

A Word With You

"THIS is the place."

The place! What a lure *places* exercise over our minds! You must go to Fourth Avenue for second-hand books, and to the Fulton market for fish. "Everybody" is going to the Costa Brava or Ochos Rios this year, and so that's the place to go.

Stop a stranger on the street and ask him for a match. He will offer it to you with an insouciant air before rushing off to wherever it is people are always rushing. Ask him for the time, and he will scarcely slow his pace.

But just ask this same stranger if he can tell you how to get to a certain place—the main post office, or the bus terminal—and a change will come over him. He will come to a full stop, and the matter will engage his entire attention, so you may get to the place.

A visitor to town will be shown places where things happened. A person must be shown (or will ask to see) the exact spot where Anna Kosenkina jumped, or where George Washington delivered a speech, or where a battle was fought. Usually monuments mark the spot. Indeed, pilgrimages are often taken just for the sake of being at the place where some notable thing happened.

It is surprising how persistent is the social memory of certain places. Even in age-old legends that have been embroidered with each succeeding

generation, the identity of a certain location will be preserved indefinitely. These places often form the only reliable factual clues in legends that have grown beyond all credence. It was in following age-old directions from dim antiquity that Schliemann made his celebrated discovery of the real Troy, thought to be a myth. Important Biblical discoveries have been similarly made. In excavating on the spot that Welshmen since misty times had called "Arthur's Round Table," a fortress was discovered which gave clues about the real Arthur.

Such and such a place, and no other, will do for such and such a purpose. That's what makes life—and land values—interesting.

And just by way of illustration, here's a story Joseph Dana Miller told about a Mr. Jones who was paying \$60 a month house-rent (in the old days). He told his landlord he could understand that \$30 was justifiable for use of the house, maintenance, etc., but he wanted to know what the other \$30 was for; he wanted it itemized. The landlord figured it out, and offered the following bill:

Sewerage	\$3	Theater proximity	\$3
School	3	Southern exposure	1
Fire department	3	Library proximity	1
Sidewalks	3	Church proximity	1
Street pavement	3	Park proximity	2
Summer breezes	2	Absence of smells	3
Quiet	1	Twittering birds ..	1
Total	\$30		

—Robert Clancy

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The Henry George News, published monthly by the Henry George School of Social Science, 50 E. 69th Street, New York 21, N.Y., supports the following principle:

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

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