to establish a nation on lines of economic justice. He knows the law—and not only the law, but also the reason for the law. He has the knowledge, the ability and the Vision.

But has he still the Faith? That strange quality Faith—to impel him to *do something about it!* He had it at 40,—when he renounced ambition and power. Has he still this “Faith” at 80 years of age? Now he cares nothing for power, or fame, or applause. He is content; he likes his life in Midian—a life of quiet and reasonable comfort, with time for study. But is he *entirely* contented?

And now comes to him the vision of the burning bush—and Moses, the philosopher and still the Truth Seeker, takes due note and turns aside to see this strange phenomenon, as to why the bush was not consumed. To this inquiring and reverent Moses, there comes the call to liberate a race from slavery and to set up a nation on lines of Economic Justice,—that in that nation so established all the nations of the earth might be blessed.

Moses naturally shrinks from the task, the magnitude of which he comprehends, and offers several excuses, but all these excuses are overruled or means provided for overcoming them. The dialogue was tense and dramatic. Moses, at 80, still has the “Faith”!

The one man who had the vision and the knowledge; the one man who knows not only the law but the reason for it; the one man who is equipped to do it; he undertakes the task.

He organizes the Jewish men by Fifties and One Hundreds so they can be reached and handled by sub-leaders. After great difficulty he gets them out of Egypt; they travel through the wilderness; they get the announcement of the law and the solemn renewal of the covenant; they arrive at the border of the “Promised Land”, at Kadesh Barnea. There, Faith fails them! They are cowards in soul; they are still slaves in mind. They surrender to fear, and turn back. Those, who had been slaves, are cowards; they are still slaves in their minds.

Forty years pass by; the discipline of the wilderness bears fruit; the generation of slaves has died; a new generation has arisen, men who have never been slaves and have never felt the lash of the slave driver. They are now free men, raised in the democracy of the desert. Now they can fight! Now Moses can have an army of brave men, no cringing slaves!

Consider the great tasks devolving upon Moses. To lead them out of Egypt; to establish a military system and an

army; to establish a religious system of ritual form and idealism based on the idea of one God, a God of Justice and Truth, a spiritual God not limited as to place or location but supreme in Earth and Heaven; to establish a system of education and a board of health; to establish the people as a nation dwelling in a land, owning the land, and living in fixed habitations; this nation to be democratic, and not a kingdom; to devise the form and system and laws under which the government could continue to exist and function along governmental or national lines.

Some Gentiles may think that *the Jews* were narrow in their views—that they believed they had a monopoly of God’s love and claiming that He was God to them and for them exclusively and along racial lines. Some Gentiles may think the *Jewish religion* also was narrow, exclusive, and selfish. On further examination it is apparent that (while some Jews, as well as others, may have been narrow and racially exclusive) the Jewish religion as established by Moses was not exclusive as to race or blood.

Any male outsider, not a Jew by blood, could become a Jew by accepting the worship and belief in God—by publicly announcing it, and by being circumcised as a token or symbol of his covenant.

In the United States, foreigners coming here and desiring to be naturalized, may become American citizens by adoption by a due form of inquiry, by renouncing conflicting ideals and obligations, and by swearing allegiance to American ideals, American laws and the United States Constitution.

Moses made the same provision, showing clearly that it was his main idea to found a *nation* and thereby to establish governmental justice and equity in the world—and by this nation to protect, defend, and propagate certain ideals as to God—to Truth—to opportunity—to Liberty—to justice—and to future development.

And this nation, so founded, must have ability to defend itself by force against hostile armies, and must have the power to grow by assimilation or by adoption of other men, peoples or nations who might wish to embrace the same ideals of religion and of governmental economic justice.

The nation, as founded, and envisioned by Moses, had the power to govern itself by a congress of its leaders; it had the power to defend itself by its organized military force; it had the power, inherent within itself, to expand itself far and wide by naturalizing foreigners and admitting them as well as adjacent territory. So that the Hebrew nation might not have remained exclusively, or even principally, for blood descendants of the 12 sons of Jacob—but it could have become the melting pot of that age. The important thing, then, was not the blood of Jacob coursing through the veins, but the

laws and ideals of Moses accepted and supreme in the minds and hearts of the individual and of the nation.

Of course, in that day, in order to have a strong nation, able to defend itself, it was necessary to have a spirit of nationalism. This was fostered by referring back to Abraham, Isaac and Jacob, and this constant reference to these three patriarchs was also highly important in keeping constantly in mind the idea of the Covenant, the "Promised Land"; for the keystone of the nation of Justice as founded by Moses was the land system as prescribed with great solemnity by Moses himself as embodying the "Covenant" which the Lord had commanded to a thousand generations.

To strengthen their nationalism, there was their common religion and furthermore their belief that they were a chosen and peculiar people. But as a matter of blood, the Jewish race is not a pure blooded race, if by that is meant blood descendants of Jacob without admixture of outside races.

Love of one's country and pride in one's country is a natural human trait. Those who were born in this country will say, "This is my country". Those who were born in Sweden will say—Sweden is their country. In the world war, German young men went out to fight for the fatherland, though they did not own a foot of it. English and Scotch and Welsh men went over to the battle front to fight for "their" country—though they did not own an inch of it. How strange is this use of words, and yet many never stop to question it. People say "Our Country" just because they happen to be born in it or happen to be living there. How different was the idea of Moses! The Jews, in captivity, lived in Egypt and in Babylon, but they did not say "Our country" in referring to Egypt or Babylon. They did not own Egypt or Babylonia and were only strangers and sojourners therein. But according to the great economic system arranged by Moses—every Jew of 12 tribes was to be part owner of the "Promised Land" of Canaan, and to have his individual allotment therein.

The Levites were not allotted land—but they were given special duties. They and the Priests were to be the school teachers, the instructors, the board of health, the administrative and ecclesiastical and judicial arm of government. They were to be supported by taxation—by the tithe levied on the land owning Jews. Moses was determined that the land should not be taken away from the individual Jewish family; he was determined that the Jewish working man should not be *land less*.

This provision that every male Jew (except Levites) should have a right to, and an ownership in, land was the most important of the economic laws of Moses. He knew the far-reaching importance of this provision. But, sad to state, most of the Jews did not realize its importance—only as the

prophets thundered upon it occasionally through the centuries.

Moses provided that the seventh year should be a rest year, a sabbatical year for the land. This was to preserve soil fertility. Modern farmers use crop rotation or have to supply fertilizing elements, such as "plowing under" a clover stand, or by other means.

Moses surmised that some of the Jews would drink or gamble or be unfortunate or impecunious and under such circumstances they might be tempted to sell their allotment of land, or be under the necessity of mortgaging it. So Moses provided the year of Jubilee—every 50th year—or after seven periods of seven years each, the Jubilee comes, the time of rejoicing, the parcels of land go back to the original family, as the heirs.

Moses provided "The land shall not be sold in perpetuity". No sale or mortgage could extend beyond the Jubilee. The incumbrance would be wiped out—the land redeemed without a redemption price. No doubt the year of Jubilee would be a time of adjustment of any glaring lack. The main idea would be to see that all, including such aliens as had become naturalized, would surely in the year of Jubilee receive a specified allotment of land.

In later years, Solomon (having a mental perception of what had been in the mind of Moses) said: "The profit of the earth is for all". And the prophet Micah, seeking to restore the element of justice which was the essence of the Covenant, mentioned the Mosaic Plan in these words: "Every man shall sit under his own vine and fig tree".

Moses had a great hatred for bondage, for oppression and slavery. He was so afraid the people would forget or ignore his laws. And they did! He did all he could to preserve the laws and to fix it so they would be remembered. He told the law to all the elders—he repeated it again and again—he wrote it all in a book and commanded the Levites to put the book beside the ark and preserve it. He instructed clearly and concisely: "When ye pass over Jordan, erect *three* great memorial stones and thou shalt write on these stones *all* the words of this law *very plainly*".

As to the year of Jubilee he ordered—"Then shalt thou send abroad the loud trumpet on the 10th day of the seventh month, in the day of atonement shall ye send abroad the trumpet throughout all your land". Leviticus 25:10—"And ye shall hallow the 50th year and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a Jubilee unto you, and ye shall return every man unto his family. A Jubilee shall the 50th year be unto you."

Moses regarded some things as very important; the people had to work hard: they were not educated; they could not read; they had no books, magazines or newspapers: they had

no radios or electric lights. When night came, they were tired enough to go to bed, in the darkness. How could he instruct such people? So the Sabbath day was reaffirmed and reinstated for man, for physical rest for tired bodies—for social stimulation by meeting his fellow men at the synagogue—for spiritual uplift—for devotion and prayer—for instruction by those qualified to give it to ignorant men sorely in need of it on almost every conceivable subject, but especially the law,—the commandments—the moral laws—the laws of health—the land laws.

The Sabbath was to bring brightness and joy, rest, inspiration, instruction and color into hard worked lives. By instituting, or strongly confirming the Sabbath, Moses has benefited laboring men in all ages since his time. As Moses intended the Sabbath to be used, all important matters could be remembered and kept before the attention of the people perpetually. How much was possible to be gained by this one economic law, the institution of the Sabbath! Gained for culture, for health, for inspiration, for education, for instruction as to fundamental law and spiritual truth.

Let us consider the commandment as to the Sabbath. Part of it reads: "Remember the Sabbath day, to keep it holy", the other part is equally binding but is sometimes overlooked. It reads: "Six days shalt thou labor and *do* all thy work". How important is this economic law that commends honest labor, commands and commends it as against gambling, speculation, parasitism, exploitation, racketeering, or thievery. Evidently Moses did not want any vagabonds, tramps, idle rich, grafters or land speculators. Such would not be of productive value in any community. "Six days shalt thou labor." And when the children shall say—"What meaneth this or what meaneth that"—then shall ye explain. And there was a time provided for this instruction,—the Sabbath day, when the priests could recite and explain *all* the laws to the adults, and the fathers could explain to the children.

Moses felt that even after insisting on an observance of one day in seven—when people must cease work and gather together and talk together and be instructed on the events of history, the details of the law, and the worship of the one Spiritual God of truth and justice—even so some things might be forgotten or their importance overlooked. So in still another way to guard against this, he instituted three feasts, three solemn memorial feasts to be observed annually, viz.:—The Pass-Over—to commemorate the miracle of the coming out of Egypt, coming out of bondage into the possibility of glorious liberty. The Feast of Tabernacles—to commemorate the journeys through the wilderness, the giving of the law, and the institution of the democracy of the desert and the generation who never had been slaves. Third, The Feast of Pentecost! What did this mean? It begins about 50 days,

or seven weeks, after the Passover, the word Pentecost having reference to fifty. One object of the Feast of Pentecost was that it be a perpetual reminder of the *gift of the land*. And that once every year every male Jew should have his attention forcefully and directly called to his absolute *right of inheritance in the land*.

The tables of genealogy may seem to be a bore. But let it be remembered, that, to the Jews, those tables meant land-titles; they meant inheritance; they meant the economic right of access to make a living. In our present day, we may also regard as a bore such documents as deeds and mortgages and abstracts of title. Such things may be regarded as highly technical and exceedingly tiresome, *unless* one happens to be an heir. If one's right to a home or one's right in the land is being questioned, then the recital of title becomes of *great interest*.

It does not escape our consideration that, in the time of Moses, there were no factories as we understand them—no steam engines—no power machinery—no railroads and very little commerce—no autos—no auto trucks or busses—no street cars—no telephones—no telegraph—no department stores—no newspapers or publishing houses—no steel mills—no canning factories—practically no division of labor. There were a few sailing ships perhaps, a few caravans—a few merchants. But the mass of the people got their living directly from the ground—by grain fields—by vineyards—by fig and olive orchards—by raising sheep and cattle, or by fishing. The manufacturing was all done in the home—the food and clothing was prepared and fabricated in the home. There were no tin cans or glass jars. So the land laws of Moses roughly answered the requirements of justice under those simple and comparatively primitive conditions.

The Levites were not given land, but they were to perform the functions of government in many of its details and were to be supported by the tithe or tax. All the other male Jews were entitled to land, each to have a part in the inheritance. The expenses of government to be practically met by the tithe or tax *upon the land owners*. Such a system of land allotment provided more freedom, more justice, more democracy, and more opportunity for the common man than any other system in use in the world at that time.

The Scripture says: "In the latter days it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains and it shall be exalted above the hills, and peoples shall flow unto it. And many *nations* shall say come, let us go up to the mountain of the Lord and to the house of the God of Jacob." So would it have been if the Jews had remembered and obeyed the laws of Moses. Nations *would have* flowed into the Mosaic system of economic justice. His economic laws, providing justice

and Freedom and opportunity, would have drawn men and territory under the domain of that system. And his law of naturalization for outsiders would have enabled that nation to absorb and assimilate countless millions. If the Hebrew nation for 500 consecutive years had been consistently true to the economic laws of Moses, it is likely that they would have become the greatest nation of that period. Deuteronomy 28:1—"And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God to observe and to do *all* his commandments which I command thee this day, that the Lord thy God will set thee on high above *all* the nations of the earth". Historically this never happened. Why?

How often the Jewish people strayed away into idolatry, or worshiped the local Baals. And Professor Wallis reports, as the result of his investigations, that the local Baals were the local land barons; that the Hebrews never did entirely drive out the Amorite tribes; that there was much intermingling with the Amorites and other neighboring tribes, which led to clashes of ideas; and the Mosaic precepts were often abandoned in favor of the inferior and unjust customs and land regulations of the surrounding and intermingling peoples. How often the Hebrew prophets and their faithful and devoted adherents were obliged to flee to the hills and there exist precariously and by the sword, in the rugged fastnesses, while the richer plains and the plain cities abandoned the Mosaic system of worship and of justice and abandoned themselves to heathen practices and injustices.

And the Jews, in order to be like their neighbors, and against Prophetic advice and warnings, abandoned the democracy of Moses and substituted the kingdom.

And, in later years, the most of the Jews, having forgotten apparently the most of the Mosaic system of economic justice, and having failed to observe it, their strength as a nation was resultingly small—and falling under the rule of Rome, they were still less able to enforce the Mosaic code even if they had wanted to or had still remembered it. And so, at this time, they became divided into sects of academic thought and devoted their attention to such comparatively trivial matters as the proper length or breadth of a phylactery, and as to whether crunching out a handful of grain was equivalent to threshing on the Sabbath day, and other such details of little practical importance.

What wonder is it that the great Teacher, Reformer, and Prophet, who appeared in Palestine at this time, and noticed this condition, said: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left *undone* the *weightier* matters of the law, judgment (justice and righteousness) and mercy and faith". "Ye blind guides which strain at the gnat, and swallow the camel."

As to some of the Jewish leaders in the days of subjugation to Rome—it may not be easy to conclude (1st) whether they were entirely ignorant as to the really important features of the Mosaic plan or (2nd) whether they felt their complete impotence to do anything about it or (3rd) whether they were guided by their personal interests which were in conflict with the Mosaic plan. But at any rate, the nation had failed to perform its destiny as charted by Moses—there existed practically no vision and no faith (as to Mosaic economic justice) either among the leaders in power or any sizable group among the people, and therefore it does not appear that there was any reason why the Jewish nation should have continued—and the nation ceased.

Other religions have sometimes strayed away after trivialities or worse. And other nations have forgotten or ceased to strive for internal justice; and have ceased to exist.

The nation founded by Moses is said to have been a chosen people. Moses assigned them to do a certain great work and they failed as a nation to do it. They did not keep the law of justice and equity as laid down by Moses. The glory that might have been theirs, never came to them. Although there arose, from time to time, the wonderful Hebrew prophets who fearlessly strove to restore the Law and the Covenant of Righteousness. Their example has been an inspiration and a shining light to liberty lovers in all succeeding time. They were "men of whom the world was not worthy".

Any people can be a *chosen people* if they choose, and diligently persevere, to observe the Law. Would it be in order to assume that at the present time, among the large nations, the United States is apparently a chosen and peculiar people. In the development of our nation there has been, up to this time, more liberty, more nearly an equality of opportunity, more chance for the masses to get an education, more chance for labor to get on worth-while land, than in any other large country. And once again the Scripture comes to mind—"And the mountain of the Lord's house shall be established in the top of the mountains and it shall be exalted above the hills, and peoples and nations shall flow unto it". And have the people of the world flowed to the United States? They have, from all nations. And what *might* have happened to the Hebrew nation has *partly* happened to the United States.

It remains, however, for the United States to fully recognize and put into operation the modern application of the ideas of Moses as to Land Economics. The idea of Moses can be unfolded to cover our present complex conditions of factory production, power machinery, *power pools*, ever expanding trade, and ever expanding commercial values as shown in land rent, site values and capitalized land value, whether urban, mineral, or water power.

The essence of the Economics of Moses was that all were equally entitled to the land. This principle has not been generally recognized nor given effect in the United States nor in any of the large nations of Western Europe. Now that our free land, of desirable character, is all gone, the importance of the Mosaic principle of equality is becoming more and more urgent.

Judging by the swing of events and the movement of present forces—during the next 40 or 50 years, the United States *must* settle this question in accordance with the economic theory of Moses, elaborated to meet modern conditions. Fifty years from now, whichever great nation has most nearly approached or approximated the economic ideals of Moses, will be the leading nation of the world. We know that in the past, nations have waxed and waned—little nations have grown great and great nations have crumbled away. Why? For “righteousness exalteth a nation”, but sin and injustice can destroy. Patriotic Americans will hope and strive for the best for our beloved and at present highly favored land.

The United States of America was born on July 4, 1776, and a bell was rung in Independence Hall, Philadelphia. And the message on the bell was the message of Moses—the trumpet call of the year of Jubilee—“Proclaim liberty throughout the land unto all the inhabitants thereof”. And also in harmony with the thought of the great leader of the long ago a great Declaration was published to the world on that July 4th: “We hold these truths to be self-evident, that all men are created equal and that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness”. (These latter three things involving, of course, an equal right to the use of the earth.) And the message of the jubilant ringing of our Liberty Bell and the message of our Great Declaration of Independence was alike the message of equal rights to all—the message of freedom.

And Moses, the servant of the God of Justice, became old, and having promulgated *all* these laws and having repeated them again and again, he issues a solemn warning—Deut. 32: “Set your heart unto *all* the words which I testify unto you this day which ye shall command your children to observe to do *all* the words of this law. For it is no vain thing for you: for it is your *life*, and through this thing ye shall prolong your days upon the *land*, whither ye go over Jordan to possess it.”

And he knew that other leaders and other prophets would be needed throughout the years and, he said—Deut. 18:15: “The Lord thy God will raise up unto thee a prophet from the midst of thee, like unto me, unto him shalt thou hearken”.

Might it not be said that these words, in analogy, apply

also to Henry George—first styled, in derision, the Prophet of San Francisco, but now, in honor, accorded that title. Henry George, whose sincere mind and clear thinking, whose hatred of injustice and whose sympathy for the disinherited led him unerringly to elaborate those same ideas which had been so ably marshalled by Moses in his day for the desired economic freedom and salvation of his people. Henry George, who proclaimed such a simple and yet such an efficient means to apply, under modern conditions, the principles of justice as to Land Economics—and set it all forth in clarity and irrefutable form in his book “Progress and Poverty”.

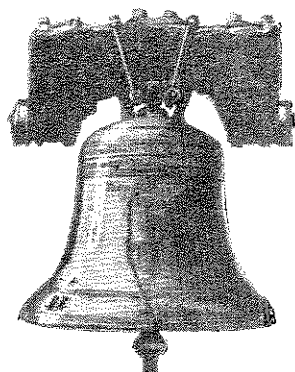
Moses and Henry George were both sincere,—both had spiritual vision—both had pragmatic ability and it may well be said that both were inspired. The philosophy and the remedy as promulgated in “Progress and Poverty” are in complete harmony with the Economics of Moses—and with the American Declaration of Independence.

Where is Moses buried, and where is his monument? The Egyptian Pharaohs each considered it one of the main objects of his reign to build a huge pyramid where his body might be laid to rest in fitting splendor. The Pharaoh devoted years to this task. If he reigned many years he might have a particularly huge pyramid, to house his inanimate bones; and some of these pyramids still remain after all the centuries. But thousands of slaves sweated and toiled and felt the lash, and lived and died in stunted misery—to the end that Pharaoh might have a place where his worn out, lifeless, body might repose.

And Moses knew all this and saw the futility and the injustice of it. And Moses built no pyramid, and his bones are not in some costly tomb where men might do him outward honor the while they forget and ignore his precepts. And he left no wrong example that other leaders, following in his course, should demand huge pyramids and mighty monuments.

And yet he built a memorial and it persists fresh and full of power—a memorial of thought and of ideas. The idea of Moses is not dead—and never will be. He can be held in highest honor by Single Taxers all over the world. In him they behold a kindred spirit. And while he was the great leader and liberator of his people—guiding them out of slavery and into freedom—his ideas of Land Economics (applied to present conditions) are full of power to guide and lead *all* men and *all* nations out of economic slavery and into economic freedom.

So MOTE IT BE



“PROCLAIM LIBERTY”

REFERENCES AND AUTHORITIES

Aristotle—“Formerly, in many States, there was a law forbidding any one to sell his original allotment of land.”

Tiberius Gracchus—“The private soldiers fight and die to advance the wealth and luxury of the great, and they are called masters of the world, while they have not a foot of ground in their possession.”

Exodus 20:12—“The Land which the Lord thy God giveth thee.”

Ezekiel 33:24—“The land is given us for inheritance.”

1 Kings 21:3—“And Naboth said to Ahab—The Lord forbid it me, that I should give the inheritance of my fathers unto thee.”

Micah 2:2—“They covet fields and take them by violence, and houses, and take them away.”

Micah 4:4—“They shall sit every man under his vine and under his fig tree.”

Isaiah 5:8—“Woe unto them that join house to house, that lay field to field till there be no room.”

Isaiah 11:4—“With righteousness shall he judge the poor and decide with equity for the meek of the earth; and he shall smite the oppressor with the rod of his mouth.”

Isaiah 65:21-22—“They shall build homes and inhabit them: they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit: they shall not plant and another eat.”

Nehemiah 5:11—“Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses.”

Psalms 115:16—“The earth hath He given to the children of men.”

Eccles. 5:9—“The profit of the earth is for all.”

Jesus—“Blessed are the meek, for they SHALL inherit the earth.” Matt. 5:5.

Jesus—“Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses and for a pretense make long prayers, therefore ye shall receive the greater damnation.” Matt. 23:14.

Jesus—“Seek ye *first* the Kingdom of God and His Justice.”

Turgot (France)—“Land is always the first and only source of all wealth.”

Herbert Spencer—"After all no one does implicitly believe in landlordism. The world is God's bequest to mankind. All men are joint heirs to it."

Tolstoi (Count Leo)—

"The land is common to all. All have the same right to it."

"Use your autocratic power to abolish landed property in Russia, and to introduce the Single Tax System."

Catholic Bishop of Meath, Ireland (1881)—"The land therefore of every country is the common property of the people of that country."

Thos. Jefferson—"The earth belongs always to the living generation."

Thomas Jefferson—"The earth belongs in usufruct to the living."

Emerson (1841)—"Grimly the spirit of progress looks into the law of property and accuses men of driving a trade in the great, boundless providence which has given the air, the water, and the land to men to use and not to fence in and monopolize."

Mark Twain—"The earth belongs to the people."

Mark Twain—"I believe in the gospel of the Single Tax."

Bishop C. D. Williams (Episcopal)—"Equity insists that we cease levying taxes on the fruits of human toil, and make the monopoly value of land the exclusive basis of taxation."

Rev. Father Edward McGlynn—"There was a man sent by God and his name was Henry George."

Joseph Fels—"The taxation of land values is essential for the complete solution of the housing problem."

Theodore Roosevelt (1913)—"The burden of municipal taxation should be so shifted as to put the weight upon the unearned rise in the value of land itself rather than upon the improvements."

Francis Neilson—"The world owes Henry George a debt which it can never repay."

Frances E. Willard—"I see in Henry George's proposal an effort to establish a principle which, when established, will do more to lift humanity from the slough of poverty, crime, and misery than all else; and in this I recognize it as one of the greatest forces working for temperance and morality."

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PROTECTION OR FREE TRADE, By Henry George (Unabridged)—cloth.....	1.00
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PIRITUAL ECONOMICS, By John Emery McLean—paper cover.....	.50
THEORY OF HUMAN PROGRESSION, By Patrick Edward Dove (Abridged)—cloth.....	1.00
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WHAT IS THE SINGLE TAX? By Louis F. Post—cloth.....	.50
BASIC FACTS OF ECONOMICS, By Louis F. Post.....	.50
OUTLINE OF "PROGRESS and POVERTY".....	.10
OUTLINE OF "THE LAND QUESTION".....	.10
OUTLINE OF "PROTECTION OR FREE TRADE".	.10
JOCKO, THE TALKING MONKEY An Asiatic Legend told in powerful verse by John Mellor. Every Single Taxer should read it. Cloth, Gold Stamping \$1.00; Boards, 50c; Paper Cover	.25

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