

# Henry George News

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March - April, 1995

## Graduation at the New York HGS: A Celebration of Empowerment

The New York Henry George School's Winter Term Graduation ceremony on March 31st, was held, as usual, in the ground-floor auditorium. That is the largest room in the building, but it is by no means large enough to seat the number of students who complete courses each term (the average is 300). The inevitable crowding is partly alleviated by additional seating before a closed-circuit monitor in the classroom one flight up. It is always a cozy — perhaps even intimate — occasion.

That does not daunt the students, though; they bring their friends and family, their cameras and their contributions to post-program refreshments. The room may be crammed and close, but spirits are high, and speaker after speaker (a valedictory volunteer for each class) calls forth hearty applause by declaring the merits of the school's educational work.



*Nibaldo Aguilera, Lindy Davies  
and George Collins in action on the 31st*

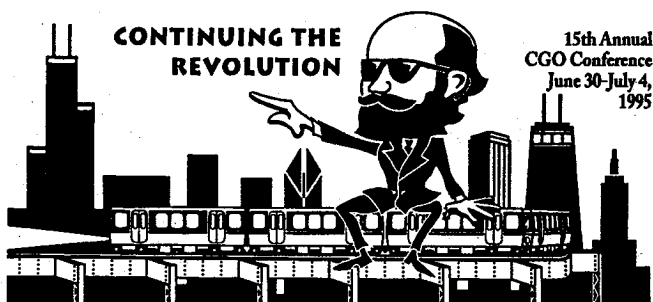
Director George Collins makes skillful use, each term, of this moment of enthusiasm and vision. His graduation speech addresses the students who have completed the first course — those who have just finished reading Henry George's classic *Progress and Poverty* — as newly-initiated members of a community of people in the know. Having come to the school expecting no more than the vague promise of a "free course in economics" (that most abstruse and frustrating of topics), they have come away with an understanding of principles that offer hope for designing a just and prosperous economic system. He congratulates them on their brave perseverance, and exhorts them to move on to further study and action.

*(continued on back page)*

### Maryland Law OKs Two-Rate Property Taxation

Although it took a research effort by the Henry George Foundation of America to discover it, Maryland law permits the state's municipalities to enact differential tax rates! Act 656 of 1916 empowers them to "determine what classes of property shall be subject to local taxation within their respective limits and to adjust their tax rates accordingly."

The 1916 law was written by Jackson Ralston, a prominent treaty lawyer of the day and a friend and follower of Henry George. HGFA researchers traced the law through several permutations to a place in the annotated code of Maryland. On January 25th, the Maryland Attorney General's office officially confirmed the authority of municipalities to set differential tax rates.



The Henry George School of Chicago will host this year's 15th annual conference of the Council of Georgist Organizations — and, of course, the revolution being continued is that of Locke, Paine, Jefferson and Henry George: democracy, justice and human rights.

This year's hotel is the Evanston Holiday Inn and Conference Center. Conferees will be able to take an "economist's bus tour" of Chicago, participate in the filming of Georgist videos for local cable TV, and to watch Evanston's 4th of July fireworks and concert.

Conference sessions will include a panel on "The Democratic Imperative" hosted by HGS President Ed Dodson, reports on the research effort headed by Dr. Michael Hudson, Dan Sullivan on the way to design "Ardens for Profit," Lindy Davies explicating "the closing of the virtual frontier," and a keynote address by Dr. Jack Schwartzman on "From Thomas Paine to Henry George."

Those who register before June 1st may get the full conference package, including all meals and sessions, for \$350. Rooms are \$65 a night (plus tax) prior to June 1st. After June 1st, prices go up! For more information, write to Sue and Scott Walton, P.O. Box 57, Evanston IL 60204. Or call (708) 475-0391.

## New Book Series Integrates "The Georgist Paradigm"

The Centre for Incentive Taxation, a British Georgist educational organization, has recently published a trilogy of books under the imprint "The Georgist Paradigm."

*The Corruption of Economics*, by Mason Gaffney, Fred Harrison and Kris Feder, describes the advent of neo-classical economics as an ideological stop-gap designed specifically to counter the growing popularity of Georgist economics by uprooting the science from its social paradigm. The entire study of political economy, Gaffney argues, was redesigned in order to "protect vested interests and prevent governments from adopting policies that would yield prosperity for everyone."

*A Philosophy for a Fair Society*, by Michael Hudson, G.J. Miller and Kris Feder, maps a coherent strategy for replacing the welfare state "in favor of a co-operative Georgist society." Michael Hudson investigates the rise of privatization and land monopoly throughout the bronze age, and shows the consistent relationship between land monopoly and recurring debt crises. Miller and Feder critique the present welfare system and provide a systematic approach to achieving a society based on cooperation and the community collection of socially produced wealth.

*Land and Taxation*, under the editorship of Nicolaus Tideman, with articles by Tideman, Fred Harrison, Mason Gaffney, Fred Foldvary and V.H. Blundell, focuses on the *(continued on back page)*

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## "Takings" Debate Brings Henry George to the Fore

A legislative provision in the Contract With America has placed a key piece of Georgist analysis right before the noses of the U.S. Congress, and perceptive members of the press are taking note. The so-called "takings" provision, which the House has passed, would require the federal government to compensate property owners when federal regulations diminish the value of their land by 20% or more.

"Now let's just stop here a minute and take a look at what makes land valuable," demands Molly Ivins in her syndicated column of March 9th.

*Any real estate dealer will tell you that the first three factors are location, location and location. What's a good location for a piece of property? Well, near a freeway (built by the government). Near a school (built by the government). Near an airport (often built by the government). And it needs water and sewer lines and access roads (built by the government).*

*Also, the value and desirability of your land is increased by the growth of any community near that property.*

*All of this is what caused Henry George around the turn of the century to come up with the single-tax theory: There should be only one tax, and it should be on real estate because all increases in the value of real estate — except for what you yourself build on it — are caused by the community at large. Consequently, all profits (except for what you yourself build on it) from real estate should belong to the community at large through taxation.*

The regulations that property owners are upset about are mostly environmental laws that seek to protect the common heritage of wildlife and its habitats, or to charge polluters for the otherwise external costs of befouling the air and water. "It's the polluters," Ivins points out, "who are ruining our property values. Why should we pay them?"

The conventional answer is that such regulations depress incentives, stifling enterprise and forcing entrepreneurs into other markets. If we were to accept the (fallacious) principle that the rent of land belongs to private landowners, then the proposed compensation would be a way to make the

general taxpaying public pay the cost of environmental regulations. It's the same old "broad-based tax" argument.

That is essentially the position taken by David Frum (author of *Dead Right*) in the *Wall Street Journal* on March 16th. In his view, the Contract only goes too far when it extends the takings argument to include values that are lost when landowners are charged market value for federally-subsidized water! He notes that "Beneficiaries of California's Central Valley Water Project, for example, are now paying less than \$20 an acre-foot for water that the Interior Department estimates costs more than \$1,850 per acre-foot to deliver." The rest of the cost is paid by the federal taxpayer — and this hideous imbalance is repeated across the West. Large landholders lease out their lands to get around the requirement that farms receiving subsidized water be less than 160 acres.

Frum declares that "the removal of a subsidy is not an abridgement of a property right." Newt's gang would "hoot and holler if a welfare recipient claimed her 'property right' in her welfare payment was being denied by a two-year cut-off." Yet, when the takings argument is applied to wetlands or endangered species cases, he calls it "basic justice."

Frum is not alone among conservatives who are confused about the rightful basis of property. Henry George has any number of reasons to be, as Ivins puts it, "down there in his grave spinnin' like a cyclotron." Indeed, George would agree with Frum's view that private property is "the indispensable prerequisite for both progress and freedom." But does that private property include land values that are created by the community's labor — or are decreased by the community's decision to preserve its natural resources? No, said Henry George, and Molly Ivins agrees. Furthermore she brings the matter up now (interrupting ongoing reports of the culture war) because

*...it seems to me someone should, um, notice. Someone should maybe stand up and say something about it. Like, this is wrong. This is stupid. This is wicked folly.*

## Can We Avoid the Next Enclosure?

William Safire rejoices (*New York Times*, March 16th) that the federal government has finally seem the wisdom, suggested years ago by Milton Friedman, of selling broadcast licenses rather than simply giving them away. Recently our nation raised some \$8 billion selling off a few new "sites" on the electromagnetic spectrum. That is only a drop in the bucket, however; the newest digital technology will open up a market in access lanes whose value has been estimated at a half-trillion dollars or more. Should these rights be auctioned off to private-sector bidders? The signals that are broadcast over such channels are created, to be sure, by their producers. But the frequencies themselves have always existed; they are merely natural phenomena. The fee-simple sale of a new set of broadcast frequencies amounts to the enclosing of another frontier. Henry George's *Progress and Poverty* is a lucid guide to what happened the last time we did that.

# Robert Clancy 1914 - 1995

I first met Bob Clancy in the fall of 1938, almost 57 years ago. I had just completed my initial courses at the Henry George School in New York, and he was then a clerk at the school.

Clancy was a rather fine-looking young man. He was quiet, judicious, conciliatory, able to see both sides of a controversy. He had many talents: he was an artist, a writer, a teacher, and a student of history and literature. But his one overwhelming passion was the philosophy of Henry George, to which he dedicated his entire life.

As members of the old H.G. school, Bob and I often had to engage in debates with different enemies of Henry George: socialists, communists, fascists and others of their ilk. We even participated in didactic plays to demonstrate the principles we propounded. One hilarious skit featured Bob Clancy as a very righteous, very puritanical Georgist, and me as an obnoxious, villainous communist.

When World War II broke out, Bob and I, both in service, accidentally met in Seattle, 3,000 miles from our homes in New York. One funny scene that stands out in my mind is that of Private Clancy saluting Lieutenant Schwartzman! Bob and I (with the venerable George Dana Linn) opened a Henry George School extension in Seattle, which lasted until Clancy and I were shipped off to our respective destinations. I also remember a poignant episode in Bob's life while he was stationed in Seattle. He had become engaged to

a lovely young lady named Barbara, but that liaison ended unhappily for Bob. Wistfully, he wrote to me: "My little *affaire du coeur* has taken a turn for the worse, after being so promising." Barbara married someone else, but Bob remained single for the rest of his life.

Soon after the war Bob became the Director of the Henry George School. Bob made many an effort to maintain the quality of teaching at the school, but there was much friction between the Board of Trustees and him, and he was dismissed from the school. Undaunted, he organized and became President of the Henry George Institute. In that role, he was quite successful. Correspondence courses reached students all over the world. As head of other Georgist organizations, he exerted a great deal of influence, and as Editor of the Institute's *Georgist Journal*, he was able to communicate with hundreds of readers.

## Robert Clancy, 80, Institute's Founder

Robert Clancy, an educator who was director of the Henry George School of Social Science from 1946 to 1970 and founder of the Henry George Institute, died on Feb. 9 in Jackson Heights Hospital in Queens. He was 80 and lived in Jackson Heights.

The cause was colon cancer, said George L. Collins, the executive director of the Manhattan school.

Founded in 1932, the school teaches the economic and social philosophy of the 19th-century economist and philosopher Henry George, who saw land speculation as the scourge of the time and the cause of poverty and inequality.

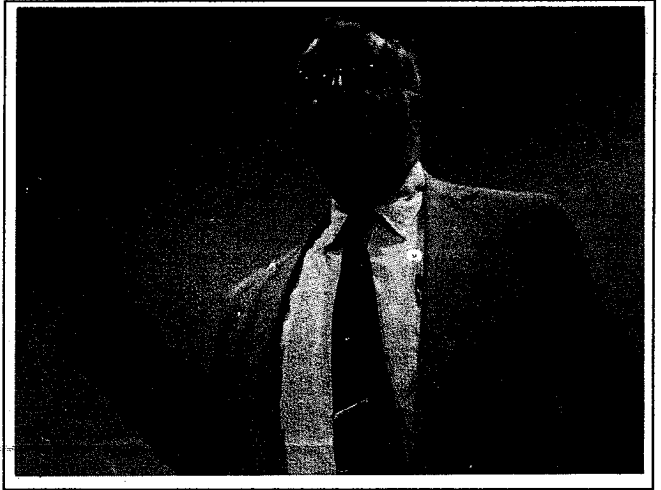
George argued that society, not the landowner, was responsible for the increase in land value, and that the increase should be taxed and thereby returned to society. He saw such a levy as the only tax necessary and, thus, was an early proponent of a single tax. George twice ran unsuccessfully for mayor of New York City in the late 1800's.

Mr. Clancy expanded the school's role in adult education and through establishment of the institute set up a worldwide network of correspondence courses in subjects related to George's social and economic concepts. Students from more than 200 countries enrolled in courses.

In 1952 he wrote a biography of the founder of the school, "A Seed Was Sown: The Life of Oscar Geiger." He was co-founder and chairman emeritus of the Council of Georgist Organizations, an international association of Georgist schools.

He is survived by a sister, Norma Hempe of Massapequa, L.I.

New York Times, February 18, 1995



On March 31, 1984, *Fragments* magazine honored Bob by giving him a dinner. Visibly moved, he gave an eloquent and gracious address, and the memory of that evening still lingers in my mind.

Eventually, the Henry George School of New York extended an invitation for Bob and the Institute to occupy — without charge — one room in the school's building, and, in that capacity, as a tenant of the school, he remained until his death.

Bob's last days were spent in and out of hospital, but he bore his illness with his usual quiet dignity and typical acceptance.

Bob was a person of great integrity and unflinching dedication to the Cause he believed in. He was a true aristocrat of the soul, and it can be truly said: "Noblesse oblige." — Dr. Jack Schwartzman

At the 1984 dinner that the editors of *Fragments* hosted in honor of Robert Clancy, I called attention to Bob's recently-grown beard, pointing out that not only did he devote himself to Georgist teaching, but even sought to look like Henry George. When later I assured him that my comment was wholly facetious, Bob smiled and said, "Well, it's the least I can do." He was a good sport.

I first met Bob Clancy at the old H.G. school on 29th Street, circa early 1940, when the nation was still reeling from the effects of the Great Depression. Bob was young in years, of course, and even younger in looks and spirit. He was full of profound faith and fervent energy, a shining example of what in those days we called an "eager beaver." The remedy for the world's social and economic problems having been revealed to him, all he wanted was the opportunity to reveal the same to anyone who would listen. This remained the quiet passion of his life.

Bob's job at the school apparently was to do whatever had to be done that no one else would do. The Director of the school at the time was Frank Chodorov, a likable but rough-and-ready individualist who ran the place with a firm hand — and ran Robert ragged. Inevitably, dedicated though he was, Bob declined to continue to "take it," and left to accept a position as one of the new editors of *Land and Freedom*, a publication that flourished all too briefly.

After WWII, in which I too was called to participate, I lost little time heading for the Henry George School, which had relocated in sumptuous quarters on East 69th Street. Warmly welcomed, I joined a lively crew of Georgist instructors that then "Acting Director" Robert Clancy had assembled. It was my privilege (and great joy) to carry on there for the next 22 years. We worked together, endeavoring to upgrade, improve and innovate the school's curriculum.

Then, quite unexpectedly, the curtain fell. (continued on page six)

Some people you think will never cease. Others seem to just go on and on and on. And then there are those few who you wish would survive forever. Bob Clancy is one of the latter.

No matter when you entered the Georgist movement he appeared to have been there for its entire existence. That it could have existed without him seemed impossible. He knew everyone and everything about it. He could reach back into his unfailing memory and in the movement's remote history to supply the name, cite the reference, show the relevance that would inform debate and advise the present.

Bob began his stewardship at the very start of the Henry George School 63 years ago. At the feet of its founder Oscar Geiger he learned the nuances of the sound political economy, the essentials of liberty, and the true meaning of justice, that Henry George proclaimed. He learned the lessons well and in his turn pursued with grace what his mentor felt each life should seek — a worthy goal.

He recited and he lived that philosophy. "He who would be served must serve." Undaunted through the years, with acclamation and in adversity, he did the work that virtue told him had to be done. Unhurried, unassuming, reasoned and reasonable, his faults or failings, to which all are subject, could never foil his ceaseless search for the right path.

Teacher to us all, he had the harmony and spirit to impart what we were ready to receive from his vast store of knowledge and his wide range of interests. As he would with the philosophy of Henry George, he could open a door for you, the moment you rapped, to music, art, literature or lore.

This he meant to me. A life well lived in service of a supreme cause, the cause of society and humanity at its best. - George Collins

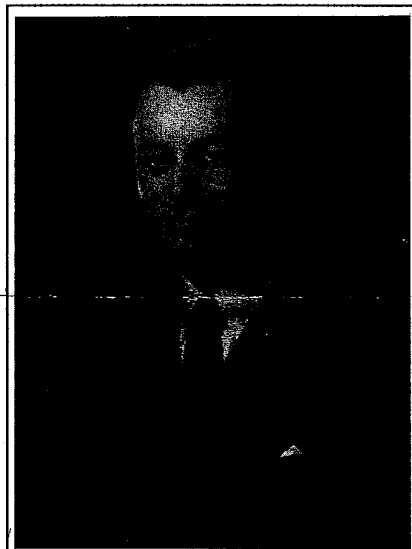
I first met this extraordinary personality in 1981, when I was working to reorganize the Department of Latin American Affairs in New York. From the first, Bob Clancy offered his collaboration and advice. Through the years he was always eager to keep me in contact with the Spanish and Argentinean Georgists. Thanks to him, I met the immortal Georgist Emilio Lemos Ortega, and the venerable intellectual Blas Infante.

Every year at our annual conference, Bob Clancy's serene way of speaking mixed and merged with the heated, lofty voices of each phalanx of young speakers. Bob Clancy was a man of distinguished intelligence, and his brilliant thoughts were expressed at every civic event he attended. Because of his humanity, his high ideals and his boundless self-sacrifice, his spirit lives on in our

troubled times today.

Bob Clancy's achievements speak for themselves. He built the conscience of contemporary Latin American Georgism, guiding us along the straight, sure path of socioeconomic justice. Eternal praise to this guiding light of orthodox Georgism!

- Manny Felix



The New HGS Director: Bob Clancy in the 1940s

One of the things I remember best about Bob was his love and appreciation of art. He had a sensitive eye and good instinct for the fine arts, particularly for painting and prints. His print collection, parts of which I was privileged to view on occasion, was extensive. A common historical thread running through his collection was land and the common people's relationship to it, whether it be peasants and farmers living amidst a natural landscape, or the growth of the urbanized industrial landscape of the early nineteenth century. Both of these aspects came together for Bob in the later Impressionist period, which represented for him, in part, the urban dweller's need to find a balance between the growing fragmentation of city life and the *plein-air* realities of a vanishing way of life.

Bob also had a life-long fascination with the era of the French Revolution, an era which combined for him many of the contradictory aspirations of the human experience. His print collection contained a number of works relating to that period, and he had an strong grasp of that period's literature. Democracy, justice and human rights were among Bob's fundamental convictions and these beliefs found expression through many facets of his life. Bob not only held these beliefs but sought to embody them, and did so — in both his professional life and in those areas of his personal life that I had the pleasure of becoming acquainted with.

- David Domke

When I met Bob ten years ago, I was very much a neophyte in this movement, but I learned rather quickly that "Mr. Clancy" was a Georgist "walking encyclopedia." Because of his comprehensive understanding of Henry George's life and times, it seemed as if Bob must have had direct contact with George (although he was born seventeen years after George's death).

What Bob offered anyone who came in contact with him was a vastly interesting array of knowledge — Georgist philosophy, of course, but then a deep appreciation of art and music, and an acumen for all forms of heady debate. As it was for me after Bob Scrofani died, so has it been since Bob Clancy's passing: the voice stays in my mind, repeating something familiar: "I'd like to order ten copies of *P & P*." I hope for Bob, as I'm certain his many Georgist friends are hoping, that he's discussing economics with his idol, somewhere in the realm of heaven.

- Susan Klingelhofer

Bob Clancy: if anyone could be, he was the reincarnation of Henry George. My first meetings with Bob at the West 42nd Street office of the Henry George Institute were what got me actively involved with the Georgist movement — first as a volunteer for the Institute, then, after the 1980 conference in New York, as Secretary of the Council of Georgist Organizations, of which Bob had just been elected the Chairman.

From Bob I learned firsthand the history of the Georgist movement. And Bob succeeded in impressing me — an habitual doubting Thomas — with the logic and beauty of the Single Tax. Together we refurbished the School's library, restoring titles that had been hastily discarded in the early 70s. Each book had a history, and Bob made sure to tell me. Friday evenings, after the work was done, was often reserved for sitting in the HGI office, now at 5 East 44th Street, discussing Georgist theory and history, and world events and issues, over wine and crackers. These were often most pleasant discussions, but sometimes very heated disagreements — and even more so when other Georgists, such as HGI staff persons Lois Jessop and Joe Jespersen, and school directors Phil Finkelstein and Stan Rubenstein, were about. "Where two or three" Georgists "gather together," debate is certain to ensue!

Through it all, I became and remained impressed by Bob's loyalty to the Georgist cause, rather than to any particular organization. He was very generous in helping out any sincere researcher, and volunteered his time not only to the Institute but to the Council and to the International Union as well. Still, he had energy enough left over to issue his regular (continued on page six)

# A Robert Clancy Reader

*Georgist Journal*, Winter 1987-88:

Discussing with some friends about why the Georgist philosophy is not more widely accepted after all these years, I suggested three "I's": Ignorance, the Interests and Inertia.

Re the first: Ignorance is above all the major obstacle. This is not simply a matter of people not knowing the existence of our philosophy but of the difficulty of following its reasoning. The vested Interest in the private collection of the rent of land exerts a tremendous Influence on politics, education etc. It is not to be underestimated.

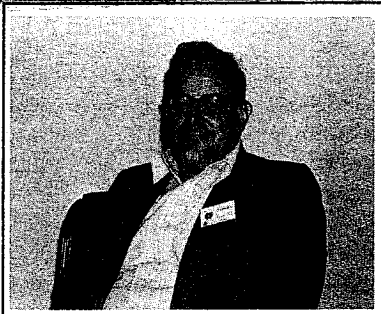
Inertia is the tendency to go on doing things in the same way, even after a better way is demonstrated — a quite universal trait.

In our discussion, other "I's" were suggested: the Income tax was one — this tax is so entrenched that people — those who pay as well as those who collect — have difficulty in imagining any other mode of taxation. Indifference was also cited; only a small minority are concerned with questions of fundamental reform and equal justice and liberty. There is also an "if" factor: "If only the Single Tax were adopted at the very beginning" or "If only some important leader would get behind it," etc. And we may cite the Indisposition of non-converts to think, and even the Indisposition to talk about it or do anything about it for fear of being ridiculed. Finally, there is simply "I" as in "I'm all right, Jack." Seeking, or having found, a little comfortable niche somewhere, let the rest of the world go to hell! We could go on with Iconoclasm and Idiocy, to say nothing of world Insanity.

Getting carried away with this Imagery, we also have to cope with our own Inadequacies: Impatience with our glacially slow progress whilst Illogical Ideologies are steaming ahead; our Irritation at the difficulty of getting a hearing; our Insistence which sometimes turns people away; occasionally our bizarre Inventions of methods to attract attention; and other Idiosyncracies.

And that's only one letter of the alpha-

bet! So we have 25 other multiple obstacles to overcome. But at least there are some more positive words throughout the alphabet. Staying with "I", we have a powerful "Idea" that has in it the "germanitive power of truth." So let us continue to spread Information about it and keep up the Inclination to Illuminate the world with it. Let us maintain our Independence, be Immune from the world's discouragements, and have the Idealism to believe It will eventually triumph. We may well reckon with an Invisible Influence which will take time to become manifest.



*Henry George News*, Nov. 1964

The private collection of the rent of land acts as a heady narcotic.... The grimness with which this privilege is grasped bears this out. People do not act with a fraction of the hysteria when earned income is taken from them as when unearned income is taken from them.

For when earned income is taken, a person can calculate how much has been taken and he knows how he can recoup that amount. But when the unearned income of rent is taken away, the proprietor has been despoiled of an aladdin's lamp, a mysterious source of the bounty that he would not know how to replace. And so the countenance of this privilege is protected and defended like nothing else on earth.



"The Enslavement of Laborers" from Bob's *Illustrations to Progress and Poverty*, 1955

*Henry George News*, April 1966

The wage-price spiral seems to be a mysterious thing, with no one seeing how it starts, and each blaming the other for starting it. The real culprit, the increase of land rent, escapes detection. As the value of land goes on its inflated way, absorbing the benefits of progress, it presses against the returns to labor and capital. They in turn

exert pressure — usually against one another — to keep up their accustomed returns. They seemingly succeed by getting a monetary return which apparently puts them ahead of the game. More money is printed to take care of the increase — and the invisible, insidious drain of inflated land value goes on. The more obvious things get blamed.

Excessive taxing and spending by the government doesn't help — but we have had inflationary periods without big government — but with land speculation. Reform the currency, cut down big government, curb the unions and control big steel — and we would then most probably have the most rampant land values ever, and the biggest inflation ever.

BOB

*Henry George News*, June 1967

Many Georgists of today are attracted to various conservative or right-wing movements, and there are reasons for this. These movements seem to favor individual liberty as against government encroachment, and this cuts a lot of ice with Georgists. But a word of caution is in order against too close an identification.... While there are some things in common, there are some serious differences.

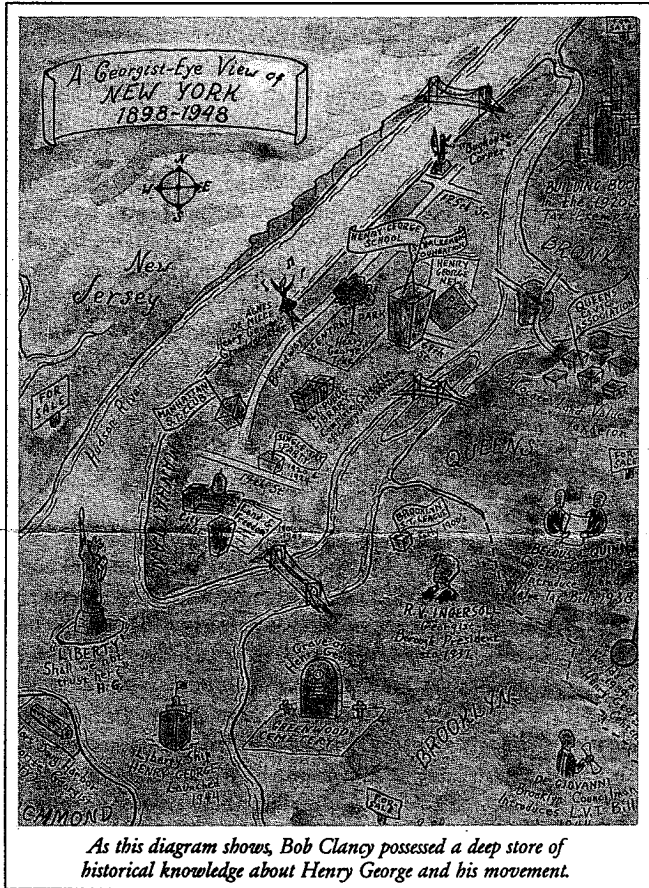
There is among right-wingers a strong tendency to blame poverty on the poverty-stricken; and if any help is needed, to depend on private charity. Although they are cool toward public welfare, they are not quite against more government, for they want a stronger police to quell signs of discontent among the poor. In this mood, they are seldom if ever receptive to another way, the Georgist way, of getting rid of poverty.

The devotion of right-wingers to freedom is open to question in other respects, too. They find it hard to swallow that freedom means equal freedom for all mankind, and do not want to inconvenience the present owners of the earth in order to give the disinherited billions a chance. "Freedom" to them means "do not disturb those who possess."

Years ago, left-wing causes seemed to have something in common with the Georgist cause because they too were protesting against the status quo. But the differences were too great. Since then, the status quo itself has become more leftist, thus giving our protest against more of a semblance of right-wing protests....

Grumbling about taxes and regulations is pretty universal, and this is what makes it seem that the right-wing movement is going places. But a protest without a program cannot get far.... We do not need to link up with dubious causes, whether of the right or the left. Our greatest strength will come from remaining *(continued on page six)*





independent and promulgating the full philosophy. "I am for man," said George, and it's as simple as that.

*Land & Liberty*, January-February 1990

A theory about history has set the intellectual world abuzz — even not so intellectual Washington.... In his article "The End of History" Francis Fukuyama declares that "Something very fundamental has happened in world history," and that is "the triumph of the West, of the Western idea," that is, democracy....

Apparently, "history" is understood to take place when rival world outlooks contend with one another. The triumph of liberal democracy and a market economy is rapidly becoming world-wide and is discrediting the various command economies and dictatorial governments.... While we may be gratified by the apparent triumph of western liberal democracy, we should keep firmly in focus the conditions in our midst that could easily lead to a lot of "history."

There is the growing gap between the rich and poor, the plague of drugs and crime, the housing problem and the growing homeless population, the frenzy of financial markets, the increasing foreclosures of small farms, the vast problem of pollution and ecological damage, to name but a few of our economic problems.

There's enough there to ignite revolutions and disorders that would hardly be benign. At the bottom of economic activities lies the land — and so at the bottom of economic disorders lies the land. Certainly more attention needs to be paid to inequities with respect to access to land.

Most of the world's population is landless and in poverty. A more just system compatible with the freedom we vaunt must be sought. We have the key to this in the taxation of land values which would vastly improve equitable access to land. Adoption of this measure would not end "history" — but it would make it a lot easier to take.

- R. C.

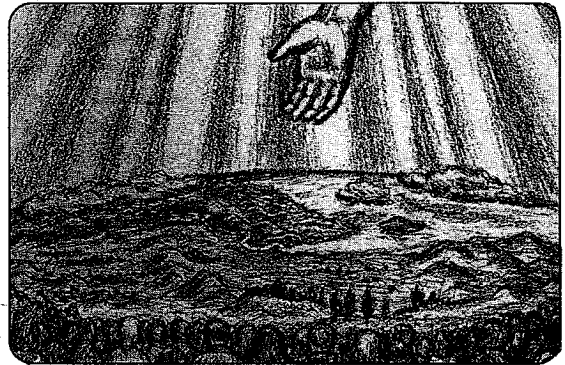
(continued from page three) *Roving Critic* newsletter on art museum and gallery exhibits. He always said, had he not started the Institute, he would have retired to Paris. Bob Clancy: a latter-day renaissance man whom I was privileged to know. *Adieu!* - Mark Sullivan

A lot will be said about Bob Clancy's many good qualities: his steadfast perseverance, his calmly amiable demeanor, his unimpeachable integrity. Similar things were — and continue to be — said about Henry George. The standard half-page mention of George in a conventional economics text will proclaim Henry George to be an inspiration, a moral human being and an all-around great guy — but as an economist, not so relevant.

But we, obviously, deem Henry George to be exceedingly relevant — as an economist. So let us not damn Bob Clancy with the same faint praise that the conventional wisdom metes out for George. It has sometimes been said that Mr. Clancy lacked vision — but nothing could be further from the truth. Bob Clancy was not trapped in the past, nor did he reject new approaches. He merely insisted that we reject desperate moves, and evaluate our efforts empirically. Asked about some highly-touted new proposal (and in his 63 years in our movement, he saw them all!) he would say, "Where are the converts? Show me how many people this new method has brought into our movement, and I'll be happy to support it."

In his professional life Bob Clancy de-emphasized ego and built up infrastructure. He had a long-term view. The Council of Georgist Organizations owes its existence to Bob's vision, as does the international scope of the Henry George Institute's work. Bob Clancy devoted his life to a worthy goal: the propagation of truth. That devotion did not make him rich or famous. He lived a life of service. He made tremendous, inimitable contributions and deserves our profound thanks.

- Lindy Davies



"We Must Make Land Common Property"

(continued from page three) After more than thirty years of service, Bob's tenure came to an end. It happened in 1968, a sad year for Bob Clancy, and, by poignant coincidence, a happy one for me — the year I was wed.

Characteristically, Bob did not allow separation from the school to affect his devotion to the philosophy of Henry George. He retained contact with the numerous friends and supporters he had developed, and when the time appeared propitious, he launched his new organization. As an aside, I must state that I am proud to have been instrumental in the formation of the Henry George Institute, whose development has kept me close to Bob Clancy in a personal association I have found pleasurable and rewarding.

As he approached the end of his mortal span, slowly aging and weakening, Bob continued to perform most of the work of the Institute, regularly traveling a considerable distance from home to office.

If it had occurred to Robert Clancy to assess his possessions, he could have done so in the number of those who were his friends. He had a host of friends, from whom he received respect and affection. I am glad to be counted among them.

- Sydney Mayers, Esq.

## Interstudent Caps Off "Super Duper" Year

Several hundred seniors crowded the auditorium, as Dvorak's music filled the air. Before the front rows were gathered four groups, culled from the classes involved with the Interstudent program developed by the Los Angeles Henry George School. They were preparing for the Super-Duper Bowl, the final event of eighteen weeks of furious economic discussion and debate.

The Super Duper Bowl took place at Schurr High School in Montebello, California, where Bret Barker, a principal writer of the Interstudent program and designer of the Super Duper Debate format, is on the faculty. Over 1,000 California high school students graduated from the Interstudent program this year.

In the finals, the groups handled four subjects: Legal and Illegal Immigration, Decriminalization of Drugs, the Ending of Compulsory Public Schooling, and Abolishing the Federal Minimum Wage Law. After presenting their argument, each group



The victorious Gamma Team from Schurr High School

endured twelve minutes of furious grilling from their rivals. The audience yelled and cheered — but also listened, intently.

The mighty Gamma group won, but barely. Each received an individual trophy, and their names joined the others on the Super Duper trophy, which remains on permanent display.

Barker and LA-HGS Director Harry Pollard hope that the Super-Duper Debate format will catch on to other schools, because they see a strong need for developing the kind of reasoning skills that Interstudent sharpens. To gain an all-important early start, the basic Interstudent course has been introduced to 7th and 8th graders.

The Interstudent program could follow students through six years of schooling, involving them, Pollard says, "not only in political economy, but a modern version of the classical *Trivium* of Grammar, Logic and Rhetoric. The monasteries thought that before students learned anything, they should first learn how to learn." Interstudent's goal is to return public schooling to this basic idea: "helping students learn how to learn so they can properly assimilate the things they must know in our modern world."

## Earl Anthony Hanson 1908 - 1995

The Georgist movement lost one of its staunchest and most amiable advocates, Earl Hanson of Utah, on January 16th. He died of a sudden heart attack. He is survived by his wife Dorothy, son, John, daughter, Mrs. Martha-Ann Roth, eight grandchildren, thirteen great-grandchildren, a sister, Ruth Pearson, and a brother, Rolf Hanson.

He graduated from the University of Minnesota in 1932, with a degree in electrical engineering, and retired a Vice President of California Pacific Utilities. He was very active in civic and community affairs. A retired military Colonel, he served in the U.S. Army in World War II.

Earl Hanson was the co-founder, with James Busey, of the Intermountain Single Tax Association. Before that he was active in an organization called Utahns for Tax Reform. He was a member and avid supporter of both Common Ground - USA and the Council of Georgist Organizations. He and Dorothy, his wife of sixty years, were familiar figures at Georgist conferences over the years.

## Seminar: Henry George as Working-Class Hero

On March 3rd the School played host to a seminar entitled "Henry George, the Irish and the American Labor Movement." Labor historian Edward O'Donnell, speaking on the topic of his Doctoral dissertation at Columbia University, focused on the New York Mayoral election of 1886. He pointed out that Henry George was not the only labor party candidate running that year; in fact, there were over 150 labor party candidates running for various offices throughout the country. Henry George's "base of support was among the working class of that day," Mr. O'Donnell said, "particularly the Irish working class, who were the largest ethnic component of the wage earning class at that time."

It was remarkable that the Irish of New York City would break ranks with Tammany Hall — which was seen at the time as a bastion of Irish machine politics — and support an independent candidate. How and why, Mr. O'Donnell asked, did this happen?

For one reason, Henry George represented some what of Mr. O'Donnell called "the promise of America." Mr. O'Donnell delved at some length into George's background — the fact that he grew up in a very religious household, quit school to work at an early age, was largely self-taught and self-made and suffered the effects of destitute poverty all the while clinging to and strengthening his ideals, his vision of what could be accomplished, both in his personal life and in society at large. These and a number of other factors endeared him to the working class and the Irish working class in particular. In addition to marrying a woman of Irish Catholic background, the city of San Francisco, where he spent much of his early life, had a large Irish population. While in

San Francisco he wrote a series of articles for the *San Francisco Bee* on "The Irish Land Question" in which he applied the ideas in *Progress and Poverty* to the particular problems of land monopolization in Ireland.

While still in the West, George sent a few copies of *P & P* to Patrick Ford, the editor and publisher of an Irish Nationalist Newspaper in New York Called *The Irish World*, a periodical devoted to land reform and Irish labor activism. New York was at the time the center in the U.S. for Irish nationalist forces. Mr. Ford reviewed the book favorably and gave it a lot of publicity, and "as a result Henry George's name began to circulate among the Irish working poor even before George arrived in New York in 1879," Mr. O'Donnell said. *The Irish World* went on to publish *The Irish Land Question*. Henry George and his followers began to see Ireland as "the test case for his land reform ideas," Mr. O'Donnell continued. It was at this time Patrick Ford sent George to Ireland as a foreign correspondent for *The Irish World*. From Ireland Henry George sent back very impassioned dispatches referring to the British landlords' "reign of terror" and describing the squalid conditions of the vast majority of the Irish people. The American workers movement made the connection that "what the landlord is in Ireland, the robber baron is in America."

When Henry George returned from Ireland, he was greeted by a huge rally organized by the recently formed Central Labor Union of New York, a labor umbrella group comprised of over two-hundred unions. Shortly thereafter, the American Labor Party was formed. Henry George was quickly picked as its mayoral candidate. The Irish-American voters overwhelmingly chose George over Abraham Hewitt (the Tammany Hall candidate) because, according to Mr. O'Donnell, "they were given a real choice this time."

- David Domke

## The Georgist Paradigm

(continued from front page) various dynamics of land as a unique factor of production. Foldvary proposes a paradigm shift — "Geoclassical analysis — and Gaffney offers, in the longest essay in the book, an in-depth look at various aspects of the productivity of land and the communal collection of land rent.

All three books can be ordered from Centre for Incentive Taxation Ltd., 177 Vauxhall Bridge Road, London, SW1V 1EU, UK. If you order all three at once, they are offered at a 20% discount (\$45). -D.D.

## Graduation: Empowerment

(continued from front page)

The sense of everyday frustration over economic questions was eloquently voiced by L. Lizbeth Monroe, who spoke for John Alexander's Wednesday F.E. class.

*As I worked and walked around a city...which was familiar to me throughout my childhood and college years... now forced me to turn my head and look the other way to avoid the hurt...Why do we have white stretch limousines and people dying in the streets all within the same city block?*

*Some of the other things that bothered me were: Scams in every field from investing to medicine. Hostile takeovers of corporations. A legal system where justice is rarely done... A skewed press that seems to delight only in the morbid side of human nature...*

*Not to mention:*

*Football heroes who get away with murder. Dirty dealing. Crooked angling and — last but not least — Kinky sex.*

In *Fundamental Economics* Ms. Monroe found comprehensible and irrefutable answers, and along with many other students, she expressed her gratitude.

Gratitude was expressed in particular to two of the school's most accomplished professors. Sydney Mayers's students of public speaking presented him with a plaque in recognition of his positive and effective teaching. And the *Progress and Poverty* students of Nibaldo Aguilera presented their mentor with a plaque that read "We, the class of 1995 — for your devotion and selfless sense of mission, who sees solutions not visible to the traditional eye — Thank You!"

Indeed, almost all of the HGS faculty could be said to fit that description, for most are volunteers, who have undergone the school's teacher-training program on their own time, and who donate their skills. In recognition of this, George Collins revived another old Henry George School tradition on March 31st: he awarded each faculty member with a symbol of their accomplishment: an HGS lapel pin. -L. D.

## The New York HGS in the Springtime

### Basic Courses

#### Fundamental Economics

Monday, Mr. Irving Kass, 5:30 - 7:30  
Tuesday, Ms. Vandana Chak, 6:30 - 7:30  
Weds., Mr. John Alexander, 6:00 - 8:00  
Thursday, Dr. Cay Hehner, 6:00 - 8:00

#### Understanding Economics

Weds., Mr. George Collins, 12:30 - 1:30

#### Progress and Poverty (in Spanish)

Wednesday, Mr. Manuel Felix, 6:00 - 8:00  
Wednesday, Rev. Elias Paulino (in Washington Heights), 6:00 - 8:00

### Advanced Courses

#### Applied Economics

Tuesday, Mr. Lindy Davies, 12:30 - 1:30  
Weds., Mr. Sydney Mayers, 6:00 - 8:00  
Monday, Mr. Nibaldo Aguilera (in Spanish), 6:00 - 8:00

#### Economic Science

Monday, Mr. Lindy Davies, 6:00 - 8:00  
Thursday, Mr. Nibaldo Aguilera (in Spanish), 6:00 - 8:00

#### Behind the News

Monday, Mr. Tom Smith, 6:00 - 8:00

#### History of Economic Thought

Tuesday, Mrs. Fryda Ossias, 6:00 - 8:00

#### A Philosophy of Life

Tuesday, Mr. George Collins, 6:30 - 8:30

#### Classical Analysis I

Thursday, Mr. Vesa Nelson, 6:00 - 8:00

### Friday Forums (7:00 to 9:00 pm)

#### Land in the Movies

April 21st, *In the Name of the Father—Ireland's troubled history, through one family's saga* — with Daniel Day-Lewis and Emma Thompson

#### Muddle Over the Middle Class

May 5th, Dr. Daniel Walkowitz — Is the politics of race and gender overshadowing our need for cooperation? How is "the middle class" changing?

#### How Wall Street Works

May 19th, Mr. Frank Sposato—a veteran investment officer outlines sources, materials and methods you can use to guide investment decisions.

### Saturday Seminars (1:00 - 3:00 pm)

#### The Monopoly Experience

April 29th, Mr. Lindy Davies—a dynamic game that sets up a moving model of our economy.

#### Introduction to the Internet

June 3rd, Ms. Lisa Kamm and Mr. Lindy Davies — two "computer geeks" lead a guided tour of cyberspace, to help expunge the fear of modems.

#### New York City's Budget Crisis

June 10th, Prof. William Vickrey & Mr. David Belkin — In a time of fiscal tightening, how are budget decisions made?

If we could shrink the Earth's population to a village of precisely 100 with all existing human ratios remaining the same, it would look something like this: There would be 57 Asians, 21 Europeans, 14 from the Western Hemisphere (North and South America) and 8 Africans. Thirty would be white; 30 would be Christian. Six people would own 50% of all the wealth, and all six of them would be citizens of the U.S.A. Seventy would be unable to read and write. Fifty would suffer from some degree of malnutrition. Eighty would be homeless or in substandard housing. Only one of us would have a college education.

— From "Facts of Life" by Cardinal Press, Inc. (thanks to Si Winters)

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