

## "Speak to Me, Dance with Me"

Reviewed by Dorothy Sara

Agnes de Mille's recently published book is a dramatic and moving memoir. In engagingly eloquent style, it tells the touching story of the anguish, the misgivings, and the perseverance of a young artist trying to make her way to the top in the ballet and theatrical worlds of London, New York, and Hollywood during the depression years of 1932 - 1935. Driven by the intensity and dedication she inherited from her grandfather, Henry George, she was determined to make her mark in her chosen field.

Much of the book consists of letters written by the author to her mother, Anna George de Mille, describing the tribulations she experienced as a young dancer in a strange country. Of special interest are Ms. de Mille's accounts of many dancers and choreographers then at the outset of their careers, who, like herself, have since become world-famous.

She also writes feelingly of her meeting many "Single Taxers" in Britain and Europe, who were friends of her mother, and some of whom had been contemporaries of Henry George. Further evidencing her life-long interest in her grandfather's ideals, the author devotes the last pages of her book to a reprint of George's "The Single Tax: What it is and Why we Urge it."

*Speak to Me, Dance with Me* is a powerful portrait of a young woman with vast talent and unbounded energy. It successfully conveys the essence of the author's profound need to dance, and penetratingly reveals the anatomy of genius, not only that of Agnes de Mille, but also of those with whom she worked. It is a book having appeal not only for those interested in dance and theatre, or those interested in the Georgist philosophy, but to all who admire the pluck of a gifted young woman carving out a distinguished career.

*SPEAK TO ME, DANCE WITH ME.* By Agnes de Mille. Illustrated, 404 pp. New York, Atlantic - Little Brown. Cloth-bound, \$8.95.

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## Oscar B. Johannsen

### An Affectionate Profile

Considering his youthfulness, his enthusiasm, his energy, and his alert inquisitiveness, it seems almost droll to refer to Oscar B. Johannsen as an "elder statesman." Yet he certainly has earned that title, after forty years of active involvement in the Georgist movement. But what makes him worthy of the honor is not so much the duration of his devoted service, as it is the quality of his devotion and the extent of his accomplishments.

Now, as in the past, Oscar continues to give generously of his talents as teacher, writer, speaker, and administrator. He is president of the Henry George School of New Jersey, as well as a member of the Executive Committee and Board of Directors of the Robert Schalkenbach Foundation. At the New York Henry George School this fall he will give a course on "Money and Banking," subjects on which he has become an acknowledged specialist.

For many years he has taught classes at the New Jersey HGS; and he has contributed many articles to its publication, *The Gargoyle*. Characteristically responding to any call from those sharing his principles, Oscar is also an editor of *Fragments*, and a director of the Henry George Institute. (Believe it or not, in his "spare" time, O.B. is working toward a Doctorate in Philosophy.)

In an effort to gain a wider audience for the Georgist viewpoint, he has taken to the hustings and is currently running for State Senator in New Jersey's 20th Legislative District, as an independent on a ticket labeled "the Individualist Candidate."

One of the products of Oscar's prolific pen is a provocative pamphlet entitled "Private Schools for All," which has had a wide distribution throughout the country. He has also written a book, "Man's Eternal Dilemma," in which he combines Georgist concepts with some fundamental views on money and on government. Regrettably, to date he has been unable to find a publisher willing to put his opus into print. However, with typical Georgist tenacity, he vows to get it before the public even if he is obliged to publish it privately.

It is a privilege to know Oscar B. Johannsen, and it is truly a pleasure. May he long continue his endeavors, and may he enjoy every minute of it.

- S.A.M.

HENRY  
GEORGE  
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# NEWS

## Classical Analysis of Political Economy

By Harry Pollard

As the Los Angeles High School "Interstudent" Program gathered strength, it became evident that the content of our teaching required important revision: the reconstruction of Henry George. The *Progress and Poverty* course was inadequate as a basis for an encompassing and satisfying philosophy, serving mainly as a vehicle for land tax reform propaganda, with any educational role underplayed or forgotten. The deeper implications of the classical political economy of which George was so articulate a spokesman was lost to all but a few of the thousands who completed our courses.

No one can doubt the importance of the Rent theory in the classical analysis, and few object to the Rent Fund as a source for community revenue. However, the time spent on land value tax discussion must be subtracted from the total available, leaving little for the other important aspects of the science. This is not to deny the assertion that if *we* don't, *who* will? Rather it is to emphasize the nature of our courses as advocacy and instruction, and therefore their unsuitability for philosophical education.

Yet the need among students for philosophical understanding of Man, and his relationships with his own kind and with his world, is obvious. Generations of social studies have done little to reduce a mountainous ignorance of Man's behavior, a failure evident in the aftermath of every electoral contest. But the teaching of philosophical ideas requires consistency. An incoherent philosophy withers under attack; a coherent philosophy displays a cohesiveness that encourages not only understanding, but confident excursion into unknown areas.

In preparation, the study known as "The Classical Analysis" required little addition to previous writings, but called for the extraction from the voluminous literature of political economy of that skeletal reasoning we call "science." Henry George, perhaps the last of the great "classical" analysts, achieved his renown not from his great leaps forward, but from his ability to press the essence from their complexities. He gave the potential for understanding by simplify-

ing the ponderous; but the providing of a brilliant solution to revealed problems led to its burial beneath the popular campaign for the "Single Tax."

The whole structure of classical political economy rests on the recognition of human nature reflected in the two axioms: "Man's desires are unlimited" and "Man seeks to satisfy his desires with the least exertion." "Desire" is not the same as "want," but implies intent to satisfy. Political economy is concerned only with actions outwardly discernable. The contention that all value is subjective is a startling statement of the obvious, for everything is subjective to us. Our desires will form a pattern of priority in which the strength of the desire will be measured against the ease of its attainment.

The important word in the second assumption is "seeks." The implication is not that Man exerts least, but that he *looks for* the least exertion. The market place is the arena where this is most readily seen. Both assumptions are observations and are not the same as describing Man as greedy or lazy, which are value judgments. They are natural laws (recognitions of experience) which indicate that Man has purpose. Animals obey the "economy of effort" principle because those who do survive, but choice is not involved. Man may choose his direction, and his survival indicates an effective reasoning ability.

Now we must make some concept definitions, and attach names to them. For example, a group of cooperating free men would be likely to agree to equality, each desiring to be more equal, and refusing to be less equal, than the others. Though perfect equality may not emerge, cooperation is advantageous and its price is (approximate) equality. We can call this defined concept by the name of "Justice."

When a group of people cooperate, they accept a code of conduct, which constitutes their "morality." Of course, moralities vary under differing circumstances, and we can conceive not only a better morality, but a "best." The study and practice of the best morality we can call "Ethics."

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