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Is British Socialism a Success?

By HARRY POLLARD

[Address at New York headquarters April 23, in the Friday Evening series.]

It would be best to dwell for a while on the conditions which led to socialism in order to see how it comes about in a relatively stable democracy—that is, one where a government is defeated by an electorate rather than by nitroglycerine. A democracy in which the loudest sounds in the Parliament buildings are the anxious voices of the Members asking the press reporters about the legislation for which they have just voted.

In 1945, the British people went to the polls with an alternative . . . to vote for the war leader Churchill and get the Conservatives, or to vote for the Labor party. Churchill used his popularity to try to swing the election, and he failed—perhaps because of his method—and the Socialists were given a crushing majority.

Without doubt the Tories were associated with the dark years of the 1930's, and the mood of the people was to try something new. It was expected that there would be a shift to the left but no one, not even Morgan Phillips—the Labor party manager who generally forecasts results to 3 decimal places, realized the extent of the change-over.

So, the election was over and the Labor party was in power, pledged to nationalize all the means of production, exchange and distribution of wealth.

Surprise

Once the results were confirmed the Socialists were jubilant. The only trouble was that they had plenty of policies but precious little program. They had been caught so effectively by their own success that they had not prepared their methods for carrying out nationalization. However, that did not prevent them from being extremely boastful about the results of their antics. Indeed a gentleman by the name of Aneurin Bevan trumpeted that the housing

Incidentally, during the war some 233,000 buildings were destroyed and 150,000 new ones built, but the heart of our problem lies in the fact that of our 12,600,000 separate dwellings, some 6½ million were built before 1900. In England at the moment some 200,000 houses are becoming derelict. The Socialists during their term of office built about 200,000 per year. Work it out for yourselves. They just about managed to keep up with those which were falling down.

Socialist Method

The Socialists in power began to do something almost unheard of in politics. They tried to keep their promises. They nationalized the Bank of England; the coal, electricity and gas industries; certain sections of road transport; British cable and wireless; civil aviation and iron and steel industry. They also set out to control the British economy physically with the idea in mind that they could iron out the severe fluctuations which led to the general slump.

The bible of socialism may well be *Das Kapital*, written by Marx—apparently between scripts for "You Bet Your Life"—but without doubt the operations manual was written by Lord Keynes, probably just in time, for had it not been written modern Socialists would have had precious little theory to put into practice.

Keynes suggested that people in a recession had no place to work—or more specifically—no one to offer them work. Therefore if the government initiated work projects then that would inject a shot in the arm of the economy enabling it to crawl out of the slump. Naturally, the government would have to find money to pay these workers but once again a simple solution seemed to present itself: during the boom which preceded a slump all that would be necessary would be to over-tax and so build up a reserve which could be used in due course. In-

Harry Pollard, who was a Liberal Parliamentary candidate in the 1951 General Election, is shown at the microphone at North Ilford, following the count of votes, saying in effect, "I'll get you yet." Over his right shoulder can be seen Sir Geoffrey Hutchinson, now Chairman of the British National Assistance Board. The other rosette wearer is Squadron Leader A. E. Cooper, Member of Parliament for South Ilford.

And Its Result

The result of this type of planning—even in a Britain bolstered up by aid from overseas and with a world crying out for her manufactures was not very satisfactory. In July 1949, Sir Stafford Cripps said of the post-war situation, "We have been trying to deal with it by a series of temporary expedients which have led to a series of crises as each expedient became exhausted."

You see, they found that attempting to control an economy was very much like trying to repair a very old bucket. As fast as one hole is plugged another opens and lets water again. Information received by the planners is often insufficient and out-of-date. In order to make any reasonable attempt at all, it is necessary to rely a great deal on personal analyses of the situation, which is another way of saying, guess-work.

The British economy is by its nature a trading economy. It is necessary to import about half our food and a large part of our raw materials. So we are particularly susceptible to overseas economic trends. This would not matter too much if we had a flexible economy, but we haven't.

To analogise—when a glass bowl is kicked it breaks but when a football is kicked it gives almost until the opposite sides touch, then it springs back into its original shape. The planned economy breaks but the free economy gives and readjusts.

By football I do not refer to American Football but to English Soccer—where the players only kick each other.

Welfare State

The biggest change in the national framework is the extent to which the welfare state has grown. National insurance—embracing the health services, unemployment insurance, family allowances, maternity benefits, retirement pensions, sickness pay and national assistance—follow the citizen from the cradle to the grave, from the womb to the tomb.

However, the benefits paid out are increasing faster than the revenue, and sooner or later the whole fabric will crack. Already, more than 1¼ million people are receiving national assistance, which means that the normal benefits of the welfare state are insufficient so they must go and ask for a further handout. In addition, the ratio of the aged to the producing part of the population is increasing, meaning

A Word with You

ROBERT CLANCY

It looks as though every headline event these days just serves to point up the intense rivalry between the U.S.A. and the U.S.S.R.

Lots of ingredients go into this witch's brew, but the main one seems to be the opposition of two world philosophies.

Now we're a long way from a truly free capitalist system, but I think there's no doubt that we'd rather take our chances in a society where we can still move around from job to job—even granting monopoly and all that—than in a monolithic state, controlled by a politburo.

But I wonder how many people think of it this way? "Communism" is a dirty word today regardless of what it means. Just suppose that in order to survive, the U.S.S.R. had to grant more and more economic freedom to its people. And suppose that to gird for the struggle against communism, the U.S.A. had to restrict its people more and more. Carry it to fantasy and suppose that the U. S. S. R. thus became in fact "capitalistic" and the U.S.A. "communitistic"—while each one was still using the same words as before to belabor the other!

We're still a long way from that! But let's suppose this: Some second-echelon people—perhaps a U.S.A. corporation vice-president and a U.S.S.R. commissar—get together in a restaurant and talk things over. No one is watching and they are momentarily moved to let their hair down. They freely confess, gripe, tell their problems and so on. Isn't it amazing how similar it sounds?

There's no blinking away the top echelon, or the big problem. But would it not be a good preparation for a human world to count the millions on the other side of the world as human beings who, after all, go through motions very much like our own in order to live?

Lay that hydrogen bomb down gently for a moment and read the story "William Wilson" by Edgar Allan Poe. In it, Wilson is annoyed by another chap who looks and acts like him. The double keeps turning up at inopportune moments, and finally in a fury, Wilson stabs him to death. But to his horror he suddenly sees his own features in the dying man, who says to him: "Villain! . . . See by this image, which is *thine own* how utterly thou hast



Noah D. Alper's BRIEF CASES

A Texas Farmer, oil income in six figures, visited Washington to find out how *his* money was spent. After talking to T. C. Andrews, Commissioner of Internal Revenue, who collects—the farmer was told—\$70,000,000,000, the oil farmer said: "Well, Mr. Commissioner, ain't it a damn good thing we don't git all the Government we pay for?"—Time Magazine, March 15, 1954.

The Stimulus of Allowing He Who Makes to Have

"No one enjoys working too much of the time for government, and high taxes mean just that. The most powerful economic incentive yet discovered is to leave the fruits of effort with those who have applied it. Tax reduction does this, and its supreme merit is in this fact. In short, the advantage of tax reduction does not lie, as some have mistakenly supposed, in an increase of total available purchasing power, but in the added incentive that comes from letting those who have undergone the effort of getting income have the control and use of more of it, rather than surrender it to others to be used at their discretion."

So writes Professor Harley L. Lutz, in "What Kind of Tax Reduction?" (The Freeman of April 19, 1954). It seems that the good man has something there. One wonders why, having discovered the principle of how letting people keep what they produce with reference to the government take, he is so blind in seeing it in reference to the perpetual take of title holders of land. After all we do get something back from government generally.

Woe Throughout the Nomes

"The time when the tax fell due came upon the nomes (Egyptian provinces) as a terrible crisis which affected the whole population. For several days there was nothing to be heard but protestations, threats, beating, cries of pain from the taxpayers, and piercing lamentations from women and children."—G. Maspero's *The Dawn of Civilization: Egypt and Chaldea*.

For Want of Justice!

"... City streets are a vital part of the national motor vehicle transportation system. In Missouri, where all of the gasoline tax goes into our highway funds, the streets (city) . . . comprise one-tenth of . . . road and street mileage of the state." About one half of *motor vehicle* mileage is within the urban areas.

"This means that the city streets are earning for the state one-half or more of all the gasoline taxes paid."

Bruce J. Carl, Director, Missouri Municipal League, in Missouri Good Roads, points out that the original cost, and cost of maintainance, was on the cities alone and that only recently has there been some slight relief. He asks: "Should the cities be expected to shoulder the entire load?" . . . Many states have already stated by their actions that cities cannot and should not be expected to finance all the demands that are being made upon them without assistance."

But, working on the Marxist notion of "ability to pay" and not on the concept of payment for benefits received—not intending to collect the benefits roads give to land values to meet the cost of roads—can there be real relief? Is it any wonder the current-day leaders of government and their advisors cannot find the end of the string to the road and other economic messes in modern social life? Is it any wonder that their solution amounts to sweeping the dirt from under the sofa to under the carpet?

Paul L. Poirot Puts It This Way

"Far too many American citizens have taken the attitude that defending private property is the rich man's job; *let him* worry about his property rights! But such a shortsighted view misses the vital point that an individual's earning power is also a form of private property, particularly to be cherished and defended by any person who has failed to acquire property in other forms. To endorse a principle which allows the government to tax away ever-increasing proportions of privately owned property is to forfeit the only chance man has for independence. A government which can take a man's property, including his wages and other current earnings, can control that man's life. The person who desires freedom is obliged to limit the scope and power of his government."

From "Society Security" by Paul L. Poirot of The Foundation For

The Spirit of Henry George

—PRISCILLA DUNWIDDY—

Paramount issues are forever engaging the attention of the public. These issues may stem from real problems that should evoke serious attention. Sometimes, however, they arise from well calculated emphasis by self-interest seeking groups.

The major problems call for solutions, but the constant impact of these issues is like a wearing-down attack. Conscientious people who try to keep up with the issues presented in the news are likely to be under tension and unconsciously oppressed by unsolved problems.

But the moment we begin to screen these issues according to certain tested principles we find that many of them can be turned aside as meriting no consideration.

This leaves more freedom for meeting the normal problems of each day as well as the pleasant surprises and adventures. But the world has a way of swamping conscientious observers unless careful guiding disciplines are brought into judgment. The basic query should always be—what is the effect on the human beings involved?

If the proposed action is a palliative, it should receive only cursory thought. When, however, future generations are involved or implicated, the values become universal and one may feel assured that an issue has arisen which deserves one's best effort. It is within this seemingly narrow circle, then, that one chooses the objective and the extent of his support.

Once the decision has been made, there will be wiser and more effective action in the direction of a remedy. In the long run discerning persons learn to select more intelligently the issues to which they give their attention, thus avoiding much dissipation of energy.

A Georgist who trains himself to screen quickly the issues that are constantly being presented, retaining those which not only meet a present but a future need, will do three things: (a) he will save himself concern or worry that does not belong to him, (b) he will recognize directions in which to center fruitful interest, and (c) he will have more vitality and consequently more influence wherever Georgist principles are expressed.

Such a Georgist joins the ranks of those who do not simply take the world as it is, but who seek with intelligence to raise the world to a more meaningful plane of

Do You Stand on Your Principles?



Another View By an Observer

SPEAKING of the principles of the modern economists as opposed to the classical, Howard L. Freeman in an address at the Henry George School on April 9th said, "I see George as fitting into the classical ideal. The George philosophy can be presented so it doesn't violate any of the classical principles, and that is the only way I accept it."

He said there were just two economic viewpoints: either freedom causes evils in society or it does not. If it does, the modern economist is right. It is then feasible to pass laws preventing individuals from doing things, i.e., curtailing liberty. If freedom does not cause evils, then instead of passing new laws one should look for the laws that have caused the evils and repeal them.

Adam Smith wrote the first book on classical economics, and those who reject his view Mr. Freeman classified as modern economists. Smith laid down principles but didn't follow them out. George did. The speaker proceeded to make an interesting case for absolute severity in adhering to principle, while adding ruefully that in Australia a sharp division had arisen between the left and right. [See below].

While Mr. Freeman's topic was "Classical vs. Modern Economics," he said it might equally well have been "Christian vs. Humanitarian Economics," since the classical economists, for the most part, believe in God while the modern economists, for the most part, do not.

According to Adam Smith and the classical view, evils are not caused by freedom. Smith saw evils in Britain but he looked for the cause and saw the noxious corn (small grains) laws. He then told the government that what it needed was not more laws but fewer laws. Citing a Scripture passage, the speaker described this as a search for the "laws of man that violate the perfect law of God."

The humanitarians, following Marx, developed a concern over the evils in society, but they couldn't believe Smith because they said there *was no* guiding hand. But if there was no God there should nevertheless be some order, so this group proposed that the government should set up departments of agriculture, travel bureaus, etc. Naturally evils of unemployment

arose, but these were thought to be the result of freedom.

Curiously enough, the Socialists, who often want to pass a law preventing people from exercising some freedom, believing this to be the cure for an existing evil, are usually the first to come up with, "if everyone was a Christian there would be no need to pass this law."

In New Zealand, noting that many of the churches were almost empty, the church people got a law passed making people close their shops on Sunday and curtailing trolley service. The beaches are crowded but the churches are still empty—they didn't make men moral by passing the law.

In emphasizing the Christian vs. humanitarian view the matter of principles comes into focus with this example. A man passes a widow on the street, she is in need and he, being a good Christian and wishing to follow such principles as he knows, gives her \$5. He knows it will not do much toward alleviation of her needs, but he has done something toward living up to a principle. Nor does he criticise a miserly bystander who, though a man of means, may not have given anything.

Another spectator takes the humanitarian point of view—he seeks ends. He is well aware of the other man who could contribute \$5,000 as easily as he could give \$5. So he reasons thus: if I can cause the total situation to be changed so the miser will be forced to help the widow, that will be promoting an action which will be satisfactory in the end (and he will still have his \$5).

This man is making a choice between right and wrong. But, said the speaker, this illustrates the lesser of the two gospels set forth in the Christian Bible. Neophytes are taught to choose between right and wrong, but that is merely the "milk" gospel. The more advanced "meat" gospel concerns the choice between the good and the best.

And here we come to the real heart of the issue concerning principles. Said Mr. Freeman, citing as a Biblical analogy the temptation by Satan in the New Testament, whoever chooses good rather than best (truth) is not forgiven, for the sin of knowing best and doing good in place of it is unforgivable.

The person who has principles and follows them, turning neither to the right nor left, has a valuable contribution to make, and he is a very necessary person. Principles have a tendency to stabilize or to set challenging standards by which one may judge direction. Persons are however, always to be considered of primary importance—principles having been made for human beings and not human beings for principles.

Principles are certainly valuable indicators of the way in which human life should develop, and their worth must be recognized. Nevertheless, considering the difference and variety of conditions encountered in human nature, it seems likely that for the present, principles can be little more than the goal, and not the final judgment.

As an analogy—pacifism is an ideal; but so many grades of conditions obtain in the world that unless pacifism were accepted universally, marked adherence to it in any one group might defeat the very purpose of it.

Similarly, in other fields, standards can and should be based on principles, but human life must be accepted wherever it is found, and must be dealt with in the best possible way, even though this falls short of the principle.

Any other attitude will have its place but, being merely academic, it will fail to touch realistically the sorrow of humanity. Taking public housing as an example, even if principles were followed completely, *as principles*, the results would be no better than some of the present criticized methods, unless the movement had previously been tintured by brotherly love. Or to put it another way, we can never realize a majority influence of all principles until some degree of divine motivation has been achieved, since without basic moral and spiritual purpose, even a full blown regime ushering in all our principles, would be like a mansion built for people who did not know how to use it.

Socialism in Australia, Success or Failure?

(Reported by Frank L. Bang)

REGARDING the application of Henry George principles in the Australian tax system, Howard L. Freeman of Hudson, New York, speaking to members of S.A.G.E. in New York on April 11th, found what he termed an underlying discouragement, though success seemed apparent on the surface.

The single tax has been applied to realty, but other local, county and state taxes have now followed, also a federal income tax. Georgists in Australia seem to be divided into opposing rightist and leftist groups. The platform for the Labor party does, in fact, combine Georg-

istration of a Georgist of principle, their efforts have proved futile.

Realty taxes have been established at 5 per cent on land values, as a consequence of considering the yield on capital in all forms of investment, and determining that 5 per cent is apparently the average yield on investments variously. The tax rate has been accordingly established at that rate, in ratio to the capitalized value. Mr. Freeman is in disagreement with this result, since he finds through personal inquiry into varied sources that yields are more generally: on realty 10 per cent, stocks 6 per cent, mortgages and bonds 5 per cent and banks

In Australia there is still vast land speculation because the 5 per cent tax is insufficient to interfere with speculation, and the result has been to drag in socialism with its resultant forms of taxes. More than 51 per cent of the total yield of the national production in Australia is taken by the federal government, and local governments take their bites, too.

In conclusion, Mr. Freeman stated that the George principle implies not nationalization of land (the Marxist theory) but merely that the landowner shall be proportionately assessed to a sufficient degree to provide the protection and services that he, as a landowner, requires.

Economic illness may be defined as personal imbalance with regard to the law of supply. . . . Economic health may be defined converse-

Is It Applicable Today?

By DON S. MILLER

[Following are excerpts from an address given at the winter term completion dinner in Detroit in March. The speaker is associate dean of the College of Liberal Arts, Wayne University.]

THE Henry George philosophy is one of free enterprise and is directly opposed to all forms of socialism and communism. Many citizens of today keep shouting "free enterprise" but some of them do not really want an enterprise that is truly free. They want special privileges for themselves. They want to benefit from tariffs, patents and land monopoly.

Either the world must adopt the Henry George philosophy of a truly free and just enterprise or it must become socialistic. There are no two ways about it. I, for one, sincerely hope the United States will soon start taxing monopolies and stop the taxing of labor and capital, thus improving the conditions for all.

If monopolies were taxed high enough, those who hold them could not benefit. Such a procedure would facilitate production and mean a great saving to the consumer. The government would not have to resort to compensating taxes on industry. At present, monopolies are taxed too little; labor and capital are taxed too much. The consumer pays the bill.

Sometimes it is said that since we did not start out by taxing land monopoly, our whole system is set up so that if we started it now, it would do a great deal of harm. But we know the harm done to the monopolist would be offset by the advantages to the entire economy. Now the general idea presented by the objectors is that it is too late. But as time goes on, the greater need for natural resources increases economic pressures and there must be some kind of a blow-up as a result of these monopolies. Wars have been recurring every little while and depressions returning periodically. Now if the public started taxing those things which are monopolies, the cause for wars would not exist.

There is some question as to why the George philosophy has not acquired more standing and better acceptance. I think one reason is that the United States is a comparatively young country. In our new land of tremendous natural resources, people have had more opportunities to prosper than elsewhere because of the abundance of free land. At first people were interested in moving west and getting as much as possible of the natural resources and profiting by their exploitation. It did not seem then that there would be any problem arising from land speculation. Because land was plentiful the ultimate social results were not apparent.

I have been asked how I first became interested in this philosophy. My father was a lawyer in Chicago and subscribed to a number of periodicals, including economic journals. One of these was *The Public*, a weekly edited by Louis F. Post, who was a good friend of my father, as was John Z. White. Both had known Henry George well, and through them my father became familiar with his philosophy. There were some very prominent people who were followers of George in those days.

I studied very little economics in college and

Georgism, Americanism and Communism

By R. J. AUSTIN

[The following student-address was given at the recent commencement exercises in Los Angeles. Mr. Austin is a graduate of William Truehart's winter class in Fundamental Economics.]

MY remarks this evening may be loosely grouped under the general heading: Georgism, Americanism and Communism.

For many years I have been concerned about America. I am proud of her past, disenchanted with the present and gloomy about the future. I don't dare state that this attitude is general with members of my generation but I am confident I don't speak for myself alone. There are thousands of others who share my response to our present economic environment. These people are political malcontents—orphans without a party—because no party, at present, exists capable of giving adequate expression to their hopes and aspirations for themselves and their native land. Employment opportunities or the lack thereof, taxation, business cycles, inflation-deflation, national indebtedness, wars and the threat of wars—all these problems give pause to the young men and women each year discharged from the high schools and colleges of the country as educated Americans. And in many respects these persons are educated or at least competent to earn a living in a competitive society, but something is missing.

Cliches die such a hard death because they express great truths. This is true of: "Man does not live by bread alone." Our young person, if he be at all of an introspective turn of mind, usually becomes aware that though: "God may be in his heaven," it is vain to hope that in anything but a vague future tense all will be "right with the world." A creeping disquietude culminating in quiet desperation is a frequent course of the disease.

This attitude of mind is unfortunate for individuals and dangerous to society. All too often an individual allies himself with causes that give promise of changing the present state of affairs to one more commensurate with his notions of liberty, equality, justice and public and personal welfare. Often these are of a questionable character.

If the area of his special concern is racial discrimination and the Soviet constitution gives him promise of a better day, he is offered, ready-made, an entire social, political and economic philosophy. Such ready-made garments ill-become Americans; they bind the free mind in uncomfortable places.

If our puzzled young man be of an opposite cast of thought, if he be convinced of Aryan superiority, if he shudders for the "mongrelization of the race," the Fascist groups await him as a shepherd awaits the strayed lamb and proceed to forcefeed him their concomitant economic philosophy of state capitalism. Then it's the State Triumphant, Deutschland uber Alles, the individual be damned!

A third asylum, to which the discontented might flee is Fabian socialism of the English sort, but to me this seems to be an empty house inhabited solely by restrictions, and papered with red tape.

I have attempted to present an outline of the state of mind many thousands of Americans find themselves in today—one of perplexity and desperation of varying degrees. These strangers in hell may be forgiven if they take a wrong turn in a road that promises Paradise or at least a way out of the land of "no exit."

How fortunate we malcontents are that we are not entirely hemmed in by orthodoxy on the one hand and the "isms" on the other. Suddenly in a maze of dead-end streets, a broad boulevard to a better day opens before us. That thoroughfare is Georgism. To those who have struggled in the tentacles of the "isms," an exciting ideological concept is unveiled. To those who find present-day politico-economic orthodoxy lukewarm dishwater, a voice speaks, an American voice fit to be heard with Jefferson, Franklin and Lincoln, our giants of old. George looked out upon the American scene of his time with split-vision—a great compassionate understanding for the people and a mercilessly appraising, an analytical eye for the maleficent institutions and abuses to be found in his day, as in ours.

No Mere Historian

Many men have given reports of their times. They are merely historians. George provided posterity not merely with the report but with a positive focal point.

The ancient Greek physicist, Archimedes, volunteered his services to his city when an enemy fleet was in the harbor attacking the town. In the dead of night, Archimedes had workmen transport a huge prism to an elevated cliff overlooking the harbor. The piercing rays of the morning sun focused to burning intensity on the boats in the harbor. Being constructed of wood, they caught fire and burned like tinder. The thought of Henry George can be, for us, a prism of like intensity burning the tree of economic evil at its rotten root.

"One of the most significant contra-New Course developments has been the Soviet change in the Baltic agricultural organization," according to April, 1954 *News From Behind the Iron Curtain*. Communist land-merging and collectivization programs were drawn four years ago, "now steps are being taken to move Baltic households together."

The two diagrams at the right seem to illustrate the de-humanizing effects of these collective programs. The pre-Communist village, however much it may have been subject to an improper land owning system, at least shows signs of an organic growth. The "Kolkhoz Settle-

More than 1.3 billion of the world's people live in subsistence economy areas—large parts of Asia and Africa and some parts of Latin

Taxation of Forest Lands and Timber

By VERNE D. BRONSON

OREGON'S present laws pertaining to taxation of forest lands and standing timber should be amended and modernized to equalize tax burdens with other classes of property and especially in comparison with lands used for production of other crops. Such revisions should give full recognition to the fact that trees are a crop. They should allow for the time required for maturity of the trees where the final harvest of the crop occurs 60 to 100 years after it is planted.

In contrast most agricultural crops provide an annual harvest from the land, whether it be used for grain, seeds, fruit, or for livestock. The basis for assessment of real and personal property is "true cash value." On agricultural crop lands and grazing lands this value is determined basically by the productivity of the land and its location with reference to market. Other factors also affect value but in the long run the ability of the land to produce crops and the cost of getting the crops to market determine what land is worth to a person who wants to grow crops on it.

The same basic considerations apply to forest land. We recognize that some forest lands are much more productive than others. Just as in agricultural crop land the most productive forest lands are worth more than less productive lands. The value of the forest crop is determined by its quality or what it will bring on the market less the cost of harvesting and transporting the forest products to the market where they are manufactured.

I have mentioned the foregoing facts because I want to point out the similarity in the basic considerations which determine the true value of forest lands as well as other agricultural lands.

Oregon's 1929 Forest Fee and Yield Tax Act was passed for the purpose of (1) to encourage the growth and protection of forest crops on lands chiefly valuable therefor and (2) to provide a fair, stable, continuous tax revenue from such lands. Many acres have been classified under this act whereby the tax in Western Oregon is 5c per acre per year plus

12½ per cent of the unit market value of any products harvested from such lands. Some people are well satisfied with this act and have classified their lands as rapidly as possible. Re-logging of some of these classified lands has brought yield taxes to the counties much sooner than was expected when the lands were classified. However, many landowners have not accepted the Forest Fee and Yield Tax Act as the answer to their problems and have not classified their lands under its provisions. It appears that some modifications of the Act are needed or there should be an alternative method of taxing forest land.

I have talked to several landowners and heard of many others who have said, "We've paid taxes on that land for many years. Foresters tell us the timber is now growing very rapidly and should not be harvested until mature. However if the assessor, or the State Tax Commission through its reappraisal programs, places an assessed value on the timber now we will have to cut it as we can't afford to hold it any longer under increasing tax costs . . ."

Exempt Immature Forest Crops From Any Taxation as Timber

If forest land is to be taxed equitably in relation to other crop land we should assess the land on the basis of its location and quality (or its actual value) and we should not tax the growing crop on that land. We should not penalize unjustly a crop which requires 80 to 100 years to mature. Our present tax laws impose such a penalty on young growing timber if the laws are strictly applied.

It would be a relatively simple program to work out a schedule of assessed values for forest land on the basis of its location and equality. It is a difficult and expensive task to equitably appraise the crop of trees growing on that land. Surely we ought to effect a great saving in our reappraisal programs and achieve more equitable taxation of our forest lands if we taxed only the land on the basis of its value and exempted all immature forest crops from taxation in addition to the tax on the land which grows them . . .

An Appeal and a Petition

[George T. Tideman of Chicago drew up the following document and received a number of signatures among Chicago Georgists. The petition is addressed to the people and law makers of our state and nation.]

THE world is divided between those who like and want communism and those who abhor and fear it. While we are fighting communists abroad and baiting them at home, what good is it if we neglect to make firm the foundation of capitalism?

The cold fact is that communism has risen to its present position of power and advantage because there are, inherent in the social fabric of every nation, economic forces which tend irresistibly to spawn evils: poverty marching along with our amazing material progress. While we stand aghast at the horrors of the Communist State we close our eyes or are blind to the decay in our own way of life which is the very cause of the rise of communism. To avoid facing up to this circumstance is inviting fate to come and destroy us. The Communists know this. Perhaps that is why they gladly bide their time.

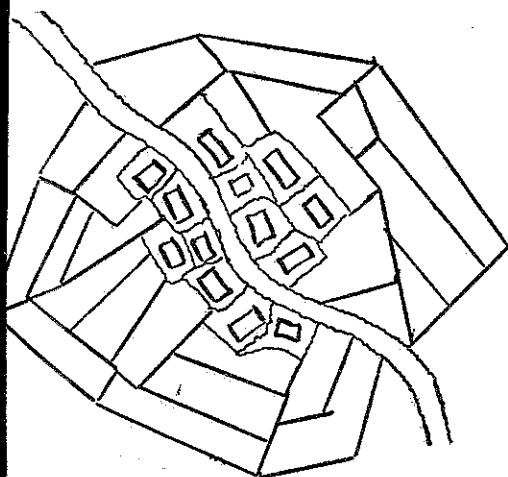
The evil of land monopoly is being demonstrated by the U. S. S. R. There the state owns all the land and the people are divested even of the prerogative of protest. To protest in Russia is a capital offense. The strike of the worker is put down with artillery and the bayonet. Elections are so conducted as to be a fraud and an insult to the electorate. Having refined land monopoly to the ultimate of a single owner the tyranny of the Kremlin is the perfect demonstration of the iniquity of land monopoly.

Those who enjoy the privilege of land holding owe society something for that privilege and ought to pay to society the full market value of that privilege . . . This would put all on equal terms with respect to land use and give us the earth itself as a foundation for a competitive capitalism. On the other hand, measures to alleviate and palliate the condition of the unprivileged, as said John Stuart Mill, do not merely produce small effects; they produce no effect at all. Their effect is to cause the state to invade the private affairs of the people and this leads to a long line of usurpations up the road to state control, again the Communists' heaven.

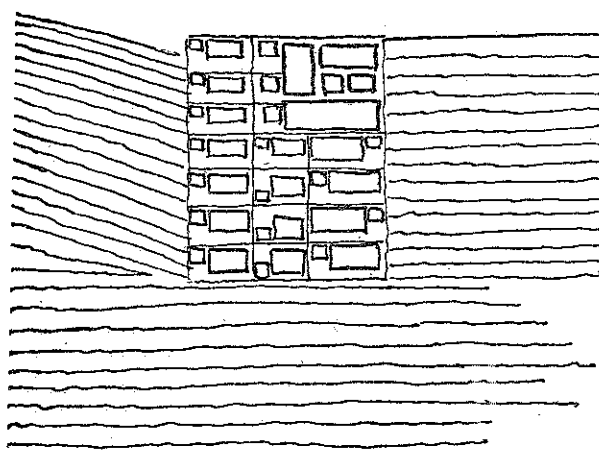
To abandon freedom is to invite slavery and the only contention left then is to determine who shall be master; Remember Beria?

Whereas the only possible solution of this problem is to be made in the separate economies of each nation, we the undersigned solemnly appeal to the people and petition the law makers of our state and nation to consider ways and means to restore to all their equal rights to the use of the surface of the earth. We would call attention to the method proposed by the economist Henry George, namely the taxation of land values to absorb the economic rent of land which would in principle be charging the holders of land the full market value of the privilege they hold. The blessings of democracy we may expect from this measure spring from the fact that land could be held only by

Village-Strip



"Kolkhoz Settlement"



Impressions on Arrival —By HARRY POLLARD

IF you're not knocked down by a blue and beige taxi in New York then it'll be a pink and purple one that gets you. They don't exactly chase you on to the sidewalks (where the ordinary New Yorker drives) but it is essential to remember that a cab driver can be convicted only for flying too low.

While on the subject of American cars, it is well to remember they are all too long. This exerts on the driver a certain psychological pressure which compels him to try to shorten the vehicle by side-swiping — or even colliding head-on with other autos.

This is known as the New York traffic problem.

Unlike London — where people during the twice-daily rush hour differ from sardines only in that sardines don't have to stand — the New Yorkers have idyllic existences. Their trains are roomy and well ventilated — clean and comfortable — fast and punctual; in fact the slightest mention of New York transport sends the natives into such wild transports of apathy that it can be said without any modification whatsoever that the slightest mention of New York transport sends the natives into wild transports of apathy.

Up in the northern part of Manhattan Island there lies a select neighborhood because it has been selected by the Henry George School of Social Science. British Georgists, gazing in awe at the palace residing rather self-consciously between the Italian Consulate and the guest-house for Russian U.N. delegates, might well compare it with the wind tunnel with windows at Great Smith Street in London. Such a comparison could follow the course of a prospective student from the moment he decides voluntarily to take a *Progress and Poverty* course by falling through the trap in the sidewalk.

Front and center are Jenny and Norma, who guard the portals. Whether their job is to welcome people or to keep them in I don't know, but anyway they do it decoratively and with considerable cheerfulness. On the same floor are various other offices with Mr. Kelley standing sentinel over the money — while anxious Georgists try desperately to prove that in order to make their speeches it was necessary to fly to Florida for data. In these offices are other members of the community all valiantly attempting to keep up with the veritable torrent of the assertions, denials, assumptions and rebuttals, that pour from a certain room high in the fastnesses of the building.

Here, too, is the Correspondence Course room. In this place are anxious people trying desperately to wring every drop of understanding from a phrase dripping with ambiguity. Should the correspondence tutors appear to have far-away looks in their eyes it is because they have far-away looks in their eyes . . . Perhaps the number one west is not quite getting

The Henry George School opened all its doors to the visitor from England who wrote these impressions. The entire staff felt the challenge of his personality, as did various fashionable New York "finishing school" audiences and local radio announcers, after they recovered from his British accent. Mr. Pollard was editor, when in England, of *The Radical*, a journal which, as its name implies, goes to the root of things. He was promptly offered the "honor" of being editor of the *News* for one month, but perhaps it is just as well that nothing came of that.

Unable to confront the student with a verbal argument, the C.C. tutor must somehow carry on the war against economic ignorance with the aid of guided missives and this mission is accomplished not without great strain and much nail biting.

From the ground floor we move briskly up to the first floor or as it is called in the United States — the second floor. Here the domain is ruled by a fine body of man — an Englishman who has been so long in the States that even his English tastes like American coffee.

Jimmy Halliwell somehow feeds the New York Georgists at London prices in his

coffee shop. Helped by Mae Halliwell and Gus, Jimmy manages to pipe-line barrels of coffee, coke and a watery brown substance into the restaurant. There's nothing like a good cup of tea and the watery brown substance is nothing like a good cup of tea.

On the third floor are classrooms and the library. In this library are books of every description; of every shape and every size. It is a matter of great pride to Lillian Taylor, the librarian, that no matter how short a table or chair leg may be, a book can be found to exactly fit the gap.

Continuing to the fourth floor we come to Elsie, the secretary of R. Clancy. With stiff upper lip and the firm handshake of genuine sympathy, we pass to the fifth floor.

On the fifth floor 97 per cent of the work in the building is carried out which is why sometimes the three young ladies, Pete, Alice and Frances have to be carried out. It is a floor of schedules, deadlines and anxiety. But the speed and decision of these three stands out against the serenity and quietude that is the hallmark of New York City.

Finally the Penthouse and its occupant — THE DIRECTOR.

Brilliant, incisive, logical — these are but three of the words that cannot be used to describe the director. If space in plenty were at my command I could fill a page of *The Henry George News* with words that in some way or the other fail to describe our friend R. Clancy.

There is little chance to delve deep into the complexities of the rest of student and faculty life. Suffice it to say that these men and women are in revolt against social injustice and at present they are taking the offensive. In fact, a more revolting and offensive group of people I have seldom encountered.

In all seriousness may I say that I like New York and I like New Yorkers. It has been a great privilege to meet such a fine sample of the American people as I have at the Henry George School. They are intelligent, vital and curious to know more than they do. While the United States has such citizens she need not fear anything of this world or outside it. May

My Native Land

By HUSSEIN ADEEB

IN THE June 15 issue of *The New York Times* appeared a dispatch by Michael Clark on an interesting attempt at a solution for land reclamation, in a desert section of Tunisia. The story recounts how one Abraham, son of the Servant of the Most Praised, worked as a share-cropper on someone's olive farm. But, instead of receiving a percentage of the harvest, this Ibraheem ben Abdul Hamil Zaid collected for his work one half of the land cultivated, crops and all, with a Free and Clear Title Deed thrown in for good measure.

There are no gold mines reported in the section of Tunisia where the agricultural experiment was conducted. Nevertheless, an olive rush was on, for in 1882 there were 360,000 olive trees in the area — today there are 8,000,000 trees. Then 44,000 acres were sparsely cultivated — now 1,235,000 acres are intensively used by 22,000 owners, who export 56,000 tons of oil annually, adding the several tons used for home markets.

Another experiment in land reclamation was conducted by (Moses) Musa Alami in the Jordan Valley, reported by Kenneth Love in the *Times* on July 6. Mr. Alami's effort to improve the desert waste ran smack into another dead end that only a Georgist formula can solve — Land Values. Here Alami's 2,000 acres of sand which could be had for \$0.00 per acre in 1948, can now be purchased only for \$560.00 per acre. This prohibitive and ever increasing price of land, caused by land becoming private property, will curtail further development, causing the same hardships noted in Kenya, East Africa. For here and elsewhere, as George pointed out, he who controls the land will control the labor and lives of those who must live off land.

Peonage, serfdom and vassalage are merely fancy names used to fool Caucasians into thinking they are not enslaved, as are the non-Caucasians. The East Germans — supreme Nordics — are in revolt against Mongoloid Russians who control Eastern Germany by force of arms, as the Fuzzy Wuzzys of Kenya are in revolt against the British in East Africa.

The Earl of Mansfield recently recommended to the British Parliament the expenditure of \$280,000,000 to rehabilitate the British controlled islands in the West Indies. These islands of tropical plenty extend from the Bahama group off the tip of Florida to Trinidad near the coast of Venezuela. With much hard work, long hours and low wages, the people are reduced to malnutrition, semi-starvation, disease, prostitution, over crowded prisons, mass migration and other evil hallmarks of civilization.

Call it by any name which suits the fancy: White Supremacy, Caste System, Class Struggle, or Dictatorship of the Proletariat. They all mean the same thing — Land Control. India with her caste land monopoly cost her three hundred years of subjugation to a foreign power. French domination of Indo China is costing three billions per year mostly in American dollars.

Professor Lothrop Stoddard's *Rising Tide of Color against White World Supremacy* is a misnomer. It should be termed "The Rising Tide of all peoples against Landlordism." Abolish private ownership of land by individuals, vested interests or the state, and racial, religious



One woman under a roof means peace and contentment (takes only one woman to make a home).



But sometimes to confuse Confucius, man take two under one roof and have plenty much trouble.



When man place three women under roof, he start terrible catastrophe.

—Calligraphy by Joseph A. Stockman, Philadelphia



Los Angeles Welcomes Justice Party Leader

Los Angeles is awaiting Dr. Viggo Starcke, head of the Danish Justice party and apparently intends to allow him very little time for sleep. He is scheduled to address the American-Scandinavian Foundation Sunday afternoon, May 9th; to appear on a television program that evening with Dr. Von KleinSmid, Chancellor of the University of Southern California; to address the Electric Club Monday noon at the Biltmore Hotel; to be interviewed on the radio Tuesday noon, May 11th; to address students and faculty at the University of California at Los Angeles that afternoon; to talk to a student and faculty group at Los Angeles State College on Wednesday; and to address graduates and friends of the Henry George School on Wednesday evening. He will be introduced at the Henry George School by the Danish Consul, Ryan Grut.

Student speakers made a big hit at the winter term finishing exercises in March at the Swedenborgian Church. The talks by Dr. Emma L. Anderson, Robert J. Austin,* Richard L. Banks, William Houghton, Harry R. Senior, and Kent Stone were interesting and inspiring. Completion cards and certificates were presented by the faculty, presided over by Lawrence T. Mariner, president of the Board of Directors. Rosa Palmieri was chairman for the evening. William B. Truehart spoke on "The Tax Collector Could Be a Swell Guy."

A panel discussion was held on the evening of April 8th at the Mark Keppel High School between two faculty members of the Henry George School, championing the cause of free enterprise and land value taxation, and two gentlemen championing the cause of socialism. The Henry George speakers were Dr. Irene Hickman and Stanley Sapiro. The Socialists were Messrs. H. F. Darby and F. G. Evans. The meeting was open to the public and was well attended.

*See Page Four.

HENRY GEORGE SCHOOL CONFERENCE

SAN FRANCISCO, CALIFORNIA
HOTEL BELLEVUE, JULY 8-10

Commemorating

The 75th Anniversary of
Progress and Poverty

SPEAKERS

Final Word on the Stamp

MANY, many friends responded enthusiastically to the idea that the Postmaster General be requested to issue a stamp in 1954 commemorating the 75th anniversary of Henry George's *Progress and Poverty*. The number of requests sent by people all over the United States was truly impressive.

There were also letters from overseas friends in nearly every important country in the world. From Spain a letter was sent signed by 500 people. The leading philatelists in Israel and Tangiers wrote. Judge F. A. W. Lucas, retired Supreme Court Justice of South Africa, sent an excellent letter, as did Senator A. W. Roebuck of Canada and numbers of other highly placed friends on every continent. These letters indicated a deep world-wide respect for America's greatest economist.

In reply to an inquiry from Robert Clancy about the final disposition of this request, Albert J. Robertson, Assistant Postmaster General, who had been handling the matter, wrote as follows:

"We do not see how a Henry George stamp can be approved this year. We have a complicated program in 1954 and, as we explained before, the number of strictly commemoratives may have to be curtailed. Perhaps some time later Henry George can be added to the famous Americans series.

"We are sorry to disappoint you now but hope that you understand our situation.

"I have enjoyed meeting you and please stop in again the next time you are in Washington."

Sincere thanks are due all who joined in this world-wide effort to thus honor Henry George. The effort will bear fruit one day.



Smiling Danish M. P. Captures St. Louis

Both Washington University and St. Louis University invited Dr. Viggo Starcke to speak before student groups, while the University of Missouri called him to Columbia, Missouri, to address members of the history, economics and political science classes. He also spoke before the Noonday club and Cathedral luncheon group at Christ Church Cathedral, St. Louis.

But for the local Georgists the high point was the dinner meeting on April 26th at the Downtown Y.M.C.A. The political views of Dr. Starcke are a heritage from his father, Professor C. N. Starcke, who was an educational and political pioneer and co-founder of the Danish party whose platform is based on the ideas of Henry George. "What you produce is yours; what I produce is mine; what neither of us produces (the land) we must all have the same right to," is the emphatic belief of Dr. Viggo Starcke.

St. Louis is enjoying seven classes in Fundamental Economics and one in *The Science of Political Economy*. Roy Stroud, a recent graduate of the basic and advanced courses, is leading a class for the first time.

Noah D. Alper, school director, addressed a class in economics at St. Louis University on



High Percentages A Detroit Feature

Completion exercises were held March 25th for 30 graduates (representing three-fourths of the enrollees) of the basic course. Elliott Oakwood acted as chairman and Attorney James Clarkson presented the main speaker, Don S. Miller who left no doubt about his approval of the Henry George philosophy. Bernice Wadsworth took notes on Dean Miller's talk and provided us with the excerpts on page four. Messrs. Oakwood and Clarkson were instructors last term. Three former students, Melvin Bergen, Glen Brewster and Frank A. Walker, will be taking teacher's training next term. Myrtle and Frank Walker suggested monthly meetings of the alumni and this suggestion was welcomed. At the last meeting at the Central Y.W.C.A. *Social Problems* was reviewed, with beneficial results. The spring term opened last in March with 27 enrollees.



Final Starcke Lecture May 15th in New York

The much anticipated dinner meeting on May 15th at Town Hall Club will introduce Dr. Viggo Starcke to New York audiences and will give students and friends their first look at the new edition of *Progress and Poverty* in a completely new format.

More than 536 students have enrolled in the Fundamental Economics classes at New York headquarters and regional extensions. Another 225 students are taking one or more of the advanced courses at headquarters. Two new subjects have been added to the advanced course: "The Rise and Fall of Civilization" and "Political Philosophers" under the guidance of Albert Kleigman and Joseph Jespersen, respectively.

On May 7th Mr. R. E. Colvin will speak at the school headquarters at eight p. m. on "Training of the Subconscious." On May 21st the final program of the Friday series will introduce a Group Discussion led by Rachel DuBois. Films will be shown on May 14th.

Harry Pollard, lately of London, who is trying his fortunes in the new world, has addressed numerous organizations in the metropolitan area under auspices of the Henry George School Speakers Bureau. He will speak at the S.A.G.E. meeting on Sunday, May 9th at 5:30 P.M. An address before the Friday evening audience appears on page one of this issue. If you have ever wondered what lies behind the chaste doorway at 50 East 69th Street, read the impressions of this displaced Britisher currently enjoying free asylum at headquarters (opposite page).

A faculty study group is meeting on Tuesday evenings under the guidance of William Farrell. The purpose is an intensive review of *Progress and Poverty*.

Mrs. Elsie Stegmüller is the new secretary to the director at New York headquarters, replacing Kathy Shoaf who has taken a position in

Letters

To the Editor:

In reference to Allen V. Brett's definition, in the April issue; his statement would be more correct, if he took out the words, "Land value" and substituted: "Ground Rent."

The site of One Wall Street, New York, is assessed at \$6,800,000. A hundred miles away, a site of similar size may be had for \$100. The difference is not in the "land" but in the "ground rent."

Ground rent is the measure of value that people willingly pay, for civilization's advantages to be had at a given location, for residence or for making a living. In actuality, it is not payment for the use of "land" but rather for the advantages of benefitting from the private and public activities which make locations, usable and desirable.

HERMAN ELLENOFF
Los Angeles

To the Editor:

Mr. Brett's definition of Land Value in the April News is very good, it is also short and concise. But why not make it even more precise—*land value, or rent, is determined by the desirability of land, regardless of the purpose for which it is used.*

—L. LEO GREENWALD
New York City

To the Editor:

I have been a militant Georgist and a crusader for the single tax for the last twenty years. I am an avid reader of The Henry George News and all other available single tax literature. I believe that George's theory is the only possible answer to the problem of obtaining a system of economic justice, and I use the principles of Henry George as the rule and guide of my life.

In the March issue of the News I was distinctly shocked to see in several articles, items which I believe to be offensive to patriotic Americans. The article "Save on Vitamins" by Ernest Leogrande contains the word "communism" loosely thrown together with several completely innocuous words, just as though the advocating of communism were a perfectly harmless activity.

It is by such careless association of ideas that communism utilizes established organizations to spread its deadly venom. Portraying "communism" as an accepted activity in an article in The Henry George News may destroy in one issue the public good will that has been built up by many years of effort by true Henry Georgists.

Further, the article "The Cure for Delirium" by Robert Tideman seems to the reader to be a clumsy attempt to burlesque the investigations of a Congressional committee. The article appears to make an abortive effort to tie the single tax to the Communist conspiracy of traitors and spies exposed by Congressional committees.

If our ranks have been infiltrated with subversives we must clean house. Communism and Henry Georgism cannot co-exist.

To the Editor:

Reading the recently published condensed version of *Progress and Poverty*, I am reminded of an error that crops up in some of our literature and disturbs me.

Let me quote, "... and out of those bounteous material conditions he would have seen arising, as necessary sequences, moral conditions realizing the golden age ... For how could there be greed when all had enough? ... Who oppress, where all were peers?" And another statement (echoed in our International Union's Declaration of Human Rights) says, "The form of land tenure is the great governing fact that ultimately determines the economic, political and consequently the intellectual and moral conditions of the people."

I am a zealous Georgist, but I do not believe these statements—and I doubt if Henry George believed them, really. I think they put the cart before the horse. I believe that individuals must develop or reform spiritually first. I believe, rather, that the moral and intellectual condition of the people is the great governing fact that ultimately determines the form of land tenure—and bounteous material conditions.

So much complacent, conventional religiosity passes for genuine, understanding righteousness that self-centeredness, mental sloth, and the lust for power are supplanted very slowly by determination to seek out and apply the honesty, truth and justice upon which our economic philosophy is founded. That is why unwavering patience and determination are so essential in our efforts.

—ETHEL STANNARD
Columbia, Conn.

To the Editor:

Willis A. Snyder, in his April HGN letter, has given a misleading impression of what I have said because he quoted me out of context. He says that I advocated income taxes. What I did say was this:

"Until the land value tax would completely replace all other taxes, one of the best taxes might be an income tax on corporate earnings."

Note the conditions imposed by the use of the word "might" and by the italicized phrase. Furthermore, since oligopoly is a form of a monopoly then it is certainly subject to taxation—ethically, logically and in accordance with Georgist principles.

The single tax is the necessary basis for all true reform, but it is not going to solve all our economic problems. Even Henry George maintained this and advocated other economic measures. We must not limit our thinking to the single tax nor ignore current economic problems.

What is needed is an intelligent understanding of exactly what the land value tax can accomplish, and not a blind belief that it can solve all economic problems. If Mr. Snyder thinks the land value tax can completely solve the problems of oligopolies, then let him prove it.

—STEVEN CORD
New York City

British Socialism

(Continued from Page One)

ciency in the national insurance fund of \$1¼ billion by about 1975.

Over here you don't know what taxation is, but in England it does kind of intrude itself upon your everyday life. For example a packet of cigarettes costs about 50 cents, of which 10 cents are for the cigarettes and 40 cents are for the tax. You grumble about your sales taxes but our purchase taxes begin at 25 per cent and go by rapid stages to 75 per cent on such luxuries as lipstick, face powder and talc powder—which are of course only used by the rich. This marks a concession by the Tory government which reduced purchase taxes to these levels.

So we come at last to the title of this talk—Is British Socialism a Success? The answer is that it has failed because while it has for a while alleviated some of the worst injustices of the present system, it has done nothing to solve the causes of those injustices. It has spent so much time slapping on every conceivable poultice that it has had no time to investigate the wound.

Success

It has succeeded in so much as that its continued progress toward complete socialism seems assured—for this reason. The Tories, in their rather befuddled way, are attempting to denationalize the nationalized industries. They are not really succeeding. The Socialists have stated that anything which is denationalized will be re-nationalized as soon as they get back to power. This has obviously made prospective buyers very reluctant to deal with these industries. The Tories are giving away bargains—particularly in road transport—but they are finding difficulties. I believe that by the time the Socialists come back to power which might be at any time (and remember that although they won fewer parliamentary seats in the 1951 general election, they gained more votes than the Tories) very little denationalization will have been accomplished. Then more industries will go down—first on the list are sugar, cement, chemicals and industrial life assurance—and we will be faced with the Tories giving us little more than wayside halts on the road to socialism.

Remember, it was the right-wing Socialist leader, Herbert Morrison, who said as late as October, 1952, "We have not finished with nationalization. We must never say we are finished until we have nationalized *all* the means of production, distribution and exchange."

So I believe that although socialism has failed to bring to England an era of justice and freedom—it has succeeded in embarking on a journey to a destination which, unfortunately, it may well reach.

75th ANNIVERSARY BANQUET
TOWN HALL CLUB

SATURDAY, MAY 15, 1954, 7 P. M.