



Some time ago one of our leading dailies reviewed a collection of articles by one of our foremost thinkers and authors, Arne Garborg (1851-1924). He was a convinced Georgist and worked actively for the cause both in his books and by special contributions to the press. In the review it was mentioned briefly that his "views on the social question were strongly influenced by the American sociologist, Henry George," and that it was important that "more people with influence" should make themselves acquainted with the economic principles of this man (Henry George). I was reminded of this when I read the last lines on page 13 of the December HGN, about "people of leadership status."

On New Year's Eve we listened to our King's traditional speech in which he mentioned that 1968 was to be the year for human rights, and that in the autumn there would be an international drive organized by the United Nations. Wouldn't that be an occasion for Georgists to press for the greatest human right?

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[Mr. Wang, after reading the review by Arne Garborg, prepared a long article for the Tönsberg Blad further explaining the principles of Henry George. It was published on January 13th, and the HGS is making reprints of it for its growing number of Scandinavian students.]

Ethel H. Van Buskirk (Dec. HGN p. 15) prefers the term land value taxation to ground rent collection.

Let me put "location value taxation" into the running as a description more difficult to confuse. LVT can be twisted to mean a tax on acreage or part acre-

age. Location value seems to specify the value of a street corner or the center of a block in the city—or any of the "four corners" in a more rural setting.

The Bankers Trust rented one-fourth of an acre under its offices at 20 Wall Street until the heirs of an old estate desired a cash distribution. They appraised the one-fourth acre location at \$7 million and accepted payment at this rate, which is at the rate of \$28 million an acre, a record sale.

What do economists think of "location value taxation"?

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The perennial interest shown in good literature was recently illustrated in a triple coincidence revolving around The Henry George News. While talking with Mr. Clancy and Mr. Mayers I chanced to mention that I was re-reading Dickens's *Little Dorrit*. So had Mr. Clancy, whose "A Word With You" in the January HGN outlined the red tape and inadequacy of government care for the poor. No one has ever written a better description of the failure of public relief for the poor than Dickens, in his chapter on the Circumlocution Office with its Barnacles, and "How Not To Do It."

Mr. Mayers's article in the December HGN, "Lo, the Rich Indian," chanced to be a play on the lines occurring in Alexander Pope's Essay on Man—"Lo, the poor Indian." This line is quoted by a social climber, a Mrs. Merdle, described in *Little Dorrit* in the chapter called "Mrs. Merdle's Complaint." Mrs. Merdle declares she pines for a "primitive society" as explained by Pope in his ideas of the life and beliefs of the Indians. Thus the influence of good writers extends through the ages.

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