

The
E.I.C.
Work
Sheet.
May-60
Freedom
Is As
Freedom
Does!
No. 10.

SAINT LOUIS EXTENSION ** HENRY GEORGE SCHOOL
Education Information - Communication
--OUR WORK SHEET--
SPRING TERM GRADUATION EXERCISES
Monday, June 6, 1960 - 8:00 P.M.
Council Chambers
Rm. 106, County Court House
7910 Forsythe Blvd., Clayton, Mo.

Invite Your Friends

PROGRAM EVENTS

I AM
Able To
help in
many ways
To Fight
Tyranny
Create
True
Freedom!

Ten Minute Talks by Panel Members - Questions, Answers, Discussion.

1. LIBERTY and Henry George

Caroline Nations

3. ECONOMIC SCIENCE and Henry George

Noah D. Alper

2. RELIGION and Henry George

Loral D. Swofford

4. ACTION on The Henry George Idea
David Parnas

Presentation of Certificates. Noah D. Alper, Director

Two Minute Talks Class Representatives

Program Chairman Henry J. Johnson

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16th Annual Conference of the Henry George School
Pick-Fort Shelby Hotel, Detroit, Michigan

(If there is a chance you can attend this conference please contact the
School for further information. Detailed information will be sent as
soon as it is available. This conference will be preceded by a Con-
ference of the Henry George Foundation of Pittsburgh, Pennsylvania.)

Economic Catechism - C. B. Fildes

Q. Does not a land tax increase house rent
or store rent? A. The landlord, as a rule,
exacts the full ground rent for the use
of his land. To take half or all of this
annual site value in taxation could not
make land worth any more for use.

"In old cities, is not nearly all land
in use? A. About one-half the area of New
York and Chicago is classed by the as-
sessor as vacant. In Boston the propor-
tion is; Occupied, 42 per cent; vacant,
46 per cent; marsh, 12 per cent."

(Note these figures are old; but the
poorly used land (slums) and vacant
land must be both considered.)

Q. How would the Single Tax affect the
farmers? A. It would greatly reduce his
taxes. His buildings, stock and crops wo-
uld be exempt. His land is at present
assessed at nearly twice its proper un-
improved value, while town and city land
is often valued at less than one-half
its actual value, thus subjecting him to
a more than four-fold disadvantage.

Q. What relief could it bring to strictly
agricultural towns, where the unimproved
land values are very small? A. However
poor a town or heavy the taxes, it would
at least tend to equalize their present
tax burden. The assessed value of land in
the three smallest towns of Massachusetts
Alford, Holland and Peru, is \$200,335, or
more than three times that of the build-
ings. Allowing one-half of the assessed
valuation of land to be improvement value
the unimproved basis for taxation would
be \$141,168, or 60 percent more than the
buildings. Thus an apportionment accord-
ing to unimproved land values, increas-
ing ever so slowly, would seem to be fa-
vour then one according to improvements,
which require constant renewal.

Tax-Truth Marches On In New Zealand

"From Rolland O'Regan of Wellington, N.Z.,
comes a gratifying report on recent polls
in nine towns and countries, eight of
which formerly had capital value rating.
The ratios for and against land value
taxation, are as follows: 770:456-920;
643 - 328; 52 - 165; 126. One county, ad-
opted land value rating in 1956 and there
was a proposal to reject it. However
the vote was 726;567 in favor of continu-
ing land value taxation." H.G. News, May 60.

Solve This To Solve Other Problems

The Brotherhood of Man follows from the
Fatherhood of God, does it not? If there
is this Fatherhood and this Brotherhood
can those to whom this is basic doctrine
act to deny all men equalized rights in
the gift of Land - our material universes
Are some to profit from a RENT-of-land
paid to some for the right to live and
earn a living on this earth? Here is the
"fountainhead" of all basic economic in-
justice and maldistribution of the pro-
ducts of the economy. How better to seek
to prevent the wrong than to seek, by
force of law to redistribute the loot by
coercive power of government. Face your
good friends to whom the God-concept is
significant with this problem? Suggest
how it may be solved - in freedom. We
invite you to read the article on the
back for further statement of the issue.

HELP SUPPLY THE OIL FOR THE LAMPS
OF ECONOMIC LEARNING SO DESPERATELY
NEEDED TODAY. MAKE YOUR CONTRI-
BUTIONS TO THE HENRY GEORGE SCHOOL
FOR THE YEAR - 1960-61 NOW.
Give #1's for learning - now.

From: Christianity and The Social Crisis", by Walter Rauschenbusch
-a book referred to us by a leader of world-wide religion -

"The ownership of land is the fundamental economic fact in all communities. Unequal distribution of the land and an hereditary aristocracy have always been inseparable facts. Approximately equal distribution of the land is the necessary basis for political and social democracy. Like all primitive peoples, Israel set out with a large measure of communism in land. It was used in severalty*, but owned by the clan...The principle was recognized that every family should have a free-hold in land. (*Severalty, A holding by individual right, apart from others)

"In this absence of social caste and this fair distribution of the means of production, the early times of Israel were much like the early times in our country. America too set out with an absence of hereditary aristocracy and with a fair distribution of the land among the farming population. Both the Jewish and the American people were thereby equipped with a kind of ingrained, constitutional taste for democracy which dies hard. In time Israel drifted away from this primitive fairness and simplicity, just as we are drifting away from it. A new civilization arose, based on commerce and mobile wealth. Capital controlled the food supply. Great landed estates displaced the peasantry. The poor man, without the natural footing on the land, was often pushed over the precipice of want by any special emergency of war, famine or sickness, and was sold into slavery for debt. The cities grew in size and importance....The rich controlled the administration of the law. Priests and magistrates shared in the thirst for the most attractive of all narcotics - wealth. The rich in their well-fed optimism were lifted out of the natural human sympathy with the poor.

"This rapid increase in wealth, with the usual unequal distribution of it, set in during the forty years preceding Amos. The old democratic instinct of the people angrily resented this upstart tyranny. It is a popular fallacy that long continued oppression and misery cause revolutionary impatience. On the contrary, it is while the bit is new in the Mustang's mouth that it rears and plunges. When a well-fed and independent people, with fresh memories of better days, are forced under the yoke, they are sure to protest. To the fellah of Egypt poverty and exploitation seem as inevitable as the fall of night and the coming of death. In the United States the reaction against injustice is setting in swiftly and unannouncedly, though our working people are still in a condition that would seem paradoxical to the poor of other nations. So it was in Israel, and in that deeply religious age the protest was made in the name of God and by his spokesmen, the prophets. Amos, the first of the great social prophets, was a herdsman of Tekoa. He uttered the messages of God, but he also expressed the feelings of the agrarian class to which he belonged. Abraham Lincoln in the contest against the slave-holding power, Henry George and Father McGlynn in their protest against alienation of the land, revived the earlier democracy of the Declaration of Independence and taught once more that all men are created free and equal, and are endowed with the inalienable right to life, liberty, and the pursuit of happiness."

"The land belonged to Jehovah, the national God. That is only another way of saying that it belonged to the community. It was not individual property, but clan and family property. There were various provisions to protect the right of the family to its ancestral holding and to prevent any permanent alienation. If land was sold under stress of need, it could be purchased back under favorable terms... If the land is owned by the men who till it, there is social health and strength. If it is owned by wealthy proprietors and tilled by the landless agricultural laborers, a curse is on the people. All the provisions of the Hebrew Law were meant to counteract the separation of the people from the land. It sought to prevent the growth of great estates and a landed aristocracy on the one side, and the growth of a landless proletariat on the other side."

(Taken from the Chapter: The Historical Roots of Christianity)

Henry George School,
Room 765, 818 Olive St.,
St. Louis 1, Missouri

Spring Term Graduation

13th Annual Henry George
School Conference

Economic Catechism

New Zealand Report

Solve the "Key" Problem

Christianity and
The Social Crisis

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Form 3574 Requested

Mr. Robert Clancy
50 East 69th St.
New York 21, N.Y.

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