

The Complete Education

by JOSEPH ANGLADA

According to the *Boletín Oficial del Estado*, Madrid (January 20), the official organ of the Spanish government, Joseph Anglada of Barcelona, a graduate of the Henry George School of Social Science, New York (by correspondence), and vice-president of the International Union for Land Value Taxation and Free Trade, London, has won the prize in a contest conducted by the Academy for Moral and Political Sciences in Madrid. The prize consists of 15,000 pesetas (nearly \$300), a diploma, and 200 copies of the work, which will be published by the Academy. The theme of the book has to do with the "effects of the fiscal system on the condition of the working classes, according to the nature of the taxes, the mode of imposition and its final incidence." It is divided into two parts: 1) the current fiscal system, and 2) the perfect fiscal system. The former is an exposition of the defects and evils of the taxation commonly resorted to, and the latter points out the justice and advantages of direct taxation, i.e., the collection of the economic rent of land for public uses. The whole is preceded by a summary and definition of the principal terms used in political economy. Following is an article by Mr. Anglada, written especially for The Henry George News.

A CHILD learns language at home. It is the indispensable luggage with which he attends school and by means of which he can be taught writing, arithmetic, geography and the physical sciences. This we Spaniards term instruction. Later, on the basis of philosophy and religion, he is given some notion of morals, and this we call education.

One phase of education, perhaps the most important, turns out to be the most neglected. Political economy is destined to coordinate all other teachings for the individual and collective welfare. Its importance is evident in its influence on the progress of moral science in the light of reason and common sense, yet it continues to be pushed into the background.

Both the learned and unlearned man want for their living, food, clothes and shelter. To these things political economy gives the name of "wealth," because their abundance makes society wealthy, while their scantiness makes it poor. Naturally we are eager to obtain such things, for they form our means of living. And in the phrase "to earn a living" is implied the idea that the means of subsistence are created only by labor—ours or others.

We all can live from our own labor, but it is absolutely impossible for all

of us to live from the labor of others. Man seeks privilege and tends to secure slaves, or at least tributaries, to serve him. With chattel slavery abolished, he attempts to appropriate to himself the bounties that nature offers to produce the necessary articles of wealth. Ownership of the natural means of production (land, in political economy) makes this possible and compels others to give him a part of the produce of their labor. But in order to keep the laborers in the position of tributaries it is necessary to withhold the education which would reveal to them how irrational and inhuman this procedure is, and to keep them ignorant of their natural right to earn a living with their own labor. Thus labor does not yet appear as a right, merely as a permit which must be paid for, or, in industrialized production, a bounty that the capitalist grants to the poor man.

The disasters produced in the social body as a result of withholding this kind of education result, in the first place, in the poverty of the working classes and recurrent periods of industrial depression, and, as a consequence of this, to revolutions and wars.

Pope Gregory Magnus once wrote: "Those who make private property of God's bounty (i.e., land) pretend in

vain to be innocent. For on retaining the means of subsistence of the poor, they are the murderers of them who every day die for want of those means."

Private property in land permanently enslaves the laborers. If this does not seem clear to us it is because we have grown accustomed to this institution; and we confound the private possession of land, which is necessary, with its absolute ownership or property. This distinction is made clear in the works of Henry George. Through them the attentive reader will draw the conclusion that if material progress is not accompanied by corresponding moral progress civilization cannot further man's desired welfare. But civilization could be saved by the study of political

science as taught by Henry George, and a general prosperity with steady peace could ensue.

The system proposed by Henry George is rational, just and practicable. It leaves the land in the private possession of the present owners, establishing on its value a tax which will be gradually increased until it is equivalent to the economic rent of land. This, together with the suppression of all other tariffs and taxes, will leave intact the wages of labor and the interests of capital.

Count Leo Tolstoy said many thinkers have seen the injustice of private property in land, but only Henry George has fully explained the way in which that wrong can be righted.

SOUNDS HEARD AND UNHEARD — ARE THEY TAXABLE?

Are they wealth, land or capital? In the growing world of sound these questions may arise. According to an article in *Coronet Magazine* (Nov. 1958) "silent sound" is one of medical science's newest and most exciting weapons. Inaudible barrages of sound ease such painful ailments as arthritis and shingles, and even perform surgery without the loss of blood. This is known as ultrasonic sound and refers to sounds the human ear cannot hear. Supersonic sound, on the other hand, refers to speeds which are faster than the rate at which sound travels.

Ultrasonic sound, really a form of energy, can cut a diamond, homogenize milk, mix oil and water, age whiskey in minutes or drill a square-shaped hole.

Perhaps even more surprising is a report from the Annamalai University in India, which reached us through a South African reader, Harry Frederick Levett. This tells of experiments over eight years by Dr. T. C. N. Singh, a botany professor, who says that music excites plants and makes them grow faster. For a number of years Dr. J. B. Rhine at Duke University has conducted experiments taking identical pans of plants and having one portion "prayed over" but not the other. In an amazing number of cases the prayed-for plants shot up rapidly while the others languished. Perhaps the slow-growing principle of land value taxation needs the benefit of new-sound therapy.



—Ernestine Jaediker