

# HENRY GEORGE NEWS

VOL. 15—No. 5

MARCH, 1952

10c A COPY—\$1.00 A YEAR

## Viggo Starcke Proves Present by the Past

Viggo STARCKE, member of the Danish Parliament and brilliant leader of the Justice party, makes so many references to land rent (*Grundskyld*) in his public addresses, that he always closes with a play on words, "*Grundskyld* — *Undskyld*"—which means, land rent—your pardon please!

At a recent celebration honoring Hans Christian Andersen, Viggo Starcke gave a talk on the fairy tales. His announced subject was, "What would have happened had Thorkel Kristensen been Finance Minister when H. C. Andersen came to Copenhagen with thirteen dollars in his pocket?"

The following comments as translated by Joseph Jespersen of New York, appeared in *Vejen Frem*, the Henry George magazine of Denmark.

After dealing with the lessening of opportunity that accompanies the growing of socialistic measures, Dr. Starcke drew parallels between the fairy tales and economic conditions. The two piggy banks, he said, were alike in that neither would rattle when shaken, because one was full, the other empty. The Chinese emperor's courtiers preferred to the liberty-loving real nightingale, the mechanical nightingale, which could be regulated.

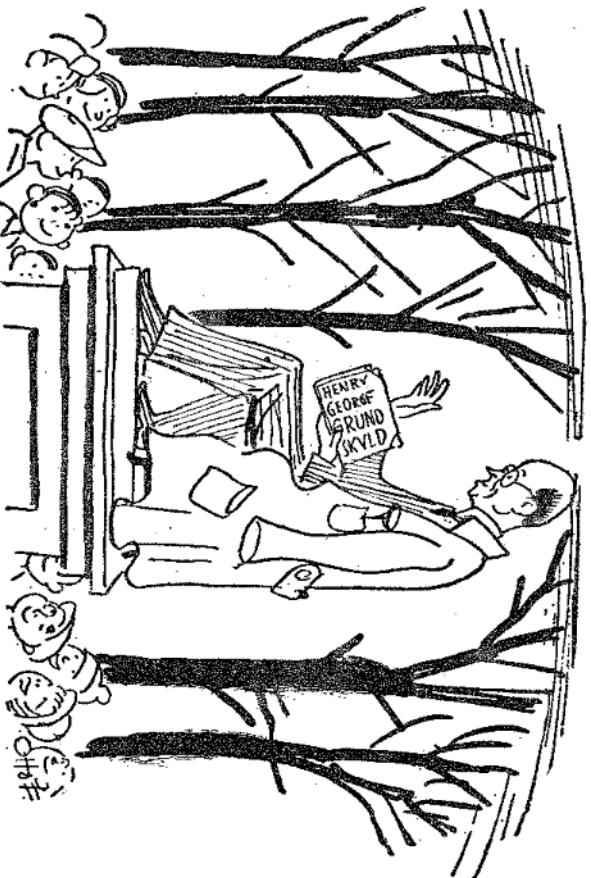
Still there are voices calling after the tin soldier, "stop him, he has not paid the toll!" Still empty looms are working in empty rooms, the measuring goes on and the scissors clipp, while dignified ministers of state insist that they see something. Andersen portrayed sympathetically the poor and downtrodden.

"He who reads The Swineherd and the Nightingale once a year," said Dr. Starcke, "will not believe in a planned economy. Had the tales been written today their content could hardly have been different. We still need Andersen's wisdom, goodness and disarming irony."

The accompanying cartoon shows Viggo Starcke in the pose of H. C. Andersen on a statue in Copenhagen, but *not* reading fairy tales. It appeared in a Danish newspaper, *Nationaltidende*, followed by a poem by Mogens Dam celebrating Dr. Starcke's ability as a speaker and teller of tales. The poet concludes that if Andersen were here today he would undoubtedly be a member of the Justice party.

In an earlier issue of *Vejen Frem*, Dr. Starcke reviewed a book entitled *Greek Politicians*. The following excerpt, also translated by Joseph Jespersen, relates to an oration by Demosthenes, which the Justice leader termed "shockingly real."

Carsten Hoeg's book contains in part a translation of Demosthenes' third Philippic delivered



Viggo Starcke—by Otto Frederiksen (Reproduced from *Vejen Frem*)

in May, 341 B. C. before the citizens of Athens of Athens.

The speech gives a brief evaluation of Solon and the foundation he laid for the later greatness of Athens, without going into his remarkable actual land reforms. Following this it gives an evaluation of political oratory in ancient Athens. We are so apt to center our interest on Hellenic art and culture that we often forget the social and political background of those outstanding phenomena which developed in the very brief period during which Athens was an empire, said Dr. Starcke.

In the fourth century (B.C.) when the independent city-states of Greece were suspicious of each other's inhabitants, and could not cooperate in greater activity (a situation similar to the present small states of Europe), a growing menace arose in northeast Macedonia under the power-conscious leadership of Philip. The Macedonians were regarded by the Hellenes as barbarians outside the Greek culture circle—and it was against this advancing power that Demosthenes delivered his Philippics in an attempt to arouse the indifferent in time.

He began by saying that he did not expect his fellow citizens to become angry with him for telling them a few unpleasant truths. He laid the responsibility for the confused condition of Greece on "those politicians who would rather win your acclaim than propose sensible measures." Continuing, he said, "In the assembly you are sheltered and hear only pleasant things; in life's reality your situation is one of deadly peril."

After reciting Philip's recent measures of seizure and oppression, Demosthenes turned his discourse against the continually yielding administration. "I will begin by explaining that if our state has the possibility of avoiding war, and we have no influence in the matter, then we ought to avoid war. But it is otherwise if

the peace our opponent speaks so well is but a peace on paper, while his acts are the acts of war. In that case we have no other possibility but to defend ourselves. . . . But if we use the word peace to describe a condition that permits him to despoil at will and thereafter attack us, it is pure nonsense; and that which we call peace may be for him a peace with us, but it is not for us a peace with him."

Regarding Philip's policies, Demosthenes said: "He does whatever he wills to do, he dismembers and plunders the Hellenic lands, one by one," and (quoting verbatim one of Philip's notes) he admits, "I do not break the peace with those who obey my commands." In this manner, the Hellenes permitted one state after another to fall into Philip's hands.

"Our situation is deplorable," said the great orator, "in each little state one digs one's own shelter, and until this day we have shown no ability to unite, to make agreements of mutual support, to act as our common interests and duty require. We look calmly on while Mr. Philip grows stronger and stronger, presumably in the belief by the individual state that it is safe at the time when its neighbor's land is being seized, without any practical recognition of how Greece as a whole may be saved, although everyone knows that it is like an epidemic sickness—today you, tomorrow me."

In the states where it has ended in disaster, it is too late to profit by experience. "Those who battle for the right solution may not always speak words that are comforting to hear; their talk is to promote whatever will save their fatherland; but our opponents are acting directly in Philip's interest in saying what you wish to hear. . . . As long as the ship is in danger each man, whether seaman or captain, must do his part, whether the ship be large or small, and all must take care that no one, whether intentionally or not, causes a shipwreck; when the sea has swallowed up the ship it is too late to show one's good intentions."

Despite all of Demosthenes' proposals for a pact uniting Greece, nothing was done, and the sea swallowed up the ship. The city-states of Greece could not agree to unite, and they were finally conquered, never to rise again.

The author pointed out, as emphasized by Dr. Starcke in his review, that when political life is forsaken by the poets, "tragedy dies and comedy interests itself in man as type or spirit rather than as citizen, and the philosophers lose contact with realities and bury themselves in ideas."

# A Word With You

BY ROBERT CLANCY

What will the year 2000 be like? They're predicting all sorts of marvelous things about it. And you needn't be unconcerned, because part of the prediction involves your own longevity, prolonged by science, and you may well be around to see it.

Fifty years ago and thereabouts it began to be fashionable to peer into the future. In the days of Henry George, Edward Bellamy was already talking about 2000. The socialistic schemes in *Looking Backward* are not at all strangers to us today, though not as pretty as Bellamy thought they'd be.

Other prophets of the period were timid in painting the future and their marvels usually fell short of what actually transpired—so we are informed by L. Sprague de Camp, in the February *Galaxy Science Fiction* magazine. Another writer in the same issue, Robert A. Heinlein, looks anything but timidly at the year 2000 and predicts extraordinary scientific progress.

But Mr. Heinlein senses trouble in the sprawling, uneven development of the sciences. "We need a new specialist," he says, "who is not a specialist but a synthesist. We need a new science to be the secretary to all other sciences."

A big order. And not without point when one reviews another recent and perhaps more serious symposium on the year 2000 by a number of scientists, many of them Nobel prize winners. Energy from the sun will provide electricity for cities. Fresh water will be obtained from the ocean, and deserts like the Sahara will blossom. Space travel, of course. And (you'll love this) over-population will no longer be a menace.

Yes, science needs a secretary. A secretary to remind the graybeards that increase in population, increase in productive power, and increase in land values go hand in hand. Here is data the implications of which need to be analyzed and synthesized. Lying around neglected, this fundamental relationship is powerful enough to shatter the brave new world of 2000. But if it is acted upon sensibly, as Henry George proposed—to abolish all taxation save that upon land values—then will a tremendous step forward have been taken, and then might the sister sciences move forward hand in hand, and then might the year 2000 be two thousand times better than today.

The Henry George News (Continuing The Freeman) is published monthly by the Henry George School of Social Science, 50 E. 69th Street, New York 21, N. Y. Publication Committee: Lancaster M. Greene, Chairman; Otto K. Dorn, William S. O'Connor; Alice Elizabeth Davis, Editor. Entered as Second Class Matter, November 15, 1943, at the post office of New York, N. Y. under the Act of March 3, 1879. Subscriptions, \$1 a year; single copies, 10c.

## Gems for Georgists

BY NOAH D. ALPER

Sam Brannan, early San Franciscan gave some land to the Independent Order of Odd Fellows in 1860. "The land was then worth about \$300.00," as reported in the San Francisco News on January 30, 1952. "The property is now valued around the half-million mark. The Odd Fellows get approximately \$600 monthly income from the property."

—Submitted by Ralph Huntington, San Francisco.

### All Else Being Equal It Happens Every Time

"The nationally known Continental Baking Company has acquired the seven-acre site on which to build its new \$1,600,000 plant adjacent to the North Sacramento Freeway. Prior to the building of the highway, this slightly more than seven acres, part of a larger holding was worth only about \$600 per acre, as late as 1947. About two years after the freeway was opened, slightly less than 42 acres, including the baking plant site, was grabbed by a very astute land developer (our italics) for approximately \$1,100 per acre. A year later, seven acres of this larger property, were acquired by the baking company for approximately \$7,100 per acre."—From the magazine California Highways and Public Works via The Forum and The Interpreter, January 15, 1952.

### Meal In Veins?—It's Still Taxable

According to an International News Service item originating from Boston early in February "A meal is a meal to Massachusetts Tax Commissioner Henry F. Long and he apparently doesn't care how it is taken." Mr. Long "interprets the state's 5 per cent meal tax to mean the tax is due even if the meal is fed intravenously at a hospital or nursing home."

The details of an evil tax system are endless in effect and horror. (Thanks to Major A. W. Falvey, Omaha, Neb.)

### Who Benefits?

Joseph J. Fechter, a consulting engineer, recommends "a municipal parking commission which could acquire and develop land for parking with authority to set up special tax assessment districts, and to ration the cost of parking among the motorists, the city and property owners. . . . Parking space is as much benefit to a store, for example, as to its customers."

Foggily seen, a principle lies hidden here which, if fully used, will break the back of the city's parking problem.

—From editorial, St. Louis Post-Dispatch, January 2.

### Land Reform in Japan—A MacArthur Accomplishment

General MacArthur's direction of land reform is often cited as one of his great accomplishments. His policy of dividing up the land is bearing some unexpected (by the land reforms of that school) results. In a dispatch from Tokyo, Claudia Parker tells that land reform is hit by high costs, and many farmers are selling holdings received under the breakup of estates. This is caused by high taxes and mounting costs. "In most cases, the land is not going back to the old landlords, but the farm land is once again being sliced up into uneconomical holdings, recreating the very situation which the reform measures, by ending small tenure, sought to abolish." (The writer points out the political danger of this situation.)

### Booming to Destruction

"Go out in any direction and buy land—swamp, hillside or anything. That land will be worth ten times what you paid for it before long."—Time Magazine story on Brazil, January 21, 1952—"The City of Enterprise."

### What Gives Value to Land?

"The amount that a prospective tenant will offer to pay the owner of land in rent for the use of the land is called the *rental value* of the land."

"The amount by which the rental value of a parcel of land exceeds the taxes on it is called the *unearned income* from the land."

"Landlords may be prevented from profiting by the increase in sale value of land resulting from the growth of the community, by basing the taxes upon rental value instead of sale value and then by adjusting the taxes on the land so that they increase (or decrease) in amount equal to the increase (or decrease) in the rental value of the land. This causes the unearned income to remain constant and prevents the sale value from increasing."

"The effect of stabilizing land values in this manner is beneficial to a community because of the resulting increase in tax revenue. This increase in tax revenue is money that would otherwise go to landlords in the form of increased unearned income."

—From 4-page article on "What Gives Value to Land," by Arthur S. Otis, *Machinists Monthly Journal*, January, 1952.

John Lincoln  
says

Is robbery of an individual producer any less wrong than robbery of the community as a whole? Individuals produce wealth by their labor; it can be produced in no other way. It belongs, then, of a right to the community as a whole. A landowner might be confined to an insane asylum, unaware of what is going on around him, and yet his land would increase in value with the growth of his town exactly as it would if he were free and in full possession of his wits.

Land a thousand miles from civilization would have no value. But when men, prompted by competition and high prices for land at home, move to new territory, civilization moves with them. Civilization means the countless thousands of necessities, conveniences and luxuries that facilitate the production and exchange of wealth and add to the comfort of living.

It is those advantages, those benefits and services, some supplied by government, some by private enterprise, and some arising spontaneously from the association of men engaged in making a living, that give value to land.

What they pay to those users of the preferred sites is commonly spoken of as economic rent, or ground rent. It is beside the point to argue whether such payments are made for the use of land or for the social and public advantages pertaining to land. The point is that such payments *are* made. They are made by the tenant to the landlord when one man rents land from another. They are made by the landowner to himself when he uses his land instead of renting it to another user. In the latter case, the payment is made and received when the landowner sells the product of his land. What he receives for the product over and above interest on his capital and wages on his labor is ground rent.

Now the question arises, to whom should such payments be made, to whom do they rightly belong? Clearly they cannot belong to the landowner. He has done no more than any other citizen to supply the advantages which give value to land nor does he make any return in goods or services for the rent he collects. Ground rent is a by-product of society, a value which arises solely because people are present and busy. It belongs of a right to the community, and it should be used for the expenses of the community.

—From the February *Lincoln Letter*



## Fire the Tax Collector Or the Law?

The ingrained respect of the average American for his democratic government amounts almost to reverence. True, he rather good-humoredly recognizes a certain amount of graft in politics, but it must reach the proportion of a Teapot Dome before he gets mad enough to call for a housecleaning. This done, he settles back again confident that there is nothing basically wrong with his "government of the people, by the people and for the people." Faced now with major Internal Revenue Bureau scandals, let us hope that the American people will not be satisfied with a righteous glow if their indignation forces a machine-elected president to carry through with a dramatic ousting of officials. That will not suffice. Nothing short of a fundamental re-education on the canons of taxation, the type of currency used, and the emotional maturity of officials and electorate alike, is in order.

OUT of the tax-collection scandals should grow a widespread objection to the federal income tax itself. It rests on such a faulty base that no official, even a Moses, could enforce it fairly. Corruption is a natural result of a completely mistaken and indefensible system. For years now, freedom groups have been saying and writing that a basic plank in the Marxist program is a graduated income tax. The current disclosures of dishonesty should swell the response to those groups working to repeal the income tax amendment. Chief of these is "Fighting Fund for Freedom and States' Rights," 1004 Morada Place, Alhambra, California. Mr. Ray Lynd, director, reports that five of our readers responded to our mention of it in July 1st *Interpreter*. We hope hundreds of others will write him now for his material.

To our way of thinking, there are twelve pages of type that cannot be surpassed in setting forth sense and justice for a good tax system. They were written in 1879 and have become a classic statement of the Canons of Taxation. The best tax, it holds, will bear as lightly as possible upon production; will be easily and cheaply collected; will be certain, with least temptation to evasion; and bear equally so as to give no citizen an advantage over others.

"Taxation which falls upon the process of production interposes an artificial obstacle to the creation of wealth. Taxation which diminishes the earnings of the laborer or the returns of the owner of capital, tends to render the one less industrious and intelligent, the other less disposed to save and invest."

"The great class of taxes from which revenue may be derived without interfering with production are taxes upon monopolies—for the profit of monopoly is in itself a tax levied upon production, and to tax it is simply to divert into the public coffers what production must in any event pay."

"All monopolies are trivial in extent as compared with the monopoly of land. . . . Taxes levied upon the value of land cannot check production until they exceed rent. . . . The value of land does not express the reward of production. . . . It expresses the exchange value of monopoly."

"Taxes on the value of land do not check, but tend to increase, production by destroying speculative rent. . . . Moreover a tax on land values does not add to prices, because land is not a thing of human production. A tax on rent compels the land owner to pay more and reduces the price of land."

We are tempted to long quotes, but this is a matter for study and re-education. We recommend pages 408-421 in *Progress and Poverty* by America's famed economist, Henry George. We recommend throwing out the income tax law and substituting a tax on land-site rent as much more fruitful than throwing out a few income tax collectors.—M. J. L.

—From *The Interpreter*, Jan. 15, 1952.  
Edited by Mildred Jensen Loomis, at Lane's End Homestead, Brookville, Ohio

## PLAIN TALK by Jerome Joachim



For many years people in the U. S. have proceeded on the assumption that the productive capacity of America is so great that we could not consume all that we produce. Such an assumption has induced us to give away more than \$100 billion in goods to other nations of the world and has led us to curtail production in many instances, not to mention lead raking projects and similar "make work" schemes. No doubt the total production given away and lost because of this theory would amount to at least \$200 billion to \$300 billion. This totals \$2000 to \$3000 per person in the U. S. for a period of from 20 to 30 years, or about \$100 per year per person.

It is not difficult to realize that the average family could easily and would gladly raise its standard of living \$400 to \$500 per year if it had the opportunity. If the politicians and leaders would permit it we could all enjoy a higher standard of living if we would but rid ourselves of the idea that we are incapable of consuming all that we produce.

We have now reached the point where the government, in connection with its frantic underwriting of this false theory, is literally sending us into the poor house in an endeavor to "keep our economy going."

For a time the vast majority of the popula-

tion tacitly approved these governmental expenditures because it felt a large portion of this money was being taken from the rich. Now we have reached the point where 85 percent of the nation's income, after present taxes, goes to people who make less than \$5000 per year.

Even if we reduced everyone to a level below \$5000, all of the "do-good" legislation of the future would be paid for by the small income group.

Henceforth all additional expenditures by the government will actually entail reduced expenditures for food, clothing and the barest necessities. While our leaders now believe they have a right to spend any amount of our money they wish, the fact is that their future expenditures will actually cause hardship to a large percentage of the families in America.

Not only is it untrue that America has reached the point (or ever will) where its productive capacity is so great that the people of this nation will not be able to consume all the goods they produce, but we have reached the point where the consumptive capacity of our government is so great it is questionable whether we can produce enough to meet its demands and our essentials.

## 'Importance of Definitions'

FROM *Plane Geometry*, by F. Eugene Seymour and Paul James Smith, published by the Macmillan Company (copyright 1941), we quote, with permission of the publishers, the following noteworthy observation:

"Early in his book *Progress and Poverty*, Henry George an eminent nineteenth century economist, makes this statement:

"Before proceeding further in our inquiry, let us make sure of the meaning of our terms, for indistinctness in their use must inevitably produce ambiguity and indeterminateness in reasoning. . . . It will be my effort throughout, as any term becomes of importance, to state clearly what I mean by it and to use it in that sense and in no other."

"Whether we agree or do not agree with Henry George's economic theories does not concern us here. What does concern us is that definition is just as important in economics, in politics, in science—in all fields—as it is in geometry."

"ILLUSTRATION. Following World War II two countries emerged as leading world powers. These two great nations proclaimed themselves democracies, yet each claimed that the other was not a democracy. In the United States General Assembly there were numerous disputes over this question.

"Democracy, to be sure, is a difficult term to define. Nevertheless, if all parties involved were to state clearly what they mean by democracy and, as Henry George has said, 'to use it in that sense and in no other,' it is possible that much of the bitter and needless debate could be avoided."

## Praises Danish Milk

PROFESSOR GLENN E. HOOVER of Mills College, Oakland, California, has been visiting in Denmark in this his sabbatical year. According to *Vejen Frem* (as translated by Joseph J. Peterson), Glenn Hoover is "a vital personality with a wide range of interests who sat before a portable typewriter, smoking a cornob pipe."

"We soon came to discuss conditions in Denmark," wrote the interviewer, "but one of the first things Mr. Hoover commented on was Danish milk. 'It is the finest in quality and flavor I have ever tasted, and then it is much cheaper than in America.' We replied that it could be still cheaper if the sale were not monopolized."

Conversation next turned to agriculture and to the dividing of land holdings in which Mr. Hoover was interested and which he intends to study more closely.

Professor Hoover spoke of the handbook which he has edited for the Schalkenbach Foundation and which is now in preparation for the press. He also reported on the recent legislation in Pennsylvania and said that he thought "considerable progress has been made in obtaining separate assessment of land and improvements."

Mr. Hoover told his visitors that he would return to Copenhagen next year to participate in the international congress on ground rent and free trade.

[Copies of the complete text of Professor Hoover's article, "Old Errors Never Die" may be obtained from 50 East 69th Street, New York 21, N. Y. This is an excellent address—a fine model for would-be public speakers.]

## The Power of an Idea

**I**N SPITE of the popular belief that the world today is dominated by new and terrible problems, the fact is that the latter part of the eighteenth century bears certain similarities to the present time: The continent of Europe, as well as Britain, was then dominated by "mercantilism"—a form of "planned economy" arising out of feudalism. National governments narrowly prescribed the rules for trade and labor, and fostered exports while discouraging imports except for gold.

In Britain, the semi-feudal Statute of Artificers imposed the obligation to work, fixed wages in relation to cost of living, allocated the supply of labor, and prescribed apprenticeship rules. Although Britain was then primarily an agricultural country, it supported the "ancient trade" of woollens and worsteds. This trade was strong enough to induce Parliament to require everyone to wear woollen caps on Sundays and Holy Days and to prohibit the wearing of printed or dyed calicoes, all to "protect" wool against East Indian cotton.

The American Revolution was in the main a revolt against mercantilism, against the exploitation involved in the Navigation, Molasses, Sugar and Stamp acts. Britain denied the right of the colonies to develop trade, manufactures, and even land when they did not directly enrich the merchants of the home country. The same revolt against mercantilism was going on in Britain. It was led by the Whigs, whose greatest leaders (including the elder Pitt) pleaded for conciliation with the American colonies.

In 1776, the year of the Declaration of Independence, a Scotsman named Adam Smith published his *Wealth of Nations*. This was a powerful attack upon the whole theory of mercantilism. He demolished the contention that a nation profited by a favorable balance of exports, and argued that prosperity could best be secured by encouraging competition and initiative in the largest market possible. Describing the free market, he said: "Every man, as long as he does not violate the laws of justice, is left perfectly free to pursue his own interests in his own way, and to bring both his industry and capital into competition with those of any other man, or order of men."

But before the ideas of Adam Smith became its dominant economic policy, Great Britain was destined to wage a long war against Napoleon. When the war finally ended in 1815, Britain plunged into a series of depressions.

In this period of stress and widespread suffering, reform movements arose. The most radical were the Owenites and the Chartists. Robert Owen, a reforming employer who preceded Marx, denounced the evils of competition and of organized religion and demanded a collectivist society. Chartism moved also into the economic field. "Social Equality" became its motto. "All shall have a good house to live in with a garden back or front, just as the occupier likes; good clothing to keep him warm and to make him look respectable, and plenty of good food and drink to make him look and feel happy." Chartism was the first class movement in modern history.

An entirely different type of reform movement arose in the Anti-Corn-Law League led by Richard Cobden and John Bright and financed by Manchester. Its central point of attack was the Corn Laws, which aimed, unsuc-

cessfully, to keep up the price of grain by prohibitive tariffs. But the League's philosophy was much broader and held that the welfare of Britain depended upon expanding its markets through individual competitive effort. Free trade meant cheap food and new employment for the workers; it meant new markets for the employers. Free trade would also lay the basis for a more prosperous and peaceful world.

The free-trade campaign started under the most difficult odds. Four-fifths of the Members of Parliament represented landlords benefiting from protection—even though the average farmer and the farm laborer did not. The Chartist movement also opposed Corn Law repeal, charging that the League wanted the reform in order to reduce wages. Nevertheless, as a result of Cobden's energy, Bright's eloquence, and the influence of Adam Smith and his disciples, Parliament finally repealed the Corn Laws in 1846—under the leadership of the great Tory statesman, Robert Peel. Britain now gradually abandoned protectionism in favor of free trade. The ideas of Adam Smith had triumphed over mercantilism; the appeal of the Anti-Corn-Law League, stressing individual effort and increased production, had triumphed over the collectivist movements represented by Owenism and Chartism.

As a result Great Britain now entered into its greatest period of prosperity, which lasted, except for cyclical interruptions, until World War I. Large areas of the world profited materially. The British workers profited as much as the employers.

Extracted from an article in *Fortune*, May 1942 by Raymond Leslie Buell (Deceased). Formerly professor at Harvard, Yale, Princeton, Columbia, and others; author of several books on history and international relations.

(Courtesy Foundation For Economic Education, Inc., Irvington-on-Hudson, New York).

### Misapplication of a True Land Value Tax

By JOSEPH ANGLADA  
Barcelona, Spain

**F**ROM time to time there have been enacted in one country or another, fiscal laws which appear to be based on the land value tax principle. On the contrary, they are burdens bearing upon capital and labor applied to the respective land, discouraging production and making distribution more unjust. Such are, for instance, the so-called development charges (applied at the time the improvement is built), plus value imposts (levied when the property is transferred), improvement permissions, etc.

These taxes, besides being a fine on the men who produce, convey a false idea of the land value tax, resulting in confusion which tends to neutralize the Georgist position. For a land value tax to be true it must (1) bear upon the true value of all land (city and country) either used or vacant, irrespective of the value of improvements; and (2) it must be applied annually.

Under these conditions it becomes a single tax (a) to abolish the other taxes, (b) to absorb the whole economic rent as nearly as possible, and (c) not to exceed the economic rent (else it would cease to be a single land value tax as it would involve part of the taxes now levied on the earnings of labor and/or capital).

## Who Is Injured by

As long as poverty remains possible we shall never be sure that it will not overtake ourselves.  
—G. B. SHAW

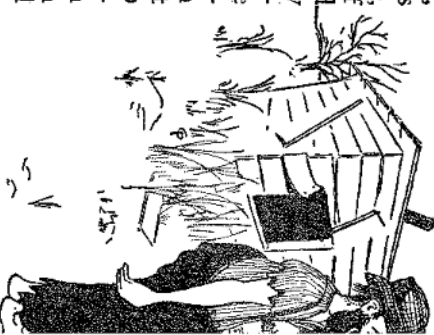
**I**T WOULD be stupidly shortsighted to believe, upon having all of our teeth yanked out, that not we, but our mouths, were suffering. True, our mouths would be destitute so far as teeth were concerned, but they wouldn't suffer the unhappiness that our stomachs would when we tried to digest unchewed meals...

Similarly, it isn't the poor who are made unhappy by their poverty, but the so-called middle class and rich. If we should visit the dirtiest of big- and small-city slums, the poorest areas of the South, or the Ozarks, we would find humans as poor as any that can be found on earth actually smiling and singing gaily—unworried These poor souls,

as Gershwin's *Porgy and Bess* sang, "have plenty of nothin', and nothin's plenty for" them. Margaret Bourke White's photographs, taken during the last depression to show us the horrible condition of the southern poor, illustrated clearly how ragged, dirty and debased humans can become without seeming aware of their miserable plight. Her photographs showed the bent, ragged, underfed and rickety paupers contentedly smiling broad toothless smiles, in spite of their broken-down rotting shacks, their dark, drab and ugly rooms. The photographs illustrated clearly that poverty doesn't make the poor unhappy; it simply robs them of the dignity and nobility that are man's birthright.

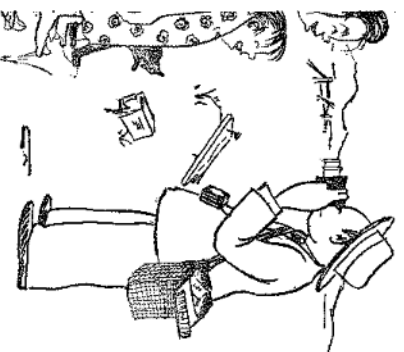
Paradoxically, it is the rich and hope-to-be-rich middle class who are made unhappy by poverty. It is they who are rarely unworried or content. It is the independent manufacturer and business men who have the nervous breakdowns and ulcers, who, when the periodic depressions roll around to spread poverty among the lower classes, find their profits disappearing, the return on the capital they invested falling to almost nothing, the businesses which they spent their lives and savings to build collapsing for want of customers who have money with which to buy the goods they must sell if they are to escape bankruptcy.

It is the professional men, the doctors, lawyers, teachers, engineers, scientists, barbers and entertainers, and not the unemployed and low-wage working men, who really suffer when the folks-on-the-wrong-side-of-the-tracks are destitute. For they can't sell their services and talents to humans who cannot afford to buy them; nor can they sell them to the middle class to the same extent they did in "good times," since those in the middle-income group can buy services only *after* they've provided their families with food, clothing and shelter; *after* they've put aside enough to pay for their children's educations and their own funerals. That is why, during depressions, the professionals in our society are unhappiest.



# Poverty? By PHIL GRANT

But what is even more important, it isn't the poor alone who suffer from the crime and disease that blossom in their poverty-stricken areas. For it is those who have something to steal who must be robbed, and murdered, if they resist. It is those who have something to tax who must pay the costs of policemen, courts and the prisons that are filled by criminals bred in the slum areas. It is the upper classes as well as the paupers who are subject to the venereal diseases and epidemics that pour out of the shanties to spread like poison gas into the private residences and mansions. And, of course, the cost of fighting disease must be paid by those who have incomes large enough to tax.



But even those in very high places, the multimillionaires, suffer more from poverty than do the paupers. For it is the poverty of the masses that gives life to communism or socialism. The very rich and mighty may pretend to themselves that all they need do to wipe out communism and socialism is to have the FBI track down and punish spies and screwballs who allow themselves to be used as Soviet cats' paws. The rich know, or should know, that communism or socialism is not a foreign political movement; but a resentful feeling among the middle class—not the poor born out of fear of the poverty into which they see themselves sliding. The very rich certainly know that when middle-class fear and resentment reach a certain level there will be riots, revolution, anarchy and mass murder in spite of the FBI, the army, the navy and the atom bomb. As Aristotle remarked, "Poverty is the parent of revolution and crime."

The opulent should have learned from history that when mad riot breaks loose, it is the very rich, the aristocracy of the land, who are swung from lamp posts, flung out of windows and off balconies, butchered in their beds and subjected to the lowest indignities. Having most, the millionaires have most to lose. But that is not to say that the poor during revolutions will not suffer at all. When riot breaks out, it is their bodies that are machine-gunned to form huge tangled barricades of lifeless bleeding flesh. They, as well as the middle-class workers and professional people, during revolutions, will be caught, as usual, in the middle; their homes, stores and factories looted and burned by the mob; their savings wiped out; they themselves corralled in camps and dragged into torture chambers.

In a few words, poverty of the masses affects everyone, from the hungriest infant in the fifth-test of slums to the most powerful world-controlling billionaire on earth.

—From *The Wonderful Wealth Machine*, by Phil Grant of the Henry George School faculty. This book will be published soon by Devin-Adair Company, New York, and will be a modern version of *Progress and Poverty*.

# The Authentic Revolution

By A. G. HUIE

**T**HROUGH the courtesy of the United States Consul General in Sydney, New South Wales, I have received a pamphlet on 'The Authentic Revolution, published by The Christian Science Monitor. With its trenchant criticism of communism I fully agree. What grates on my nerves is its oft repeated references to the freedom of Western civilization. [Mr. Huie is secretary of the Free Trade and Land Values League, Sydney].

It is assumed that the economic activity of the West is free. But if it were there would be no threat of communism. It is the lack of freedom that is the great and threatening danger to the limited measure of freedom that the West possesses.

The West possesses great advantages over the East. It can reject a government it has come to dislike and much of the business of the country is on a competitive basis. But the West is drifting toward the totalitarianism of the East. This is plainly seen in the extension of the functions of the state, and it is recognized by the author when he states "some of the lies of totalitarianism have penetrated into our thinking."

In more definite form, this was seen in the great nationalization projects of Britain and the socialization policy of the Labor party in Australia. Both were advances toward communism. Such a policy arises from the fallacy that the state knows better than the individual what is good for him. What is needed is a clear demarcation between the functions of the state and the individual with respect to industry.

Industrial concerns, such as a gas works or electricity supply for a town, are properly functions of the state or local authority, since they are by nature monopolies. All competitive enterprise should be free. Private enterprise has to be efficient in order to survive. Public enterprise has no such stimulus because there are taxpayers to fall back upon to make good the losses. We have many examples of this in Australia. The less the state does the better.

Australian railways, for instance, are state owned. Political influence is behind extensions of the system. Need I say that they are run at a heavy loss which the taxpayers have to make good?

For example a Labor party government has started on the construction of the Eastern Suburbs railway estimated to cost over £100,000,000. The effect of that expenditure will be to add at least a like amount to the value of land in the City of Sydney and the Eastern Suburbs. That will go as a gift to the few who own the land which is benefited. The users of the railway will be charged fares with a view to paying working expenses and interest on the capital borrowed to construct the line. The loss, since one is anticipated, is to be made up by the taxpayers.

Take the other essential of a truly free system—the right of a man to freely exchange the products of his labor for the products of other men's labor regardless of all state boundaries. The only way that men can be really free is to be free to produce wealth and free to exchange it for wealth produced by others the world over. The Creator in His wisdom very widely distributed the resources of the earth which minister to human welfare.

Thus the special advantages of one part of

the earth are drawn upon by means of exchange by others who lack them. A case in point is Australian production of fine wools. Australia needs much that the United States produces. What is more natural than a free exchange of surplus products? Unfortunately the exchange is not free and the cost of products in both countries is inflated by unjust taxation.

Much is said in the pamphlet about man's "birthright of freedom," but there are two freedoms of a fundamental nature that are not even mentioned: the freedom to produce the requirements of life from the resources of nature, and the freedom to exchange the products of labor. To my way of thinking it is simply beating the air to speak of freedom while one man owns the land upon which another has to live and work. It means that the producer pays a good part of the fruits of his labor to the non-producer. The ownership of all the land by a small proportion of the people is the rock upon which the Western civilization is in danger of being wrecked.

Nature yields only to the producer of wealth. She gives the idler nothing. Here is the position which we, who love freedom, must recognize or run the risk of losing. Modern production arises from three factors: land or natural resources, labor, and capital which is stored up labor used to aid production. Under the natural or divine order of freedom, the proceeds of industry should be divided among those three.

## Medical Guild Journal Quotes Henry George in India's Economic Crisis

BOMBAY, India, Aug. 16 (NC)—"The real cause of want in India has been, and yet is, the rapacity of man, not the niggardliness of nature," wrote Henry George in his book *Progress and Poverty*, excerpts of which were recently published by the Catholic Medical Bulletin, organ of the Catholic Medical Guild here.

The noted author even then contested the arguments of population planners and erstwhile birth-controllers in India and reminded them that "the law of population accords with and is subordinate to the law of intellectual development, any danger that human beings may be brought into a world where they cannot be provided for, arises not from the ordinances of nature, but from social maladjustments that, in the midst of wealth, condemn man to want."

"Neither in India nor China, therefore, can poverty and starvation be charged to the pressure of population against subsistence. It is not dense population, but the causes which prevent social organization from taking its natural development and labor from securing its return, that keep millions just on the verge of starvation, and, every now and again, force millions beyond it."

"I assert that in any given state of civilization a greater number of people can collectively be better provided for than a smaller. I assert that the injustice of society, not the niggardliness of nature, is the cause of want and misery which the current theory attributes to overpopulation."

—NCWC News Service



# Letters

*The following letters were occasioned by a statement in the February Henry George News by Professor Ludwig von Mises. (More next month.)*

To the Editor:

Professor von Mises is mistaken. It is not true that if the government confiscates the whole rent of land, it does not make any difference to the individual farmer whether the soil he tills is more or less fertile. The same input of capital and labor on the same land yields to every man a different output. Every man is unique, and so is every individual piece of land. There is somewhere a man who is best suited to get the most out of a certain piece of land at that time. The effect of the confiscation of rent would be to bring the right man to the right piece of land *for him*, by eliminating the competition of those less suited to work on that particular land.

This combination of the right man for the right land would not raise the rent of land, as rent attaches to the land and this special advantage to the individuality of the laborer. Since no other man could get as much out of that particular piece of land, no man would bid up the price (rent) to the point of absorbing this special advantage inherent in the special quality of labor that one man has at that one time on that one piece of land.

Dr. von Mises also confuses productivity with fertility of land. If we were all farmers raising the same kind of crops, he would be nearer right, even though such things as climate are not fertility. As it is, productivity of land and rent of land reflect all kinds of uses of land. It is not the high rent of land alone that will keep farmers away from Manhattan; it is also the rocks in the ground. Some of the most fertile land on earth, the upper reaches of the Amazon for instance, is no-rent land.

There is therefore as much economic incentive in moving to better land under a Georgist system as under any; and—under the Georgist system there is more than incentive—there is opportunity.

—JUDIA ALKALAY  
Brookline, Mass.

To the Editor:

Referring to Ludwig von Mises' criticism of Henry George's economics (February issue), one can point out that efforts in wealth production go on today, in spite of the very great obstacles that confront those who try to produce wealth.

The Nation published an article by Carey McWilliams in February, 1949, entitled "Cotton in California." This author stated that most large operators had leased virgin, sagebrush-covered land, from the title holder—the Southern Pacific Railroad—at a rental of one-eighth of the crop.

The operators improved these lands at a cost of \$90 an acre, plus \$30 an acre for irrigation. It was not stated that the operators, on top of all this expenditure, had to pay all taxes. The title holder here collects one-eighth of the crop and does nothing.

In Henry George's economics, taxes are a confiscation of private property—while rent on the other hand is a voluntary payment for all of civilization's advantages at a given location of land.

—H. EILENOFF  
Los Angeles.

To the Editor:

The argument presented by Professor von Mises is unassailable on its face—that is, ignoring certain important, not stated considerations. This argument is that if the government takes the whole of rent it makes no difference to a given farmer, from the viewpoint of his income, whether he works on poor or good land. No other farmer has an advantage over him in this respect. It is perfectly true. He has, then, no income-incentive to move to land of higher quality. We assume, of course, that he is not working on submarginal land. Since marginal and submarginal lands pay no rent, there would always be the incentive of higher wages to bring him from submarginal to marginal-or-better land. This seems to me entirely as it should be, the farmer's income depending upon his wages and increasing by improvement of his skill and industry.

The community, the "other people" of whom Professor von Mises speaks, have no concern to move any particular farmer from poor above-marginal land to better when they must move another farmer from that land to make room for him. Their concern is to have the above-marginal land fully utilized—to bring to vacant, good land, farmers from poorer land.

The persistent vacancy of good land is a sure sign that too much is being asked for it in rent. It would mean that the government was trying to take more than the rent. The practice of demanding too high rent is what keeps good land idle. This is the evil which George's proposal is intended chiefly to correct and it is as bad when practised by government as by private owners. It is no part of George's proposal.

The aim of assessors should be to keep substantially all above-marginal land in use, assessing rents low enough to accomplish this result, low enough to attract prospective users away from land at or below the margin. If a small percentage of rent is left with owners little harm will be done provided the margin is raised by bringing the good land more generally into use.

—JOHN R. NICHOLS  
Boston

To the Editor:

Within Professor von Mises' own argument lies the refutation to his objection. He opposes the interests of the individual farmer to those of society, saying that it is to society's interest that agriculture should shift to the best available land and "should be discontinued on land which . . . on account of the fact that previously inaccessible land is made accessible, has become submarginal." (Italics mine.) What does this mean but that, as land becomes accessible, the margin of production is improved? And if the margin is so raised, wages, which are determined at the margin, are also raised. Hence the public collection of the rent of land—which will open more land for use—will *not* absorb the *whole* advantage.

People (including farmers) are constantly on the move looking for locations where they may improve their conditions—even today, when there is precious little opportunity to improve themselves. Why assume that there will be no such movement (except by force) when better land becomes more accessible, as Professor von Mises himself admits it would?

—ROBERT CLANCY  
New York

To the Editor:

While America never had the complete freedom from taxation and the completely free access to land that would be inherent with the complete collection of the economic rent upon which Dr. von Mises bases his logic, it had a close enough approximation to such freedom of access to illustrate how freedom of access in a free market works. The shift from overworked land in the Atlantic states to more fertile lands in the Mississippi basin required no prodding from authority.

The taking of cuts from individual production for public revenue without regard to economic fundamentals is far more socialistic than the collection of the full economic rent of natural opportunities.—JOSEPH L. RICHARDS  
Harvard, Mass.

To the Editor:

If rent were taken, Professor von Mises' dreaded antagonism that arises between the individual farmer and all other people, could only fall upon the few farmers choosing to remain below what would be the new margin. But if that antagonism were likely, should it not at present fall upon all farmers as well as upon all industry? Unless I am badly mistaken, the exemption of wages and interest is not at all interesting to the Socialists.

—EVERETT W. GROSS  
Grand Island, Nebr.

To the Editor:

Professor Ludwig von Mises says "there is no reason under the Georgian scheme for the farmer to move towards more fertile land." He presumes farmers secure rent for their labor. Is this true?

Tenant farmers and hired hands do not collect rent, yet they farm. If private rent collection is essential, does the title holder leave some rent for the tenant? The fact is rent must be low enough, whether privately or publicly collected, to allow enough wages to induce farming.

—NOAH D. ALPER  
St. Louis

To the Editor:

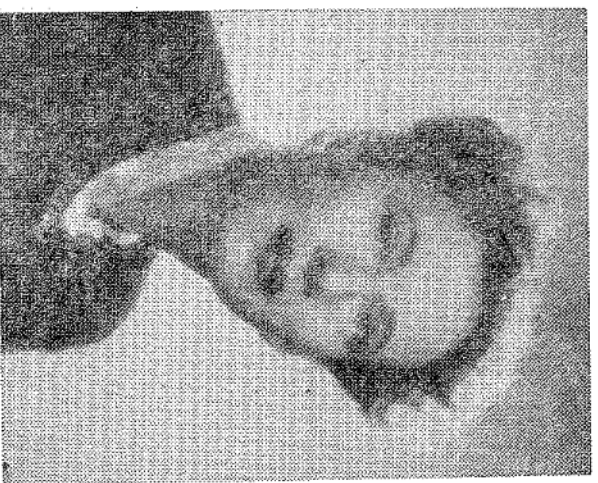
You invite replies to Ludwig von Mises' views regarding the confiscation of agricultural rent, and it is rather plain that he has jumped to conclusions unwarranted by fact.

His contention that there would be no incentive for men to move to land of greater productivity seems to assume first of all, an authoritarian form of economy, wherein the government would survey and assess all lands on the exact basis of productivity. But we are talking of free enterprise, under which the buyer or renter has the last word in regard to value (the latter being an idea, not a material thing).

Under free enterprise, assume an irrigation project brought in new land which would produce double that of nearby lands. Would no man offer to pay higher rental?

Even though no one offered double, whatever proved to be the highest rent obtainable would be the market price. The process is similar to that which arrives at rental values for choice downtown city locations which are many times as high as the rents in outlying locations. If this economist's assumption were true none of the high priced locations in large cities would find a tenant.

—J. P. HARR  
Lakewood, Ohio



Agnes de Mille

In San Francisco, the Commonwealth Club of California recently published a discussion on the "Tax Problems of Cities," in which Joseph S. Thompson, Robert Tideman and J. Rupert Mason were represented. Speakers covering diverse viewpoints took up such questions as "Should a special tax be levied on such municipal services as sewer connections or water connection?" "Is real property today bearing all the tax it can carry?" "Would the single tax proposal of Henry George afford more revenue, and socially be more equitable?"

Robert Tideman, director of the San Francisco extension pointed out that "Property taxes are the traditional source of revenue for California cities . . . But in the last twenty years, under pressure of property owners; sales taxes, license taxes, gross receipts taxes, etc., have been imposed and property taxes reduced. "Only by culling facts," he said, "can one argue that property taxes have been rising. Those who do this point with alarm to the rise of city budgets, tax rates and tax dollars paid, but carefully avoid mention of the enormous rise in property values resulting from population growth and dollar devaluation. They never compare assessed values with market values."

Charles MacSwan offered the Henry George Free Speech Forum an explanation of why war may bring economic well-being. Since wages and interest are marginal, he said, war bonds are bought in large part with rent, which the government then pays out as "wages" to munitions workers, effecting an artificial redistribution of wealth in favor of producers. Inflation works the same way because values are in depreciated dollars.

**The St. Louis Henry George Woman's Club** entertained with a tea at the home of Mrs. Arthur F. G. Raikes, on February 23, Mrs. Emma J. Hildebrecht of Evanston, Illinois, who is president of the Ninth District Federation of Women's Clubs and former president of the Henry George Woman's Club of Chicago.

The Public Revenue Education Council received its *pro forma* decree of incorporation, as a non-profit, non-political educational institution from the State of Missouri on January 31. Noah D. Alpert who originated the above organization, addressed a luncheon meeting of the Mid-town Lutheran Men's Club on the subject "Did God Forget?"

## BOOKS

**DANCE TO THE PIPER.** By Agnes de Mille. Little Brown & Co., Boston, 1952, 335 pages. \$3.50.

Agnes de Mille, the brilliant choreographer of many famous plays, is a daughter of Anna George de Mille, who was the daughter of Henry George, and the first president of the Henry George School. At the age of eight, Agnes de Mille saw Pavlova dance, and the sight of this great ballerina filled her with a desire to be a dancer, though her father, William de Mille steadily opposed her choice.

Many years of sweating toil, tears and training were to pass before she could dance in her first ballet, "Rodeo." Other notable Broadway successes, like "Oklahoma," "Carousel," "Brigadoon," etc., followed in steady succession. But before she found and developed her talent for composing and teaching others to dance her compositions, she failed many times.

As delighted critics throughout the nation have already pointed out, this autobiography has universal appeal. Miss de Mille, who writes as entertainingly as she dances, expresses herself with consummate skill and gives the reader a pictured feast for thought that beats any current cinema or TV.

You will weep with Agnes de Mille in her epic struggles which seem to epitomize those of every creative personality. You will laugh with her comedy and you will not be able to resist her appeal for she sweeps you along with her. If you acknowledge the genius of her grandfather, Henry George, you will be thrilled to discover its reappearance in this worthy granddaughter.

Anna George de Mille, whose courage many of us remember, scrimped, saved and made-do for years, as told by her appreciative and grateful daughter. She asked the help of every influential person she knew (and she knew many). She strove constantly to clear the way for this young person in whom she had complete faith. How she did all this while at the same time devoting herself to education in fundamental economics, is indicated with touching sincerity.

Imagine a seemingly hopeless situation. Your producer has abandoned you in London. Your mother, on her way to give a talk on economics, appeals to Douglas Fairbanks, Jr. who in turn asks Gettrude Lawrence to help sell out the house and save their fellow artist. From crisis to crisis *Dance to the Piper* flows like the Mississippi in flood.

Intimate insights into the world on the other side of the footlights abound throughout. This book is in the great American tradition. There is divine satisfaction and implicit faith in the future of American ballet. Run, don't walk, to the nearest bookstore for your copy!

Anyone who missed *Henry George: Citizen of the World* written by Anna de Mille and carried through to publication after her death by her daughter, Agnes, will certainly enjoy it especially at this time, in the light of this recent volume. Copies are available from the Henry George School, New York, at \$3.50. These two books constitute a dramatic, and enduring, three-dimensional picture of the George family.

—LANCASTER M. GREENE

*Heed Mother Nature's clear intent;  
Obey her rules as it were meant.*

—PETER RABBIT

**A SEED WAS SOWN: The Life, Philosophy and Writings of Oscar H. Geiger.** By Robert Clancy, published by Henry George School of Social Science, New York. 1952. 124 pp. \$1.00.

Probably all of us who have studied at the Henry George School in recent years have heard or read, at one time or another, that it was founded by someone named Oscar Geiger. Students of *The Philosophy of Henry George* know that its author is his son and disciple, George Raymond Geiger. I suspect, though, that many have wondered, as I have, just what manner of man this founding father was. And I believe that all of them will welcome the appearance of Robert Clancy's book.

In his introduction the author remarks that he is presenting just a biographical sketch, but I doubt if his readers will consider that any apology is called for. Surely very few lines have been omitted which are relevant to the picture which he has drawn.

The man who works for something simply because he believes it is right is always an inspiring figure, but never more so than when he knows that he will enjoy little, if any, of the fruit of his effort. As I read I kept thinking of the school which Oscar Geiger brought into being as it is now, less than a score of years after his death. It seemed impossible that it had grown from such humble beginnings in such a short period. "He wouldn't know it if he could see it today!" Not a very original thought, this, and certainly a bromidic expression of it. But it is one which is as true for him as for any creditor of humanity to whom it has seemed worthier to do than to have done, and who has sown for others to reap.

In the second section of the book, devoted to the philosophy of Oscar Geiger, I was reminded repeatedly of another boy who had sought the answers to life's problems in rabbinical studies, and who likewise had left the quiet shadows of the synagogue for a world which was stormier, but where horizons were wider. Again and again I could hear echoes of Baruch de Spinoza. Here was another who had devoted himself to teaching the truth, another seeker who had found that the God of Israel dwelt not only among the clouds on Mount Sinai, nor in the ark of the covenant, but in all creation.

But Oscar Geiger's philosophical feet were never far from the ground. Perhaps the austere rationalism of the Talmud schools its students in logical habits of thought. And while Bob Clancy dutifully calls attention to occasional minor inconsistencies, he is usually able to show that they are due less to faulty reasoning than to lack of terminological precision.

In the writings which occupy the final three chapters, the reader has no difficulty in recognizing a personality whom he has by this time come to know well. There are lectures and letters, but a debate and the answers to a series of questions on practical problems are particularly fine examples of keen, clear thinking. The letters are interesting and frequently very revealing.

It is especially fitting that the story of Oscar Geiger has been told by one of the little group who sat at his feet when his school was still in its infancy, one who, moreover, has been intimately associated with its work ever since.

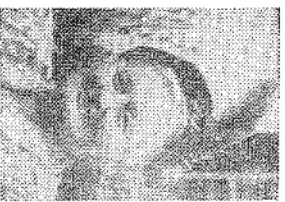
Robert Clancy was truly qualified to write this book, and he should be as proud of it as his many friends will be of him.

—MARSHALL CRANE



# "Mansions in the Sky"—No Tax Yet!

By DOROTHY WORRELL



IT IS interesting to those who know the nub of a problem to watch other thinkers walk around it (the nub), looking at it with unseeing eyes, yet now and then catching a half glimpse of it. It is interesting, because we know the right solution must and will be reached some time, and the thinking of these others indicates trends and paths toward the goal of understanding and solution.

These others know, as we do, that something is wrong in the economics of our living. They do not know what is at the heart of this wrong, but they think about it. Often, too, they skirt the edge of the solution by unthinkingly quoting the obvious, not realizing, of course, that what they see as obvious is a truth applicable generally.

To elucidate, the writer read an article by a woman columnist who is a thinker and who comments apply on current situations political and economic. In fact, her comments are both pungent and penetrating. She is 93 years old and has written for 50 years or more a column called "Radio Beams" for the Barnstable Patriot, Hyannis, Massachusetts. She is Miss Clara Jane Hallett.

In a recent article on taxes, Miss Hallett made the suggestion,—but let us quote:

"The papers are full of surprises these days—Dorothy Thompson writing about air—as the only thing left to tax. She is way behind the times for once. I thought somebody would get around to that after a while.

"I have been talking about it for years, but of course my Beams have No Killowatts to reach out to the world. I began long years ago when airplanes were just beginning to appear.

"Ever since taxes have been piling up, one on top of another, until the article or object taxed is almost invisible, I have been telling everyone I have met that the only thing left to be taxed seemed to be air, and the time might come when some extravagant administration would be appointing a committee to investigate the subject of air to see if it was possible to make it legal for every man, woman and child in the U. S. A. to have their lungs measured for air capacity, and to tax them accordingly.

"I find we really own very little, almost anything can be taken from us by hook or by crook, fire, flood or taxes. I wondered how much air we are supposed to own, over and around our so-called property, air that we can control, I mean. How high does it go, how much does it cover? There are smart lawyers who can pick flaws in almost any title, so we have come to believe that the only clear title is to 'Mansions in the Sky,' which we hope is tax free, and our own by reason of our ability of being worthy to possess one of these mansions that seem to be ready for us sometime.

"If a tax was ever put on air would we have to wear a meter on our chest to be read from time to time by a collector? It would cost more to collect such a tax than it was worth; another deficit for Uncle Sam to add to his score. It would be a death blow to the poor, one way or another, extra burden to bear, more sacrifices to

make. It would almost ruin Fresh Air Camps and other healthy outdoor activities. There might even come a time when the population would become a nation of weaklings. Some people would hold their breath by spells and breathe as little air as possible to reduce their tax rate even if it shortened their lives.

"We do not own the air yet. The air is one of the God-given gifts to mankind and everything that breathes. It is entailed and cannot be sold or spent. General Humidity takes his toll from it, but that is his privilege. We also have the right to use it, but that is all, so who could levy a tax?

"A new thought has come to me. A tax on air seemed like a last resort, but now I have found one equally unique—a Mileage tax. A pedometer could be put on our leg and a mileage imposed on pedestrians... The pedestrians are wearing out the roads and sidewalks, in particular, tramping to and fro."

The statement to which we would call special attention is, "We do not own the air yet. The air is one of the God-given gifts to mankind and everything that breathes. It is entailed and cannot be sold or spent... We... have the right to use it, but that is all, so who could levy a tax...?"

A little reflection will show that air, never having been privately owned, is clearly a natural resource. *Land* as a natural resource, God-given, and for the use of all alike, would be equally obvious if our use of it were not buried under the burden of monopoly, private taking of ground rent, and a mixing of buildings and land for purposes of taxation and earnings.

The air and the sea could possibly be used as introductions to a demonstration of land as being in the same category. Single land out, shake it free of all its use complications, and perhaps it would be seen in the simple garb of air and water.

Philadelphia reports fundamental classes and one advanced course in full swing at school headquarters. A leading real estate organization in the city has been encouraging its employees to take the courses. Jack Lindeman a former instructor is back on the faculty again after an absence and has been heartily welcomed.

Joseph A. Stockman, the director, spoke on "Tax Sanity" on February 12 before the Exchange Club of North Philadelphia. He has also arranged to lead a "buzz session" with the Industrial Management Club of Philadelphia.

New Jersey students will hear S. Davis Page at the next Random Lecture on March 26. Mr. Page is in the Public Relations Department of the New Jersey Bell Telephone Company and will speak on "Highways for Television." Slides, demonstrations and exhibits will show how TV programs get into the home. Walter K. Guttman of Goodbody & Co., New York was the speaker in February.

At a recent faculty meeting seminar dates were discussed along with the proper methods of teaching practice which are to be reviewed in a proposed refresher course for discussion leaders. A questionnaire has been prepared which will be distributed to students in the eight sessions of the Fundamental Course.

Detroit's happy alliance with the Adult Education Departments is working out well. Three co-sponsored classes with a total of 46 students began in January. One school charged an enrollment fee of \$1 and produced 14 students. In another class which started earlier, the students are still in attendance. Warren Johnson granted certificates to 5 graduates in his YMCA class. A previous student, Carl Shaw, who is retaking the course in preparation for teaching, has just completed his university term paper on the subject, "History of the Single Tax in the United States."

In Chicago the Commerce and Industry luncheon guests heard Walter P. Paepcke, founder of the Container Corporation of America speak on February 7 on "The Broader Responsibilities of the Modern Businessman." He urged the audience to think about responsibilities rather than rights, and about long range objectives, leaning a little less on government and more on themselves. He said that if we would try to recapture some of our self-reliance we could have a democracy which might last another hundred years—if not "it's going to hell." The Container Corporation has included Goethe, de Tocqueville, Jefferson and Henry George in an attractive advertising series entitled "Great Ideas of Western Man."

George J. Rogers, Chicago director of The American Economic Foundation, addressed the season's fifth Freedom Lecture on the subject "A Canadian Looks at America." "Strikes—Their Causes and Prevention" was the subject of a panel discussion at the Henry George Woman's Club in February. George T. Tideman was the moderator; participants were: Willis E. Shipley, Howard W. I. Hommedieu, Otto Cullman and George M. Menninger.

Two good friends of the Henry George School died early in February, Leo R. Klinge and N. B. Krohn.

The New York Speakers Bureau under direction of David Goldstein as regional secretary has tripled the number of engagements filled in the past six months. Expectations are that 75 or more may be booked for the year.

Stanley Sinclair, Henry George News writer, addressed the Economics Society of the City College of New York. H. Bernard Goldstein spoke to an important lecture group and Bennett Challis of the Correspondence Division visited The Advent Sabbath Church with the result that a regional class has been started there.

Ezra Cohen, Lancaster M. Greene and Charles Johnson Post will address respectively, the Fort Green Chapter of the Eastern Star, the Young Adults Club of the Community Church and the Mack Twain Association.

Speakers on the Fridays-at-Eight series at headquarters include Robert Tesdell of the Council on Student Travel on March 7, and Sant Ram Mandal, faculty member, on March 21, reporting on the recent elections in India and their portent. Films will be shown on March 14 and 28 at eight p. m.

