

# Preparation for World Change

By Herbert T. Good



**H**UMAN life, individual and collective, is a succession of compromises. Democracy furnishes the mechanics for orderly compromise which need not be feared as long as the principle of democracy is itself not compromised out of existence. Ideals cannot successfully be superimposed on a society, but must result from the social development of the people.

An *ideology* is a desired condition evolving from speculative thinking, usually based on an accepted concept of justice, whereas a *movement* is the continual activity exerted towards the achievement of an ideology.

In these days of greater social consciousness, many movements have presented themselves to the confused masses. Each is distinguished from all others by some purpose peculiar to itself, but for the most part they all claim the same basic goal—the improvement of the condition of all mankind. Fascism and Communism and Socialism are at the *same time* ideology, movement and political body. Democracy makes no promises. It is not ideology nor movement, but the political means for carrying out the will of its citizens.

Ironically, we are at war against Nazism and Fascism, and have had to make an ally of the Soviet, whose philosophy is feared by many. None of these dictator philosophies can be destroyed by destroying the societies which embrace them. It is the way of democracy to compete, not destroy. Democracy is challenged, and if it is not intelligent enough to meet it, democracy will fall. Unfortunately, most people think, not in terms of an ideal future, but from the urgency of the moment. It seems probable that the majority demand is for a social security plan to relieve them from fear of want. No better way is clear to them. Neither is it understood that their trivial payroll deductions will not begin to meet the tremendous cost, and that they themselves will meet the balance

through concealed taxes, the amount of which they will never know. However, if the people want it, in this democracy, they will have it.

In 1933, the citizens of the United States denounced existent conditions by a repudiation of the incumbent political party. They were ignorant of, and indifferent to, the causes of their dilemma, but by their mandate a new concept of the functions and duties of government was born, and that concept will remain until the gradual attainment of a free market economy increases the self-sufficiency of the individual, and proportionately decreases the responsibility of government.

The highest human ideal conceivable is a world in which no nation, state or individual seeks to profit at the expense of another, and where all have equal opportunity to use the resources of nature. Sixty years ago Henry George presented to the world a purposeful study in his book "Progress and Poverty." Pointing to the paradox of poverty in the midst of plenty, this champion of justice conceived a world which would be free from economic bondage.

George is today the internationally recognized authority on the economics of land. On the premise that all production of wealth originates with the land, he contended that monopoly in land and its resources stifled all opportunity, economic, social and political, and gave rise to other forms of monopoly. He showed that monopoly is the greatest enemy to the democratic process, and further that Socialism, Fascism and Communism are merely publically known all-absorbing—but beneficent looking—monopolies. George proposed his philosophy of a free market economy, the diametric opposite of monopoly, which he contended would in itself elevate human relationships to one of equity and amity.

The Henry George Schools throughout the coun-



try as well as many colleges and universities have brought thousands of people to an acceptance of his ideology and an understanding of his corrective proposals.

The problem now at hand is to broaden the public understanding of this ideology, and carry it into reality. The movement must accept the conditions at hand; it must recognize that people are afraid of change, and that its task is one of leading all kinds of people with varying viewpoints and experiences and ideals. The demands

of people are factors which must be respected, right or wrong, and which cannot be changed either by ignoring or ridiculing them. People must be worked with—not against, and each segment of the transitional bridge must have the support of the people, or will fall.

Taking evident existent evils as a basis for the movement towards a free market economy in all its aspects, I offer this concept of effective and expedient Transitional Aims as segments of the bridge to an ideal society, in the following chart:

## WORLD PROBLEMS IN PERSPECTIVE (READ ACROSS THE PAGE)

<b>PRESENT CONDITIONS</b>	<b>INTELLIGENT TRANSITION</b>	<b>ULTIMATE AIMS</b>
International power politics and World War II.	World Federation, patrolled by an International Quota Force, having no jurisdiction over national internal affairs.	World democracy with an international Bill of Rights.
Tariffs, franchises, patents, special privilege and monopolies, including monopoly of natural resources.	Reciprocal trade agreements, patent law revision, anti-trust enforcement.	A Free Market Economy.
Anti-social lobbies and political pressure groups.	Education of the people in their functions, rights and responsibilities in democracy.	True representation through Initiative, Referendum, and Proportional Representation.
Tax policy which discourages private enterprise and curtails production and consumption.	Abolition of hidden taxes; adoption of taxes based on benefits received and ability to pay.	Elimination of taxes; restriction of government revenue to the collection of socially created annual lease-value of land.
Indifferent and haphazard development of communities and highways caused by land speculation.	Restriction of the use of land in accordance with the recommendations of county and other authorized Planning Boards.	Achievement of the best social usage of land.

*The author welcomes criticism and suggestions.*

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Now I take you to the mansion erected about 1857, where the Wendels lived and died, 452 Fifth Avenue, northwest corner of 39th Street. Up to the day Ella Wendel died there were no electric lights, or any of the modern conveniences. In fact, the bathtubs were put in years after the building was erected. Here John G. Wendel II reigned supreme, and his word was law. None of the opposite sex was permitted to see his sisters. However, Mr. L. A. Swope married one of them. Another sister ran away when she was close to 50 years old, and upon her return, John G. barred her entrance. Her threats to bring him to court frightened him and he was forced to give her shelter. Two other sisters died in an insane asylum.

A couple of my acquaintances, seeing the possibilities of 452 Fifth Avenue, the northwest corner of 39th Street and Fifth Avenue, as a business location, called on the married sister, Mrs. Swope, and offered \$1,000,000 cash for a leasehold of 21

years on a lot about 54 by 100 feet. A \$2,000,000 building would be erected on that part of the premises which was the carriage way. The annual taxes on the land and building would be paid to the city by the lessee. If after 21 years the lease was not renewed, the building would then belong to the Wendels.

Mrs. Swope thought the proposition was reasonable, and submitted it to her sister, Ella. Ella replied: "How dare you consider such a proposition! We need that spot for our dog, TOBY to play on."\*

In this tale of psychopathy, society was denied a total of \$17,500,000 of production—useful and beautiful new buildings, which would have provided work for people all over the world; denied because we failed to observe the principles of justice and equity.

\* Toby's play-yard is now the site of the modern Kress ten cent store.—ED.