

## Henry George Institute: Report to the Members

**T**he Henry George Institute has turned an important corner in its history. It weathered the shock of losing its founding Director, Bob Clancy, and continued its educational program with almost no loss of continuity. In this we owe a great debt of gratitude to a group of stalwart volunteers, including all of our faculty, Hanno Beck, Sydney Mayers, Sonny Rivera, and especially our Treasurer and Ace Instructor Neva Bianco, without whom none of this could have been done.

We continue to offer the traditional correspondence course program in *Principles of Political Economy*, using the unabridged *Progress and Poverty* and George's other books. We continually look out for promising graduates, whom we invite to serve as instructors.

New exercises to evaluate the conceptual prowess of new (and established) instructors are in the works, building on exercises used at last year's Arden conference. An internet email discussion list called "Faculty Lounge" has been established. Participants in this forum (Henry George School teachers as well as HGI faculty) hash out problems and questions from student-teacher interaction, and are working on ways to improve our online course.

Our second course, *Applied Economics*, has gotten a much-needed revision and redesign. The course still covers *Protection or Free Trade* and *Social Problems*, but the supplementary materials have been extensively updated, to cover questions about the global economy and environmental issues.

For students who complete the three-course series, two advanced courses are available, in *Human Rights* and *Liberation Theology and Land Reform*. The latter course is also offered via the internet, thanks in part to a grant from the Robert Schalkenbach Foundation ([www.landreform.org](http://www.landreform.org)).

Our web site is a mainstay in the Georgist movement's vigorous efforts to create a presence on the Net. In addition to offering our basic course via the web, our other features and services keep visitors coming back. The "Land Rant" series offers topical commentary, and the "What's Up With That?" question-and-answer forum responds to viewer's queries and provides links to further resources (see page 34). Both features are archived, and we have recently added a search function which covers the entire site.

Our latest undertaking is the development of a Spanish-language version of our online course (see page four), which will be up and running by the time you read this!

Our international roll of members now numbers 279. The

*Georgist Journal* is sent to an additional 229 members of the International Union, and another 100 exchange subscriptions.

The challenges we face are exciting ones, arising from forward momentum. The demands of coordination and development of our various programs have become large enough that we now have a waiting list of important projects. Our entire annual budget amounts to less than \$25,000! A new infusion of funds would help to shorten the list; the HGI cannot increase its spending on operations without dipping imprudently into its small endowment.

Nevertheless, the Henry George Institute is getting a substantial positive return on its investments of time, money and effort. As the calendar ticks over to a new century, we are, indeed, hitting the ground running! GJ

## **Resurrection...**

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accepts the marriage proposal of one of them.

In fact it is only after Katusha has let him off the hook (so to speak), that Nekhlyudov is able to focus on what he must do. His devotion to setting matters right with her has brought him a terrible education, and he must now devote himself to setting right all of the injustices he has witnessed. But how to begin? "All the horrible evil he had seen and heard about over the last months, and today particularly, in that awful prison... ruled triumphant, and he could discern no possibility of conquering it or even knowing how to conquer it."

He finds hope at last, not in any program for reordering society but in a new vision of spiritual truth. He sits down to read the New Testament and wonders what society would be like if people were taught to follow the simple, practical advice given in the Sermon on the Mount. (This was Tolstoy's own recommendation as well.) "And can that be the whole answer?" Nekhlyudov suddenly exclaimed aloud. And the inner voice of his whole being said, "Yes, that is all."

Presumably, Prince Dmitri Ivanovich Nekhlyudov went on from there to become an effective social reformer — and, given what we know of Tolstoy's ideas on the matter, we can assume that he would have found, in the single tax, the best strategy for working to bring about the just society. But the novel doesn't go there, for in the end, what the novel really deals with is "the higher and deeper problem of the individual life". We learn at the close, simply, that a new chapter of Nekhlyudov's life had begun, and how it would end, "the future will show". GJ