

# The NEW LEAF

"EQUAL OPPORTUNITY FOR ALL



SPECIAL PRIVILEGE FOR NONE"

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## Progress And Poverty

### Commentary On The Present

"The association of poverty with progress is the great enigma of our times - it is the riddle which the Sphinx of fate puts to our civilization, and which, not to answer, is to be destroyed."

A century after these words were written the enigma remains. Not only has our civilization failed to answer the riddle of survival, but it has developed the capability to destroy itself in a matter of minutes. The prophecy is being fulfilled, perhaps beyond the imagination of the prophet.

All around the world, Georgists are coming together in spirit and body to celebrate the Centennial anniversary of the publication of *Progress and Poverty*. It is a joyful occasion, remembering and sharing a work of beauty and truth. As in every celebration of Life, the reality of life's pain and disappointments are also present. These, too, we need to celebrate; we need to look at them and accept them, and in our very celebration; determine how to deal with them.

Our greatest pain is that we have not been able to effectively communicate a good and just idea: That the land belongs to all the people. We have not been able to convince significant numbers nor significant

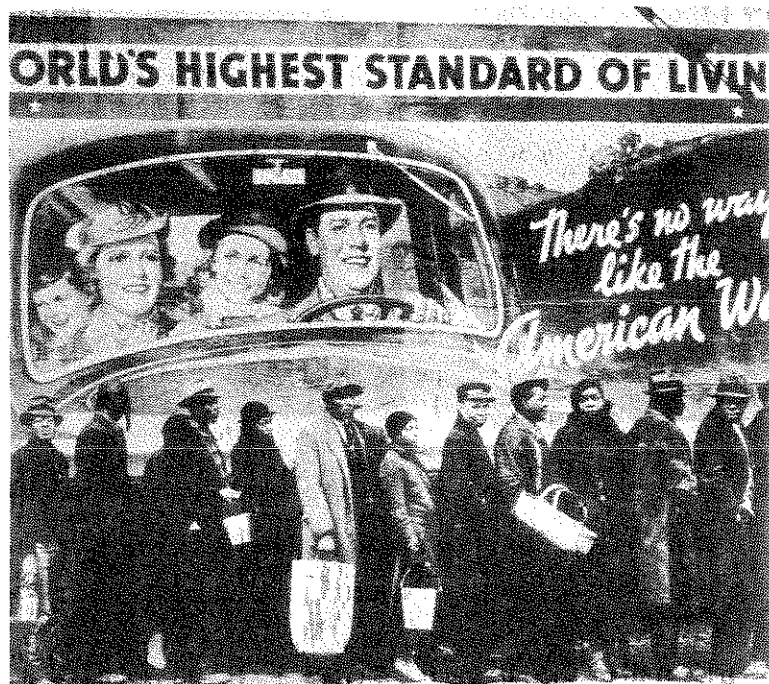
groups that we know a way to apply this truth so that in fact all land truly will belong to all the people; that the riches of nature will be available for all people to make a living; right now, everywhere, for all time.

The obstacles outside our movement are subtle and powerful. They are difficult to identify and dangerous to oppose. In order to be successful against such obstacles we need to be strong as a movement. We need to deal with the obstacles within.

We might start by taking action in two areas: first, to unify into a single international organization with a mission that encompasses all its members, so that outsiders will be able to recognize our unity; second, to expand our goals beyond the application of the remedy to fighting against the root causes of social injustice, so that the people who are suffering will recognize our efforts, trust our intentions and want to join us.

If the oppressed do not want to join us, then we will join them. If we do not broaden our base and open the doors of our movement

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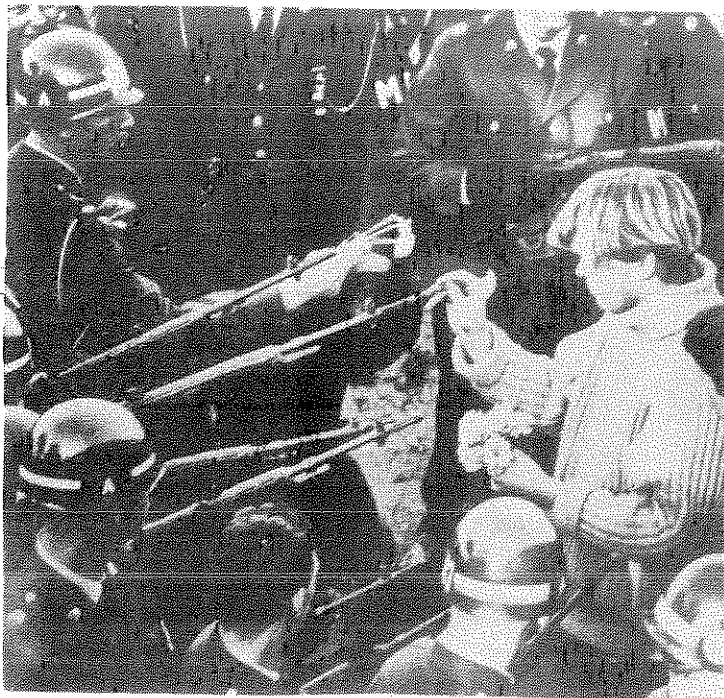


## The Problem-1979

"The past quarter century has been a period of unprecedented change and progress in the developing world. And yet, despite this impressive record, some 800 million individuals continue to be trapped in what I have termed absolute poverty: a condition of life so characterized by malnutrition, illiteracy, disease, squalid surroundings, high infant mortality, and low life expectancy as to be beneath any reasonable definition of human decency..."

"The twin objectives of development, then, are to accelerate economic growth and to reduce poverty." Robert McNamara, Reprinted from Newsweek, 7/23/79.)

# The Cost of Today



## CONFLICT

## POLLUTION

## CRIME

"As families and tribes are separated from each other, the social feeling ceases to operate between them, and differences arise in language, custom, tradition, religion . . . with these differences, prejudices grow, animosities spring up, contact easily produces quarrels, aggression begets aggression, and these separate aggregates . . . warfare becomes the chronic and seemingly natural relation of societies to each other, and the powers of men are expended in attack or defense, in mutual slaughter and mutual destruction of wealth, or in warlike preparations."

Henry George: *Progress and Poverty*

"The poverty which in the midst of abundance pinches and embrates men, and all the manifold evils that flow from it, spring from a denial of justice."

Henry George: *Progress and Poverty*

## SLAVERY

"Our boasted freedom necessarily includes slavery, so long as we recognize private property in land. Until that is abolished, Declarations of Independence and Acts of Emancipation are in vain. So long as one man can claim the exclusive ownership of the land from which other men must live, slavery will exist, and as material progress goes on, must grow and deepen!"

Henry George: *Progress and Poverty*

There is but one way to remove an evil--and that is to remove its cause. Poverty deepens as wealth increases. To extirpate poverty, to make wages what justice commands they should be, the full earnings of the laborer, we must therefore substitute for the individual ownership of land a common ownership. Nothing else will go to the cause of the evil--in nothing else is there the slightest hope.

Henry George, *Progress and Poverty*

## POVERTY



Do you hear the children weeping, O my brothers,  
Ere the sorrow comes with years?  
They are leaning their young heads against their  
mothers,  
And that cannot stop their tears.  
The young lambs are bleating in the meadows;  
The young birds are chirping in the nest;  
The young fawns are playing with the shadows;  
The young flowers are blowing toward the West--  
But the young, young children, O, my brothers,  
They are weeping bitterly!  
They are weeping in the playtime of the others,  
In the country of the free.

Mrs. Browning

# The Challenge of Tomorrow

## ACCESS TO LAND

"The truth that I have tried to make clear will not find easy acceptance. If that could be, it would have been accepted long ago. If that could be, it would never have been obscured. But it will find friends—those who will toil for it; suffer for it; if need be die for it. This is the power of the Truth."

Henry George, *Progress and Poverty*

## EQUAL RIGHTS

"As I said in the first of these chapters, the progress of civilization necessitates the giving of greater and greater attention and intelligence to public affairs. And for this reason, I am convinced that we make a great mistake in depriving one sex of voice in public affairs, and that we could in no way so increase the attention, the intelligence and the devotion which may be brought to the solution of social problems as by enfranchising our women."

Henry George: *Social Problems* p. 243

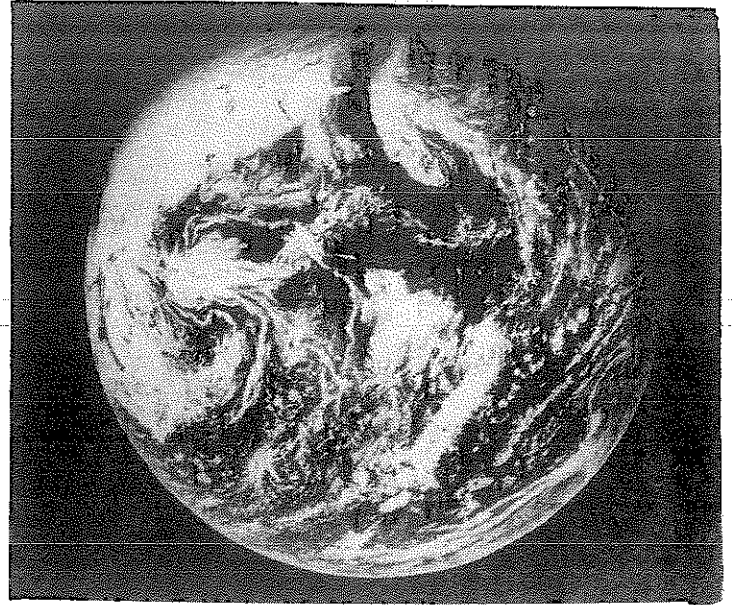
## JUST DISTRIBUTION OF WEALTH



## REPRESENTATIVE GOVERNMENT

The primary purpose and the end of government being to secure the natural rights and equal liberty of each, all businesses that involve monopoly are within the necessary province of governmental regulation, and businesses that are in their nature complete monopolies become properly functions of the State. As society develops, the State must assume these functions, in their nature co-operative, in order to secure the equal rights and liberty of all.

## ENVIRONMENTAL JUSTICE



"The most ominous political sign in the United States today is the growth of a sentiment which either doubts the existence of an honest man in public office or looks on him as a fool for not seizing his opportunities. That is to say, the people themselves are becoming corrupted. Thus in the United States today is republican government running the course it must inevitably follow under conditions which cause the unequal distribution of wealth."

Henry George: *Progress and Poverty*

## EQUAL OPPORTUNITY



"The Negro today is not struggling for some abstract, vague rights, but for concrete and prompt improvement in his way of life. What will it profit him to be able to send his children to an integrated school if the family income is insufficient to buy them school clothes? What will he gain by being permitted to move to an integrated neighborhood if he cannot afford to do so because he is unemployed or has a low paying job with no future? . . . Negroes must not only have the right to go into any establishment open to the public, but they must also be absorbed into our economic system in such a manner that they can afford to exercise that right."

(Martin Luther King, Jr., *I Have A Dream*)



to those who need us most, we are taking the chance of losing our only audience; those who have nothing to lose by supporting us.

#### THE IMAGE OF A WHITE MALE CLUB

At this time, the Georgist movement comes across as just another model of the group which most dominates our Western world- the white male club. As long as this is true, we have little chance of communicating to any people who are not white. And as long as this is true, the "almighty white male club", those actually in power, will not have to take us seriously. They certainly will not have to change the system that has been so good to them. On the other hand, if we can break down our image as being a white male club- and the only way to do that is to take action to insure that our organizations are represented at the top, starting with our Boards of Directors, by all different kinds of people -Then we will be a model, not of a special interest club, but of an association in equality.

#### INTERNATIONAL ASSOCIATION

Georgists need to unite. We need to continue the process of association in equality. We need to be a model for others to follow. We need to come together and cooperate in our effort to establish a world of political, social, economic and environmental justice.

It was suggested at the Annual LEAF meeting, 1979, that there be formed an international association of Georgists. This organization would have a single mission, a number of major goals based on international concerns, and a membership to translate these goals into social action at the local, state, national and international levels.

Under the umbrella of the international association, there would be functional organizations engaged in such activities as publication, education, public information, and political action. There would also be geographical organizations including local and national associations. These organizations are already in existence and there is room for many more. Each would continue their activity under the umbrella of the international association, but in addition each would take on the additional responsibility of taking social action, insofar as possible, as requested by the international organization.

Building such an international organization will protect autonomy of the existing organizational structures and, at the same time, offer Georgists the opportunity to unite. Then, either as an international group, or as our own local organization, or as individuals, we can join with other groups fighting oppression in all its forms, and joining with the people who are oppressed. We can cooperate as fully as we may in an association of equality.

TONY MEIS

#### Letter To The Editor:

I was very disappointed to read the two articles in July New Leaf without some accompanying comment.

The first regarded acid rain. Either chemist, Gary E. Glass, is a very poor chemist or else he was expounding a hipshooting, unthinking, propaganda line of the EPA; sulfuric and nitric acids are the "work horses" in our productive cycle. Both are produced freely in nature. Both are necessary to free and transform elements into forms available to plants for growth. One lightning storm probably produces more nitric acid than a large generating plant does in a month. Sulfuric acid transforms dead plants into life-giving humus.

Esteban Torres should be fired. Any thinking Georgist knows the problems of the Third World are not external, but internal. Who owns the land in the Third World; 37% of its own population who live like kings and expound the propaganda of Mr. Torres. Yours Truly, John Chambers  
Azle, Texas

## The Promise-1979

*GO PLACIDLY AMID THE NOISE AND THE HASTE AND REMEMBER what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly and clearly, and listen to others, even the dull and ignorant; they too have their story. Avoid loud and aggressive persons, they are vexations to the spirit. If you compare yourself to others you may become vain and bitter, for always there will be greater and lesser persons than yourself.*

*Enjoy your achievements as well as your plans. Keep interested in your career however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs, for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals, and everywhere life is full of heroism. Be yourself, especially do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment it is as perennial as the grass. Take kindly the counsel of the years gracefully surrendering the things of youth.*

*Nurture the strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should.*

*Therefore be at peace with God, whatever you conceive Him to be; and whatever your labours and aspirations, in the noisy confusion of life, keep peace with your soul. With all its shams, drudgery and broken dreams, it is still a beautiful world. Be careful. Strive to be happy.*

Found in Old St. Paul's Church, Baltimore, dated 1692

