

# *Dr. Jackson* *A Word With You*

WHILE the whole country is exercised over the Negro problem, we might ponder another minority problem in our midst—that of the American Indian. Though they are less in the foreground and fewer in numbers (there are something over half a million Indians throughout the U.S.), a little problem can still be a nagging one—like a speck in the eye.

Our encounter with the Indian was just the opposite of the Negro situation. Negroes were forcibly wrenched from their native habitat and implanted on the land here. The Indians were already here and they were driven off their land.

As we know, the Indians thought of land as common property. The white settlers enclosed open land when they came, and this took the Indians aback, but they still tolerated it as the strange custom of the pale-face. The trouble came when the unlimited greed of the white man for land caused him to keep enclosing much more than he could use.

As the settlers fanned out across the country, Indians were brushed aside, annihilated—or, at best, offered treaties which were broken as fast as they were made.

One classic piece of treachery was the handling of the Seminole Indians. Shortly after having been "given" fairly good farming land, they were evicted, the lands swiped, and they

fled to the swamps to wage battle against the U.S. almost to the present.

Finally the remnants of the Indians were put on reservations consisting of lands that were so poor they weren't worth enclosing. And yet, even today, when these lands are found to be of some value, every means is sought to get the Indians out of the way.

Meanwhile, having let them live on land too poor to live on, our government does everything else possible for them—medical care, education, welfare. As Tolstoy said, "The rich will do everything for the poor except get off their backs."

In Alaska, the Eskimo's traditional way of life has been disrupted and he has not been assimilated into the white man's way of life. He does have one souvenir of our civilization—slums. Eskimos are now demanding decent land to live and work on. Comprising one-fourth of Alaska's population, they want one-fourth of the land. Imagine the nerve!

On the other hand, maybe it's not such a bad idea. Let the Indian tribes have land that is good enough for them to be self-supporting without handouts (which they dislike). Standing on their own feet, they will learn the arts of civilization fast enough—and since they practice common property in land, the chances are they will progress ahead of us in short order.

— Robert Clancy

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The Henry George News, published monthly by the Henry George School of Social Science, 50 E. 69th Street, New York, N. Y. 10021, supports the following principle:

The community, by its presence and activity, gives rental value to land, therefore the rent of land belongs to the community and not to the landowners. Labor and capital, by their combined efforts, produce the goods of the community—known as wealth. This wealth belongs to the producers. Justice requires that the government, representing the community, collect the rent of land for the community purposes and abolish the taxation of wealth.

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# the Henry George News

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## *Fourscore and Seven*

ON November 19, 1863, at Gettysburg, Pennsylvania, a tall, gaunt man with a sad face delivered a short speech to dedicate a National Soldiers' Cemetery at that battleground. His name was Abraham Lincoln. His words were few, but their simple magnificence was such that they remain a lasting American heritage and a unique masterpiece of English rhetoric. Especially remembered is Mr. Lincoln's opening passage: "Fourscore and seven years ago . . ."

Adherents of Henry George, whose 127th birthday was celebrated on September 2nd, will find this phrase intriguingly significant this year. A bit of arithmetical computation will disclose the reason. *Progress and Poverty* was published in 1879, so 1966 marks its eighty-seventh anniversary. Thus Henry George gave his great work to the world "fourscore and seven years ago." The coincidence is worth observing because once again in history a time has come for dedication to a worthwhile cause.

It would be far-fetched to equate their respective philosophies, yet there is a comparison to be made. Lincoln strove to establish freedom from chattel bondage; George sought to release men from economic servitude. In a sense Lincoln *did* succeed (albeit by means of a devastating internecine war), whereas George's goal is yet to be attained.

"Fourscore and seven years ago," Henry George brought forth upon this continent a lucent remedy for poverty, the problem which has beset mankind since time immemorial. Unhappily his noble concept is still only a seed, which here and there burgeons, but has yet to blossom and flower, as one day it must. Until that day, those who recognize the validity and the value of George's wisdom can but protect and nurture this seed, in the fervent hope that it will take root and thrive for the betterment of all.

Fourscore and seven years after the publication of the Declaration of (political) Independence, Abraham Lincoln urged his countrymen to dedicate themselves to a new birth of freedom. Now fourscore and seven years after the publication of *Progress and Poverty*—a declaration of economic independence—it is incumbent on the followers of the philosophy of freedom to rededicate themselves to its widest possible dissemination, and to its ultimate adoption.

—Sydney Mayers