

A Word With You

THE Goncourt brothers complained that Louis Napoleon's coup d'état of 1851 lacked style and didn't give spectators enough to look at. After all, style is important to Frenchmen — and indeed, the style of a movement gives more than a clue as to what to expect from it. The regime of Napoleon III did turn out to be a dull and stuffy affair.

The recent demonstrations of French students and workers provided more of a spectacle and was thus more in line with French style. Parisians traditionally take to the streets during a public disturbance.

It is not quite the same in the U.S. The demonstrations are more circumscribed. The students of Columbia University committed all their unruliness on the campus. The ghetto rioters, poor things, destroy their own neighborhoods. The Poverty marchers camped in a fixed place in Washington.

Thus, even agitations reflect a way of life. In France, more of life is lived on the streets; here, the streets are just a route to scurry through. New York sneezes on Morningside Heights and Paris catches cold on la Concorde.

Whether on the French or the American plan, Georgists do not take much to demonstrations. We have a disinclination to get our heads bashed in or to go to jail for our views. Are we, in this respect, too proper? Are we, as Martin Luther King said of respect-

able people, "sleeping through a revolution?"

I do not think so. It is rather a question of Georgist style engendered by the philosophy itself. "Social reform," said George, "is not to be secured by noise and shouting . . . but by the progress of ideas." Georgists have the burden of an idea and want above all that others should understand it.

The twentieth century has been marked by crises, disasters and emergencies, and there are more to come. The Georgist philosophy has been needed—desperately, you could say—all along. But perhaps we may be excused from leaping into every fray. We look for the time when "the tumult and the shouting dies." After July 4 when the crowd gathered before Independence Hall, and after July 14 when the crowd coursed through the streets of Paris, came July 5 and 15. Life marches on even when the demonstrators don't. And that's where we come in.

When people finally heed us, I think we can promise a more interesting time than is being had with the dreary economics preached and practised today. Those Georgists who have attained positions of leadership, from George's day to our own, have been, on the whole, colorful, stimulating and high-minded persons with style. With our program in effect, there's going to be a good show.

—Robert Clancy

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The community, by its presence and activity, gives rental value to land, therefore the rent of land belongs to the community and not to the landowners. Labor and capital, by their combined efforts, produce the goods of the community—known as wealth. This wealth belongs to the producers. Justice requires that the government, representing the community, collect the rent of land for the community purposes and abolish the taxation of wealth.

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