

# The NEW LEAF

"EQUAL OPPORTUNITY FOR ALL SPECIAL PRIVILEGE FOR NONE"



Volume 6, No. 1

Published by Land Equality And Freedom

Earth Day 1981

## FARM WORKERS SUFFER

Migrants and seasonal farmworkers were first widely reported to be in desperate need by Edward R. Murrow in 1960. The program was called "Harvest of Shame." In 1970 Chet Huntley described again the life of the farmworker and reported in an NBC White Paper that no progress had been made to ease their situation. In 1980 Chris Wallace of NBC, in a program entitled "The Migrants--Ten Years Later," described a similar picture of farmworkers: under-educated, under-fed and under-protected. The violence continues.

Migrant and seasonal farmworkers, the poorest workers of our society, work the land the hardest and get the least from it. They more than any other group of workers suffer most from our land system. They and their families suffer physical and emotional abuse almost daily; live in sub-standard housing at home and on the road; and are often treated as 2nd class citizens.

Most farmworkers work for some of the wealthiest people in the country. Owners of large orchards, vegetable farms, plantations, ranches and other such spreads are some of the most influential people in the United States. Legislators, governors and commissioners are often their friends, as are many church, school and business leaders. It is through such political and civic leaders that the oppressive culture of the farmworker can be set free. They are in a position to bring about a just land system, if they but choose to.

There are public and private non-profit agencies trying to serve farmworkers and

their families, providing health care, emergency aid for food and housing, travel assistance, and employment and training services. These are vital services because they not only help people survive through the difficult times but they enable some to improve themselves and move on to a better life. Nevertheless, the root cause of the plight of the migrant and seasonal farmworker has not been touched; it is the cause of the plight of all the working poor. They are denied access to the land.

Henry George pointed out in a speech to a group of workers that the natural right which each person has is not that of demanding employment from another, but that of employing oneself. *"But why is it that men have to work for another man and at such low wages? Because, if they were to demand higher wages, there are plenty of unemployed men ready to step into their places. It is this mass of unemployed men who compel that fierce competition that drives wages down to the point of bare subsistence."*

George then asks why are so many unemployed. *"If men cannot find an employer, why can they not employ themselves? Simply because they are shut out from the element on which human labour can along be exerted: land. Men are compelled to compete with each other for the wages of an employer, because they have been robbed of the natural opportunities of employing themselves; because they cannot find a piece of God's world on which to work without paying some other human creature for the privilege!"*

I believe there are more instances of the abridgement of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations.

James Madison

## THE FEW CONTROL THE MOST

Ownership of land and control of U.S. business and energy resources are in the hands of a relatively few people; practically all white males.

Land - About half of all the privately held land in the U.S. is owned by 1 percent of the ownership units (a unit can be an individual, a partnership, or a corporation), according to the U.S. Department of Agriculture. Looking from the opposite direction, about 75 percent of the owners hold only about 3 percent of the land.

Over 90 percent of private landowners are white and non-Hispanic; they own 97 percent of the land. Blacks, representing 4 percent of the owners, own just 1 percent of the private land. Over 80 percent of the survey respondents were identified as males, although in many cases representing a husband-wife holding.

Business - Control of the business world is also concentrated, due in great part to the growth of corporations and their joining together into trade associations.

The National Association of Manufacturers (NAM),

founded in 1895 in Cincinnati, Ohio, and presently headquartered in Washington D.C., represents about 12,000 industrial companies. However, although more than 3,000 representatives of member companies serve on the NAM's policy committees—including committees on energy, natural resources, regulatory and consumer affairs, and taxation—their recommendations must be approved by NAM's board of directors.

Energy - About 50 big banks, insurers and pension funds hold huge, potentially controlling blocks of stock in the nation's 38 biggest oil and energy conglomerates, according to a recent study by Corporate Data Exchange of Washington, D.C.

Although the biggest companies have more than 5 million investors, 50 big institutional investors like J.P. Morgan and Co., Citicorp., Chase Manhattan, Lord Abbot and Co., and the Du Pont family hold a combined average of 15 percent of the voting stock in each of the 38 giants. Control of only a few percent is normally considered to give the holder substantial policy voice in a company.

Land monopoly is not the only monopoly, but it is by far the greatest monopoly: it is a perpetual monopoly and it is the mother of all other forms of monopoly.

Winston Churchill

# YESTERDAYS EDITORIALS . . about Justice

## CHILDREN, WATCH OUT FOR THE BAOBABS!

It took me a long time to learn where he came from. The little prince, who asked me so many questions, never seemed to hear the ones I asked him. It was from words dropped by chance that, little by little, everything was revealed to me. . .

Indeed, as I learned, there were on the planet where the little prince lived—as on all planets—good plants and bad plants. In consequence, there were good seeds from good plants, and bad seeds from bad plants. But seeds are invisible. They sleep in the heart of the earth's darkness, until some one among them is seized with the desire to awaken. Then this little seed will stretch itself and begin—timidly at first—to push a charming little sprig inoffensively upward toward the sun. If it is only a sprout of radish or the sprig of a rose-bush, one would let it grow wherever it might wish. But when it is a bad plant, one must destroy it as soon as possible, the very first instant that one recognizes it.

Now there were some terrible seeds on the planet that was the home of the little prince; and these were the seeds of the baobab. The soil of that planet was infested with them. A baobab is something you will never, never be able to get rid of if you attend to it too late. It spreads over the entire planet. It bores clear through it with its roots. And if the planet is too small, and the baobabs are too

many, they split it in pieces. .

*"It is a question of discipline,"* the little prince said to me later on. *"When you've finished your own toilet in the morning, then it is time to attend to the toilet of your planet, just so, with the greatest care. You must see to it that you pull up regularly all the baobabs, at the very first moment when they can be distinguished from the rose-bushes, which they resemble so closely in their earliest youth. It is very tedious work,"* the little prince added, *"but very easy."*

And one day he said to me: *"You ought to make a beautiful drawing, so that the children where you live can see exactly how all this is. That would be very useful to them if they were to travel some day. Sometimes,"* he added, *"there is no harm in putting off a piece of work until another day. But when it is a matter of baobabs, that always means a catastrophe. I knew a planet that was inhabited by a lazy man. He neglected three little bushes. . ."*

So, as the little prince described it to me, I have made a drawing of that planet. I do not much like to take the tone of a moralist. But the danger of the baobabs is so little understood, and such considerable risks would be run by anyone who might get lost on an asteroid, that for once I am breaking through my reserve. *"Children,"* I say plainly, *"watch out for the baobabs!"* (From *The Little Prince*)

The power of a special interest, though inimical to the general interest, so to influence common thought as to make fallacies pass as truths, is a great fact without which neither the political history of our own time and people nor that of other times and peoples can be understood. A comparatively small number of individuals, brought into virtual though not necessarily formal agreement of thought and action by something that makes them individually wealthy without adding to the general wealth, may exert an influence out of all proportion to their number. A special interest of this kind is, to the general interests of society, as a standing army is to an unorganized mob. It gains intensity and energy in its specialization, and in the wealth it takes from the general stock finds power to mold opinion. . . Even that highest gift, the gift of reason, is in its bestowal on man subjected to his use; and the very mental question that enable us to discover truth may be perverted to fortify error, and are always so perverted wherever an anti-social special interest gains control of the thinking and teaching functions of society.

In this lies the explanation of the fact that looking through the vista of what we know of human history we everywhere find what are to us the most palpable absurdities enshrining themselves in the human mind as unquestionable truths—whole nations the prey of preposterous superstitions, abusing

## MONOPOLIES—WHAT, WHY AND WHY NOT?

A song called "Solar Energy Forever," by Travis Jeffrey, says in the last verse: *"To the utilities and bankers we will march with steps so bold, Cause we know just how they got so rich despite what we've been told; For to millionaires' monopolies our future has been sold; But the sun keeps shining on!"*

Has our future been sold to "millionaires' monopolies?" The future knows for sure; we can only wonder.

First we must try to make clear what we mean by "millionaires' monopolies." Is anything wrong with being a millionaire? Are all monopolies bad for society? No to both questions. But is it right for an individual or group of individuals to become wealthy as a result of a monopoly? That is the question.

What is a monopoly? It is the exclusive control of the means of producing or selling goods or services. Exclusive control of things of nature is a natural monopoly; exclusive control of human goods and services is an artificial monopoly. Both are contrary to free enterprise in that their essential factor of control hinders or eliminates competition.

Henry George spent his life pointing out the destructive consequences of natural monopolies to the common good when owned and controlled by private individuals and groups. The natural world belonged to all, present and future, and no private interest had the right to such control so as to charge others for its use.

George also spoke out against artificial monopolies when they were owned and controlled by the private sector, and for the same reason: No private interest had the right to such control of a product or service so as to control its price. He was not against monopolies as such, for he realized the good from cooperative effort and he appreciated efficient and effective use of resources for the common good. But he also held strong opinions as to who should own such monopolies:

*"The primary purpose and end of government being to secure the natural right 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."*

Critizing the most powerful special interest of his day, George wrote: *"We may not like it but we cannot avoid it. Either government must manage railroads, or the railroads must manage government. There is no escape; to refuse one born of the dilemma is to be impaled on the other. As for any satisfactory state regulation of railroads, the experience of our states shows it to be impossible. A strong-willed despot clothed with arbitrary power might curb such liviathans; but popular governments cannot."*

Henry George lost his battle to convince the people and their government to own the monopolies. The power of the railroads won out. Since then the railroads have lost face and other "leviathans" have taken their place. So the question remains: are we going to continue selling our future to monopolies that make individuals millionaires, or are we going to own them ourselves—as a government and a people.

(By Toby Altschuler and Tony Meis)

themselves before fellow-creatures, often before idiots, or voluptuaries, whom their imagination has converted into the representatives of Deity; the great masses toiling, suffering, starving, that those they bear on their shoulders may live idly and daintily. Wherever and whenever what we may now see to be a palpable absurdity has passed for truth, we may see if we look close enough that it has always been because behind it crouched some powerful special interest, and that the man has hushed the questioning of the child.

This is of human nature. The world is so new to us when we first come into it; we are so compelled at every turn to rely upon what we are ourselves can discover; what we find to be the common and respected opinion of others has with us such almost irresistible weight, that it becomes possible for a special interest by usurping the teaching province to make to us black seem white and wrong seem right.

Let no one indeed feel confident that he could have escaped any delusion, no matter how preposterous, that has ever prevailed among men, if he had lived when and where it was accepted. From as far back as we can see, human nature has not changed, and we have but to look around us to discover in operation today the great agency that has made falsehood seem truth. (From *The Science Of Political Economy*, by Henry George.)

# THE NEWS OF YESTERDAY AND TODAY

## MEDIA FOUNDATION ENCOURAGES LAND ECONOMICS

William Newcomb, president of Media Foundation For Land Economics, told the 1980 Joint Georgist Conference that georgists must try and get the media to take notice of our alternative form of economics—land economics—and in so doing overcome the conspiracy of silence against us.

How do we accomplish this? There are a number of things we can do, he said. First, we need to encourage our own writers; encourage them to sell their land-economic articles to magazines, and encourage them to cooperate with other organizations that have similar goals as our own—the Sierra Club, Common Cause, Nader Organizations, and the League of Women Voters—in producing pamphlets and publishing articles for their members and readers.

Second we need to reproduce our films concerning land economics and land philosophy on video-cassettes and distribute them to educational institutions. Tapes are

five times less expensive than films and both public and private schools and libraries are looking for teaching material on land economics and free enterprise.

Third, georgist organizations need to put as much if not more money into promoting and distributing materials as they do in their production. The best films and books in our own possession do little to spread our message among the public.

Fourth, we must take advantage of our right to use public access T.V. stations as mandated by Federal law in 1971. (Media Foundation For Land Economics, 532 Wickham Rd., Melbourne, FL 32901, can provide further information on this matter.)

Lastly, we need to create a central press release department to publicize around the nation what we are doing. The appropriate vehicle to do this, said Mr. Newcomb, is the Council of Georgist Organizations in New York.

## LIBRARIES HELP EDUCATE THE PUBLIC

The Public Library is a great educational resource, especially for those who are not connected to a school. Not only does it offer many and various materials from which to learn and grow, but it also has facilities and equipment for teaching others. To use the library this latter way it is important to foster personal contacts with those in charge, especially the librarians. They want the public to use their services and would welcome your teaching efforts as promoting this end.

George Collins, Director of the Henry George School of Philadelphia, in cooperation with the "Progress & Poverty Centennial Committee," is offering a public relations package entitled, "The Progress

& Poverty Centenary Edition School Library Project." Although designed to assist georgists in presenting the centennial edition of Progress & Poverty to the school libraries of their alma maters, the package can be easily applied to presentations to public libraries. Doing this project will not only help georgists promote the works of Henry George in their own locale, but it could initiate contacts leading to a course or discussion group within the library itself.

Georgists interested in getting further information on this matter can write the School of Henry George, 413 South 10th Street, Philadelphia, Pa., 19147.

## GRADUATE SCHOOL NAMED FOR INDUSTRIALIST

Duke University has named its graduate school of business administration in honor of Atlanta industrialist J. B. Fuqua. Fuqua, chairman of the board of Fuqua Industries, recently gave

more than \$10 million to the Duke Business School. He has been a trustee of the university and a member of the business school's advisory board since 1974.

## CONFERENCES BEING PLANNED

The 1981 Joint Georgist Conference is being organized by the Council of Georgist Organizations under the leadership of Robert Clancy, chairman of the Council. The specific time and place have not been finally decided, but according to Mr. Clancy the conference will probably be held at the Franklin Pierce College in Rindge, New Hampshire over the Fourth of July weekend. Your program ideas are welcomed and needed. Send them as soon as possible to 5 East 44th St. New York, 10017.

Georgists and friends from the Atlanta-Black Mtn., N.C. area

are holding a local or regional conference in 1983 to celebrate the centennial anniversary of Social Problems, by Henry George. The program will revolve around the themes of compassion, creativity, and communication. Local artists and students will participate in a format of concerts, workshops and discussions.

Persons interested in contributing ideas and moral support can write to: Social Problems 1983, c/o Tony Meis and David Peele, P.O. Box 668, Montreat, N.C. 28757.

## 1980 JOINT CONFERENCE—Revisited

The 1980 Joint Georgist Conference held in Manhattan over last Labor Day, consisted mainly in panel discussions followed by questions and comments from the audience. The topics were Tax Reform, The Developing World, Teaching Fundamental Economics; Money and Energy, The Georgist Community, Ecology and Economy, and Neo-Georgism: History Update.

During the panel discussion on Ecology and Economy a heated debate took place between those who stress protecting industry and those who stress protecting the environment. Panelist Seymour Rauch, speaking on Environmentalism and Georgism, suggested that to encourage industries to clean up their wastes the government give them a tax break. Mark responded from the audience that the public should not have to pay industry to take out their own garbage. Time ran out before any consensus was reached.

Other highlights of the conference were a talk by Leonardo Lassiter of Philadelphia who received a standing ovation for his challenge to georgists to take our message to the poor and the dis-

posed; and a talk by Dr. Bernard Bellush of New York University who encouraged georgists to leave our pre-occupation with business economics and taxation and rediscover the spirit of Henry George: working to bring about justice around the world.

The Council of Georgist Organizations, established during the Centennial Celebration mainly through the efforts of Clay Berling, met and voted to continue for another year. Robert Clancy, director of the Henry George Institute and co-director of the International Union, was elected chairman of the Council, to be assisted by Ed Dodson, deputy chairman, and Mark Sullivan, secretary.

The Annual Banquet, hosted by George Collins, Director of the Henry George School of Philadelphia, featured talks by Tax Commissioner James Tully of New York State and Richard Noyes, editor of the Salem Observer of New Hampshire. Mr. Noyes challenged his listeners to be open for the "joy of discovery"—to keep our ears open to what others have said and are saying today, and not sit back and be satisfied with what we already know.

## JUSTICE IS THE GREATER

*Sex is only a minor part of morality, but for most people today the two words are nearly equated. Thus, if people follow orthodox prescriptions in the area of sex, they cannot imagine how they are being "immoral" in their personal and social relations. But in-*

*justice is the basic immorality, as the great prophets all testified, and one cold-hearted and selfish man does more to rupture the fabric of society than a thousand bigamists or other deviates from conventionality. STRICTLY PERSONAL - Sydney J. Harris*

# MORE EDITORIALS FROM YESTERDAY

## NAM MOLDS PUBLIC OPINION

*"The NAM has blanketed the country with a propaganda which in technique has relied upon indirection of meaning, and in presentation upon secrecy and deception. Radio speeches, public meetings, news, cartoons, editorials... and many other devices for molding public opinion have been used without disclosure of the origin and financial support of the NAM."*

(Report 6, part 6, of the 76th Congress, 1st session, pp. 218-219.)

Although almost all manufacturing corporations outside Ford are members of the National Association of Manufacturers, it had been testified before the La Follette Committee that the control is in the hands of 207 of them. . . that within the NAM there is a secret group of 12 who run American business. This general staff, considered next to the President and his cabinet the most powerful group in American life, is known simply as the Special Conference Committee.

The first expose of this secret group was made by Senator Elbert D. Thomas, Democrat of Utah, co-head of the La Follette Committee, after a long, intensive investigation headed by the committee's secretary, Robert Wohlforth. Again, when the Taft-Hartley bill was before the Congress, Senator Thomas exposed the Special Conference Committee and named its membership:

American Telephone and Telegraph Co.  
Bethlehem Steel  
E.I. duPont de Nemours  
General Electric  
General Motors  
Goodyear Tire and Rubber  
International Harvester  
Irving Trust Co.  
Standard Oil of New Jersey  
United States Rubber Co.  
Westinghouse Electric and Manufacturing

The presidents, general managers, and chairmen of these twelve corporations meet informally but secretly and discuss the chief purpose of the National Association of Manufacturers, which is to destroy the labor movement. .

The decisions of the Special Conference Committee are passed on quickly to the directing group of the NAM, and within a few days its publicity, public relations, and propaganda machine, the largest in the country, begins to work. Not only are the few million dollars of this organization employed but through its advertising agencies the entire ten or twelve

billion dollars a year of all advertising go to work.

Annually, for twenty years or more, the National Association of Manufacturers has issued a report on its public relations activities, on which it spends millions of dollars. It uses the press (daily and weekly), the magazines, the radio, movies, television; it holds conferences with public school teachers and school superintendents; it has a speakers' bureau; and in its own words "its objective is to reach all the American public and develop a great body of informed public opinion."

The National Industrial Information Committee (NIIC) of the NAM, its thought-control department, was headed for many years by Alfred P. Sloan of General Motors, assisted by various Pews and H.W. Prentis, Jr. Its typical annual report refers to its influence on "opinion molders" in every stratum of American society: women's clubs, churchmen and church organizations, farm organizations, and educational institutions.

The NIIC's annual report goes on with page after page of successes in reaching "public opinion molders." The NIIC's national field, it reported, embraces: *"The farm leaders to whom 30,000,000 men and women look for guidance; The 150,000 clergymen—Protestant, Catholic and Jewish—who guide the spiritual life and aspirations of 55,000,000 church attendants; The 1,100,000 educators of 30,000,000 American students."*

Finally, the report tells of NAM success with newspapers. Inasmuch as between 90 and 99 percent of the press using NAM canned editorials and supplied news items—all slanted for Big Business and many against labor unions and liberal ideas—are used without the source being given, it must be stated without any contradiction possible, that a large part of the American press corrupts itself.

This much is certain: The NAM as well as any other legitimate organization in the nation has the right to attempt to get its propaganda accepted in the mass media and in the churches and schools of the country, but every newspaper and magazine and radio and television station which uses this propaganda without disclosing its source should be exposed as venal and corrupt. (From *Never Tired of Protesting*, by George Selvas, published in 1968).

## THOMAS PAINE ON AGRARIAN JUSTICE

To preserve the benefits of what is called civilized life, and to remedy at the same time the evil which it has produced, ought to be considered as one of the first objects of reformed legislation.

Whether that state that is proudly, perhaps erroneously, called civilization, has most promoted or most injured the general happiness of man, is a question that may be strongly contested. On one side, the spectator is dazzled by splendid appearances; on the other, he is shocked by extremes of wretchedness; both of which it has erected. The most affluent and the most miserable of the human race are to be found in the countries that are called civilized.

It is a position not to be controverted that the earth, in its natural uncultivated state was, and ever would have continued to be, the common property of the human race. In that state every man would have been born to property. He would have been a joint life proprietor with the rest in the property of the soil, and in all its natural productions, vegetable and animal.

But the earth in its natural state, is capable of supporting but a small number of inhabitants compared with what

it is capable of doing in a cultivated state. And as it is impossible to separate the improvement made by cultivation from the earth itself, upon which that improvement is made, the idea of landed property arose from that inseparable connection; but it is nevertheless true, that it is the value of the improvement only, and not the earth itself, that is individual property. Every proprietor, therefore, of cultivated land, owes to the community a ground-rent (for I know of no better term to express the idea) for the land which he holds; and it is from this ground-rent that the fund proposed in this plan is to issue. . .

But it is justice, and not charity, that is the principle of the plan. In all great cases it is necessary to have a principle more universally active than charity; and, with respect to justice, it ought not to be left to the choice of detached individuals whether they will do justice or not. Considering then, the plan on the ground of justice, it ought to be the act of the whole, growing spontaneously out of the principles of the revolution, and the reputation of it ought to be national and not individual. . .

## EL SALVADOR?

What makes fascism? It comes from capitalism in decay. It is the rich people's answer when democracy tries to go beyond the capitalist way of running production. But it does not stop at wiping out democracy. It also plays on the people's love for their country to put over dangerous plans against other countries and so, they hope, to set right the wrongs capitalism in decay brings about. Whenever fascism has been successful, it has been helped at the start by businessmen trying to keep the workers from getting more. To do this, the businessmen have, in fact, joined up with some outstanding gang leader and his hired soldiers who have made a bargain to put down the workers' power and become owners of the

state in return. But as soon as the gang leader has seized the state, he has always found that he cannot just bring back the standard forms of capitalism and leave it there. Not only does his own army wait for rewards. Now that he and the state are the same, he has to use it to solve the problems that made the businessmen put him in power. He has no beliefs except his strong wish to stay in power. His test of good is the test of success. And he always finds that success means using power to force or coax the people to yield to his rule.

(Reflections On The Revolution Of Our Time, Harold J. Laski, translated into plain English by Rudolf Fiesch in *How To Write, Speak and Think More Effectively*.)

**"The most powerful educative force in the modern world is not the school nor the church nor the home—it is advertising." Education and Living, by Ralph Borsodi**

# EDUCATION...THE NON-VIOLENT REVOLUTION

In the present social conditions of the civilized world, nothing is clearer than that there is some deep and widespread wrong in the distribution, if not in the production of wealth. This it is the office of political economy to disclose.

Henry George, *The Science of Political Economy*

## EDUCATING FOR A JUST SOCIETY

by Paul Nix President of the Henry George School of New York

The ultimate objective of the Henry George School's efforts should be the same as the objective of Henry George himself: to eliminate poverty by establishing a just society. George identified the cause of poverty, defined the remedy, and demonstrated that his remedy is not only compatible with men's basic concepts of justice and freedom, but also essential to realizing a just and free society.

But that for George was just clearing ground. He wanted to eliminate poverty, not just talk about it. He studied alternative means to implement his remedy, found one that seemed effective, practical, and not very disruptive, and spent much of the rest of his life urging its adoption.

Despite George's own dedication to getting his ideas put into action, some Georgists argue that this aspect of George's teaching is not the proper concern of the Henry George School. One Georgist, for example, has argued that the policy of the Henry George School should be to teach George's philosophy and nothing else. We are reminded of one of George's parables: *Near the window by which I write, a great bull is tethered by a ring in his nose. Grazing round and round he has wound his rope about the stake until now he stands a*

*close prisoner, tantalized by rich grass he cannot reach, unable even to toss his head to rid him of the flies that cluster on his shoulders. Now and again he struggles vainly, and then, after pitiful bellowings, relapses into silent misery.*

*This bull, a very type of massive strength, who, because he has not wit enough to see how he might be free, suffers want in the sight of plenty and is helplessly preyed upon by weaker creatures, seems to me no unfit emblem of the working masses.*

*... But until they trace effect to cause, until they see how they are fettered and how they may be freed, their struggles and outcries are as vain as those of the bull. Nay, they are vainer. I shall go out and drive the bull in the way that will untwist his rope. But who shall drive men into freedom?*

What accomplishment is there, for us or for our students, in simply reading and understanding what George wrote? Our challenge is to find some way to put it into practice. If we really believe that society would be better off under conditions of freedom and justice, then surely we have an obligation to society to help people find a practical way to create such conditions.

Dear Readers,

It's been a long time coming, but this is my last issue of *The New Leaf*. I have chosen the theme: education and non-violence. I dedicate the issue to Harry Pollard of Los Angeles. A pioneer in the teaching of POLITICAL ECONOMY. I thank BASIC ECONOMIC EDUCATION of San Diego, California and my family and friends for their financial and moral support.

More basic than all the issues which can divide people--to be right-wing or left-wing, to be conservative or liberal, to be a socialist or capitalist, to be an environmentalist or industrialist, --is the issue to be violent or non-violent. People who choose violence to achieve social reform--or to achieve their own personal ends, for that matter--will miss the good life. They may seem to move forward for awhile, but eventually differences will arise, divisions will take place, and the more violent will kill the less violent. That is the violent way; the way of most societies today.

Non-violence brings people together. Those who choose it--regardless of their differences--are more together than the closest family; not personally or emotionally but in their determination to achieve their ideals through peace and under-

## HENRY GEORGE SPEAKS AT BERKELEY

I take it that these lectures are intended to be more suggestive than didactic, and in what I shall have to say to you my object will be merely to induce you to think for yourselves. . .

Of the importance of the questions with which political economy deals it is hardly necessary to speak. The science which investigates the laws of the production and distribution of wealth concerns itself with matters which among us occupy more than nine-tenths of human thought.

If there were nothing more to be urged in favour of the study of political economy than the mental exercise it will give, it would still be worth your profoundist attention. The study which will teach men to think for themselves is the study of all studies most needed. Education is not the learning of facts; it is the development and training of mental powers. All this array of professors, all this paraphernalia of learning cannot educate a man. They can but help him to educate himself. Here you may obtain the tools; but they will be useful only to him who can use them. A monkey with a microscope, a mule packing a library, are fit emblems of the men who pass through the whole educational machinery,

and come out but learned fools, crammed with knowledge which they cannot use--all the more pitiable, all the more contemptible, all the more in the way of real progress, because they pass, with themselves and others, as educated men.

But, while it seems to me that nothing can be more conducive to vigorous mental habits and intellectual self-reliance than the study which trains us to apply the analysis of thought to the everyday affairs of life. . . , it is not on such incentives that I wish to dwell. There are motives as much higher than the thirst for knowledge as that noble passion is higher than the lust for power or the greed of gold.

In its calculations the science of wealth takes little note of--nay, it often carefully excludes--the potent force of sympathy and of those passions which lead men to toil, to struggle, even to die for the good of others. And yet it is these higher passions, these nobler impulses, that urge most strenuously to its study. The promise of political economy is not so much what it may do for you, as what it may enable you to do for others.

(from "The Study of Political Economy," by Henry George.)

standing. They are together because they have chosen not to do violence to others even if others do violence to them! To agree to such a course of action brings about such trust and freedom among people that all other differences fade into a common search for truth. This is the way of non-violence and education; the way of Henry George.

*"Social reform is not to be secured by noise and shouting; by complaints and denunciation; by the formation of parties, or the making of revolutions; but by the awakening of thought and progress of ideas. Until there be correct thought, there cannot be right action; and when there is correct thought, right action will follow."*

Like the prophets before him and since--from Isaiah to Jesus to Martin Luther King, Jr.--Henry George spoke against violence. Today there is an urgent need to continue the warning: To kill another for whatever reason is to kill the human spirit; but to be willing to be killed for the sake of freedom is to free the human spirit.

*For what is it to die but to stand naked in the wind and to melt into the sun?*

*And what is it to cease breathing, but to free the breath from its restless tides, that it may rise and expand and seek God unencumbered?*

Tony Meis, Ed.

# THE NON-VIOLENT WAY TO LIVE

## IN UNDERSTANDING

*Make for thyself a definition or description of the thing which is presented to thee, so as to see distinctly what kind of a thing it is, in its substance, in its nudity, in its complete entirety, and tell thyself its proper name, and the names of the things of which it has been compounded, and into which it will be resolved. For nothing is so productive of elevation of mind as to be able to examine methodically and truly every object which is presented to thee in life, and always to look at things so as to see at the same time what kind of universe this is, and what kind of use everything performs in it, and what value everything has with reference to the whole. . . ; what each thing is, and of what it is composed, and how long it is the nature of this thing to endure.*

—Marcus Aurelius Antoninus

## IN JUSTICE

And a merchant said, *Speak to us of Buying and Selling.*

And he answered and said:

*To you the earth yields her fruit, and you shall not want if you but know how to fill your hands.*

*It is in exchanging the gifts of the earth that you shall find abundance and be satisfied.*

*Yet unless the exchange be in love and kindly justice, it will but lead some to greed and others to hunger.*

*When in the market place you toilers of the sea and fields and vineyards meet the weavers and the potters and the gatherers of spices,—*

*Invoke then the master spirit of the earth, to come into your midst and sanctify the scales and the reckoning that weighs value against value.*

*And if there come the singers and the dancers and the flute players,—buy of their gifts also.*

*For they too are gatherers of fruit and frankincense, and that which they bring, though fashioned in dreams, is raiment and food for your soul.*

*And before you leave the market place, see that no one has gone his way with empty hands. For the master spirit of the earth shall not sleep peacefully upon the wind till the needs of the least of you are satisfied.*

Kahlil Gibran

*Landlords grow rich in their sleep without working, risking or economizing. The increase in the value of land, arising as it does from the efforts of an entire community, should belong to the community and not to the individual who might hold title.*

John Stuart Mill

## IN PEACE

A tree on a mountain develops slowly according to the law of its being and consequently stands firmly rooted. This gives the idea of a development that proceeds gradually, step by step. Within is tranquility, which guards against precipitate actions; and without is penetration, which makes development and progress possible.

## WITHIN IS TRANQUILITY

The tree on the mountain is visible from afar, and its development influences the landscape of the entire region. It does not shoot up like a swamp plant; its growth proceeds gradually. Thus also the work of influencing people can be only gradual. No sudden influence or awakening is of lasting effect. Progress must be quite gradual, and in order to obtain such progress in public opinion and in the mores of the people, it is necessary for the personality to acquire influence and weight. This comes about through careful and constant work on one's own moral development.

## WITHOUT IS PENETRATION

Penetration produces gradual and inconspicuous effects. It should be effected not by an act of violation but by influence that never lapses. Results of this kind are less striking to the eye than those won by surprise attack, but they are more enduring and more complete. If one would produce such effects, one must have a clearly defined goal, for only when the penetrating influence works always in the same direction can the object be attained.

The penetrating quality of the wind depends upon its ceaselessness. This is what makes it so powerful; time is its instrument. In the same way the ruler's thought should penetrate the soul of the people. This too requires a lasting influence brought about by enlightenment and command. Only when the command has been assimilated by the people is action in accordance with it possible. Action without preparation of the ground only frightens and repels.

At times one has to deal with hidden enemies, intangible influences that sink into dark corners and from this hiding affect people by suggestion. In instances like this, it is necessary to trace these things back to the most secret recesses, in order to determine the nature of the influences to be dealt with. . . The very anonymity of such plotting requires an especially vigorous and indefatigable effort, but this is well worth while. For when such elusive influences are brought into the light and branded, they lose their power over people.

From The Book of Changes

## THE NEW LEAF

Published monthly by  
Land Equality And Freedom  
2242 Morley Street  
San Diego, Ca. 92111

Editor: Tony Meis

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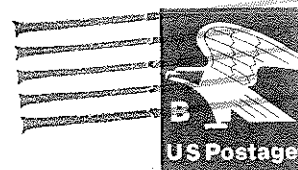
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