

# HENRY GEORGE NEWS

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## The Twin Technologies and Society

By EMANUEL R. POSNACK

THE TRANSFER of intelligence and the mobility of man and his goods were comparatively limited up to the time of the mechanical era. Man's few natural endowments necessarily confined his economic and social activities to a restricted pace and to localized areas. This kept him within safe limits and reduced to a minimum the hazards of uncertainty.

With man's evolution, however, he developed two skills which enabled him partly to offset the segregative effects of the physical barriers of the earth. These were *mobility* and *speech*. As civilization advanced, his mobility was considerably enhanced, first by the use of animal transports and then by mechanical means of transportation; and the effectiveness of speech was increased first by the art of writing and subsequently by the development of mechanical means for the exchange of information. With these developments, people and their ideas were enabled to move across the originally impassable physical barriers and to extend themselves indefinitely.

Individual man has thus progressively come into possession of the means for increasing his personal attributes and powers. Through the technology of transportation he and his goods have acquired access to every portion of the planet. Through the technology of communication he has acquired world-wide vision and hearing acuity; and his voice and thoughts have become endowed with penetrating powers of global magnitude.

It would accordingly appear that today, with the aid of the "twin technologies" of transportation and communication, the common man's domain includes the entire planet. This is true only potentially, not actually. For the numerical preponderance of underprivileged and unprivileged indicates that the opportunity to make full use of these technologies is in the nature of a privilege rather than a universal right.

The twin technologies have changed the character of our world. Mountains, rivers, oceans and distances have virtually disappeared. Physical barriers that have been separating the earth into isolated compartments are no longer in existence. Yet the world's inhabitants still cluster together into "crystallized groups." They are prisoners within imaginary time and space cubicles, confined within walls that exist only in their minds—victims of human inertia.

But have not the twin technologies been of some benefit to society?

It cannot be denied that they have effected an improvement in the standard of living in many parts of the globe. But are they enhancing man's individual status in society and his general welfare? Are they leading him to greater personal freedom?

The answers to these questions must be in the negative. The twin technologies, in their present-day development, are leading to group frictions, mass enslavement and war.

An analysis of present-day society indicates



that the common man has received only certain minor transient benefits from the twin technologies. His power as a social entity and as an economic unit has remained, generally speaking, very limited. With his limited material resources he, as an individual, is not able to use the technologies for the substantial enhancement of his personal powers. Only groups of individuals, or combinations of such groups have, by merging their aggregate material wealth, been able to acquire the tremendous advantages of their combined use. Accordingly, there have developed in world society a number of organized groups with immense powers. All stem from the ability to utilize fully the twin technologies in the attainment of their respective objectives. *Four of these groups are playing increasingly important roles in world affairs.*

Commercial and industrial combines are now in operation sufficiently large and with enough resources to afford the use of great networks of communication and transportation channels, to determine demand and supply conditions throughout the world. Monopolies and cartels are thus not handicapped by the obstacles of time and space—such as handicap the average individual or business. Hence they are able to obtain a tremendous competitive advantage over those who cannot avail themselves as effectively of the technological means to increase their scope of vision and the mobility of their personnel and goods. Great industrial and financial units have thus been developed with supercharged powers—utterly out of proportion to the actual physical assets in their possession.

In addition to the industrial titans, the influence of national sovereign governments has also been tremendously enhanced by the twin technologies. Propaganda and indoctrination through the full utilization of the sciences of communication and transportation serve to crystallize into closely bonded groups the peoples

within the sphere of the central government. Thus it is that nations and blocs of nations have increased in power with the development of these two vital technologies. As a direct result of this centralization of power, the world is now being divided into two opposing camps, the East and the West—with sharp dividing lines between the American sphere and the Russian sphere, between capitalism and communism.

The benefits of the twin technologies have also accrued to labor blocs. In the workers' conflicts with management, the process of organizing labor into groups has been proceeding at an accelerated pace; until now there seems to be a trend toward monolithic unionization. And all this has been rendered possible by the accumulated wealth of unions and the ability to use such wealth for propaganda, indoctrination and education, through the media of the technologies of communication and transportation.

Still another power, whose effectiveness in its own sphere has been progressively enhanced by its acquisition and utilization of these two technologies, is the Church. Employing methods not unlike those used by industrial empires, sovereign powers and labor groups, Church groups have been taking the fullest possible advantage of the twin technologies to further their own spiritual, and at times economic-political, objectives—each seeking to crystallize its following into a powerfully cohesive group.

It thus appears that the technologies of communication and transportation are creating these four *highly centralized* groups of powers—industry, the state, labor, and the Church. Each has become invested, by means of technological instrumentalities that never before existed, with powers that give them a degree of control hitherto not possessed by any comparable groups.

With these great entities increasing in power and pulling in opposite directions, our world is developing certain cleavages and destructive fissures. The mass of humanity is confused. When the entire situation is viewed from a proper perspective, it is not difficult to understand why people, despondent over their own personal misfortunes and the repeated victims of recurring erratic social and economic conditions, are apt to accept any ideology offering a *unified centralized control*, as distinguished from confused and conflicting controls. And such unified controls can be either in the form of communism or Fascism.

Regardless of the political form of a state having such complete centralized control, the ultimate result is that every individual becomes a social value. And in this social value the state, whether socialistic or capitalistic, whether localized or world-wide in scope, has a proprietary interest. With such an interest, the individual is no more a free agent; but rather a self-abnegated element in a great mass that must serve its political master.

(Continued on Page Three)

## A Word With You

By ROBERT CLANCOY

"Have a cigar," offered the Mad Hatter.

"No, thank you," replied Alice politely, "I don't smoke."

"They're the very best cigars," sighed the March Hare, "100 per cent Wonderland-made."

"Are they better than the ones made in Looking-Glass-Land, then?" asked Alice.

"Of course they are!" exclaimed the Hatter, "it costs us ever so much more trouble to make one here."

"We would never think of looking at a Looking-Glass cigar," said the Hare, wrinkling his nose. "Indeed, we never have."

"Then how do you know—?"

"Wretched people, those Looking-Glass folk," said the Hatter. "Spend their time turning out heaven only knows what kind of cigars by the bushel, and can't even sell them to us."

"Well, I don't see how they can, if you won't even look at them," Alice declared emphatically.

"She doesn't see," cried the Hatter, Hare and Dormouse in unison.

"I suppose," added the Dormouse, "that she doesn't even know how helpful we are being to Looking-Glass-Land."

"All the help we are giving them so they can turn out even more cigars!" said the Hare.

"What kind of help?" Alice could hardly repress a giggle.

The Hatter blew a smoke ring and explained patiently: "We're sending over all sorts of men, money and machines. We're studying their country and giving wonderful advice and teaching them all manner of things. Why we're even showing them how to make tea and—"

"Will you buy their tea?" asked Alice hopefully.

"Don't interrupt," said the Hatter. "Of course we won't! What would become of our own tea?"

"Then why are you giving them this help?"

"To help them get back on their feet so we can do business with them. What easy riddles you ask!"

"Why only last week," whispered the Hare, "one of the Looking-Glass kings—I won't say which—told me that if it had not been for our un-business with them in the first place, they wouldn't need our help now."

"Keep 'em happy," nodded the Hatter.

Alice excused herself as soon as she could to see for herself the way things went in Looking-Glass-Land. But alas and alas, she couldn't make any more sense out of things there.

## Gems for Georgists

By NOAH D. ALPER

The U. S. Pattern in Puerto Rico

"In Rio Piedras, San Juan suburb, a South Carolina engineer is engaged in an enormous single-family housing development. More than 4,000 four-room concrete houses have been erected and sold thus far. Price is around \$4,000 each, which includes the cost of the lot at \$1,200. . . . The development comprises 700 acres bought by Long for more than \$1,000,000." (National Geographic Magazine, April, 1951).

How many more houses could have been built for this total effort had the market price of land been zero—its natural price—with houses erected under principles of untaxed production, and the public appropriation of the publicly created rental value of land?

### One Heritage!

"The Indians, unlike most white men, are not economic individualists. Their traditions endowed them with the idea that lands are to be held in common—in common and in trust. 'What,' the great Tecumseh exclaimed, 'Sell land! As well sell air and water. The Great Spirit gave them in common to all.'"

Perhaps the Indians are not the individualists, in the economic sense, that white men are. But can a case be made out for ownership of land by Indians as against the white man? Should we follow the "white man's custom" and pay rent-of-land to the Indians because they were here first? Rather we should establish the principle that land is common to all and collect and use rent-of-land for the benefit of all, the Indians too. For with such a base there is room for the Indian culture of living together as they prefer, and for the white man's ultimate of "association in equality."

Quotations above from *Manas, Colonialism At Home*, March 28, 1951.

### In Hungary Too?

An AP dispatch from Budapest, March 31, reported the "better-off" farmers were getting divorces. Investigators found by dividing up the land they avoided the tax on "Kulaks who own 25 acres or more. One Kulak with 47 acres of land got a divorce after 40 years of marriage." The Hungarian news agency reported this and added that steps would be taken to prevent "such outrages."

### Yes, What Happens?

A staff correspondent of The Wall Street Journal (March 1, 1951), Michael J. Saada, starts a news item originating in Morrisville, Pennsylvania, with this question: "What happens to a small town when a steel company picks it as the location for a huge new plant." (\$400 million dollar mill to employ 5,000).

Well, "Desirable land has jumped in price to \$1,500 an acre from \$300 two years ago . . ." A five-cent-to-\$1 store owner said, "I sold more overalls and socks last week than ever before." "Big food and department store chains are searching for sites in and around town . . ." The assembler of the land for the mill said property owners began to suspect the reason for the purchasing "after we made offers to only four people," and that as a result "the big steel mill corporation had to shell out around \$5 million for its 3,800 acres. Much of the land had grown choice asparagus, broccoli, spinach, cabbage, potatoes and horse radish for eastern eaters." "The top per-acre price . . . equivalent of \$70,000 an acre."

Yes, what happens?

(Thanks Mr. H. C. Maguire, of New York.)

### A Five Percent

An outfit that goes by the name of the Committee for Economic Development comes up for a proposition to raise \$10,000,000,000 in taxes. This was the recommendation of a Research and Policy Committee after consulting professional economists. They propose to raise \$5,200,000,000 by a 5 per cent sales tax, \$3,450,000,000 by individual income taxes and \$1,000,000,000 by a tax on "defense profits."

In the "flight from the dollar" some observe the flight must be towards something else. And land and its contents, owned directly by title or indirectly by investment stocks, is definitely a sagging dollar's airport. When this is so obvious we wonder why the experts always fail to see it. One asks just who these men who make recommendations to the people's government are expert for?

If land and its value is such a "hedge" for a few, can't it be a hedge for the many—most of whom don't know how to act in an inflation cyclone? Four times in our history we have had federal land value taxes. Such an impost would make both guns and butter more plentiful and cheaper.

Can it be the experts don't know this? It seems it can be.

## Action In Pennsylvania

The legislative campaign in Pennsylvania, sponsored by the Graded Tax League of Pennsylvania and supported by the Henry George Foundation of America, is moving into high gear.

An initial victory was achieved by decisive action in the State Senate on April 17, when Senate Bill No. 121, introduced by Senator Bernard B. McGinnis of Pittsburgh and reported favorably by the Committee on Local Government, passed the Senate by a vote of 50 to 0. Various questions had been raised while the bill was in the Senate Committee but there was no opposition on the floor of the Senate and it received the solid support of the 30 Republican and 20 Democratic Senators.

The bill is now in the House of Representatives, where it has been referred to the Committee on Third Class Cities. The real test of strength will come in the House and strong pressure will need to be exerted to bring the bill to the floor for a vote, but if this can be achieved, final action may come within the next month. Campaign leaders had originally estimated that a campaign of at least three years would be necessary to obtain favorable legislation action.

The campaign is being directed by Secretary Percy R. Williams, who has visited many of the cities during the past three months, and Councilman Walter R. Demmler of Pittsburgh has also been very active in making contacts with city officials. Cooperation of local leaders is being developed in many communities and in the eastern end of the state, George F. Hellick, prominent business man of Easton, is working aggressively to promote the legislation.

Among the officials who have specifically endorsed the bill are the Mayors of Allentown, Beaver Falls, Butler, Clairton, Greensburg, Sharon and Titusville, while the Mayors of a number of other prominent cities have definitely indicated a friendly interest. Walter E. Greenwood, City Solicitor of Coatesville, and the leading figure for many years in the League of Cities of the Third Class, is giving effective support.

Senator McGinnis, who is a veteran advocate of land value taxation, made a strong speech on the floor of the Senate, stressing the fact that both Pittsburgh and Scranton were showing remarkable progress and development, especially in the great volume of new building construction in Pittsburgh and the attraction of many new and diversified industries to Scranton.

## Twin Technologies

(Continued from Page One)

It is astonishing that so little has been said or written about the possibility of utilizing the two vital technologies of communication and transportation to effect, not a centralization of power, but a decentralization.

If these highly developed technologies were to be fully used to cover the world with a vast network of streams of men, goods and intelligence, the world's physical barriers—as well as the man-made barriers—would be virtually obliterated. The irrigation of the globe with the channels of communication and transportation would break up the four great clusters of world power. National boundaries defining sovereign territories would be literally dissolved under the continuous flow, and the need for governmental influence over the citizens of states would be correspondingly reduced. The opportunities for the individual freely to move to places where his services are needed, and freely to send his goods where there is a demand for them, would put him in a much better competitive position with the great industrial powers who until now have had practical monopolies of these two technologies; and it should result in the realization of the goal of freedom of opportunity for all and in a tremendous increase in the number of individual enterprises.

The free movement of labor power would eliminate the need for gigantic labor blocs and monolithic union control. The intermingling of peoples, together with the exchange of ideas, would give men an opportunity to understand others outside of their own sphere, including those who have other ideological beliefs. There would thus be better opportunities for improved human relationships; and the need for relying upon great religious units—so often conflicting in interest—as the means of developing the spiritual side of man, would diminish. The total effect would be the dissolution of the coercive powers of the state, industry, labor, and the Church, and the consequent release of the mass of common men from the restrictive grip of centralized controlling authorities.

The emancipator of man from the bonds of poverty and uncertainty will not be the planned economic order that reduces him to the role of a subordinate unit in a super-organism. His liberation will rather occur in a form of society which will amply provide him with the means of enlarging his personal faculties—his powers of perception and movement.

Man will then possess not only the capacity to benefit more fully from the earth's riches, but also the personal qualifications for creating a better and more contented society.

The above article will serve to introduce Emanuel R. Posnack, author of "Time to Understand" which was reviewed in the April Henry George News. He is a lawyer and engineer, as well as an author, and will be a guest speaker at an annual banquet of the Henry George School on June 20. This banquet will celebrate the fiftieth anniversary of three outstanding events in Georgist history, and will be given at Hotel Warwick in New York.

Other speakers will be the Honorable Robert Crosser, member of Congress from the State of Ohio, and Robert Clancy, director of the school. Miss V. G. Peterson of the Schalkenbach Foundation will preside.

The big July date for all Georgists is the 7th Annual Conference of the Henry George School in Los Angeles, July 19-22. Please make plans and reservations as early as possible.

# PLAIN TALK by Jerome Joachim

The most devastating result of permitting government to use the power we delegate to it to distribute the wealth we create is in inevitability of wars which result whenever and wherever politicians are granted such privileges.

Ludwig von Mises, in his book *Omnipotent Government*, traces the rise of the German socialized state from Otto von Bismarck's time. He shows how the German people, saddled with the added cost of socialized schemes, found it ever more difficult to compete in world markets. He points out that when individuals no longer can compete in free markets because of these self-imposed burdens, then the state erects huge tariff walls to prevent its own people from buying what they desire from countries not so saddled. Eventually such governments reach the position where their power to trade depends upon their ability to control the economy of other nations.

Germany found herself in that position in 1912. It was soon after this she made her first bid for "Lebensraum." Actually what Germany wanted and needed for her socialized economy was the right to force her products into markets in which she could compete only if she also controlled the economies of those countries.

To illustrate how inevitable war is when the free market system of a country is suspended, as it inevitably is when government assumes the task of distributing the wealth on a basis of need instead of effort, one need only visualize what would happen on two small neighboring islands under similar circumstances.

If the people on these islands operated with a minimum of government and they raised surpluses, they would trade with each other as individuals. If the surpluses of corn and wheat on one island were twice as great in terms of pounds as was the surplus of beef and potatoes



on the other island, soon two pounds of corn or wheat would be traded for one pound of potatoes or beef.

But let the government of these islands assume the exclusive right to effect trade between the islands, as it would have to do if it attempted to force people to assume the social obligations some people believe producers should assume, and then the only basis of trade would be the relative military strength of the two islands.

If island A thought it could lick island B, then its government would proclaim that it would give one pound of corn or wheat for two pounds of potatoes or beef. If island B were the stronger, then the basis of trade might well be one pound of beef or potatoes for two pounds of wheat or corn.

Under such conditions, it would be most natural for the residents of the respective islands to devote most of their time to developing their military prowess. Soon both islands would have very few of the mentioned products available for actual consumption.

History is literally packed with the record of wars between autocratic governments. Since the supremacy of the state has again become an accepted concept, we have known little but war in this century.

Those who contend that it is the right of the state to interfere in the free market system so that they may be provided for on the basis of need rather than on the basis of their ability to produce usable goods, must realize that it is their fault that this generation has been and is being plagued by wars, and that we will always be so plagued as long as we feel we have a right to that which was created by others simply because we feel a need.

## Economic Animals, Lesson No. 2

By MARSHALL CRANE

"Go to the ant, thou sluggard; consider her ways and be wise." (Proverbs VI:6.)

**B**USY little cuss, isn't she? Always going some place, or coming back; never resting. The Bible is correct, as it is so often, in saying "her ways"; this is Miss Ant we are looking at. Mr. A is not much of an ant about town, and the missus is definitely a home body.

Busy, busy, busy! All day long she is on the job. She is a hunter, a harvest hand, a cowgirl and milkmaid (ants have cows too, you know), and a construction mechanic when it's time to build or mend a house. Pretty much of a Jill of all trades, and she seems to do well at them all. She acts as nurse to the babies as they arrive; and serves as gravedigger for her companions when they have finally worked themselves to death.

The ants live in what has been called a Welfare State. Its god is Security—the security of the state. As a member of the community the individual is secure, so long as she conforms to

the common pattern. Uniformity is the absolute rule, the Fornicary Common Law. Should she break this law there is only one penalty. Her welfare is no longer identical with the welfare of the state, and she is liquidated.

It is a wonderful thing to feel safe and secure, whether physically, financially, or in our relations with our fellows. But we get nothing for nothing, and we should know the cost of whatever comes to us. If it is a right, we should know the responsibility appropriate to it. If it is apparently a blessing, we should scrutinize it carefully, to learn the nature and degree of the sacrifice which must inevitably accompany it. How genuine is it? Is it worth the cost?

The proverb about the ant was written down some twenty-three hundred years ago. Possibly it had been a familiar saying for generations. The ant was the same then as she is now. Twenty-three hundred years from now she and her way of life—and the spots she makes on the lawn—will be no different. Let us truly consider her ways, and be wise.

The photograph of Thomas Jefferson on Page One of the April issue was a print of the Rembrandt Peale painting, and was made available by the New York Historical Society and the Princeton University Press.

## Opposition Wanted

By STANLEY SINCLAIR

IT'S AN old political axiom in this country that people do not vote for a man or a program; they vote against the other man or his policies.

Franklin Roosevelt waged each of his four successful campaigns against Herbert Hoover. Long after that misunderstood man had retired from public life and his party had passed into the hands of others, Roosevelt continued to convince the electorate it must vote against Hooverism.

This was a comparatively easy trick to turn. Most of that electorate had lived through the "great depression" and had found Hooverism a convenient scapegoat.

It would seem, then, that elections are easy to win. All one has to do is whip up antagonism against something and blame it on one's opponent. But masses, like individuals, follow the lines of least resistance. Showing the inherent evil in a given policy or the ultimate misery it will bring is hardly enough. Unless their present circumstances pinch, they will not be moved to change.

This condition was all too evident in the last several presidential elections. Aside from the fundamentally ineffectual attack on the administration conducted by Tom Dewey, Harry Truman's victory was not really a great triumph. It might be considered a triumph over the statisticians and the crystal gazers. Only one major political prophet was not made to look ridiculous by the 1948 election returns. Jim Farley remarked shortly before election day he would make no specific prediction, but he reminded the reporters no administration had been turned out of office when people were not dissatisfied with conditions.

Truman in 1948, as did Roosevelt in '44, won by inertia. That is, not enough antipathy could be aroused against the regime. As Prince Metternich expressed it, "The *status quo* needs no organization." And the Democrats had a powerful organization. The figures show the people could not be aroused from their lethargy to act against impending evil.

The number of people who have voted for the Democratic administration has fallen steadily since 1936. And this decline has persisted in the face of a rising population. Roosevelt piled up 27.4 million votes against Landon's 16.6 million in 1936. Truman mustered only 24.1 million to Dewey's 21.9 three years ago. The percentage of the total population supporting the administration has also slipped: In 1940 Roosevelt got 20 per cent of the population. In '44 he got 18 per cent; by '48, the Democrat's percentage had shrunk to 16.

Republican minorities, on the other hand, have dropped by only a single percentage point every four years. Willkie polled 17 per cent; Dewey, 16 per cent in '44 and 15 per cent in '48. During this eight year period the proportion of the people going to the polls has declined. In 1940, about 38 per cent of the population voted; in '44 it dropped to 34 per cent, and in '48 to only 31 per cent.

Clearly, not enough people are aroused to our internal dangers. How long will we sit by and let opposition founder in the quagmire of its failures?

Free people, remember this maxim: We may acquire liberty, but it is never recovered if it is once lost—Rousseau.

## Reflections on Georgism

By LEONARDO DE ISUSQUIZA

Translated by Matthew Ossias

ANYONE who studies the system under consideration [Georgism] cannot help but note the unusual importance given to ethics with regard to all activity of a social-economic nature. To be just and exact, we should have to define Georgism in the following manner: "the science which, in conformity with the Gospel, intends, by a simple, basic reform, to solve the problem of the distribution of wealth without running counter in any way to natural laws." Of course the last part of the definition could be omitted without changing the meaning in the least, inasmuch as a reform, no matter of what kind, which ran counter to the unchangeable laws of nature, would be necessarily opposed to purposes of God, and consequently we could not, without falling into injustice, sanction its legitimacy.

In this connection it is desirable that we contribute our bit to informing the readers of this periodical of the true personality of this great man [Henry George] — his double economic and social aspect. Erroneous and unjust accusations have been lavished on him by some Catholic authors, and have contributed unavoidably and inevitably to the formation of an atmosphere of suspicion, if not of open hostility, around his system, which has been condemned by them as guilty of socialism. Whereas, in conformity with the teachings of the divine Master, he tries to restore solidarity between men.

From Obra Mercedaria—Barcelona

## Solon—Forerunner of Georgism

By PAVLOS GIANNELIAS

Excerpt translated by Matthew Ossias,  
from *Terre et Liberté*  
January-February-March 1951

PLUTARCH says, with regard to Solon's legislation, that the taxes are determined by the ability to produce, in terms of wheat, oil, or wine, from the ground occupied. Taxation was therefore not a punishment for activity, but rather a tax on the value of the land, independent of the extent to which it was being used.

Herodotus speaks of the happy era of Egypt during the reign of Amasis, with 20,000 flourishing towns. He required that each citizen declare the source of his revenue—we should say today, the value of his land. It was that law which was brought by Solon to Athens.

Solon and Amasis, who lived 2550 years ago, were the forerunners of the physiocrats and of the American economist, Henry George. They had a forerunner in the king Hammurabi, who lived 3500 years before them. He caused to be written on the wall of his residence at Sasa, which was then the capital of Persia, a similar law: "The land must be well cultivated, if that is neglected, the owner will have to pay the same tax as for a piece of land that is well cultivated."

The Marquis de Mirabeau declared that the *tableau economique* (written by Quesnay, the founder of the physiocratic school) was the third great invention of the human mind, after the invention of writing and of money. He considered "the tax as the common debt of the citizens, a sort of compensation and price for the advantages which society offered them."

## A Lesson

AS A TEACHER in the public schools, I find that the socialist-communist idea of taking "from each according to his ability," and giving "to each according to his need" is now generally accepted without question by most of our pupils. In an effort to explain the fallacy in this theory, I sometimes try this approach with my pupils:

When one of the brighter or harder-working pupils makes a grade of 95 on a test, I suggest that I take away 20 points and give them to a student who has made only 55 points on his test. Thus each would contribute according to his ability and—since both would have a passing mark—each would receive according to his need. After I have juggled the grades of all the other pupils in this fashion, the result is usually a "common ownership" grade of between 75 and 80—the minimum needed for passing, or for survival. Then I speculate with the pupils as to the probable results if I actually used the socialistic theory for grading papers.

First, the highly productive pupils—and they are always a minority in school as well as in life—would soon lose all incentive for producing. Why strive to make a high grade if part of it is taken from you by "authority" and given to someone else?

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## Another Justice Party

A JUSTICE party or *Rattisforbund* has been formed in Sweden under the leadership of Johann Hansson. It is making a plea for justice-liberalism. The program, which is comprehensive, considers the rights of the individual and those of the state, and proposes reforms affecting all government, up to the international.

"What Sweden needs," said Mr. Hansson in a public address, "is people who will devote themselves to the realization of this program." Young people especially were urged to help.

Mr. Hansson contrasts the freedom that existed at the beginning of the century with the constraint at the half-century mark—restrictions on immigration, tariffs, price controls, etc. He deplored the trend and said "the future is dark, but it has been dark before, and solutions have been found for problems of other times."

The above news reached us through Vejen-Frem and was translated by Joseph Jespersen. Mr. Jespersen also treated us to the following brief item from the same January, 1951 issue:

In order to make delinquent taxpayers pay up, the town of Middelfart has ordered their gas and electricity to be shut off. But the main point of the article is to emphasize the enormous power the government obtains when it controls supply lines. Suppose, as the Socialists want, the government controlled all production? Would it not become "necessary" to shut off even food supplies for those too poor to pay their taxes?

## Listen!

## A Little Socialism

## Socialism

Second, the less productive pupils—a majority in school as elsewhere—would, for a time, be relieved of the necessity to study or to produce. This socialist-communist system would continue until the high producers had sunk—or had been driven down—to the level of the low producers. At that point, in order for anyone to survive, the "authority" would have no alternative but to begin a system of compulsory labor and punishments against even the low producers. They, of course, would then complain bitterly, but without understanding.

Finally I return the discussion to the ideas of freedom and enterprise—the market economy—where each person has freedom of choice, and is responsible for his own decisions and welfare.

Gratifyingly enough, most of my pupils then understand what I mean when I explain that socialism—even in a democracy—will eventually result in a living-death for all except the "authorities" and a few of their favorite lackeys.

A letter from Thomas J. Shelly, teacher of Economics and History, Yonkers High School, Linden and Poplar Sts., Yonkers 2, New York

January 20, 1951

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## John C. Lincoln Says—

"YOU ARE trying to take people's land away from them" a reader of these letters writes.

That simply is not true. To be sure, the community collection of ground rent would mean that if the landowner failed to pay such rent he would forfeit his land. But he now forfeits his taxable property for non-payment of taxes, doesn't he? What's the difference?

The collection of ground rent for community purposes has already made further strides in this country than many people realize. In New York City, for instance, land and buildings are assessed separately. They are taxed at the same rate—approximately three per cent of assessed value. The owner of a lot assessed at \$10,000 pay around \$300 a year in what he calls his "land tax."

Pittsburgh, Pennsylvania, under its "Graded Tax Plan," has eliminated city taxes on machinery, and requires that the municipal tax rate on buildings shall be no more than one-half the rate levied on land. Some of my doubting friends have said that an attempt to take any substantial part of the nation's ground rent for public purposes could easily start a revolution. Well, those two cities and many others have gone a fairish distance in that direction—with never a hint of a revolution.

Are not such objectives worth working for?

—From the April Lincoln Letter

"The ability to listen is one of the prime leadership skills; a great many people with leadership responsibility do not listen well; and mature people who are poor listeners do not readily learn to listen but can be taught.

"Listening is broadly defined as an attitude toward other people and what they are attempting to express. It begins with attention, both the outward manifestation and the inward conviction. It includes constructive response that helps the other person to express both his thoughts and his feelings. The good listener keeps himself in a position to assess the relationship between the facts, opinions, attitudes and feelings being expressed and is therefore able to respond to the total expression of the other person. 'Listening' is a discipline which improves face-to-face personal relations; it saves time in the process of communicating; and it gives the listener a better grasp of what other people have to tell him."

GEORGE ROYAL, the new dean at New York headquarters, proved to be such a good listener at the "Listening Clinic" given by the New York Adult Education Council, that he hardly said five words. [The above quotation is from a New York Adult Education bulletin.]

This council was represented at the recent New York faculty meeting by Winifred Fischer, executive director, and Bessie Sharpe, assistant director. "We are interested in listening," said Miss Fischer, "It is an extremely inspiring experience. We see so many people trying to pull themselves up by their bootstraps . . . We should help people learn how to stop milling around and how to handle the world. It isn't easy. Nothing is more useful than to try to learn more."

Two other visitors at New York's latest faculty dinner were Mrs. Mildred Mathews and Margaret Monroe, in charge of adult education at the New York Public Library.

Harry Gunnison Brown, the main speaker, gave a careful tabulation of some of the perversities of professors in the past three decades toward the land problem. Professor John Bates Clark of Columbia University, for instance, was influenced by Henry George but, as Dr. Brown pointed out, is responsible for starting the custom among economists of making no distinction between capital and land.

Professor Irving Fisher of Yale expressed approval of taxing land values, but he also would not admit any distinction between interest and rent, except a purely formal one. A Princeton professor wrote a book in the second edition of which he devoted three pages to rent and taxes. He remarked that land value taxation in Northwestern Canada was successful as long as the population was increasing and land values were rising. It became unsatisfactory when land values ceased to rise and thereupon there was a reaction against such a narrow tax base.

What is a broad tax base? Here's a limerick by Dr. Brown:

A college economist planned  
To live without access to land,  
And would have succeeded  
But found that he needed  
Food, clothing, and somewhere to stand.

When business leaders will not recognize the distinction between land value and capital, their talk about incentive taxation doesn't mean anything, said Dr. Brown, who told the group he was just now beginning formally what we call adult education. "I have felt you people who are participating in educational work in your spare time, without recompense, are largely what the world may depend upon, if there is any

Dr. HOWARD KERSHNER, editor of *Christian Economics*, speaking at the New York school in April, said you can't do things *for* people without doing things *to* people (but you can get a lot of votes). The greater part of government cost comes from small incomes; and rent control, which is illegal, despoils the few. Another illegal practice is the fixing of prices. Farmers won't sell in the market for you cannot make people work at a loss. The controls soon break down unless we have other controls—then we have a little more. Pretty soon we arrive at complete socialization.

One civilization after another has disappeared as a result of wrong fiscal policy. Government managed economy destroyed Rome as it has destroyed every government that has tried it. Trusted money is the basis of civilization—sound money is money in which people have confidence.

The dollar is losing its purchasing power for it cuts off production at both ends. As a contrast see what thrift can do. Five million people save 50 billion dollars and employ 4 million men and women. One-sixth of this amount is paid to labor and \$12,000 goes into tools. When people stop saving the great days of our country are already in the past.

Integrity on a long pull is what makes for character and civilization. We don't have faith in the government any more. Fifteen million persons depend on government payments and one out of every ten is directly on the payroll.

A challenge that is often hurled by so-called liberals is that human rights are more important than property rights, but, said the speaker, you can't separate them. In Russia you have no property rights and no human rights either. Socialization and free government are inimical—they cannot exist together. Government that is going to control the economy has to fix prices and wages. Wages make up 85 per cent of prices—they always go up—then the demigogs promise lower prices, which means subsidies, and wreck themselves when the electorate keeps demanding lower prices and higher wages, until the system finally destroys itself.

We got over the 1921-30 depression in a year and a half because we had a gold standard and operated on a balanced budget, with a flexible price and wage scale. In the great depression spending increased the debt and that one was never cured—only the war wiped it out.

Still, Dr. Kershner affirmed, "I don't think the situation is hopeless. This country was founded on spiritual values by people who had sense enough to set up a free system, based on character. All we have to do is stop spending more than we take in."

hope; and I think it is a privilege to join you for a while."

Professor Brown said lots of people got into trouble by being called Communists when they were merely idealists. Since nobody had given them in college the blueprint of what free enterprise should be, they drifted into communism.

"This school," said the speaker, "has a job it ought not to have to take—the job ought to be done in the universities. But the attitude among the professors is really frightening. The young idealist is led along the lines of socialism and it is simpler to talk Marxism, so he becomes a convert to that sort of thinking."



# Letters

To the Editor:

The "name" problem, which Marshall Crane and Robert Clancy have debated in successive issues of the Henry George News [February, March], interests me . . . and, I suppose, everybody.

They have given the subject the careful study it so richly deserves, they have probed it exhaustively and without bias, they have considered it seriously.

I wonder, however, if they have considered it seriously enough.

There is some chance they have overlooked a trend.

"Georgism" is a name in history to be reckoned with, and there are indications that the great mass of people across America are beginning to do just that. If you stand still they may catch up.

Support comes unexpectedly and "Georgism" has found its support in . . . (to use the words of Senator Charles W. Tobey who has served on the Kefauver committee as the voice of the people, as America's bald ego). . . . "The mystic television."

Night after night a new figure, an embryonic hero — Jerry Lester — is sending the word "George" out across the nation.

The man may be a stranger to "Georgists" but as Mr. Crane warned in his article, "it is results that matter, and these might well be influenced a great deal by the many people who are not exactly of our way of thinking. Amen.

The meaning of the word "George," as Lester uses it, is vague. But Mr. Crane warned that vagueness "may be as much an advantage as a disadvantage." Lester's word is synonymous with "Good" or "Okeydokey" or "Yes siree, Bob!"

Who will disagree that "Georgism," as the word was originally used, is loosely synonymous with "Good" or "Okeydokey" or "Yes siree."

I agree with Mr. Clancy that you should not give ground.

If you must give ground, however — and who is better qualified to give ground than a land reformer — give a lot of ground. Go all the way and create a brand new name.

For example: call yourselves Terra-firstists — or possibly Terreformists — in which case the school might be called the Terra-Firm and this publication might become the Terra-Quota. A false land reform would be a Terra-Bull.

Personally I will just observe from up here in New Hampshire. My name is Noyes and I prefer not to go to the trouble of having it changed. I have profound respect for Henry George and am guided by his beliefs to the point of declaring that "I am not for Georgists, I am for man."

—RICHARD NOYES  
Peterborough, New Hampshire

To the Editor:

In your issue for March 1951, Robert Clancy in speaking of the term "single tax" has concluded that this term "fills the bill" and he undertakes to answer objections which until then, he had agreed with.

Among these objections, he undertakes to answer the following question: "But it isn't a tax at all. Why call it a tax, single or otherwise?" To this he replies that a "tax is a rate or

duty on income or property" and he therefore asserts that the public collection of rent is certainly a tax.

It would seem that Mr. Clancy is right, provided we accept his definition of a tax, but let's turn to the dictionaries and see what we find: *Encyclopedia Britannica*: That part of the revenues of a state which is obtained by compulsory dues and charges upon its subjects.

*Webster's International Dictionary, 2nd Abridged Edition 1940*: A charge or burden usually pecuniary, laid upon persons and property for public purposes; a forced contribution of wealth to meet the public needs of a government.

According to these definitions of a tax, George's proposal to collect the rental value of locations on the land is certainly not one. On the contrary, as expressed by W. R. B. Willcox in his book *The Curse of Modern Taxation* published in 1938, it is a payment for public services voluntarily accepted. In fact, George's remedy was an anti-tax proposal — a proposal to reduce or abolish taxes.

—JOHN CODMAN  
Boston, Massachusetts

[*Webster's International Dictionary, Second Edition, Unabridged*, offers several definitions of "tax" and "taxation." Since tax and *Impot Unique* are among the examples given, the word is traced to the Latin *tangere* — to touch, hence to feel, handle, estimate, assess — the original meaning of the word "to tax." A U. S. Supreme Court decision is quoted to help give its general sense: "The term *taxation* covers every conceivable exaction which it is possible for a government to make, whether under the name of a tax, or under such names as rates, assessments, duties, imposts, excise, licenses, fees, tolls, etc."

Rent is payment for much more than public services. It is payment for the total advantages available at a given site. The tax on land values is a simple method, understandable and involving no elaborate administrative changes, for capturing this rent for the benefit of society as a whole. As for its being a voluntary payment, I am certain that Mr. Codman would agree that anyone availing himself of these advantages should be obliged to pay this rent to society. I for one would cheerfully pay the single tax on land values, rejoicing in the singleness of it.—R. C.]

To the Editor:

As a student in *Progress and Poverty* I got all the questions answered which I had carried around with me since childhood. *Protection and Free Trade* gave me the same bright hope for a better future for all mankind. I am studying *Social Problems* now. The Henry George News helps me very much with the new understanding of the old and new problems of the people in the whole world.

How practical is the *Econo-quiz* by Henry L. T. Tideman! I will cut this out and put it in my purse for occasional reference. We could use this in our school courses. The same could be said of the "Gems for Georgists" which are really gems for everybody, as well as "Plain Talk" by Jerome Joachim, and "A Word With You" by Robert Clancy. I also intend to use in my contact with people, John C. Lincoln's question, "Will production costs enter into ground rent?" This really will be a good one!

I liked the short articles "Two Systems" and "The Mule" because they were started without any feelings of hate. That is what makes me like The Henry George News so much, there is no tone of sarcasm, no feeling of "I know better than you." It is so simple and plain in truth, it has style, it spreads education . . .

The letters are of great interest, too, like a kind of table-discussion. And by the way, E. W. Walthall from Pensacola, Florida, probably has to be a little patient for a while, until more human beings are educated in the fundamental law of economics. In the meanwhile he will find lots of satisfaction in spreading knowledge

## AUNT HET



Sue brags about her ancestors, but all they ever did was own a farm and hang on to it while other folks built a town around it.

St. Louis Star-Times, March 16, 1951

and bringing people to the decision to want to know the truth by studying the social science of the Henry George School.

How The Henry George News finds space to tell us all the local school news from Chicago, Detroit, New York, St. Louis, Los Angeles, New Jersey and my own San Francisco (where our dear, charming, but so modest Robert Tideman is working so untiringly, but so successfully) is beyond me.

I have the strong belief that the spirit of the readers of The Henry George News is one of understanding. We must have much love, real deep love, for all human beings, and when we have love we will have understanding which is so necessary in the field of education. There must be no disappointments so great that they will discourage us. We must educate the people in such a way that they will find out the truth by themselves.

Could somebody, please, find a name for the wonderful "Henry George News" — which should be not only for the Georgists but for all of the people? And please, let us call ourselves something else, too, so we will not stay away, as a group, from all the people. Could we not be *only people with no name at all*?

—MARIA QUICKBOENNER  
San Francisco

To the Editor:

Tonight I am writing another letter to the Greensboro Daily News, lifting some material from The Henry George News. I have always found The Henry George News a rich source of material for writing letters to newspapers, and wonder whether you might call it to the attention of your readers to use some of this material in helping spread the word around.

—ALEX J. DURIS  
Hendersonville, North Carolina

To the Editor:

Why aren't New Yorkers permitted these delicious tidbits of horse meat, made the more delicious by the prices I note in this Wall Street Journal item:

*Equine Cuisine*: Ads in Portland, Ore., newspapers feature "horsemeat for human consumption." Clerks of Westward Packing Co., operator of three markets, claim they are having trouble keeping display cases filled with such tasty bargains as boneless tenderloin at 35 cents a pound, top sirloin at 25 cents.

—LANCASTER M. GREENE  
New York City

To the Editor:

In his interesting article, "The Scientific Method and Economics" Colonel Harwood uses an analogy from the medical field to illustrate the need for concentration on other economic maladjustment besides the fundamental malady described by Henry George. He asks: "Is the analogy valid in this instance?" I don't think it is.

Colonel Harwood writes:

"For example, an economic system can be destroyed by inflation as completely and far more rapidly than economic systems have been destroyed by monopoly privilege . . ."

"In small doses inflation can and frequently has made possible boom prosperity . . . Inflation draws a veil over the facts of economic life so eloquently described by Henry George."

These statements are all true, but do not validate his inference that inflation should be considered a separate economic phenomenon apart from monopoly privilege. To continue the analogy from medicine, inflation is not a social malady of different origin from that caused by monopoly. It is, rather, a quack remedy and alleged cure for the fundamental social maladjustment that Henry George describes, engendered mainly through inequitable taxation.

Instead of effecting a cure, artificial stimulants, of which inflation is the principal one, do cause the patient to experience a feeling of temporary exhilaration and well being, only to lapse into greater misery than before. Then a bigger dose of the stimulant is required to produce the same effect and the drug habit is formed.

That is why prosperity created by small doses of inflation is so dangerous, because it generally leads to a big dose that will destroy the economic system. The quack remedy may indeed prove more disastrous than the disease it purports to cure. Also, the fact that a small dose of inflation creates a spurious prosperity and a false impression that a real step has been taken in the solution of the problem, is all the more reason why attention should be concentrated on fundamentals.

Taxes levied on production enhance the prices of commodities and depress the general purchasing power. The process is deflationary and creates unemployment. Inflationary policies are then resorted to to relieve the situation. The favorite scheme of government economists to stimulate prosperity has been to tamper with the currency system, and the New Dealers were no exception. Government borrowing and spending became the order of the day in the 30's and still is for that matter. Roosevelt said when incomes resulting from the stimulated business became large enough, sufficient taxes could be levied to pay off the borrowed money. This is the perfect counterpart of efforts to create perpetual motion in the physical realm, and of course it has not worked.

In 1932 the national debt was approximately 19½ billion. It was increased by steps to 40½ billion in 1939. During the period we had a series of booms and recessions, winding up with approximately 10 million unemployed in 1939. Then came the big inflation resulting from war production, with a tremendous expansion of the national debt, and still we are far removed from a sound solution of the economic problem. Continuing on the road we are on must inevitably lead to complete government control; that is, to dictatorship. Only resort to a sound system of taxation as advocated by Henry George can avert that catastrophe.

—KLAUS L. HANSEN  
Milwaukee, Wisconsin

## Do You Love a Parade?

If you do, then come and join the New York S.A.G.E. members on Memorial Day, May 30. They have obtained permission to march in the big parade and carry a Henry George banner. The parade will start at 9:30 A. M. and will proceed along Riverside Drive from 66th to 86th Streets. Further information available at the S.A.G.E. office.

Everybody is invited. The S.A.G.E.'rs say: "March side by side with us on this, the first and biggest public turnout of Georgists since the beginning of the century." If you are or were in the armed forces wear your uniform. If not, don your mufti and comfortable shoes. But whatever you wear, for *George's sake*—come."

### Boston

At a business meeting of the S.A.G.E. on April 6, James B. Ellery, who has organized and taught several classes in Gloucester, opened the meeting with a talk on opportunities for interesting people in Henry George.

Joseph L. Richards followed with a report of his work among the legislators at the State House. He stressed the need for an organization to expand this work and make it more effective, particularly with respect to opposing measures which impede the collection of economic rent, such as House Bill 241. This is a proposal to abolish the "state tax" which is levied through the revenue collecting agencies of the cities and towns. He called attention to the desirability of establishing an enclave or several enclaves in the Greater Boston area for the purpose of providing no-cost locations for classes by means of housing controlled by Georgists for Georgists.

Mr. Richards also mentioned the accomplishments of *Rechts Verbundel* and emphasized the need of the school for more no-cost clerical assistance in order to expand its accomplishments.

### New Jersey

Monte Carlo night at Newark headquarters attracted a large crowd and the auditorium was gayly decorated with balloons and streamers. There were tables for roulette, baccarat, monopoly, canasta, bridge, poker and horse-racing. Guests were given \$100 in "stage money" at the start and the man and woman who had won the most at the end of the evening received prizes.

"The River," a documentary film, and other entertainment, added to the gaiety, and refreshments were served. No admission was charged, but each person was permitted to make a donation to the school, not exceeding 75 cents. There was no purpose other than fun, and the committee under the direction of Mrs. Louis Ferguson provided a most enjoyable occasion for all present.

Louis Perna, assistant dean, is chairman of a committee for the formulation of plans for fall expansion. . . . Quarterly meetings of the board of trustees start with a dinner in the school's dining room. These dinners have proved popular with the trustees.

At the first-Friday-in-May faculty meeting a speaker will discuss economic aspects from the Bahai viewpoint. Visitors are welcome to attend these meetings.

Recent donations of furniture have been added to the school library and a space has been reserved for a television set. The set hasn't materialized yet but there's nothing like being prepared in case someone should want to donate one.

### Toronto

From *The Square Deal*, (Ottawa) March-April, 1951:

"Now is a good time to bring our principles to public notice. There is much opposition to the bill before Parliament permitting Provinces to levy an economically atrocious indirect sales tax, and it may take little to turn the scale. Also, Premier Frost has announced the appointment of a committee to make a valuation of real estate in the Toronto metropolitan area. This could lead in the end to at least a partial reform of the whole Ontario municipal assessment system, which has degenerated into a poisonous farce . . ."

"The people of most Canadian Provinces will soon, it appears, be afflicted with an iniquitous and injurious sales tax of 3 per cent. Since Nova Scotia not long since imposed upon its hapless citizens a direct sales tax of 4 per cent, they will be paying sales taxes (including the Federal 8 per cent sales tax) of no less than 15 per cent. Similarly British Columbia citizens will be paying 14 per cent on a large part of their purchases."

"Premier Frost of Ontario has stated that Ontario will not for the present impose any sales tax. For this merciful deliverance Ontario citizens have to thank, in part at least, the opposition of many Ontario papers, including all Toronto dailies, to this wasteful and unjust tax. The attitude of these papers, in turn, was largely prompted by the work of the Sales Tax Repeal Association, in which Georgists played an important part."

"Georgists who feel too disheartened by recent developments may well reflect that the movement in Toronto is but a small part of a worldwide campaign. If the recent assessment developments make us feel we are fighting a hopeless rear-guard action, it may still contribute to victory, as the desperate Stalingrad defense did to the Nazi overthrow."

### Montreal

Winter classes in Fundamental Economics have finished and spring classes have just begun. A St. Patrick's party held on March 17 was voted a great success. It afforded a break from the serious to the lighter side of life for a change, and also served as a fund raiser for the school.

Montreal Georgists were pleased to have John Tetley, director of the New Jersey School with them for two days. Mr. Tetley's talk on "Our Modern Way of Life" was well received by a large audience.

### St. Louis

The spring term of the 12th year of the St. Louis extension opened the week of April 9 with 8 regular classes, one special class in Basic Citizenship Economics and one advanced course in *The Science of Political Economy*.

Preceding the opening of classes the St. Louis Post Dispatch published the interesting and factual story on the "Single-Tax Colony in Alabama." On the other side was the class schedule.

Noah D. Alper, director, addressed the Men's Luncheon Club of Temple Israel at the De Soto Hotel on the "Single Tax" (that's the way they announced it.) He also spoke to the St. Louis "Duncers" on "Tax Fax about Single Tax," and to Local 1596, A. F. of L. Carpenters Union on "A Public Revenue Policy that Will Raise Wages." Speaking engagements of this sort are being promoted as a part of the public relations program.

## Chicago

At the twelfth annual birthday party of the Henry George Woman's Club, held April 14, Mrs. Leona Connery, world traveler and lecturer, told of her journeys through Siam, India, China, Japan, and Korea—travels as a humanitarian, meeting both the man in the street and personages of such renown as Pandit Nehru. After Mrs. Connery's inspiring talk, Dean Henry L. T. Tideman spoke on "Justice." Mrs. Claire Menninger, president of the club, presented the school with Elliott addressing equipment on behalf of the Woman's Club.

Mrs. Emma J. Hildebrecht, graduate of 1944, who served as president of this club in 1948 and 1949; as corresponding secretary of the 9th District, Illinois Federation of Women's Clubs, in 1950; and as the representative of the Henry George Woman's Club at the school conference in St. Louis last July, has been elected president of the 9th District, Illinois Federation of Women's Clubs.

Edwin Phels, patent attorney and trustee of the school in Chicago, will speak at the monthly lecture in the La Salle Hotel on May 29. His subject will be: "Laissez-Faire in History—Fact and Fiction."

Thomas E. Sunderland, general counsel of Standard Oil Company of Indiana, spoke at the monthly Commerce and Industry luncheon on April 11, on: "Big Business and Public Policy—Changing Legal Concepts." Mr. Sunderland was presented by Wylie D. Reid, Jr., plant manager of Magnaflux Corporation. Among guests were C. T. Houghton, president and treasurer, Good Luck Glove Company of Carbondale, Illinois; Raymond R. Muller, treasurer, Chicago Metal Hose Corporation; R. W. Murphy, general counsel, Borg-Warner Corporation; Charles J. Rittenhouse, secretary-treasurer, Rittenhouse and Embree Company; and Charles J. Zusi, executive vice president, Container Laboratories, Inc.

Speaking engagements were filled during the past month by Walter J. Tefo at the Hawthorne Club; George L. Ryan at the League of Women Voters in Austin; Edward W. Jochim at the River Forest Service Club; and George T. Tideman at an Arlington Heights women's organization.

Henry L. T. Tideman returned from a month's trip with his brother, Selim Tideman, during which they visited the San Francisco extension. [Hence no *Econo-quiz* this month.]

Certificates for completion of the advanced course in *The Science of Political Economy* were presented on April 13 to the 13 graduates of the Milwaukee class conducted by S. Sidney Neu.

## New York

Robert Clancy, director, visited the Ohio extensions in April, also Chicago where he spoke on "Justice in the Bible," a portion of which will be published in *The Henry George News* in June.

More than 400 students enrolled in the basic courses at headquarters and extensions, and an unusually big enrollment has turned up for the advanced courses.

Morton Fried, professor of anthropology at Columbia University, will speak at New York headquarters May 11 at 8 P. M. on "Clans, Bands and Land" with concepts of land ownership and the social organization of the American Indians coming into the discussion.

George Royal, dean of the school, will close the lecture series on May 25 with "The Art of Listening" at 8 P. M. Documentary films will be shown on May 4 and May 18.

## Los Angeles

The spring term opened April 9 with a very satisfactory enrollment. Nine basic courses were offered and two continuation courses in *The Science of Political Economy*. Two more special, unscheduled classes are in the offing.

The city is looking forward with pleasurable excitement to the 7th Annual Conference of the Henry George School, which will be held in Los Angeles July 19-22. It is hoped that directors will send in, as early as possible, an approximate estimate of the number expected to attend from their cities. Accommodations and conference rooms must be chosen well in advance. July is not far away. Orders have already been placed for an adequate supply of California's customary balmy weather and refreshing ocean breezes.

The highly informative data on "Differential Taxation of Land and Buildings" in certain Canadian provinces, reprinted from the February American City, is now available for reference at Los Angeles headquarters. Teachers in all extensions, who doubtless saw the brief report in the March Henry George News, will certainly want to avail themselves of the complete information.

J. P. Palmer, a faculty member of the San Diego extension, was a guest in Los Angeles on March 30 and gave the class in Leadership Training excellent pointers on teaching and preparation of lesson material. Mr. Palmer frequently finds his graduating average to be above 100 per cent of the initial class enrollment. Where there are students, it is said, Palmer keeps them—where there are none, Palmer goes out and gets them!

## San Francisco

Dr. Glenn E. Hoover, chairman of the department of sociology and economics at Mills College spoke at the winter-term commencement in the San Francisco Public Library April 11 and was roundly cheered for his wit and eloquence. Dr. Hoover poked fun at the notion that education is always for "those other ignorant people." He took a strong stand for free markets, and observed that "the motives governing a merchant when prices are rising are the same ones that govern him when prices are falling." He asserted that "the earth, if it is here for any reason at all, is here to serve mankind." He said that the taxation of land values is an assertion of common rights to the planet and makes possible a reduction of the taxes that burden production and enterprise. Seventy-four winter-term graduates received certificates from the hand of Wallace Kibbee, member of the board of directors. Six student speakers told their reactions to the course. J. Rupert Mason was chairman.

Twelve spring-term classes in fundamental economics and 2 advanced classes opened the week of April 16. Twenty-four enrolled at the opening session of the advanced class in the science of political economy. Five new teachers are leading fundamental classes: Merrill Mason Gaffney, William D. Hartley, Mrs. John W. Pettit, Halina Koninski and Albert B. Windt.

Mrs. Dixie Wood has been named activities chairman for the East Bay, and Rose Papini has accepted that post in San Francisco. Earl Hanson is chairman of the annual finance campaign to be held June 28 to July 12.

The Oakland city sales tax has been increased from one half to one per cent "to relieve property owners."

## Economics Is An Art

By LOWELL W. HERRON

TRULY, economics is an art. It is the art of making sound judgments using all of the available procedures of straight thinking. Each of us makes many economic decisions daily. Many of these will affect our lives and those of our fellow citizens for years to come.

Experience has taught us that a certain amount of change is necessary if we are to make progress.

By a peculiar quirk in our thinking we sometimes combine these two correct, but logically unrelated, ideas and then proceed on the unwarranted conclusion that "Activity is Progress—Changes are Improvements."

Let's not change those policies and programs which have proved successful in the past just "for the sake of change."

Let's not keep on doing those acts which have not given satisfactory results just because "we've always done it that way."

*From The Clarkson Letter, Potsdam, New York*

## Those with An Obsession

A SENTENCE in a brief review of "Discussion Method" (published by the Bureau of Current Affairs) in *The Liberal News* caught our eye. "It throws out hints on how to handle the too talkative, the silent, the incoherent, the slow-thinking, and the 'obsessional' (among whom it classes the Land Taxers)." The deduction to be made from this classification that Georgists are good conversationalists, quick-witted and capable of well expressed consecutive thinking appealed to us. Believing that to be forewarned is to be forearmed and desiring to see ourselves as others see us, we obtained a copy of the book reviewed. Alas, we read that the "obsessionalist" frequently to be found in discussion groups tends to be talkative and awkward. If he doesn't preach Land Tax—which we take to mean Land Value Taxation—he goes in for Marxism or Gloom. However, tedious though he may be, he is often useful in provoking and enlivening the other members of the group. He should be treated with tolerant good humor, and a private word with him may well suffice to hold him in check!

We recognize that this criticism is not without some foundation and rejoice that we are sufficiently well known to deserve mention though to lump us together with Marxists and apostles of Gloom seems needlessly harsh. Where so many are apathetic and devoid of any ideas on Social and economic matters we single-minded Single Taxers are well above the average. We are not ashamed of our obsession with justice and the means whereby it may be secured. If the derisive label "obsessionalist" sticks we shall not be surprised if it may yet be as respected as are those that were intended to disparage "The Quakers" and the "Old Contemptibles."

*From Land & Liberty, March, 1951.*

