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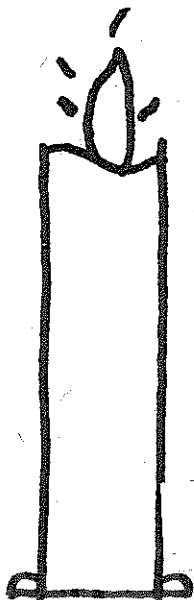
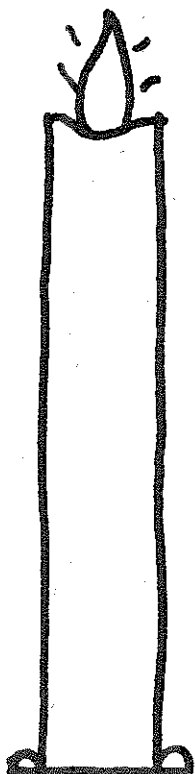
**FOR A GEORGIST
NEW YEAR**

Good will may be the emotion
That leads a man to see
The need of his many brothers
Who dwell in poverty.

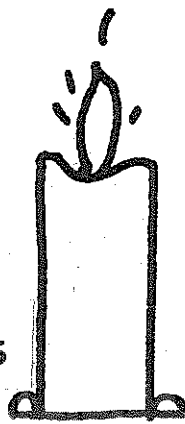
If HE were the one dependent
The sooner he might learn
All men have equal right to life,
With equal right to earn.

Not patronage, nor government,
With this should interfere,
For only the reign of Justice
Can bring A GLAD NEW YEAR!

Then no one need ask another
To give him work or bread,
When his share of Nature's
treasures,
Belongs to him instead.



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sage

SAGES PAGES

"There can be to the ownership of anything no rightful title which is not derived from the title of the producer and does not rest upon the natural right of the man to himself." H.G.

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Cover:- Poem--M.L.Rees;
Design: Neva Bianco



SAGE'S PAGES --- Published every other month by the
SOCIETY FOR THE ADVANCEMENT OF THE GEORGE ECONOMY, INC.,
50 East 69 Street, New York, 21, N.Y.

EDITORIAL BOARD; Roma Bianco, Chairman; James Murphy,
Neva Bianco, Elizabeth Griffiths, Vivian Kiliaen-Rodney,
Norman S. Casserley.

Opinions expressed in SAGE'S PAGES do not necessarily
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A YEAR OF CHALLENGE

By Robert Clancy

1954 was truly a great year. I believe that the special efforts made, far and wide, to publicize the 75th Anniversary of "Progress and Poverty" brought the Henry George philosophy closer to general public awareness and appreciation.

What about 1955? A letdown after a vigorous year? NO! All the signs are that this, too, will be a significant year for the George philosophy.

One big thing due to take place in the Spring is the publication of a book on Henry George by Professor Charles A. Barker. The publisher is no less than the Oxford University Press - and the book is probably the most complete and revealing book about George ever written! Watch for more about this.

1955 is also a year for electing great Americans to the Hall of Fame. (New York University holds these elections once every five years). Henry George has come close once or twice but has never made it. Why shouldn't he be elected in 1955? That depends on how famous we can make him! Watch for more about this, too.

On the Henry George School level --- There's going to be a new extension in Denver --- our annual conference will be held in Ohio, July 14-17 --- and there's a program afoot for expanding the correspondence courses.

And don't forget the big International Conference to be held in St. Andrews, Scotland, in August.

These are only some of the things we know about now. Surely more opportunities will arise that we can't even dream about now.

So watch 1955 -- keep your eyes open, be ready for big things --- and Happy New Year!

SECRETARY PRESIDENT



Norman S. Casserley, President, and Vivian Ziliaer Rodney, recording secretary, sit in SAGE Office after Installation Party, to talk over future plans for SAGE.

INSTALLATION Of Officers And Directors

A record breaking crowd attended the opening of the Sage New Year in the Henry George School of Social Science on Sunday, Jan. 9. An hour before the announced time of the event, newcomers began to arrive, and ten minutes before the starting time the School Coffee Shop, where the occasion was held, was filled to capacity.

Dorothy Sara was Mistress of Ceremonies for the third year running.

Robert Clancy, Director of the School, speaking from his administrative experience, advised that the most productive source of new students for the Georgist movement is personal distribution of School announcement cards at the beginning of each term.

George Royal, Dean of the School, gave a brief address on various philosophical and practical aspects of Georgism, Freedom, Morality and Spontaneous Co-operation.

Norman S. Casserley, incoming President, paid tribute to his predecessors for laying the foundations for him to build on.

Roma Bianco, outgoing Vice President and incoming Director, said that she works for Georgism because she believes in Georgism and because she enjoys it.

Frank Bang, incoming Director and Treasurer, reported that Sage was \$13 wealthier at the end of 1954 than at the end of 1953, and that additional financial economies were being put into effect.

Elizabeth Griffiths, whom the Mistress of Ceremonies said was taking an active part in every phase of the production of Sage's Pages, spoke of her belief in Georgism and the joy it gives her to work for it and to meet so many Georgists of different kinds.

Other speakers included Vivian Rodney, incoming Recording Secretary, who is writing a history of Sage, Rose Rakkind, who said she enjoys being in charge of Hospitality because she likes people, and Irving Faust, Sage's record breaking distributor of announcement cards.

The Mistress of Ceremonies paid special tribute to the great Sagers who were not present.

With the spirit of enthusiasm roused to fever point, the gathering developed into a social evening over light refreshments.

MORALITY and ECONOMICS

By S. T. Bohee

An article which appeared recently in SAGE, advanced the idea that social economic education, and a sense of social economic responsibility, was as important to the solidarity and the perpetuity of a democracy as is the economic reform which is the basis of Henry George's philosophy.

In this article it is proposed to go a step further along this somewhat idealistic path. The proposition advanced in this summary of democratic idealism is that an economy must identify itself with the concepts of morality if it is to survive. This viewpoint, far from being novel or original, had its beginning with Aristotle.

The trend of economic thinking today is in favor of a functional and descriptive technique which shall isolate economic situations and deal with them as unique problems. This method, of course, does not provide for moral influence; it does in fact create a separation of the moral and the economic philosophies. The thought presented here is in protest against this separation. It is suggested that morality and economics are inseparable, and that in reality economic law must flow from moral law.

Morality then is fundamental to economic thinking. Powerful as the impulse is, self-interest must be subordinated to justice, cooperation and harmony. From

an individual viewpoint, self-interest pits itself against all others having opposing interests. But a moral economy proposes that consideration shall be given to all the interests involved and to its consequences all around. The individual interests must be subordinated to a larger principle which provides for the good of the whole.

The question arises then, to whom shall moral control be entrusted? To public authority, or to the conscience and moral wills of those who participate in the economy; a choice of self-regulation or external control. The mood of the moment is a resort to government and the control of economy. But government is not infallible; it is notoriously unfaithful at times to its trust. Inequity of wealth implies inequity of influence, and the voice of government tends to be the voice of privilege and those who control the agencies of publicity.

It is reasonable to assume that moral purposes cannot be imposed from without but must be implanted from within; this is a task to which all the agencies of moral education should be committed and this includes parents, teachers, preachers, journalists, and perhaps at some remote day our officials and politicians.

Laissez-faire assumes that rivalry and competition will yield net social benefits.

But original human nature without the modification of moral training is unequal to this task ---- and cannot be relied on to produce such good results. Raw primitive impulses such as fear, envy and combativeness must be played down, and other impulses such as sympathy and love must be played up. Social training must instill a sense of the total community - and inspire a predominant sympathy to this concept. Motivated by the spirit of good will, men may seek to excel each other in good works. Self-interest then becomes identified with the interests of society.

Morality then, in an economy can be described as a necessity for the benefits of all the elements of a society. The goal of harmony should be not only for the unity of the whole but for the sake of its parts. It will limit the interests of the participants, but only so far as is required by the good of all. Of course, this statement is a mere rephrasing of the concept of liberty as set forth in Henry George's philosophy.

The sincerity of moral action and expression is not to be found only in sympathy for the unfortunate or unprivileged, but in a will to create reform. Prevention of economic evils rather than alleviation is the effective remedy. The eradication of poverty can be accomplished only by striking at the root of the evil -- the existence of privilege by legal enactments.

In the industrial world the balance of mutual interests would recognize the interests of the workers as well as the employers, and conversely the employees have a duty to yield to that program which is best for all. It is important to perceive the total picture of all the interests in an economy and failure to do so leads to plunder, privilege and exploitation on all sides.

Therefore, as against the present day tendency to divorce morality from economics, should we not only seek to prevent such a separation but to recreate an atmosphere of harmony and interdependence between the two?

It seems reasonable to conclude that the need today is for the morally influenced economic philosophy as taught by Henry George. More than ever, society needs the moral economist. Such a fusion of morality and economics will fight against profit being made out of economic ignorance; it will be dissatisfied with a superior ability to drive bargains without the development of bargaining power.



■ Bennett Challis, Honorary member of Sage (right) chats with Robert Glancy, Director of the School (left) and Mr. Kelly school's bookkeeper (center) at Staff Xmas Party held December 1954. Mr Challis was former head of School's Correspondence Division.

BYLINE--U.K.

By Dale Breden

(Dale Breden, a SAGE member who took the basic courses by correspondence, is now attending the UNIVERSITY OF KENTUCKY.)

JEFFERSONIAN IDEALIST

Georgists have been called many things because of their belief in the theories of George, among them: Communist, Internationalist, Anarchist, Psycho-Ceramic (Crack-Pot), and Bomb-Thrower; but I have been recently referred to as a "Jeffersonian Idealist". My English professor blessed me with this term after reading my paper opposing the Income Tax and its related indirect taxes.

I say "blessed", for, being a history major, I know well the meaning of the term "Jeffersonian Idealist", and it is one which all Georgists should recognize and cherish. Jefferson was a man of the people, a believer in education and the freedom of humanity; therefore, to what finer person than George himself could we be compared. Jefferson saw above all things the necessity for education in the preservation of free institutions, and George saw the importance of this factor in the further development of civilization. The freedom envisioned by Jefferson and the practical methods of attaining it brought forth by George cannot exist apart and we are thus bound to the ideals of both.

Here, then, we meet Idealism, and here I again glory in the name of Idealist.

What is an Idealist but one who sees beyond the status quo? Does he not know man as he is and strive for man as he could be? Humanity with all its faults, with all its weaknesses can attain the Alpha of society, and it is the duty of the Idealist to aid in the painful but life-giving climb.

A Georgist is an Idealist..... a Jeffersonian Idealist if you will, and as the originally insulting cry of "Prophet of San Francisco" became one of the greatest compliments George ever received, so the phrase "Jeffersonian Idealist" could become one of our greatest tributes.

As the voice of our discordant little Liberty Bell proclaimed liberty throughout the land and to all the provinces thereof, so will the voice of "PROGRESS AND POVERTY" proclaim freedom for man throughout the world and to all the corners thereof.

George and Jefferson, spirits alike, offering to a needful globe the truth of freedom, cannot be ignored, and Georgists, those Jeffersonian Idealists, will not long let them be ignored.

INTERNATIONAL PAGES

Norman S. Casserley

Best news for Sagers on the international scene is a report from Montreal, Canada, that a new branch of Sage has successfully completed its first year of existence there and that it is quite active. Strethel Walton, director of the Montreal HGSSS writes to say that their Sage has about 45 members. They do not go in for quite as much social activities as the New York Sage, though they have a social time with refreshments at most meetings. Montreal Sagers have begun a survey of all the School graduates who have dropped out, are conducting a public speaking class with the idea of placing Georgist speakers and have already several engagements for these speakers. They have also additional plans for the future. Secretary is Miss Ruth Weddell, from whom we hope to have the pleasure of hearing often in 1955.

From one of our far-away Sagers in Habana, Cuba, comes a very reassuring message of moral support. Septimus Douglas writes: "I wish to thank you from the bottom of my heart. I will always be very happy to be able to follow your activities with the greatest interest and sympathy."

We have also had the pleasure of renewing Sage membership for Anita Wener, of Copenhagen, Denmark.

Erik Harremoës, law student and Georgist from Europe, has kindly given us much valuable advice and reporting on how the George youth movement of Denmark and the Georgist movements in England compare with Sage.

As for Sage world plans for 1955, a list has already been made-up of the most active one hundred Georgists outside of the U.S.A., and we have already started to help these people lay the foundations for future Sagers in their countries later-on.

Since the only major Sage attraction available to Sagers abroad is Sage's Pages, let's all help to make this publication a ten-month or twelve-month one instead of the usual six-month one. Sage Directors for 1955 have already achieved more than 50% cut in production costs for Sage's Pages, but some more volunteer typists are needed before we can call this, and our international expansion a success. If you can type, won't you help us?

Fighting in the world cold war for peoples' minds also has its great moments of human interest. What a change, for example, to see the originality of an African who replies to our offer to send him free correspondence courses and who starts his letter with this salutation:

Revered Sir and Fellowship friend in the Cause of Universal Knowledge and Human Uplifting: Greetings! Another writer, in exchange for our offering to help teach him the principles of social science, has already begun to teach me phrases in his native African dialect. Bra aha, bidi, he says, means come and eat.

While the process of persuading friends here in the so-called civilized part of the world to accept a free education in social science from qualified experts so often meets with scepticism and intellectual roadblocks, the peoples of underdeveloped and less fortunate regions reply more often by return mail and in the most profuse language of gratitude.

For establishing a system of mailing educational literature and free correspondence courses, the Ancient Imperial Regency of Tibet, Mongolia and China has bestowed on me the Order of Honor of Saint Georges de Bourgoigne. The Department du Tourisme of Republic d'Haiti has sent me the Ensign of Merit of the Cross of the National Order of the Legion of Honor instituted by His Majesty the Emperor Faustin in 1849. A Diploma for Outstanding Services has also been sent from the Grand Quartier-General de la Havane, Cuba, for the Invisible Empire and Armee de l'Eternel, Geneva, 1919.

As if this were not enough, a letter has just arrived from Africa starting "Dear Lily of the Valley".

News has just arrived about an isolated colony of Georgists within the U.S.S.R. who had set-up a working system of Georgism in 1939. They had even printed a periodical of their own, "Zemlya i Svoboda" ("Land and Freedom"). Work is under way to contact these people. Last report of this group is that some of them were going strong as recently as the time when Hitler invaded the U.S.S.R. and that some of them may have been killed in that invasion.

Sage plans for 1955 include not only numerical but qualitative expansion in membership. Although Henry George became a great thinker without the aid of degrees, he would, no doubt, welcome our latest project to attract new members of outstanding academic and technical qualifications, in addition to our usual membership. First result of this plan is B.F. Meeks, LL.D., Ph.D., D.Sc., D.D., president of an international detective agency, president of the Union Spirituelle Universelle, U.S.A., an Hon. Member of the Orthodox Coptic Church, Egypt, and now in Ohio, U.S.A.. Dr. Meeks has not only honored us with his membership but has also been instrumental in introducing many new international contacts to us.

"The wisdom of a learned man cometh by opportunity of leisure." Ecclesiasticus XXXVIII 24.

"Leisure is the mother of Philosophy." Thomas Hobbes.

HENRY GEORGE

and

THE QUAKER PHILOSOPHY

AMERICAN FRIENDS SERVICE COMMITTEE
Community Peace Education Program

NORMA OKIN and LEE SILVER

Henry George, in 1855, delivered an address, "The Crime of Poverty", which has become one of the lasting foundations of his philosophy. In it he stated: "There cannot be suffering in a community from which any class can totally escape." George's classic statement may well be paraphrased in today's world to say: "There cannot be suffering in any part of the world from which any nation in the world can escape." Quakers would readily agree with both premises.

The community pays for its failure to eradicate poverty with a high crime rate and a high rate of mental and physical illness. The financial tax on the community becomes increasingly burdensome as this failure persists. In the world community, the price of poverty is fear, distrust and suspicion as people grasp hungrily for answers from rivaling ideologies. As these ideologies vie for adherents to their individual solutions, fear, distrust and suspicion engender international tensions bringing with them the threat of war. The price to the international community is then staggering taxes to support armaments thereby prohibiting real efforts toward alleviating social and economic ills.

Pause for a moment over some official figures of national expenditures in 1954, when the U.S. spent \$37,937,568,000--or 80.52% of its total budget on national defense and the cost of past wars.

The Defense Department, including the Army, Navy and Air Force, the offices of the secretaries, the Joint Chiefs of Staff and the National Security Training Commission cost us \$29,630,613,000. In addition, military aid to other countries cost \$2,416,967,000. For emergency agencies, \$81,336,000 was spent; the Atomic Energy Commission received \$1,209,844,000; \$384,832,000 went to strategic and critical materials; \$29,882,000 went to the selective service system; \$215,000 was allocated for the National Security Council; \$178,460,000 for the Merchant Marine; and \$9,764,000 was set aside for battle monuments and army cemeteries.

The budget allocation to pay for the cost of past wars, including the cost of administering the national debt, the occupation of Germany and Austria, the Veterans' Administration with its operating expenses, compensation, pension and insurance payments, amounted to \$4,006,298,000.

Contrast these fantastic figures with the money spent for social and welfare activities or our contribution to the United Nations. Examples: For the UN Children's Fund \$12,500,000, or 0.02%; for our U. S. School Lunch Program \$83,230,000, or 0.17%.

And despite the privations caused by these heavy armaments expenditures, despite the generally acknowledged fear that war in the atomic age may totally destroy the world and despite history's lessons that dependence on armaments inevitably leads to war, we are still offered armaments as a solution.

Henry George looked to untried alternatives to meet the problems of his time. So also did the Quakers, as indeed, they continue to do today. Not unlike the philosophy of Henry George, the Quakers believe it to be their duty to concern themselves with problems involving the welfare of all the people. They take an active interest in politics on all levels.

Quakers may vary in their viewpoints. Although they believe there are absolute truths about our world, they have faith that men in their individual consciences will find these truths. They believe in searching out truth and feel impelled toward positive action where they find it. Most Quakers have a deep distrust of violent methods. They feel there is a corrupting force in violence which tends to negate any possible gains derived thereby.

Most Quakers have great faith in the individual and ideas, and action within groups of Friends spring from the individuals of the group. Thus, the American Friends Service Committee, with its peace education program, brings to the community ideas and concepts which it invites the individual to consider in good conscience and which the individual may apply to his own thought toward a solution. The AFSC does not propose to have the ultimate answer but it invites all those who are interested in exploring alternative methods to join in the search.

TO THE EDITOR:

An important figure visited the Henry George School last week -- Mr. Aaron D. Shapiro, one of the ten men employed by the Government of California to investigate land speculation in that state in 1916 -- almost 30 years ago and 16 years before the Henry George School was founded.

Mr. Shapiro had just graduated from the University of California, studying under Mr. Elwood Mead, who was appointed by the governor. Mr. Shapiro and nine other graduates did the work, visiting settlers in their homes and getting first-hand information about land swindles.

The official name of the commission was The California State Commission on Colonization and Rural Credits. Mr. Mead was the chairman -- later he became the Secretary of the Interior, and was responsible for the building of Boulder Dam.

Mr. Shapiro specialized in Colonization in anticipation of helping the Jews found a colony along Single Tax principles. Mr. Shapiro studied "Progress and Poverty", lived in Fairhope and traveled all over the U. S. with a representative of the Palestine Commission studying colonization.

IRVING FAUST

POLITICAL VS ECONOMIC ELECTIONS

THE ECONOCLAST

by James Murphy

"Am I glad the election's over", a friend said to me the other day, "and it's a good thing they only come once a year, I don't think I could stand it any oftener." I for once agreed, with the thought, but not with his reasons.

For one thing, the really important elections, in my opinion, are taking place all the time. Also, the political elections interfere with the first and more important elections, namely the economic ones. Babies old enough to talk and make their wants known can vote in this one. All sorts of minority groups make themselves felt in the economic balloting place, the free market.

There remains one drawback to this method of choosing one's producers by giving them your ballots (dollars), and that is the dollar shortage... Dollars are not available to Capital and Labor in proportion to their contribution to the productive process but, in relation to what is left after taxes and rent are deducted. There is at present no medium of economic balloting (exchange) which is ideal from the viewpoint of producers and consumers.

What are the requirements for such an ideal balloting medium? Unlimited supply, would be one, then the value of the medium would not depend

on the law of supply and demand. The value of our present medium, money, because it is in limited supply, fluctuates in response to changing demand or increased supplies of printing press inflationary paper. The most dangerous is the latter or runaway inflation, with its widespread robbery of lifesavings and equities.

A second ideal quality it should possess would be identifiability, in other words, no one but the one entitled to vote should be able to use it. It may not make too much difference in a long run whether or not a party can get out the cemetery vote, but it is disastrous in a free market to allow the dead hand of the past to shackle us. Or to permit non-producers to feed at the trough without contributing their tithe.

If it could be made in such a way that stealing it, counterfeiting it or destroying it would cause no loss of voting power, it would be even more desirable.

In short, an ideal currency would be in unlimited supply, while unvarying in value but changing to demand, yet the same time pointless to steal, counterfeit, or destroy. If it could also, by its very usage, drive the older, present day currency out of use, that would be an added attraction to its

adoption. There should be no more or less of this medium in circulation than there are items produced to the same value.

Such a currency exists and awaits only a general understanding of its benefits for its acceptance and use. Technically it should be called a negotiable debit instrument, but this is long and complicated and unlikely to aid its acceptance generally. Call it what you will, whether as some do, Yemon or Obs or Dues (Due-Bills), the important thing is to understand its function and operation.

All that is necessary to start this system is a standard denominationalized bill form such as one would get from a baker, doctor or telephone company for their goods or services that can do double, triple or hexuple service by being passed along each time a good or service is exchanged. Once bills can be made to circulate as currency because of Gresham's Law, more valuable currency (money, gold or even bank checks) will be driven out of circulation. What can

be more valueless than a debt notice (debit-bill) and does not Gresham's Law, as well as human history, teach us that more valuable currencies are quickly supplanted by cheaper ones?

Debit-bills possess all of the qualities of an ideal currency and none of the disadvantages of our present one. Anyone can carry an unlimited supply of them at little cost, yet only the number of bills that his customers or employer will accept from him will be in circulation at any one time. Theft, counterfeiting or destruction of these bills neither affect the debt incurred nor result in any loss to either party.

It is hard to see how a non-producer could put his currency into circulation and live without working if the condition for getting bills in circulation is having something valuable to contribute to the pot. Unless someone is willing to accept your goods or services, your bills don't get around and back to you with other goods and services accompanying them.

1955

♦ S . A . G . E . ♦

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COMPLETION EXERCISES

The graduation program for the past term was a distinctive one with two unusual features. Not only were the three minute speeches of the student speakers as noted for their grasp of George's message as for their brevity, but in addition the large audience had the pleasure of hearing a fine rendition of Van Dyke's "The Other Wise Man," by Dr. Wylie Young of the First Presbyterian Church of Batavia New York. Dr. W. Young, succeeded so well in conveying not only the story but it's significance that his hearers, as one of them later remarked, felt that they were literally transported to the faraway times and places described.

The second outstanding occurrence was the opportunity afforded all present to view the excellent series of drawings made by our Director, Robert Clancy, to illustrate the main points explained by Henry George in Progress and Poverty, --namely, why wages are low where rents are high and how this blight on civilization may be remedied. Many who saw these graphic studies expressed the hope that some day reproductions of them might be made for distribution.

While it is not possible to mention many of the highlights stressed by graduates, among them were the following:

- 1-The clarity and precision of George's argument for his reform exposing, inevitably, the illogical way in which men think.

- 2-The importance that George attached to starting at the beginning of the subject and leading the reader along step by step.

- 3-His proposals for simplifying government and reducing taxes on production.

Typical of the high standard of the students' papers is the one published in this edition of Sage's Pages,--with regrets that others were omitted for lack of space. After the exercises, visitors were welcomed to the Coffee Shop for refreshments and a social hour, with SAGE playing host.

M.L.Rees

VALEDICTORY

Keep Informing All People of Henry George and His Philosophy.

Many, many times through the years since 1939, I'd ask people in every walk of life, "What is the Henry George Plan?"

The reason I asked was because I heard two men talking on a train. The noise of the train kept me from hearing what was said, but as the train stopped and I was ready to get off, I heard one say, "Oh! You mean the Henry George Plan."

Inertia kept me from going to a library to find out what this Henry George Plan was, but because I instinctively felt it was important, I asked people.

Some said, "Never heard of it." Others said, I've talked to people about that, but I can't explain it." Still others would say, "I knew what that was but I can't remember it."

Occasionally I'd meet a man who when asked would with a great frown and an air of deep concentration, turn his head towards me, and then opening his eyes wide would say, "Isn't that the single tax?"

I'd answer, "I don't know. What is the single tax? What is the article that the tax is to be on?"

Never did I find anyone who could give a comprehensible answer to my question.

You can, therefore, imagine my surprise, and pleasure, when I found a post card in my letter box early this autumn, informing me that I could learn about Henry George and his philosophy by going to school one evening a week.

I enrolled and attended the classes. After the basic course, in my opinion, the school has introduced me to the writings of the greatest American ever born. All the half-formed thoughts that had ever plagued me about the poverty that is so apparent in this democracy which we Americans feel is the greatest in the world; all the inequalities, that my conscience and judgment intuitively told me were wrong, even though I was inept in explaining why; all these things suddenly became crystal clear and logically explained in this course. The veil that had been obscuring the injustices in our society was torn aside, and man's illogical mind in handling social problems was laid bare.

All the errors of society that Henry George saw 75 years ago, and explained with such clear logic, are still with us. As a matter of fact, our Federal government, wishing to overcome these same faults in our society, tried experiment after experiment for over 25 years. In my opinion some of these experiments were unconstitutional, nevertheless they all failed to achieve the results desired.

If we keep the name of Henry George and his teachings continuously before enough people, we may in time educate the people of the United States to desire making the teachings of Henry George the law for all of us.

At that time the United States would truly develop and achieve its destiny as leader of the world.

WALTER E SULLIVAN