

HENRY GEORGE SCHOOL MAGAZINE

MAR 1957



HENRY GEORGE SCHOOL OF SOCIAL SCIENCE

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(Edited by a panel of Tutors)

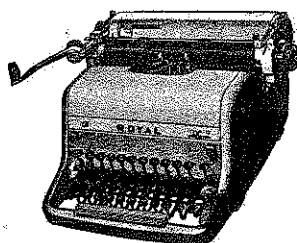
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Volume 6, Number 3.

March, 1957.

Editorial



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The purpose of the School Magazine is to provide articles, news and comments dealing with political, social and economic matters as an extension of the study classes of the School; to expound the first principles of economic science and social justice and show their validity, relevance and significance when related to current economic problems; to sustain interest among ex-students and to inspire participation in the School's work.

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"An exciting new housing project" is reported in the CITY PRESS of 1st March. The site for this project is at Collinson Court, Southwark, where there will be built 6 one-room, 16 two-room, 32 three-room, and 34 four-room flats. The interesting thing is that "no cost will fall upon the ratepayers or taxpayers" - something to brag about these days! But who is paying? (For tenants of course will not pay market rents for these flats). The money is being provided from the Trust Funds of the Bridge House Estates Committee of the City of London who own the land. So much money has this Trust, that it is reported as contemplating the provision of moving escalators over the Thames bridges so as to save people the task of walking! The Trust has been in existence since the 12th century and this is the sixth housing project undertaken by the Committee since 1951. Astonishment at the fact that land values have enormously increased over the years is expressed by the writer thus: "The amazing thing is that people who gave their land to the Trust centuries ago are still having their Trusts fulfilled out of the same funds". We are not astonished. The Trust of course owns more land than the piece associated with this particular housing scheme.

The Lord Mayor who laid the foundation stone for the block of flats said that he hoped the new building would soon be filled with happy

and contented tenants. Plainly these tenants will be subsidised by the community, in spite of what is said to the contrary. Land value is no one's property to dispose of, however charitable the cause. And now that that has been said let us too hope that the new tenants will be happy and contented.

In the same issue of the CITY PRESS there appeared a news item stating that the average cost to the City of the southern part of the Barbican area between Moorgate and Aldersgate was about £180,000 an acre. The land concerned is that south of Jewin Street and Fore Street. The figure is taken from a statement by Mr. H. Brooke, Minister of Housing. If you wanted a house and garden on this land yourself and supposing you had permission to erect it, it would cost you for land alone about £20,000 or a ground rent of about £1,000 a year. In this connection we understand that a further area of land north of the Barbican area (Development Area No.2) has been acquired (for housing), at a cost of approximately £2 $\frac{3}{4}$ million. The area is about 14 acres. This is going to be dear housing for somebody for even if people are housed at 30 flats to the acre, it will cost £7,000 per flat for land!

NICELY PUT. A Ministry of Housing and Local Government circular (13th February) states that the Quantock Hills, Somerset, is the subject of an order made by the National Parks Commission. The effect of the order is to place upon the local planning authority, Somerset County Council, the special responsibility of preserving and enhancing the natural beauty of the landscape.

But these noble sentiments when carried into practice are likely to underline the saying that there is no sentiment in business. For, says the circular, "Grants are available towards expenditure incurred in making agreements with landowners for public access to open country". Or to put it bluntly, the taxpayer is to pay for access to this "area of outstanding natural beauty" which no landowner ever created. But then, government servants are trained not to put things bluntly.

BEAUTY, PROGRESS AND LAND PRICES. After that report to preserve the natural beauty of the Quantock Hills there comes another to destroy it. It concerns the plans of the Central Electricity Authority for a Nuclear Power Station at the foot of the Quantock Hills. These plans involve the buying out of landowners for they include the widening and straightening of six miles of country lanes (at present only about 12 foot wide) to give access to the site. We wonder what will have to be paid for these little strips of land and indeed what the whole cost of acquiring land for the scheme will be. Natural beauty has to give way to progress but with progress under our present land system, not only are high land costs inevitable but in those areas where progress is most advanced so are increased land values - though for economic rather than scenic reasons.

A Tanganyikan Farmer Speaks

London students may recall a meeting held at Church House a little more than a year ago when Mr. Sam Ntiro, author of "New Hope in Africa" spoke about the Capricorn Africa Society.

The speaker failed to win the support of his audience for the proposals of the Society - particularly those which related to voting rights of Africans and to the system of land tenure. It was felt by many of his audience that the proposals of the Society were inconsistent with its professed ideals.

Now comes a severe criticism of the Capricorn Africa Society by a Tanganyikan African farmer - N. Kirilo Japhet. The article, given here slightly condensed, appeared in Manas, December 1956, and readers will be particularly interested in Mr. Japhet's references to land tenure and to the danger of consolidating individual land ownership among the privileged few - the European landholders.

Of late considerable laudatory attention has been given the Capricorn Africa Society in overseas press, books and comment. The gist of it all is that here is a brilliant, Christian, brotherly plan that means the salvation of Africa from either apartheid folly or black fanaticism, from foreign exploitation and stagnant poverty.

Directly, or by implication, any who would doubt its virtues or oppose its programme are relegated to the ranks of irresponsible nationalists or racial bigots. It is sobering to see the parade of big names marshalled in advocacy of Capricorn, including an eminent humanitarian like Alan Paton, a churchman like Dr. J.H. Oldham, an author like Laurens van der Post, none of whom live in East Africa.

Many of us who have founded the Tanganyika African National Union (TANU) are committed Christians who are tired of waiting for others to bring our people the practice of democracy and brotherhood which they preach. At first we viewed Capricorn with an interest which has turned to doubt and now dismay and resolute opposition. We must tell the other side of the story which the eminent admirers of Capricorn, off in other lands, either do not understand or do not

tell. I am a Tanganyikan African farmer who helped organise TANU. I studied at Marangu Teachers' Training School, have served as a government medical assistant, and am an active layman in the Lutheran Church of North Tanganyika. In 1952 I testified before the United Nations Trusteeship Committee at New York and studied for a time at San Jose State College in San Jose, California.

The CAPRICORN CONTRACT adopted at Salima, Nyassaland in June, 1956, can, with its five implementing Provisions and Appendix, be obtained from the London Office of the Capricorn Society (42 Cheval Place, London, S.W.7.) This is the proposal for which the Tanganyika National Society (the local organisation of Capricorn) is attempting to enlist "an irresistible weight of multi-racial opinion" in the UN Trust territory, and which, in the form of "Capricorn Citizenship Bills" it says it will introduce for acceptance in the Legislative Council.

The Capricorn CONTRACT declares, "The vote is not a natural right but a responsibility to be exercised for the common good ... If the vote is not a right open to everyone but a responsibility of those who have shown themselves fit for it, there must be de-



grees of fitness among those who have earned the privilege". The Capricorn CONTRACT sets forth a multitude of restrictions which it calls "broadening the franchise". Under the CONTRACT's franchise PROVISION, most adult Europeans would qualify in many ways for many votes. Only one or two per cent of African men or women now living in Tanganyika could reasonably hope to get any vote in their lifetime! Almost every European would be given not only one but up to six votes - only two years after arriving from overseas. A few thousand European residents would thus have no difficulty in perpetuating their domination in the Legislative Council over 8,000,000 Tanganyikans. A closer look at the Appendix to the CONTRACT (which is included in it by the signatories) finds suggested as voting qualifications honorary offices, titles and military ranks of British custom which few if any Africans hold or hope to attain.

The income and production qualifications fit only a very few Africans because they pertain to businesses with a large cash volume or to estates so large they can only be farmed with expensive and complicated machinery. The restrictions based on cash income or wealth in immovable property are set so high that in our African societies, only a few hundred Africans could hope to meet them at this time. Similarly for education. All European children are provided

adequate subsidies for education up to the university level, but the school opportunities are still woefully inadequate for Africans who receive less than one per cent as much money expended per child. This might be expected, but it does make Capricorn's qualifications for its "common electoral roll" into an empty and useless promise to 98 per cent of present-day Tanganyikans.

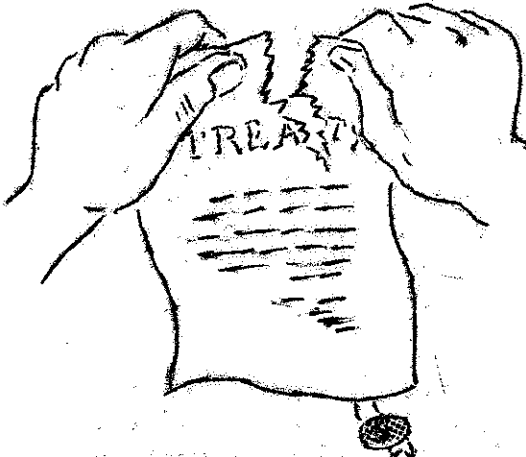
Heretofore, we of TANU welcomed Capricorn's "primary concern with human values" and its stated plan "to help establish a common citizenship and an electoral system in the devising of which each race will feel equal in responsibility". However, a plan which would divide a few of us with some education from our fathers and mothers, brothers and sisters, for whom there has been no place in school, does not arouse our patriotic fervour. True leadership, it is our TANU conviction, dare not allow itself to be divorced from the common people.

It is easy to understand Capricorn's lack of appeal to any large number of the African people when it asks us to entrust our property, justice and security to an elite which discriminates so overwhelmingly in favour of European immigrants.

The Preface of the CAPRICORN HANDBOOK concludes: "When all human beings in Africa can aspire to the full status of citizenship then we believe we will have achieved a living partnership between the races, and only then will Capricorn Africa fulfill its destiny". It is our experience that the existence and rapid growth of TANU is a living demonstration that large numbers of our people do aspire right now to responsibility for the state which governs them whether self-appointed guardians will admit their readiness or not. Those who now come asking African support, saying "all men are created equal, but some are more equal than others" are living in the wrong century or the wrong country. The contradiction between their idealistic Capricorn professions and their naive or cynical legislative proposals is bound to be self-defeating.

The land we depend upon for security as well as a daily living is a serious matter, and Capricorn CONTRACT PROVISIONS show an appalling lack of understanding of human and civilised values. PROVISION II says, "All existing and individual rights in land shall be recognised and confirmed by law". To overseas observers who don't know Africa this sounds reasonable enough, doubtless. However, the key words are "individual" and "existing". The rights of all European individuals would be protected. All existing European landholders have title on freehold or long term leasehold as individuals. No Africans under the existing laws are permitted to hold land as individuals! What follows then takes on a very different meaning. Under the CONTRACT all land would be made available gradually for

purchase by all persons without regard to their race. But we ask immediately, who would be able to afford to "purchase" - for money - any sizeable amount of land, except, of course, the immigrant from overseas with accumulated wealth or credit backing? Certainly not for a long time many Africans; for few have cash to spend for land.



Our customs of land use and transfer are based not on buying and selling and speculation manipulated by those with the most money; our customs are based upon the actual primary needs and usage of each head of a family with his wife, children and other dependents.

Examine this "Land Reform Provision", as Capricorn calls it, closely. Let overseas people read the small print behind the lofty phrases of the Preamble. It confesses in print that "... legislation to implement this principle may in certain instances in-

volve the abrogation of treaties and of solemn pledges to various communities..." After having removed the protection of Her Majesty's Government by obtaining "Dominion Status" (another one of Capricorn's proposals), and then being unwilling (according to their franchise provisions) to permit the majority to have any real proportion of representation at all, the Capricorn CONTRACT goes on to suggest that "the state" (their state) set aside the solemn promises and treaties of H.M. Government. That they dare make such a proposal publicly is an amazing confession, one which Parliament ought to find highly interesting!

Of course, Capricorn suggests that the state set up "Land Boards" to ease the problems arising from the abrogated treaties, but we have had enough of other people giving away our land. God gave this land to us through our ancestors. No state has any right to take it from us without our free and equal consent. We in Tanganyika know the CONTRACT is trying to win the favour of white settlers who covet the remaining good lands of our neighbours in Nyassaland and Northern Rhodesia, but how can Capricorn expect to appeal to any but the most naive Africans with its "Land Reform Provisions"?

The CONTRACT would actually prevent the possibility of Africans buying lands held by other racial groups by its provision that the state "... may also take steps to ensure that transfers of particular lands are made only to experienced farmers". We have a pretty good idea of where the "particular lands" would turn out to lie and just whom they mean by "experienced farmers". Again and again, the Capricorn CONTRACT demonstrates the classic observation by the philosopher, Reinhold Niebuhr, that "The intelligence of privileged groups

is usually applied to inventing specious proofs for the theory that universal values spring from, and that general interests are served by, the special privileges which they hold".

Our criticism of Capricorn springs inevitably from our own position. TANU is a popular political movement. Its constitution, in full, and its books as well, are open to the public. It is democratically controlled by the activities of the local branches and the individual members. Its goal is to represent and to be responsible to the needs and hopes of the 98 per cent of the population who find no other party willing to consult their opinions or genuinely promote their interests. In the two years of our organised existence, more than 220,000 people have enrolled in our membership and paid their fees, despite our proscription by government for all African civil servants, such as teachers. The Capricorn people are not proscribed for their "non-political" activities.

In the Capricorn CONTRACT we see the same "non-political" idealistic drapery to conceal specific political legislation which has no chance of popular acceptance because it is incompatible with universal standards of civilised nationhood and human dignity.

If "Western civilisation" does not succeed in giving us more godly character, orderly and lawful human relations, and joyful living than most of the European nations have, there is no good reason for us to rush to desert our African traditions.

All we peoples of Africa ask are the same Universal Human Rights other men recognise and cherish. No one can presume to "give" them to us when they decide we "have earned the right". These rights are not made or conferred by men. God has already given them to us as He has to all His children. We do not think we are insisting on any more than we are entitled to receive. The signs of the times proclaim to all who can see and understand the African people will not follow leaders who claim for them less than full human rights.

EFFORTS DEFEATED. World wheat production for the current crop year of 1956-7 is likely to be about 121 million metric tons, the United Nations Food and Agriculture Organisation reported today. The figures do not include production in Eastern Europe, the Soviet Union and China. In the United States and Canada efforts to cut production had been defeated by high yields. The United States crop was put at 27,100,000 tons, 7 per cent above the previous year's output, and there are stocks of 28 million tons. Canadian production rose by 1,200,000 tons over the previous year's production of 13,400,000 tons. - Manchester Guardian, February 26th, 1957.

Contemporary Comments

Writing of some discussions he had with four journalists from the Commonwealth countries who are studying conditions in this country, Godfrey Smith in the Sunday Times, 10th February, reports :-

"The Commonwealth journalists are oppressed here by what I can only call claustrophobia. In their own countries they live on a bigger scale. "Here", they say, "there seems to be no land to buy, except at exorbitant prices. So much of your property seems to belong to great estates, so that you can only have it leasehold. Or take simple things like fishing or shooting. At home, if we feel like a weekend's sport, we get in the car and drive off for it. Here, when you find a place, you need a permit".

DOUBLE-DUTCH HOUSE ECONOMICS. Bills to raise Dutch house rents by 25 per cent from July 1st were submitted to Parliament today. House owners would get only half the increase; the rest would go into a blocked account to improve old houses. The Government plans to compensate the rent payers with a general rise of 2 per cent in wages. The proposed increase would put Dutch rents 85 per cent above the 1945 level. - Manchester Guardian, February 2, 1957.

ECONOMICS FOR BEGINNERS. "What, papa, does it mean that there is a potato surplus?"

"It means, my boy, that when the Potato Marketing Board have sold all they think they can sell at what is called the Government support price there will be 500,000 tons left over".

"And so ordinary people will now be able to buy cheaper potatoes?"

"Well, hardly boy. You see, it's like this. The Potato Marketing Board are going to turn all these extra potatoes into crisps and sell them back to the farmers for cattle food and, of course, to Germans and other foreigners too".

"And will the foreigners pay the support price?"

"Oh, but we could never ask them to do that. The price will probably be very much reduced for them".

"But then, father, who will make up the difference to the British farmer?"

"Why the Government, of course - that is, your father and all the other British taxpayers".

"I see. But then why don't the Potato Marketing Board offer the cheap potatoes to the British taxpayer first?"

"Stop asking silly questions. Have you no home lessons that you ought to be doing?"

("Editorial Diary", Glasgow Herald, 11th February)

PRAYER FOR LANDLORDS. A sixteenth century Prayer for landlords is quoted by Professor F.J.Fisher in an article in the current issue of *Economica*, the quarterly journal published by the London School of Economics:-

"The earth, O Lord is thine, and all that is contained therein; we heartily pray thee to send thy Holy Spirit into the hearts of them that possess the grounds, pastures, and dwelling places of the earth that they, remembering themselves to be thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings, but so let them out to others that the inhabitants thereof may both be able to pay the rents and also honestly to live, to nourish their families and to relieve the poor.. (and that Landlords may) so behave themselves that after this life they may be received into everlasting dwelling places."

ONE THAT "POSSESSES THE
GROUNDS & DWELLING PLACES"

Mr.J.Wyndham, of Petworth House, Sussex, a nephew of the late Lord Leconfield, is to sell some 27,000 acres of his Sussex and Cumberland estates. The value of the property being offered is understood to be in the region of £500,000. About 20,000 acres in Cumberland are also being offered for sale - about four-fifths of Mr. Wyndham's property there. They include some four thousand acres known as the Westward estate, between Cockermouth and Carlisle, about six thousand acres which are farmed by the estate, part of Derwentwater, some three thousand acres of Skiddaw forest, 500 acres at Borrowdale and 8,000 acres surrounding Wastdale Head and Scafell. Mr. Wyndham is retaining Cockermouth Castle with about two thousand acres, and the Egremont estate of about three thousand acres. About seven thousand acres are being offered for sale in Sussex, mainly farmland in the neighbourhood of Pulborough, Sutton and Rogate, but some twenty thousand acres in the immediate neighbourhood of Petworth House are being retained. - Manchester Guardian, Feb.11th. 1957.

THE HOUSEWIFE (!) MAKES
UP THE DIFFERENCE.

A record egg subsidy of nearly £1,500,000 a week is being paid to Britain's poultry farmers. Booming production, which has brought shop prices down to the lowest level for 19 years, has sent up the subsidy, which is expected to cost £33,300,000 this year compared with £19,000,000 last. The housewife is paying only 2s.6d. to 2s.9d a dozen for large eggs; 2s.3d to 2s.6d for standard size; and 2s. to 2s.3d for medium. But the poultry farmer is guaranteed an average minimum price of 4s.1½d a dozen. So the Government has to make up the difference.

- AND THE HOUSEWIFE WOULD
MAKE UP THE DIFFERENCE.

Fruitgrowers in Kent are alarmed at the effect on the sales of home-grown apples of recent imports of Italian apples. They complain that the Government should not have allowed such heavy imports in view of the quantity of good home-grown apples available.

Another Fatality Scuttled

A study of a group of Iowa children, carried on under the supervision of Dr. George D. Stoddard, Director of the Child Welfare Research Station of the University of Iowa produced unexpected results. (Ladies Home Journal, March 1940) Commenting on this, Manas (January 1957) says:

The Iowa research began with the impression that "the I.Q. is fixed at birth mainly by heredity and that no environment good or bad will greatly change it." It was evidence contradictory to this assumption which began the investigation.

The preliminary discovery was that foundlings whose parents were criminals or feeble-minded, when adopted into foster-homes from Iowa institutions, turned out to be normal children! This was sufficiently exciting to cause organisation of a broad programme of research. Hundreds of case histories were compiled and studied. The results, when interpreted, tell a single, striking tale. Children born in the least fortunate levels of society, when removed to better environment and associations, developed intelligence ratings equal to and sometimes surpassing the general averages assigned to the children of college professors!

A psychologist participating in the programme exclaimed, "We are still looking for our first feeble-minded child whose environment was good from infancy onward!" In certain cases, children whose I.Q. average equalled that of the children of college professors were children born of mothers who, as adults, were "definitely feeble-minded". Dr. Stoddard, who directed the research commented:

"The only extraordinary thing about these results is the shock to our expectations. We have been led to believe that dull parents must of necessity have dull children. The mothers of these children are certainly dull, and we are reasonably sure that the fathers are little brighter. Moreover, as we look into the life histories of the mothers and fathers, they present a picture of economic and social inadequacy, of delinquent and criminal records, and of frequent institutional care. Their life histories are thoroughly consistent with their low mental ratings. Nevertheless, their children

have turned out to be even above average in brightness when taken from their parents at a very early age and placed in good homes."

It is interesting now to turn to what Henry George wrote on this subject some sixty-odd years earlier:

How little does heredity count as compared with conditions. This one, we say, is the result of a thousand years of European progress, and that one of a thousand years of Chinese petrification. Yet place an infant in the heart of China and, but for the angle of the eye or the shade of the hair, the Caucasian would grow up as those around him, using the same speech, thinking the same thoughts, exhibiting the same tastes. Change Lady Vere de Vere in her cradle with an infant of the slums and will the blood of a hundred earls give you a refined and cultured woman? (page 182. New 1953 Edition).

Later on in the Manas article the question of breeding is discussed:

No doubt instances can be found of what appear to be the transmission of mental weakness by heredity. Epilepsy, also, sometimes seems to run in families. The point, however, is that all attempts to fix conclusions about these matters encounter serious contradictions and inconsistencies. In fact, the prevailing impression that results from a study of the evidence is that the rules of animal husbandry and Mendelian theory do not apply to human beings!

DO NOT APPLY TO HUMAN BEINGS!



And now, specifically, on the application of stockyard techniques to human beings, we call to witness Raymond Pearl, one of America's leading biologists. In a paper published in the Smithsonian Institution Report for 1935, he wrote:

The analogy often drawn between human breeding and livestock breeding is in part specious and misleading. In animal breeding it has been learned that the only reliable measure of genetic superiority is the progeny test - the test of quality of the offspring actually produced. Breeding in the light of this test may, and often does, lead to the rapid, sure and permanent improvement of a strain of livestock. But when the results of human breeding are interpreted in the light of the clear principles of the progeny test the eugenic case does not fare so well. In

absolute numbers the vast majority of the most superior people in the world's history have in fact been produced by mediocre or inferior forebears; and furthermore the admittedly most superior folk have in the main been singularly unfortunate in their progeny, again in absolute numbers.

The only generalization that seems possible from all this evidence and expert testimony is that neither heredity nor environment, nor even an appropriate mixture of the two, can really "explain" human beings.

Once again Henry George has anticipated the findings of modern biologists. In *Progress and Poverty* (page 191, same edition) he wrote:

A race of men with no greater mental activity than the animals - men who only ate, drank, slept and propagated - might, I doubt not, by careful treatment and selection in breeding be made in course of time to exhibit as great diversities in bodily shape and character as have been produced by similar means in the domestic animals. But there are no such men; and in men as they are, mental influences, acting through the mind upon the body, would constantly interrupt the process.

In all probability men have been upon the earth longer than many species of animals. They have been separated from each other under differences of climate that produce the most marked differences in animals, and yet the physical differences between the different races of men are hardly greater than the difference between white horses and black horses - they are certainly nothing like as great as between dogs of the same sub-species, for instance, the different varieties of the terrier or spaniel.

The Herald for November 14 reports an address by Mayor John Pratt of Dorval in which he said: "One farm in Dorval that sold for \$3,800 in 1948 was sold for \$250,000 in 1954 and resold in 1955 for \$375,000 - 10,000 per cent in seven years. Parks or even decent sized building lots become an impossibility at this point... Some large landowners prefer not to develop their land... but wish to hold it for the future. They deliberately impede the extension of water and sewers and other services to gain their own selfish ends by a series of delays and protests."

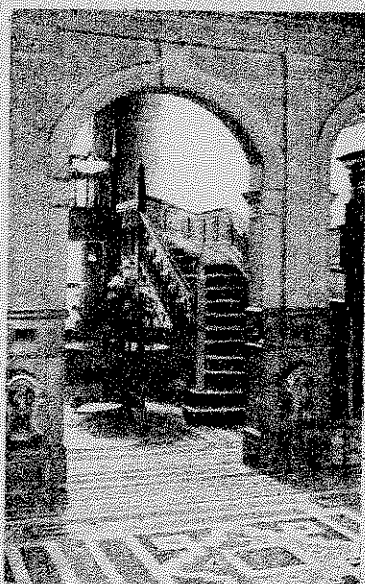
- from *The Square Deal*, February 1957.

SPRING WEEKEND SCHOOL ON HOUSING

at

"SHORNELLS"

Bostall Heath, Kent
April 6th/7th 1957.



A delightful country retreat for those seeking complete rest and relaxation from the bustle and grime of town life and industry. "Shornells" is ideally situated on the north-west border of Kent and is surrounded by healthy pine woods and heathland.

Garden lovers will delight in the well-kept grounds and flower beds and the large kitchen garden with its greenhouses and fruit trees, specially cared for to provide fresh fruit and vegetables for the guests. "Shornells" with its spacious grounds including eleven acres of adjacent woodland is wellknown as the social and educational centre of many activities. Musical concerts,

dramatic displays and other festivals are held here from time to time.

The house is centrally heated throughout and a sense of homeliness and comfort pervades the entire residence - everything possible is done to ensure the maximum comfort of each guest. Two well-furnished lounges with radio and television, a billiards room, a sports room containing table tennis and darts, and a fully equipped library are at the disposal of the guests.

A special feature is made of the cuisine. The food is varied and well cooked and every effort is made to cater for individual requirements.

SITUATED IN BEAUTIFUL WOODLAND - AND
EQUIPPED WITH EVERY MODERN COMFORT

PRELIMINARY PROGRAMME

SATURDAY, April 6th

The School opens at 2.30 p.m.

SHORT ADDRESSES

1. Municipal Housing (The Council as Landlord) - H.B.SOUTHCOTT
2. Old and New Properties (Snags in House Buying)- W. E. FOX
3. House Purchase (Mortgages and Interest) - JOHN BENNETT
4. Leasehold (Landlord versus Tenant) - K. W. BAYNES

General Discussion

THE RENT BILL

1. Origin and Purpose of Rent Control
2. Inflation (Effect on different classes)
3. The Bill (Effect on different classes)
4. Economic and Ethical Aspects
5. A Permanent Solution.

General Discussion.

Speaker: V.H.BLUNDELL

S O C I A L A N D D A N C E

Country Dancing. Square Dancing.
Ballroom Dancing
Novelties and Prizes

Masters of Ceremonies: Michael Monk and Alan Hall

SUNDAY, April 7th

The School opens at 9.30 a.m.

TOWN AND COUNTRY PLANNING

History and Purpose.
The New Towns.

Authoritarian Planning.
Success or Failure.

General Discussion

Speaker: STEPHEN MARTIN.

SHORT ADDRESSES

1. Housing and Social Problems.
2. Housing and Agricultural Land.
3. Housing and Subsidies.

General Discussion

THE MUNICIPALISATION OF RENTED DWELLINGS.
(The Labour Party's Policy on Housing)

Questions and Discussion.

Speaker: (Representative of the
Labour Party if possible.)

HOUSING & MONOPOLIES

Restrictive Practices.
Building Rings.

Trade Associations.
Effect of Tariffs.

General Discussion.

Speaker: JOHN BATHE.

HOUSING AND LAND PRICES

City and Suburb.
Factories versus Houses.

Planning and Land Values
Hunting for the Plot.

General Discussion.

Speaker: V.G.SALDJI.

HOUSING QUIZ CONTEST

Welling versus Ilford

A Series of factual questions on Housing to be put to the two teams.

(SEE OVER)

NOTES ON THE
WEEKEND SCHOOL

Period of Conference.

From 2.30 p.m. Saturday to 6.30 p.m. Sunday, - 6th - 7th April. Meals Saturday tea to Sunday tea inclusive.

Attendance. You may attend for the whole of the period or for part.



Meals. The charges for meals for those not staying overnight are:-
Lunch - 5s.6d. Tea - 2s.9d. Dinner - 5s.6d.

Residents. The inclusive charge for those staying overnight is 32.6d.

Light Refreshments. Morning and late evening tea (11 a.m. & 9.30 p.m.) are optional extras - payment to be made when served.

Gratuities. All prices stated here include gratuities.

Travel. From Charing Cross to Plumstead or Abbey Wood thence on foot; or train to Woolwich Arsenal and then by 99 bus to the House. (3s.10d. return). If sufficient numbers request it, a coach may be booked for transportation in both directions (Westminster to Shornells) and will cost approximately 1/6d more. Please state your wish on your reservation form.

Accommodation. Residents will be accommodated in double, triple or four-bedded rooms.

Food. Vegetarians will be catered for if notice is given on the reservation form.

Reservations and enquiries to Miss Jessica Baker, Henry George School of Social Science, 4 Great Smith Street, S.W.1. (Telephone ABBey 6665)

Early reservation is seriously advised as accommodation is limited.

DETAILED PROGRAMME GIVING MEAL TIMES ETC, WILL BE ISSUED LATER

VERY OLD

AND VERY TRUE

by George Schwartz in
the Sunday Times, 10th February 1957.

It is discouraging but salutary when as a student you lay an original thesis before your professor, wait for the dawning recognition that he has a genius on his hands and then are told mildly and kindly that the idea was perhaps rather better expressed in the Analects of Confucius, given adequate and convincing form by Plotinus and elaborated to the point of tedium by the Schoolmen.

It takes some time to get used to the notion that great minds have existed before one's own age, or that if they existed their thoughts and ideas have any relevance to our own age.

Thus on the assumption that with the invention of plastics everything has gone into the melting pot, and the world must start anew, you dedicate yourself to the task of drawing up a new code of ethics for the future conduct of humanity. Your reward is to be told by some brutal fellow that you have produced a rather bad and distorted paraphrase of the Sermon on the Mount.

Later on in life you go to the other extreme and assume that it's all been said before and that you can't be bothered to look it up.

IT'S HAPPENED BEFORE. Thus I am almost ready to wager that some princely house in medieval Italy issued post-war credits on similar terms to our own, and that later, and at a safe distance, some learned clerk wrote a treatise exposing the whole scheme as a piece of sharp practice, flattering himself that as a result of his warning the world would never again be taken in by that particular ramp. I expect that in Monday's post an erudite reader will give me an exact source and reference with the added information that the work can be easily obtained in the Charing Cross Road.

However, I fear I may at times have laboured the issue of inflation in these columns to the point of giving the impression that I had a copyright in the subject as the only and original begetter of the concept. Indeed one impatient reader adjured me last week to stop prating around the term inflation and to get down to the bald and hoary notion of debasement of the currency.

If I needed any such reminder it would come with a recent publication of a translation of Nicholas Oresme's Treatise on Money,

("The De Moneta of Nicholas Oresme". Nelson's Medieval Texts. (Thomas Nelson, 20s.))

Oresme was born near Caen in 1320, so we are confronted with a 14th century view of monetary disorder. Money at that time consisted of metallic coinage, and the issuing authority was the monarch or prince. Substitute Government for personal ruler, allow for the existence of paper money as an added facility for debasement, and you have an apposite tract for our own times. The old gentleman had the whole issue weighed up, and covered it succinctly in a treatise which could be reproduced on one sheet of this newspaper.

Old gentleman! What am I talking about? On the evidence he wrote the work around the age of 35, and, having disposed of this mundane problem in a youthful exercise, he passed on to other fields, finally to become Bishop of Lisieux. I must be forgiven for saying that the episcopal pronouncements on economic issues in our age have not been of the high order and standard attained by Nicholas even before his elevation.

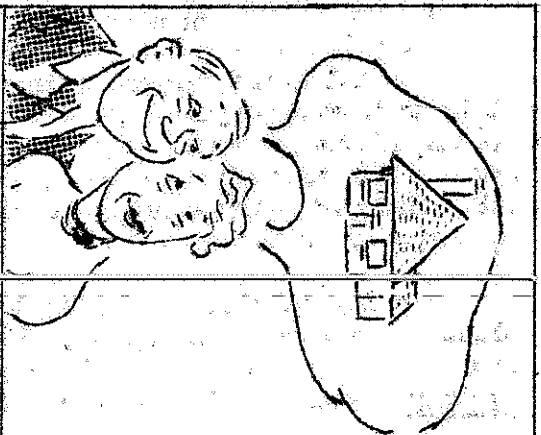
Oresme insists that the currency does not belong to the issuing authority but to the public. The prince has no right to vary the standard or weight ... What he says about the particular victims of depreciation could be written today. He singles out pensions and rents as examples of adversely affected contracts, and lists churchmen, judges, soldiers, merchants and craftsmen as in the class of honourable citizens penalised by currency depreciation to the profit of the less worthy. "The best sections of the community are impoverished by it".

DETESTABLE AND WICKED. "In such a kingdom internal trade is disturbed and hindered in many ways by such changes, and while they last, money rents, yearly pensions, rates of hire, cesses, and the like, cannot be well and justly taxed or valued as is well known. Neither can money be safely lent or credit given. Indeed many refuse to give that charitable help on account of such alterations".

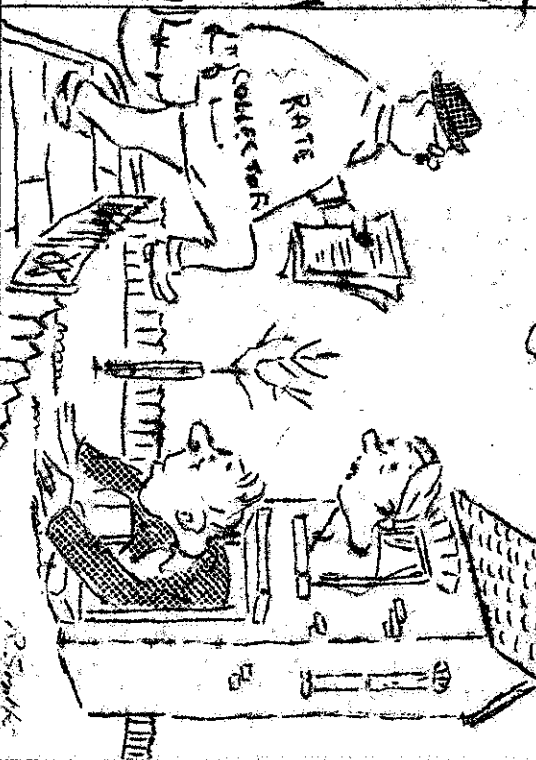
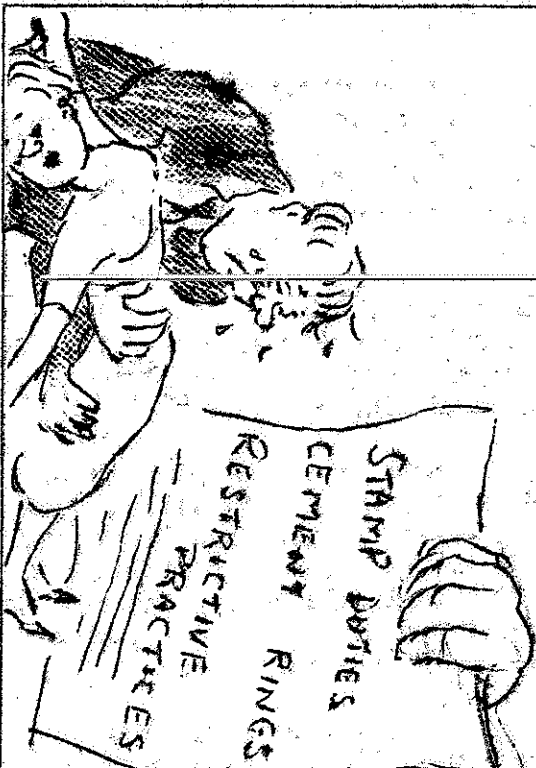
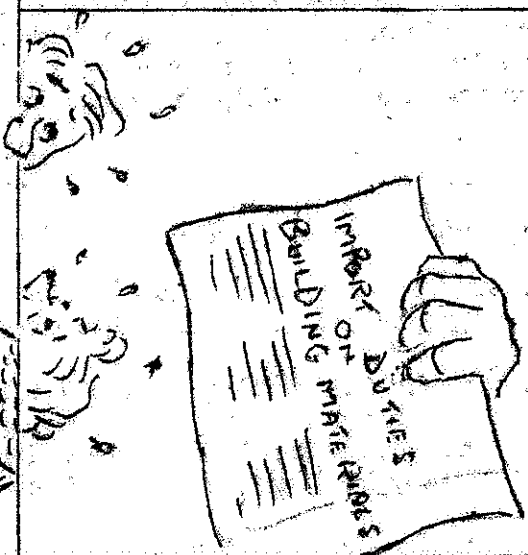
It is refreshing and inspiring to read this vigorous and age-old denunciation of currency debasement. Somehow the original Latin gives added force to the indictment. Falsitas vilissima et deceptio fraudulenta. A foul lie and a fraudulent cheat. Praeter necessaria scandalosa et communitati dammosa. Unnecessary, scandalous, and damaging to the community. That's the way to talk about an inflationary policy.

And, in a pungent comment, Oresme declares that we should no more allow the Government to misuse our currency than to misuse our wives. I have never had the nerve to put it so bluntly, but don't forget the fellow was a Frenchman.

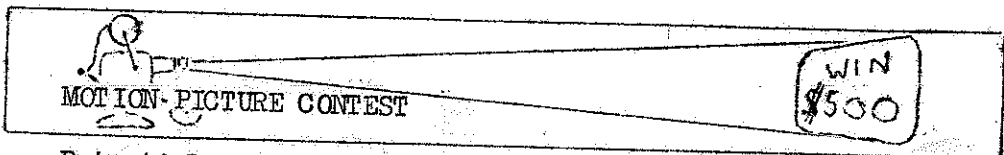
If size of fortune is taken into account it will be found that perhaps 95 per cent of the total values represented by these millionaire fortunes is due to those investments classed as land values and natural monopolies, and to competitive industries aided by such monopolies. - Prof. John R. Commons.



BUILDING
SITE
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A. Smith



Potential authors are being given an opportunity to display their talents in connection with the making of a Georgeist motion picture. They may enter one or both categories of a \$500 Prize Contest announced by the Robert Schalkenbach Foundation, New York, publishers of Henry George's books. Details concerning the Contest appear at the end.

Winning entries may be used in a film which the Foundation plans to produce this autumn. This will be a 16 mm. picture, based on the philosophy of George as set forth in Progress and Poverty. Approximate running time is 15 minutes.

The picture, as yet untitled, is intended for men and women who know little or nothing about George's ideas. It will have one primary objective; to capture the viewer's interest and arouse the desire to learn more about the subject. By means of this Contest, the Foundation hopes to produce a film that will convey the essence of Georgeist thinking in non-technical terms, using simple, homely illustrations related to practical, everyday situations.

Contestants are not expected to produce a finished movie script. That is a job for a professional. What this contest seeks is story line; a continuity of ideas or a series of images that can serve as a framework around which the professional script will be fashioned. "Single Idea" prizes are being offered to those who do not wish to undertake the more arduous task of preparing a full and detailed story.

The picture must be produced on a modest budget. Contestants are cautioned to avoid ideas that call for elaborate backgrounds or require a cast of more than six people. Prize winners will be announced in the July or August number of this Magazine.

RULES

1. This contest is open to everyone.
2. Entries may be submitted in either or both of the following categories: (a) Story Line Contest; (b) Single Idea Contest.
3. Story Line entries should set forth a full, story-line synopsis or outline of a proposed motion picture continuity, based on the principles laid down by Henry George in Progress and Poverty. Manuscripts must be limited to a maximum of 2,500 words.
4. Single Idea entries should describe one scene or sequence that

can be used in conjunction with other material in the final script. Such manuscripts must not exceed 250 words.

5. Decision of the judges will be final.
6. Manuscripts will be judged on their originality and their value as material that can be used or adapted, in whole or in part, in the development of the final script. All entries become the property of the Robert Schalkenbach Foundation.
7. Manuscripts should be typed double-space on one side of the paper only. They should be plainly marked with the name and address of the contestant. Entries will not be returned unless requested and accompanied by return postage.
8. Contest ends on 15th May 1957. Entries postmarked after midnight of that day cannot be considered.
9. Address all entries (and enquiries) to: Contest Editor, Robert Schalkenbach Foundation, 50 East 69th Street, New York 21, N.Y.

PRIZES

Three cash awards will be made in the Story line category; First Prize \$250; Second Prize \$100; Third Prize \$50. Five cash awards of \$20 each will be made in the Single Idea category for the five Single Idea entries considered most suitable for use in the final script. If, in the opinion of the judges, no contest entry is suitable for use, no prizes will be awarded.

WHERE MIGHT IS RIGHT. The Saudi family had long ruled areas of the eastern Arabian Peninsula, but had been dispossessed. Early in this century Ibn Saud, father of the present King, set about reclaiming his empire by desert warfare. By the '20s he had regained command of the area. Arabia's main source of income in those days was from the stream of pilgrims who visited Mecca and Medina. So Ibn Saud conquered the West, too.

In the '30s, American prospectors found oil. The Arabian American Oil Company was formed to exploit the discovery, with the promise to give the King a share of the profits which had risen to 50%.

The first oil payment was \$7,000,000 in 1938. Then the payments increased rapidly. Money poured in in undreamed amounts. A portion, never large, went to internal improvements. Some roads were built and some hospitals and schools. The Saudi people remain, however, overwhelmingly illiterate, and disease is widespread.

The present King is one of the world's few remaining absolute monarchs, his word is law and his decisions final. He personally owns Saudi Arabia and its oil as well. - Condensed from U.S. News & World Report, 1st February 1957.

Accuse not Nature

Nature acknowledges no ownership or control in man save as the result of exertion. In no other way can her treasures be drawn forth, her powers directed, or her forces utilised or controlled. She makes no discriminations among men, but is to all absolutely impartial. She knows no distinction between master and slave, king and subject, saint and sinner. All men to her stand upon an equal footing and have equal rights. She recognises no claim but that of labour, and recognises that without respect to the claimant.

If a pirate spread his sails, the wind will fill them as well as it will fill those of a peaceful merchantman or missionary bark; if a king and a common man be thrown overboard, neither can keep his head above the water except by swimming; birds will not come to be shot by the proprietor of the soil any quicker than they will come to be shot by the poacher; fish will bite or will not bite at a hook in utter disregard as to whether it is offered them by a good little boy who goes to Sunday school, or a bad little boy who plays truant; grain will grow only as the ground is prepared and the seed is sown; it is only at the call of labour that ore can be raised from the mine; the sun shines and the rain falls alike upon just and unjust. The laws of nature are the decrees of the Creator.

There is written in them no recognition of any right save that of labour; and in them is written broadly and clearly the equal right of all men to the use and enjoyment of nature; to apply to her by their exertions, and to receive and possess her reward. Hence, as nature gives only to labour, the exertion of labour in production is the only title to exclusive possession.

HENRY GEORGE in "Progress and Poverty".