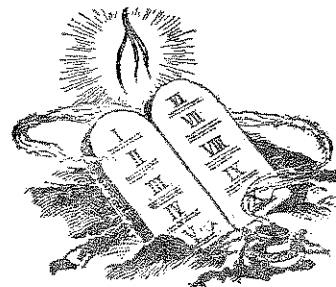


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The ECONOMICS of MOSES



by C. J. EWING

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

by The Author

THE ECONOMICS OF MOSES

by C. J. EWING

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 the mundane existence of his people — and intended to serve as an example also for other nations to follow.

The primary and basic principle was that of Justice and freedom of opportunity.

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 assist in bringing 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 descendants of Abraham 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 enunciated by 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 systems 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 descendants and followers were to worship Jehovah, the Just God; and that God would bless him; and that his descendants should become mighty nations 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 basic idea of social righteousness.

In Hebrews 11:10 the apostle Paul refers to Abraham thus: — "For he looked (sought) for a city which hath foundations whose builder and maker is God." A city is a place where many people live in close proximity — and they must have laws and customs. Abraham was seeking for a just social system — which he could not find in Ur and evidently did not find anywhere else other than the regulations which he imposed on those under his jurisdiction.

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 posterity for an inheritance." This posterity might consist either of blood descendants or of others who might be spiritual seed initiated or naturalized from other nations. In this promised land and in this new nation these economic laws were to be given a trial.

It is recorded that Joseph became Ruler of Egypt — married an Egyptian woman — and that Jacob and his sons and retinue became settled 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 Hebrews were slaves and their burdens were grievous, and they had increased greatly in numbers.

In the midst of this slavery and ignorance — while the Hebrews were increasing rapidly in numbers — and orders were issued to kill the male Hebrew infants in order to keep down the Hebrew 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 Levite 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 Hebrew religion, in so far as there was any Hebrew 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 Hebrew 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 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 Hebrew 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 people — 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 Hebrew men by Fifties and One Hundreds so they can be reached and handled by subleaders. 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 rigid schooling of the desert. Now they can fight! Now Moses can have an army of brave men, **not** 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 theocratic, and not a kingdom and **not based on socialism**; 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 Hebrews 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 Hebrew religion also was narrow, exclusive, and selfish. On further examination it is apparent that (while some Hebrews as well as others, may have been narrow and racially exclusive) the Hebrew religion as established by Moses was not exclusive as to race or blood.

Any male outsider, not a Hebrew by blood, could become a Hebrew by accepting the worship and belief in God — by publicly announcing it, and by being circumcised as a token or symbol of his covenant. See Exodus 12.

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 Abraham or Jacob coursing through the veins, but the laws and **ideals** of Abraham and 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 Hebrew 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 Hebrews, 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 Hebrew 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 Hebrews. Moses was determined that the land should not be taken away from the individual Hebrew family; he was determined that the Hebrew working man should not be landless.

This provision that every male Hebrew (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 Hebrews 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 Hebrews 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 legislated "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 Sab-

bath! 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 neglect 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 Hebrew 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 Hebrew, 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 Hebrews 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 Isaiah 2:2 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 Hebrews 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.

See Deut. 19:14 — "Thou shalt not remove thy neighbor's landmark." In our modern phrasing — Thou shalt not deny to thy brother man his equal right to the use of the earth. This has been called the eleventh commandment. Deut. 27:17 — "Cursed be he that removeth his neighbor's landmark, and all the people shall say Amen." This is the third curse. Are all nations operating under this curse? After Moses and the Levites spoke unto all Israel, proclaiming this eleventh commandment and the third curse, then Moses proclaimed in Deut. 28:1, a very definite and encouraging prophecy. 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? Failure to obey!

How often the Hebrew 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 Hebrews in order to be like their neighbors, and against Prophetic advice and warnings, abandoned the democracy of Moses and substituted the kingdom.

In later years, the most of the Hebrews, 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: Math. 23:23 — "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 Hebrew 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. In view of the wonderful promises that had been made to the Hebrew nation it is thrilling to contemplate what important and beneficent results might now be accomplished if this great and notable element in our society would seriously consider the "Mission" of establishing Justice, which Mission may be theirs. The Lord

thy God is a Just God and justice shall roll down like a mighty stream.

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. In the history of the U.S.A., there are many incidents and events indicating the favor and blessing of Almighty God upon our nation; also for many years our nation has set each year a special day for Thanksgiving and prayer. This is very proper. However, as to the future, our country is confronted with dark clouds of internal unrest and of external enmity. In the words of Kipling — "Lord God of Hosts be with us yet, Lest we forget, lest we forget!"

It remains, 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 condition 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. 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. We need a reformation such as that ordered by Nehemiah and related in Neh. 5:11 — "Restore to them even this day their lands, their vineyards, their olive yards and their houses."

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.

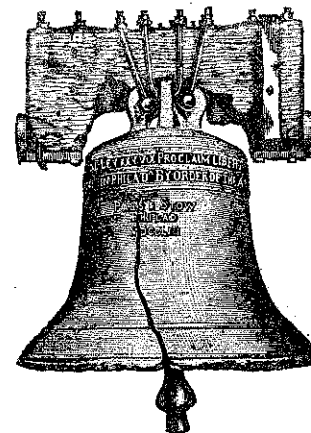
Where is Moses buried, and where is his monument? The Egyptian Pharaohs each considered it one of the main objects of his reign to build a huge pyramid where his body might be laid to rest in fitting splendor. The Pharaoh devoted years to this task. If he reigned many years he might have a particularly 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

Lev. 25:10



"Proclaim Liberty Throughout The Land, Unto All The Inhabitants Thereof."

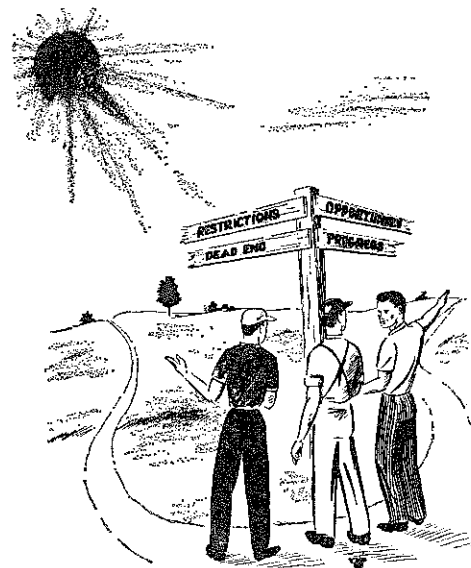
Wide Business Expansion Now A "Must"

Author: WILLIAM E. CLEMENT

*A Better World Through The Shining Of
Nature's "Second Sun"*

Wide Business Expansion Now A "Must"

Author: WILLIAM E. CLEMENT



Peace between large nations should now be in sight because it will be enforced — not by one side or the other — but by the God-ordained power of the atom as now revealed. But in order that a quietus be put on the fear, war fever and unrest now so prevalent, there must be a wide business expansion to bring about a correspondingly forward step in **human relationship**.

All energy, all growth, and life itself comes from the sun. This is the materialistic point of view. But beyond the power of matter comes Soul or Spirit, and the tremendous powers of spiritual laws are ready to be called into play. Donald McLean says: "I tell thee Love is Nature's Second Sun: causing a spring of virtue where it shines."

We must then offer to mankind the opportunity to tap both the great reservoirs — that of material possessions and the wells of human kindness.

First, there must be space to grow. God's material gifts to man are the lands and natural resources that each nation pos-

esses. These in east and west countries are being administered very differently, but in all countries inefficiently and without developing the potential that will take care of human needs.

The greatest problem of the world is the problem of land use. This problem is aggravated by the wrong system of taxation, which penalizes the farmer, the builder, and the producer. It results in keeping off the market (and for speculative purposes) vast tracts of land that might have been brought into production, thereby giving employment to millions, and increasing the wealth of the community many times. We favor wealth, not poverty.

Philosophers agree that hatred is a destructive force whereas Love is a constructive force which can shed its benign influence among all races, tribes, nations and peoples. The second sun, if permitted to operate, would provide healing and blessings for all mankind. "What shall separate us from the love of God?"

The Russian bolshevik revolution was brought on by the need and desires of the peasants for land. The great Russian thinker, Leo Tolstoy, tried to convince the Czar that recognition of the equal right of each human being to the natural elements from which life must be supported — that is the ownership of land — would bring about economic justice and strengthen his country. But the grand dukes and great land owners would have none of it — they thought they could remain supreme — so the revolution followed. And it is for that reason we have the curse of Communism today. Those great monopoly land owners lost everything, and many lost their lives.

In Latin America and other parts of the world today there is still the cry for land. The great land holders hate to give up. Now, one way to force the owners of vast holdings of land — much of it unused — is to adopt the Land Value (Site) Taxation plan. Without bloodshed or revolution it would bring about peacefully the development of unused land or land held for speculation. Much of these millions of acres, under-used or held vacant, is often held speculatively or as a land gamble. The continual speculation in land has cast some doubt on the free enterprise system. These great accumulations of idle lands have had an adverse effect on our economy. It has produced the labor-union action (wage-price spiral) which, along with artificially high land prices, has greatly increased the cost of living for all people. In connection with the forced loss of foreign markets it has brought millions of farmers into our cities to swell the ranks of the unemployed, an entirely artificial and unnatural situation.

In our socialistic lapses and malseizure of private earnings — we are already moving toward the 'bread and circus' debacle of Roman days.

Quoting Count Leo S. Tolstoy, Russia, 1908: "The only thing that would pacify the people now is the introduction of the Land Value Taxation system of Henry George. The land is common to all; all have the same right to it."

Quoting Samuel Gompers, First President, American Federation of Labor: "I believe in Land Value Taxation. I count it a great privilege to have been a friend to Henry George."

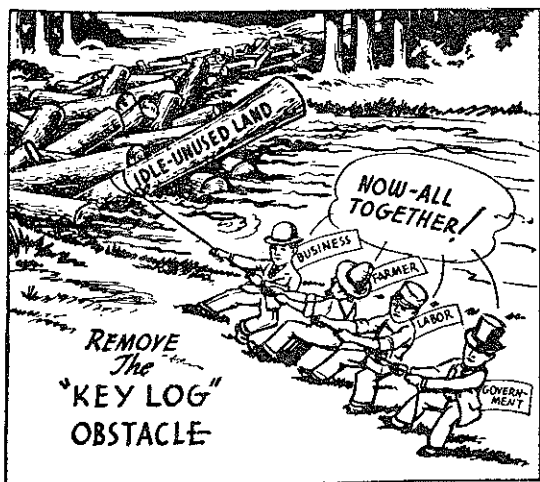
Our nation's number one problem — find 40 million new jobs in the next ten years!

S. L. Wolfbein, director of U. S. Office of Manpower, Automation and Training says: "We are now witnessing a head-on collision between advancing automation and technology on the one hand, and a tidal wave of man power for whom opportunities must soon be available. For every 100 jobs created during the fifties the country will now need to create 158."

Our readers will be startled to learn that this increase in needed jobs predicted by Mr. Wolfbein covers only the losses from advancing automation plus population growth. Accepting the assumption that man is a reasoning animal, must we reach the conclusion that we cannot secure prosperity and balanced employment otherwise than by enormous expenditures for the national defense or by cost of wars, past, present, and future? Perish the thought! Mankind must have a broader and more hopeful envisionment than that. We must hope and plan for a more desirable status. There is a manner in which the blessings of peace might be secured. If internal economic justice were to be instituted we could have prosperity for all. Then if the "Second Sun" were permitted to spread its light and blessings round about us we could have the experience of peace and security referred to by the Prophet who said "Every man under his own vine and fig tree — none to molest and none to make afraid." And also nations shall not learn war anymore, and the swords shall be processed into pruning hooks and plow shears. But alas! we are not at peace. With some groups we are waging war, with some groups we are maintaining an armed truce. In either event it is not peace. Gentle reader, do you conclude that you are chronically unable to do any thing about this? Do you also decide to do nothing about it? If our citizens thus decide to shift responsibility and to evade constructive action, then calamity will result. It is later than you may think.

We must remove the Key Log in the Log Jam. In a recent article in the Saturday Evening Post, it is indicated that some advisors are stressing the desirability of shifting some government expenditures from the needs of war to the needs of man. One may well reflect on the estimate that about one out of every ten of our working force has been engaged (in late years) in war production. Unfortunately the Post article and editorial failed to point out that the "Key Log" obstacle must first be removed. This Key Log obstacle is the tremendously inflated land prices. These bloated and inflationary land prices are now holding back what might so well be a great river of abundance. We must remove the Key Log in the Log Jam!

Certainly this increase in wealth cannot be achieved unless



Log Jam

we get away from the strangulation of effort caused by the land-gamble, inflated land-price condition now prevalent.

Only by utilization of the tremendous creative power in Land (Site) Value Taxation, can we cope with the problem now facing us. This requires the absolute need for approximately 40 million new jobs in the next ten years, or about 330,000 jobs per month. This means giving replacement for those lost to automation; and provision for the workers coming into the labor market from the growing population. Our economy, under present restrictive, land idling conditions, cannot possibly do this.

The time has come when political quibbling and business-leader apathy must be replaced by a great resurgence of the old American spirit — let's go forward to real abundance. In a few words this means the gradual taking over of ground-rent for community purposes. Repeal those restrictive impacts and taxation errors which stifle and impede and destroy business and private initiative. Bring in the system known as incentive taxation which encourages and stimulates business. The following lines from Aldous Huxley might be interesting. See the Brave New World by Aldous Huxley: "If I were to re-write this book I would offer a third alternative — the possibility of sanity-Economics — would be Henry Georgian."

"Jobs and Freedom" we proclaim
Is the substance of our aim,
For all should have an equal right
Whether they are black or white.

To make this goal reality
More jobs for all there soon must be.
To spread this message o'er the earth
Just tax the land for what it's worth:

Reduce the tax on what man builds,
And on his earnings through his skills.
Fair chance for all then there would be
As none would gain through monopoly:

An equal chance to work and live
This shift of taxes all would give.
At present, land's held out of use,
And so because of this abuse,

As owners wait for greater gain,
All land in use, it's very plain
Commands more price than it is worth;
Than if of land there was no dearth.

For what gives value to the land,
But, as communities expand,
The people's need for extra land?
Thus PEOPLE make land values grow,

To them this increment should go
For benefits both high and low.
Improvement then would give employment
And more people find enjoyment.

New hope through true free enterprise
Would give each one what land supplies:
Besides a place to work and live
Our food and clothes the land must give.

All minerals and oils beside
"Tis clear the land has to provide.
Apartment dwellers now pay more,
And so do they who run a store;

And in the slums, to great extent,
Because of SPECULATIVE RENT!
To end this evil here's the way:
See that INJUSTICE DOESN'T PAY!

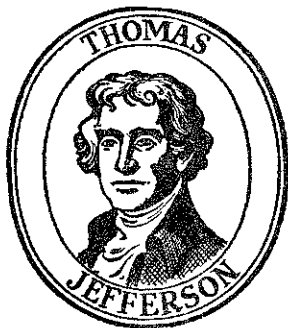
No other means howe'er well meant
Will bring to men a just content.
Though some may think this incidental
This change is truly FUNDAMENTAL."

Land-price inflation with artificial scarcity of land not only restricts land utilization, but, when coupled with consequent labor-union demands, endlessly raises the prices of everything people need. Land Value Taxation would bring about land utilization, lower costs and would cause the greatest improvement in human betterment the world has ever seen.

No longer would it be economical for hundreds of thousands of land owners to sit on their hands, holding good, well located, land out of use, speculatively "awaiting a good sale." Few, if any, realize the damage they are doing to their community and, indeed, to their own best interests.

This refers not only to unused land but under-used land as well. In countries like Australia and New Zealand, where land-value taxation is partly in effect, and spreading joyously each year, slum conditions have almost completely vanished. It just "does not pay" to let blighted sections (like those in all our big cities) appear. Government "Urban Renewal" expenditure is not the Anzac answer — the people there do this naturally, without government compulsion.

Today, everywhere the man, or the public body, that wishes to put land to its highest use is forced to pay a preliminary fine in inflated land prices to the holder who is now putting it to an inferior use, and in some cases to no use at all. "All goes back to the land," and its owners (for the time being) are able to levy a business-killing toll upon every form of industry.



Thomas Jefferson



Theodore Roosevelt

Quoting Thomas Jefferson on the land question: "Whenever there are in any country uncultivated lands and unemployed poor, it is clear that the laws of property have been so far extended as to violate their natural rights." "The earth belongs in

usufruct to the living and is given as a common stock for men to live and labor on."

This was Jefferson's "equality of opportunity" philosophy, and it is the key to the solution of our troubles today. Full employment and the putting to work of both capital and labor depends upon the controlling factors of Land Value Taxation together with the gradual removal of the tax burden on industry, commerce, and the products of labor. The resultant change will bring full utilization of natural resources as developed through private enterprise and not through government boards.

Quoting Theodore Roosevelt: "The burden of taxation should be so shifted as to put the weight upon the unearned rise in value of the land itself, rather than upon the improvements."

Quoting Woodrow Wilson: "All the country needs is new and sincere thought, coherently, distinctly and boldly uttered by men who are sure of their ground. The power of men like Henry George seems to me to mean that."

IMMENSE GOVERNMENT LAND PURCHASES TAKING AWAY LAND

When the government buys land it goes off the local tax rolls. When this happens it means that not only do taxes go up on private lands remaining but people cannot use government land for productive purposes.

News stories carry the surprising information that the government already owns one out of every three acres of land in the 50 states and is continuing to acquire land at the rate of half a million acres a year. This has caused still further rise in the already terribly inflated prices of our usable land.

The development of "recreational opportunities" for future use is of course important, but far more so is the need for opening our unused-lands to the millions of "dispossessed" farmers (and others) who crowd our city slums. These men and women are commencing to show their resentment through rioting and "looting" of neighborhood stores.

The social and moral deterioration in our country, and the change of attitude once held by people for the revered "founding fathers" has come with the disappearance of easily obtainable land. This too has caused much crowding into cities, the fast rising crime and juvenile delinquency of today. It has also resulted in confiscatory taxation and governmental waste. The average person has not the faintest idea as to the deepdown why of all this evil doing, even though it has long been known by some of the students of economics, notably the followers and "proselyters" for the doctrines of the late Henry George. Unfortunately they have not been successful in alerting the public.

There have been dialogues of late (mostly by non-church members) charging that the christian church in recent years has

lost influence and power in general and among the masses. If this be true it is a serious threat to our christian civilization, which christian culture in times past has been an influential and stabilizing element in our American life. Perhaps the dialogues should also point out that some modern churches are not preaching the whole gospel of Christ and are omitting mention of "land use Justice" as proclaimed by Christ as well as by the prophets and John the Baptist and Moses.

All this brings into sad focus the failure of our "founding fathers" to have made provision for "continuing human rights" as related to the deeply important matter of land — God's gift to all men: especially as to ready access to utilization in an orderly, fair-to-all taxation system. Here now we have the basic reason for today's unrest and resentment among the "masses" now coming to a head. While not knowing why, there is a feeling of having — in some way — been "dispossessed" of their "human rights."

Dr. Harry Gunnison Brown, professor emeritus of economics, University of Missouri, calls this disastrous land-use error the "Skeleton in the closet of Capitalism." He says here we have the reason why Communism is steadily growing and has had so much support among the poor and "exploited" in many parts of the world.

On the one hand there are millions of people who are idle — on the "dole" — looking for work — who would like to possess many more things than they have. On the other hand we see millions and millions of acres of idle lands where these things could be produced. This condition is so contradictory as to be offensive to common sense and reason.

Here we have the true solution of our — mass crowding together — racial and "hate" troubles. Give Nature's Second Sun (LOVE) — and true brotherhood of man — a chance to do its God-ordained work.

Yes, our vested land-owners have, mistakenly or selfishly, been responsible for the continuation of this, trouble-brewing and poverty-producing error. Winston Churchill, a strong believer and proselyter for land reform many years ago, in trying to win over to Land Value Taxation the great British land owners, said of the evil which arises from the out-moded British land system:

"All goes back to the land; and so the land owner, who is in most cases a worthy person utterly unconscious of the character of the methods by which he is enriched, is enabled with resistless strength to absorb to himself a share of almost every public and every private benefit, however important or however pitiful these benefits may be."

Unfortunately Churchill's plea to the leadership in Britain has been ignored, and, as we know, that once great country is

deteriorating, seriously affected by internal and external trouble.

As to the absolute need for easy, natural land access making it again possible for dispossessed farmers, and those wishing to establish homesteads, to get back on the land the New York Times, in a recent editorial, quotes Mayor Wagner concerning the "vicious effects of poverty on the richest city in the world." In a recent address to the city council he said that: "A quarter of the families in the city live in grinding, abject, hopeless circumstances." He pointed out that they fill the juvenile courts, the jails, the relief rolls; provide an element of "social dynamite in the existing order."

Wagner's answer to the problem, sad to say, was the familiar old Roosevelt, W.P.A. expediency. He hopes to get help from poor old, busted Uncle Sam. The "Times" closed by saying: "Only the nation as a whole can hope to deal with the tragic waste of human resources, that is poverty." Our answer is why not link — through incentive taxation — our idle human resources to that tremendous store of unused land and natural resources?

HOW IS LAND VALUE TAXATION TO BE BROUGHT ABOUT?

First we must awaken new hope. Develop this thesis and the simple mechanics of its operation so that it will captivate every one — from the president down to the office boy. Lift the inner man into a world of expectancy and desire to get somewhere and be a somebody.

It is an emotional appeal which can be a sure cure for the indifferent performance of many of us. Most folks are not self-starters — they need the influence of a great all-enveloping, basic idea to galvanize them into action. Added to this is the fact that every person has a deep-down urge to succeed. Individuals must be impressed with the fact that now, as a land owner of importance, he or she has a great new purpose in life. A study of this great idea reveals its limitless new possibilities for betterment for all — not just a few. Ownership, however, involves responsibilities as well as benefits.

Whether self-employed or an employee, here is an idea which can give new inspiration. Communism with its promise to take over the lands for the people, as in Russia, China, and Cuba, has proved only a lure and a cheat. Not only does the general public lose its lands and its liberty of action; but soon people are in dire straits for food. There are no exceptions — the thing simply does not work.

Under Land Value Taxation and genuine free enterprise every one is given a chance to help himself. This is the broad outline. Literature on the subject is available to everyone. In addition, it is proposed that wide and daily use be made of lectures, radio, TV, and news publicity of all kinds. It makes a wonderful story and seems to be the common sense answer to the dangerous movements of violence that are rampant today.

SUMMATION

With peace between nations we must face the tremendous problem of finding productive work for the millions now unemployed and others engaged in building war machinery and related industries. This can only be done by opening to use the hundreds of millions of acres of land now only partially used or held out of use for speculative, inflationary, and, as some call it, "land gamble" purposes.

With the proper solution of the land problem bringing justice for all, we must combine the effort to solve the human relations problem. The one will bring about economic expansion and economic plenty; the other, the peace and general happiness of mankind. The full shining of the brotherhood of man, love, "Nature's Second Sun," will be brought about by the overcoming of economic troubles. Land for all; opportunities for all; and for all the privilege of pursuing happiness. We know of course that millions of our people will have no need or desire to own or control land directly. Even so, they will in this way be assured that their interest in the ownership of the land of their country is, for the first time, being protected. Land Value Taxation will reopen the great American frontier. Sites will be available at reasonable price levels. It will create a renewed pioneer spirit in America.



Immigrants

In some future day, if the problem of unnatural divorce from the land and unemployment of labor is left unsolved, or mere palliatives used, a perverted demagogue, possibly a Hitler or Castro, using tremendous radio amplification and preaching plausible but uneconomic — "down with the rich" — theories, might easily stampede millions of people into madness — rioting — desperation and destruction.

Wherein lies the greatest force operating in the realm of human activity? Some students might say that it is in fact Nature's Second Sun. This Second Sun is of course a spiritual force whereas No. 1 Sun is operating in our material world. The Second Sun's beneficent and conquering power exemplifies the overmastering might of Love. This is vividly brought to our attention by the Second of the two great Commandments — which is a matter not to be trifled with, viz.: "Thou shalt love thy neighbor as thy self." The pages of history do not reveal a sufficient compliance with this Second Great Commandment.

Because of this, history relates conditions of misery, poverty, injustice, hatred, and bloodshed. Some one has expressed the thought that the greatest power in the world is the power of an idea whose hour has struck. Who strikes the hour? Who unleashes this irresistible power? When the bell strikes where will you be found? In the words of James Russell Lowell, "Truth forever on the scaffold. Wrong forever on the throne, yet beyond the dim unknown, standeth God within the shadow keeping watch above His own."

As to the ultimate certainty of the outcome there can be no doubt. See Isa. 55: "My word shall not return unto me void, but shall accomplish that whereunto it was sent."

METHODS OF ADVANCE

Chambers of commerce, scientists, business and professional men and trade bodies, get busy! Organize, dramatize, utilize, capitalize! Institute local land-utilization committees, modernize our outmoded, unnatural, unfair, and unjust methods of land-use and ownership and taxation.

Recent indicators: see Life Magazine, December 20, 1965, page 7, "The U. S. City." "Land in America is grossly **undertaxed**. The improvements are **overtaxed**. The social effects of this are deplorable."

Our cities are in such a mess as to finances, slums, educational systems, etc., that a comprehensive and dedicated survey and analysis must be made as to taxes, land use, etc. Otherwise many of them face chaos and bankruptcy.

Booklets available:

Wide Expansion Now A Must.
Economics Of Moses, The Worship Of Baal.
The Mission Of John The Baptist.
Christian Economics.

These may be secured from: Henry George School of Social Science, 50 East 69th Street, New York, N. Y.

This edition (third printing) is in honor of William E. Clement of New Orleans who, for 70 years has striven for Economic Justice and for opening the doors of opportunity for beneficial and worthwhile effort. He is the author of several books bearing on this freedom proposal.

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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."

I 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."

Thomas 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."