

# The NEW LEAF

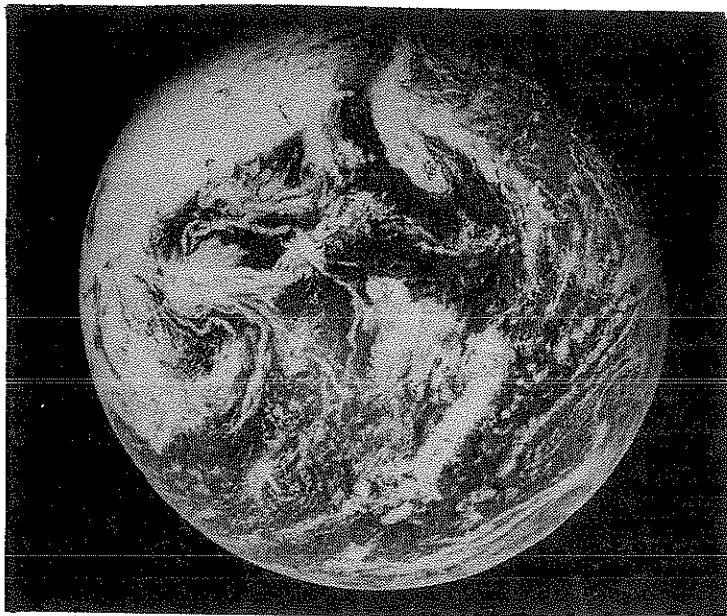
"EQUAL OPPORTUNITY FOR ALL" "SPECIAL PRIVILEGE FOR NONE"



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## LAND QUESTION REACHES OUTER SPACE

On a desk in Washington is a treaty drawn up at the United Nations covering the mining of minerals on the moon. Although it received little notice during the seven years it was being negotiated, U.S. opposition is already beginning to grow now that it is available for signing. The treaty is to encourage and provide for a manufacturing program in space, where a number of industries could benefit from the vacuum and lack of gravity. The resources are similar to what's on Earth, and although it would cost billions for such a program, as Earth resources

become depleted, extraterrestrial mining would become more economical. "We're talking beyond the year 2000 for any test of the moon treaty," said Julian Levine, spokesman for the Aerospace Industries Association in Washington.

At issue in the treaty is not just development of outer space, but the relationship of the United States to developing nations. The part of the pact that has stirred the most opposition declares that extraterrestrial resources are the 'common heritage of mankind.'

"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*

## LEAF BOARD RECOMMENDS SUSPENSION

The LEAF Board of Directors, at their quarterly meeting of April 19, 1980 in San Diego, unanimously adopted a resolution to conduct a plebiscite of all members to decide the degree of activity they favor for the LEAF organization. The Board took this action after it was learned that Basic Economic Education, LEAF's primary donor, had indicated it did not favor subsidizing LEAF beyond June 30, 1980. LEAF's current membership, around 200, is not large enough to be self-sustaining.

Three alternative courses of action were discussed by the Board: dissolving the organization, operating entirely with volunteers, and suspending operations indefinitely as of June 30, 1980. The third alternative, suspending operations, was adopted unanimously by the Board as its recommendation to the general membership. The five Directors who made up the required quorum for this vote — Earl Hanson, Floyd Morrow, Marion Sapiro, Everett Seeley,

and Tom Sherrard — have offered to resign if the membership decides to take a different direction than that recommended by them. If, on the other hand, it is the desire of the membership to suspend operations, the present Board will reactivate LEAF whenever it deems appropriate.

The full text of the Board's resolution is as follows: "That a plebiscite be forthwith conducted of all members to determine what degree of activity, if any, the favor for LEAF and that a status report accompany the communication to members and that such report indicate that all Board members attending the meeting of April 19, 1980, recommended a suspension of operations effective as of June 30, 1980, and that all things of value be held in the custody of Basic Economic Education to be used as it may deem appropriate to further Georgist causes."

Members were asked to respond to the resolution as soon as possible.

"I do not wish to call upon those my voice may reach to demand their own rights, so much as to call upon them to secure the rights of others more helpless. I believe that any great social improvements must spring from and be animated by that spirit which seeks to make life better, nobler, happier for others, rather than by that spirit which only seeks more enjoyment for itself. For the mammon of injustice can always buy the selfish whenever it may think it worth while to pay enough; but unselfishness it cannot buy."

Henry George.

## LETTERS TO THE EDITOR

OBSERVATIONS  
ABOUT GEORGISTS

Dear Editor,

The March 1980 New Leaf is wow! I must be out of my mind. Yes, let all 22,000,000 Californians eat over a campfire for 30 days to illustrate the outrageousness of most of this issue.

We know that TMI (Three-Mile Island) was caused by anti-nuke sabotage — and still it was only an incident, not an accident. Property damage, yes, but human lives were saved: hundreds who would have been involved in a "coal" energy operation.

Acid rain improves agricultural soils. Let's have the exact data. What lakes do not support aquatic life today because of acid rain?

Dr. H. Caldicott — so what — today people called "doctor" can be lined up on both sides of any issue, and lie and deceive the public, be it in court cases, or trying to sway political actions. They are as biased and emotionally unstable as a group as any other "undoctored" people. They carry no weight.

Page 4; where have we proof that the caveman had a propensity for violence instead of compassion? Ho, ho, ho! The continued negativity of the Matthew Fox feature is not needed by me to keep plugging along in my own small way to help — be compassionate to use his words!

Hope you broaden your membership with this issue. My time can be better spent.

Sincerely,  
Leonard K. Nitz

To the editor:

In the August issue of The New LEAF you wrote:

"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....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 — then we will be a model, not of a special interest club, but of an association in equality."

These words hurt my inner feelings badly....If there's anything George stressed more than anything else it was his belief in liberty and laissez faire. You want to violate that principal by imposing quotas. Your idea would cause injustice as the "affirmative action" system does, because people who are more qualified are penalized unjustly.

The whole idea of free trade is to allow goods to come into the country with no favoritism attached to any producer. The protectionists also advocated favoritism for special reasons — the way you try to justify your advocacy of favoritism to the blacks. You both try to make the ends justify the means — a cardinal sin!

Your publication itself quoted the real solution — contradicting your own words. In the May issue you yourself quoted Henry George from Social Problems: "Social reform is not to be secured by noise and shouting...but by awakening of thought and progress of ideas. Until there be correct thought, there cannot be correct action; and when there is correct thought right action will follow." ... I hope George's words strengthen your resolve and encourage you to correct efforts. Only resort to education, not special favors of any kind.

Sincerely,  
Herbert Altschuler

"The fields and the whole soil and, if it can be managed, the houses should be public property...let at a yearly rental to the citizens; and with this

exception let them all be free from every kind of taxation in time of peace." (Baruch Spinoza, Tractus Politicus, ch. 6.)

by Mildred Loomis

My observations of Georgists and their movement lead me to conclude there is a notable future ahead if four generally negative aspects can be overcome. Because I see viable helps and steps toward their correction I am optimistic about the future.

First, Georgists generally live up to the observation that "Georgists talk to themselves."

Second, when Georgists turn to the outside to talk to others about their ideals and practices they find a woefully untrained mass. They find a public seriously mis-educated in economic fundamentals and sadly below par in emotional stability. Dr. Frank Goble told the San Francisco Georgist Centennial that people today are lacking in basic ethical training. This is true; but there is even less adequate training at the deeper psychological level. Many modern adults, in fact, are functioning at pre-adult levels of development. How is this so?

Too many modern adults want fame and power and will manipulate their environment to their own advantage and to the disadvantage of others to gain them. Many are wanting to pile up wealth, get rich quick, accumulate things. Such drives are expected in children and adolescents, but when they dominate the lives of adults there is a need for re-education.

In psychological maturity Georgists are not all at the top. We, like the mis-educated outside world; are often infantile, childish or adolescent in our feelings, wants and desires — wanting something for nothing, seeking fame, position and power, surrounding ourselves with things, and piling up wealth. We, too, need re-education.

Third, when Georgists go out to others — to become a larger movement — many lack good communications skills. The chief skill of Georgists is giving lectures. Lectures are good where information is needed or asked for by an interested listener. But the lecture method is not good enough on which to base a useful, effective movement, or by which to achieve social change.



Fourth, Georgists haven't sufficiently engaged youth. I hesitate to call them "old", but in most Georgist groups there are a good many white-haired persons. For the most part, Georgists are middle aged or over.

There are four counterbalancing positive trends apparent in the movement. First, in the San Francisco Centennial Georgists took a definite step to involve other related groups; they were not just talking to themselves. Representatives of more than a dozen organizations were involved in the program including the New Age Caucus, the Libertarians, the Community Land Trusts, the Sierra Club, New Age Politics, Survival Research, School of Living, and the Federation of Labor.

Second, there seems to be increasing concern as to how Georgist come across to others; that psychological immaturity need not be the norm. Extensive research on learning, on the brain itself, and on our psyche brings insight, knowledge and method to help us mature emotionally. In the movement there are people with years of training and skill in group dynamics, and group process, resources for development of our psyche. There are also resources as to communication skills, the third positive aspect.

As to the fourth, on involving young people, the Georgist Centennial is to be congratulated. Many young persons helped organize it; many others attended, lectured and led group discussions. These, among other positives, counter-balance the negatives and indicate that Georgism will soon come to the front ranks of social change.

## NEWS FROM GEORGISTS

Clay Berling, Coordinator of the Council of Georgists Organizations, has begun publishing a newsletter for the Council. In the first issue, after reviewing the origins of the Council at the Centennial in San Francisco, he asks the question: "How can a central organization be more effective in promoting the Georgist understanding of the world's problems?" He goes on to say that we already know the message, but how do we get others to know it? He suggests that such a question be the business of the 1980 Georgist Conference in New York.

Dian Arnold of the Fairhope Single Tax Corporation reports that William C. Lucey has been elected president of the Corporation, John Wienand, vice president, and Gale Rowe, secretary. She also reports that the question as to whether the Single Tax Corporation should contribute to the making of the television series on the life of Henry George failed by only 10 votes when placed before the full membership of the Corporation. She says there is much support to try the question again.

Utahns for Tax Reform are stepping up their campaign in that state to defeat a constitutional amendment proposal which would erode the property tax, shifting its burden from residents to business, but not seriously reform it. In addition they have petitioned the state to adopt a program of land value taxation to maintain state functions that would suffer as a result of expected declines in revenue sharing.

LEAF members of Black Mountain, N.C. participated in Earth Day activities in the area. A slide-tape program depicting the balance of nature was produced and presented by David Peele at McDibb's in Black Mtn. and a Henry George booth made up part of Earth Day celebrations in near-by Asheville.

"So long as all the increased wealth which modern progress brings, goes but to build up great fortunes, to increase luxury, and make sharper the contest between the House of Have and the House of Want, progress is not real and cannot be permanent."

(Henry George, *Progress and Poverty*.)

## GUEST EDITORIAL

The historic line in Lincoln's Gettysburg Address was not the truth, is not the truth, and never will be the truth if we can't make our actions speak as clearly as our words.

What we have is government of the people, by the capitalist establishment, for the capitalist establishment. Its eternal survival is an economic and mathematical impossibility. Before doomsday, however, the United States may house many millions more dispossessed slaves than were here in post-Lincoln Reconstruction days.

Thousands of examples can be provided to show how people without equity in real estate, industry and natural resources are paying a frightful price. But let us try on just one for size.

An established citizen with a good credit rating locates an attractive real estate opportunity. He visits the bank which thrives on deposits provided by you and your neighbors. He borrows your money to make a down payment. Then he rents his apartments to welfare clients. Government pays the tenants' rent. So the landlord collects enough to repay your money to the bank, pay his taxes, retire his mortgage and improve his building.

Eventually he sells his property. In addition to having had it all paid for by neighbors and taxpayers, he can now sell his building for a substantial profit. As a privileged citizen his profit is taxed at the capital gains rate — not the high rate his neighbors pay on the paltry interest they receive from the neighborhood bank.

So the question is: Do we have only one type of public welfare, or do we have a special — more costly — type which has been made respectable by law?

Well thought-out solutions to our problems already exist. People will discover them whenever they become more concerned about just getting their money's worth, than they are about making a "killing" at the expense of others.

— Roland Ballen, Palo Alto, CA.

## LETTER FROM THE EDITOR

Dear Members,

Although the final tally has not been made concerning the future of LEAF, it appears as though the majority of members would like to suspend operations indefinitely. There were many in favor of operating with volunteers, and there were many who were in favor of at least continuing The New LEAF. Interestingly, those in favor of keeping LEAF going wrote letters explaining their stand. Those in favor of suspension generally indicated that they were going along with the Board of Directors. At any rate, there were more in favor of suspension, for whatever reason, and unless there is a flood of positive mail between now and the end of June, LEAF will be taking a vacation.

Of course we all know there is much to be done, with or without an organization. The times are difficult for all people. Now more than ever it is up to each of us to do our part. There are letters to write, people to see, groups to talk to. Join with other Georgists and Georgist organizations or do it alone, but do it. If we don't, who will?

Sincerely,  
Tony Meis

## PREDICTION COMING TRUE

### STUDY PREDICTS DECLINE IN WESTERN ECONOMIC POWER

PARIS — The economic influence of the United States and its Western allies will decline during the remainder of this century as a result of sluggish growth and the emergence of prosperous new industries in many poorer countries, including China and the Soviet Union, according to a massive new government-sponsored study of the future released July 6, 1979.

The study, called "Interfutures," was prepared by the Organization for Economic Cooperation and Development during the last three years on the instructions of 19 of its 24 Western member governments.

It seeks to assess the future course of the world economy and identify choices open to those nations in the management of their affairs.

It predicts that as Western growth slows, many parts of the Third World, including China, will experience an industrial explosion that will make them relatively more powerful in economic terms on the global stage.

By the end of the century, Interfutures says, these newly industrializing countries of the developing world together with

China will have increased their share of global industry from 12 percent today to nearly 25 percent.

As a result, the Far East will emerge as "one of the most important centers of the world economy," along with fast-developing countries and economically more successful Latin American nations like Mexico and Brazil.

The study predicts that the Soviet Union's economic power is likely to increase relative to the United States and Western Europe during the next two decades, reaching its peak at the end of the century.

While the newly industrializing countries of Asia and Latin America will grow appreciably richer and more influential in the next 20 years, Interfutures foresees little improvement in the lot of the poorest developing countries in Africa and Asia, where in the year 2000 annual incomes will remain at around \$300 per capita at 1979 prices.

Although the United States will retain "a role of the first magnitude" in the world economy because of its size and natural resources, Interfutures warns that this role is likely to change in unforeseeable ways as the U.S. economy stagnates and incomes in other countries move closer to U.S. levels.



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

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*

## The Healing of the Global Village Part II

Compassion is not pity but celebration. To reduce compassion to pity and to pitiful feelings is to exile compassion altogether from adult living. The word "pity" has evolved to mean something very different from compassion. Pity connotes condescension and this condescension, in turn, implies separateness. "I feel sorry for you because you are so different from me." Pity sometimes regards its object as not only suffering, but weak or inferior. There is less participation in the sufferings of another in pity than in compassion—compassion never considers an object as weak or inferior. Compassion, one might say, works from a strength born of awareness of shared weakness, and not from someone else's weakness. And from the awareness of the mutuality of us all.

Pity works out of a subject-object relationship where what is primary is one's separateness from another. It presumes ego differences as a basic way of relating to reality. As such, it is about emoting and feeling without including actual relieving of the causes or's pain. "Such pity is condescension. We apply it to those who are in such a low estate that they are not or have ceased to be our own serious rivals. They are out of the running. By pitying them we emphasize the discrepancy between their lot and ours...Such tearful pity leads to philanthropy and what has come to be known as 'good works of charity.'" (Frederick Perls)

The surest way of discerning whether one has pity towards or compassion with another is to answer this question: Do you celebrate with this same person or these same people? Compassion operates at the same level as celebration because what is of most moment in compassion is not feelings of pity but feelings of togetherness. It is this awareness of togetherness that urges us to rejoice at another's joy (celebration) and to grieve at another's sorrow.

Compassion is a forgetting in order to remember. A forgetting of ego, of problems, of difficulties. A letting go. So too is compassion a letting go of ego, of problems, of difficulties, in order to remember the common base that makes another's suffering mine and in order to imagine a relief of that suffering. There can be no compassion without celebration and there will be no authentic celebration that does not result in increased compassionate energies. A person or a people who cannot celebrate will never be a compassionate people. And a person or a people who do not practice compassion can never truly be celebrating.

(From *A Spirituality Named Compassion*  
*And The Healing Of The Global Village*,  
 — by Matthew Fox.)

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