

# Henry George News

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## The Determined Doctor

by Max Panzner

Wishing to smash racism and supporting the struggle for land rights for indigenous peoples around the world is now a fashionable part of American popular culture. Though coming under increasing attack lately, the separation of church and state, and the absence of religious instruction and prayer from our country's public schools is held as the norm, even taken for granted. A Roman Catholic priest assailing hate or threats to the sharing of God's bounty is acceptable as well, at least in word if not action. If that priest then argued for the maintenance of secularism in our public institutions, and went further by protesting the running of private Catholic schools by the Church he would today be considered perhaps overly liberal. If he went on to oppose the temporal power of the pope, question the inerrancy of scripture, the authenticity of the Genesis account of the fall of man, the Immaculate Conception, and the authority of the papal hierarchy in administering its ordained, he would likely be labeled a radical extremist or worse. But in the socially tumultuous, archly conservative late nineteenth century such views from a man of the cloth were considered by many as heretical, blasphemous, and scandalous. Yet just such a controversial man existed, Father Edward McGlynn, who in the face of being dismissed from his parish and excommunicated from the Church in 1887 retained enormous popularity among his parishioners, the impoverished, social and political reformers.

In the newly published book The Determined Doctor, from Vestigium Press, Father Alfred Isaacson writes of the life and trials of Dr. McGlynn, building the tale around a massive body of official and personal correspondences among the reverend, his friends, foes, papal superiors, and followers. Though the book examines a story previously told, as in the expertly written Rebel, Priest and Prophet by Stephen Bell, Isaacson, who is also a Catholic priest, is able to contribute authority to its telling through his extensive research of various archdioceses' archives and Vatican records to which he had exclusive, previously untapped access.

The book is nearly 450 pages, sectioned into twenty-seven chapters, arranged more or less chronologically, each focusing on a set of related events, and it closes with eleven pages of sources and an index. Given that each chapter *(continued on page four)*

## Social Reform & Catholic Doctrine

by David Domke

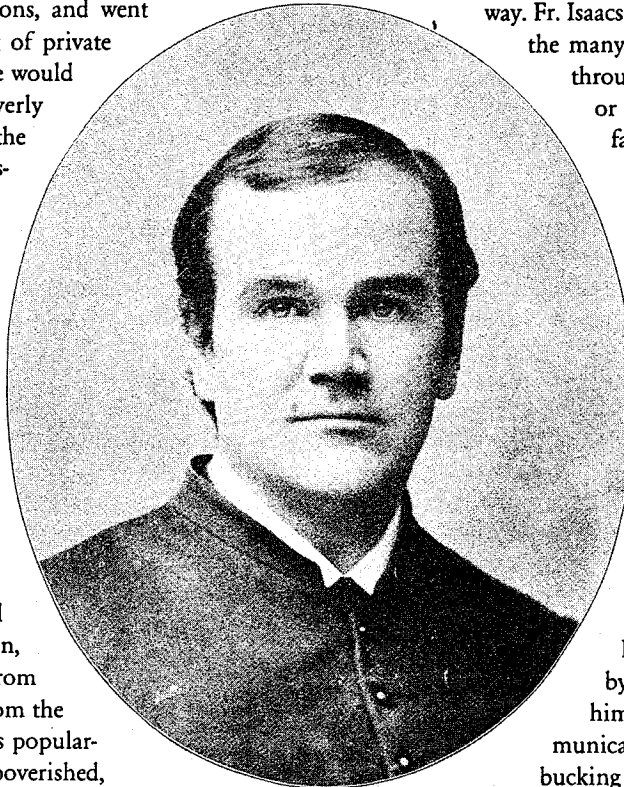
On June 6th the School hosted a seminar entitled The Determined Doctor: Social Reform & Catholic Doctrine with the Reverend Alfred Isaacson, pastor of the Transfiguration Roman Catholic church in Tarrytown, New York, and author of a new biography of Fr. Edward McGlynn. Father McGlynn, was, of course, the American priest excommunicated by Rome for his advocacy of Henry George's ideas. Fr. Isaacson told the familiar story of the controversies surrounding Henry George and Fr.

McGlynn, adding details and occasional insights along the way. Fr. Isaacson began his remarks by enumerating the many documents that have come to light through his researches, documents unknown or inaccessible to previous scholars. The famous biography written by Stephen Bell was written, according to Fr. Isaacson, "mostly from anecdote and contemporary newspaper accounts."

One of the aspects of the McGlynn case Fr. Isaacson emphasized was that McGlynn was already considered a troublemaker by the ecclesiastical brass before he became active promoting the ideas of Henry George. McGlynn had early on involved himself with the Irish Land League. Also, in 1882, McGlynn had spoken at a gathering of the Ladies' Land League and "was taken to task for this by his superiors. His superiors told him that since the league had been excommunicated by the Vatican, McGlynn was bucking authority by speaking at one of their gatherings. McGlynn reminded them that it was the Land League and not the Ladies' Land league which had been excommunicated and

he escaped censure on this semantic technicality." Furthermore, in 1883, a newspaper called the Boston Pilot reported on a speech McGlynn gave expounding land theories to explain Irish Poverty. These clippings somehow made their way to Rome, where Fr. Isaacson found them in the course of his researches. So, before taking up the cause of economic reform espoused in Henry George's Progress and Poverty, McGlynn was held as ideologically suspect by Vatican authority.

Fr. Isaacson went on to say that he thinks that real story of how McGlynn and Henry George got together is much less casual than the scenario related in previously written books. The usual story is that A.J. Speers, the publisher of Progress and Poverty, happened to give McGlynn the trade edition *(continued on page five)*



*Father Edward McGlynn, 1870.*

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## West Coast News

by David Giesen

Alchemy, synergy, transformation. All three words have distinct connotations, though at base they signify alteration. In terms of our students, we of the Henry George Schools don't mean by "alteration" some action coercive in nature, but a "bringing out," or a "bringing forward." In fact, that is the etymological sense of the word "educate": to bring forward.

Our goal is not to replace the thoughts of our students for that would be an act of wasteful subtraction, a taking from us and an emplacing in them. Rather our object is to enable that wonderful embodiment that is a sentient human being to bring forth more of his potential.

The Henry George School is San Francisco is pioneering the amalgamation of sensual immersion education - teaching which stimulates all of the senses - with academic regimen. In not so redoubtable terms that means we aim to touch the spirit, what George Bernard Shaw called "the life force" of the man, as well as to guide his intellect. The human being is fundamentally a creature of desire. The discipline called Economics recognizes this for it is often described as "the study of the distribution of scarce resources." Put bluntly it is, "I want what you want; how shall we determine who gets it? The economist's reply is, "Whoever wants it most," that is, whoever will pay the highest price. We are beings of passion - born of it, moved by it to pursue a life's course. Take away passion and what is the human being but a creature we either find contemptibly listless or tragically broken in spirit. With this observation ever before us as we seek to create effective programming conveying the message of Henry George, we find it incumbent upon ourselves not to neglect the "life force" of humanity. A man may grasp the logic of Land Value Taxation, how it operates, what proper alignments it would establish, how neatly in conformity with natural law it behaves, but if LVT's bearing upon the fulfillment of his desires is not felt, why should we expect him to embrace it?

Our students have wants. Let us show them how their wants are stifled and plugged by the extortion of their passions as they seek natural opportunity for exercise.

Here in San Francisco we resort to live theater in striving to touch the quick of our students. Any of the arts might do,

but our resources lead us to theater in enrolling, matriculating and graduating the spirit of our students.

How? Though by no means fully satisfied with the following, it forms, nevertheless, the core of the non-academic aspect of our curriculum.

We utilize "living history" portrayals of four dynamic 19th century men to illustrate the fulfillment of a life's passion through access to the land. While maintaining scholarly integrity in these chautauqua performances, the central theme of access to the earth is brought out in discussion. John James Audubon, the greatest painter of bird life ever, would have atrophied had America's wilderness been denied him. The discoveries and observations of Charles Darwin were possible only through his firsthand experiences of the earth; indeed, his extraordinary imaginative powers which enabled him to write and reason so powerfully later in life were ignited by such experience. Henry George's passion for justice, and his insight into the nature of injustice were born in the upstart West, and particularly in burgeoning San Francisco, whose numbers swelled in forty years to make it (at one time) the third largest city in America. Progress & Poverty was written in a state mad with land speculation. And Theodore Roosevelt's intention to "make the body strong" and get the mind clear was achievable only where there was equality of natural opportunity. All that Roosevelt accomplished, every deed he essayed, legal or extralegal (e.g. the creation of the Panama Canal), stemmed from his passion for reaching potential through equality or opportunity. "Natural resources should be regarded as public utilities," he averred.

By no means does this use of theater/discussion/lecture mean that we have abandoned traditional class work; indeed we are expanding our course offerings to include Advanced Economics. But it does mean that in the past year and a half over 2,200 elementary, middle and high school students have been introduced to Henry George and to their birthright as citizens. It means that over 1,100 adults, including 64 Communications, Political Science and Economics professors at a conference at the George Bush School of Presidential Studies in College Station, Texas (Texas A&M) have been acquainted with the vision and curriculum of the HGS. And it means that schools, organizations and universities are seeking us out to present material that is not so appealing in other forms.

(continued on page six)

## The Land Problem, Vol. I-IV

The Henry George School now has in its library collection the first four volumes of "The Land Problem," a compilation of Georgist writings in Spanish, proudly donated by Mr. German Lema, whose years of hard work have culminated in this impressive achievement. This is the first collection of this kind in Spanish, assembled from a variety of authors, teachers, economists and activists, past and present, throughout the world.

The series begins in Volume I with Progreso y Pobreza - Progress and Poverty - an abridged version based on one by Dr. Busey and complemented by Mr. Lema. It continues with the "Doctrinal Declaration" of Dr. Edward McGlynn, from Rebel, Priest and Prophet; "Principles," an article written by Mr. Lema for publication in *Revista Destino* of Barcelona; "Human Rights," by Winston Churchill; "A Great Iniquity," by Leo Tolstoy; followed by the Theory of Human Progression, by P.E. Dove, from the abridged version by Julia Kellogg. The first volume closes with "The Religion of Joseph Fels," from Joseph Fels, His Life Work, by Mary Fels.

The first volume is sweeping in its range of ideas represented, touching upon the Georgist philosophy from multiple disciplines and providing a background beyond the standard economic discussion. This in turn offers the reader a social, humanistic context in which to frame the more nuts and bolts arguments in the subsequent volumes. Many of these pieces are seeing their first translations into Spanish, courtesy of Mr. Lema.

Volume II starts off with "Privatization and Poverty" by Ramsey Clark, the former U.S. Attorney General and international human rights advocate. The concluding nine sections further introduce the land question and rights of property, including pieces from Henry George, Alejandro Reyes, B. Rivadavia, Craig Ralston and German Lema. First mentioned in Volume II are the particular cases of agrarian reform in Argentina, Colombia, and Paloalto, and the Letter of Chief Seattle to the President of the United States.

In Volumes III and IV Mr. Lema compiles dozens of shorter works, including articles, lectures and letters. This second half of the series focuses on the study of the actual economic conditions of past and present day Latin and South American countries. There is still an eclectic mix of subjects at play in these volumes, with "Arquimedes" by Mark Twain beginning the fourth volume, followed later by Gorbachov on "Poverty in Russia," "Experiments in India," and "Historical Notes: England and Rome," all sprinkled among the continuation of work dealing with Spanish speaking countries.

"The Land Problem" totals roughly two hundred pages, a deceptively small number since some of the articles are photocopied directly, are densely compiled or include graphs. The Henry George School is proud to share this admirable contribution with its students and congratulates Mr. Lema for his exemplary effort.

## Conference Update

Preparations for the upcoming Georgist Conference in August are in full swing. Highlights of what you can expect are as follows:

**Wednesday, August 6th** - An evening reception and a special seminar hosted by the Landmark Education Corporation.

**Thursday, August 7th** - A day not to be missed for those newly introduced to those well versed: seminars and programs of Georgist training and philosophy through the day, and a special evening of culture and fun by Georgists, for Georgists.

**Friday, August 8th** - A serious examination of the history and practice of Georgist theory, followed by a reception and banquet with guest speakers.

**Saturday, August 9th** - New York City Day! Ceremony at the Henry George Gravesite, lunch and rally at Washington Square Park, followed by a bus tour of New York, emphasizing Georgist history and an economic rent analysis. The day closes with a very special evening at St. Stephen's Church, exploring the roots of the Anti-Poverty Society at the parish of Reverend McGlynn.

**Sunday, August 10th** - Planning the future and a champagne brunch.

**For the bus tour only:** Tickets are \$25 each. Seats are limited! Please reserve before July 22nd. Greenwood Cemetery and St. Stephen's Church are both free. Donation accepted. *For those who are not attending the Conference but wish to take part in the Bus Tour, please call Scott or Sue Walton at 847-475-0391.* Directions for attending the New Jersey dates or for the Gravesite can be obtained from the School.

A committee of students, most of them graduates of the Principles of Political Economy, has been organized to gather tax assessment information on the under- and undeveloped sites along the route of the tour. Similar in goal to earlier Graduate Research Committees, the participants will familiarize themselves with several sites, then plumb the computers of the City's Surrogate Court to find the current tax roll data. Once collected, this information will be incorporated into the tour's narrative, giving riders a tangible grasp of the great confusions involved in land and property valuations, and a sense of the massive untapped public revenue resource laying dormant. The intended route will take conference-goers through a range of Manhattan neighborhoods to give the best cross-representational slice of the tax code pie. Coming from the Henry George gravesite in Greenwood Cemetery, Brooklyn, the bus will head to lower Manhattan, passing City Hall and Publisher's Row, where *The Standard* was printed. Going uptown on Church St., we'll see one of George's early mayoral campaign headquarters. At West 4th St., riders will walk to Washington Square Park for lunch, hearing some special speakers while they relax. Afterwards, the bus will continue to the heart of midtown, crossing East at 42nd St., *(continued on page six)*

## What Is Nature Worth?

by Max Panzner

In the Tuesday, May 20th, New York Times science section, William K. Stevens wrote of research underway to determine the worth of what ecologists call ecosystem services, which are natural resources that include a consideration of the vital social and economic functions they serve. The purpose is to prevent continued misuse of the world's

dwindling resources, to put a dollar value on "valuable, practical, measurable functions" which nature provides to all for free. He offers the example of the water purification service that the Catskills provide to New York City. "The city plans to spend \$660 million to preserve that watershed in good health; the alternative, a water treatment plant, would have cost \$4 billion to build." That sounds like a good deal, until we hear from the so-called experts, on page six.

(continued from first page) concludes with copious footnotes, many of which add tellingly to the story, the reader may find the index unexpectedly brief, a minor shortcoming to such a thorough work.

Isacson's intention as stated in the Introduction is to give the full account of the McGlynn controversy, "Knowing how deviation from the truth always infects oral tradition..." As a priest for six years at Our Lady of the Scapular of Mount Carmel, the neighboring and daughter parish of McGlynn's St. Stephen's, Isacson found that although many people knew of the conflict as a personal one between a priest and his archbishop, the more accurate story was not so simple. "It is complicated by the specter of ecclesiastical authority, the personal freedoms guaranteed in the Bill of Rights, the clash of two strong personalities and the foibles of human nature we are all heir to." He adds that careerism and the want to always win, typified as American traits, contributed to the resulting controversy. These points are important, because much of the rest of the book goes on to detail what could only have been an American crisis: a challenge to the Freedom of Expression at a time when people were wary of attempts by the expanding Catholic Church to establish social doctrine and influence the country's politics.

The book begins in the first chapter with Edward McGlynn's birth, his family relations, and his early education. It goes on in the following six chapters to illustrate the events which would shape his character for the coming friction. Though most of the subsequent chapters are devoted in large part to documenting the voluminous flow of written material accounting for the actions of central players, and thus implying their motives, it is the author's interpretations of all of the differing points of view that offers the reader the most revealing information. But he refrains from adding personal comments as much as possible, seeking instead to strive for ultimate objectivity. He is quite successful in allowing the letters to speak for themselves but it is the moving comments of a clergyman, such as, "Having been driven from his parish, the world was made his parish", that make for a compelling read. As he would later quote from the preface McGlynn wrote for *Pictorial Lives of the Saints*, "...such effects are only the consequences of how God made us. He created us to be creatures of imagination moved more by incidents than abstractions. Stories appeal to us more than discussions. Even Christ commended this truth by teaching in parables."

When first coming to McGlynn's exposure to *Progress and Poverty* and Henry George, in chapter seven, "The Land League, Henry George and First Problems," much has been learned about the reverend's confidence, radicalism, and passion. As a member

of the short-lived Accademia, a theological society which met monthly to read and discuss original religious papers (and short-lived by McGlynn's move to dissolve the organization because it was limited to his circle of friends), McGlynn was known to openly and defiantly espouse the earlier mentioned views on the school question, Catholic doctrines and practices. He of course attracted wide critical attention from his immediate superiors and many of his peers. But he was also not without his friends.

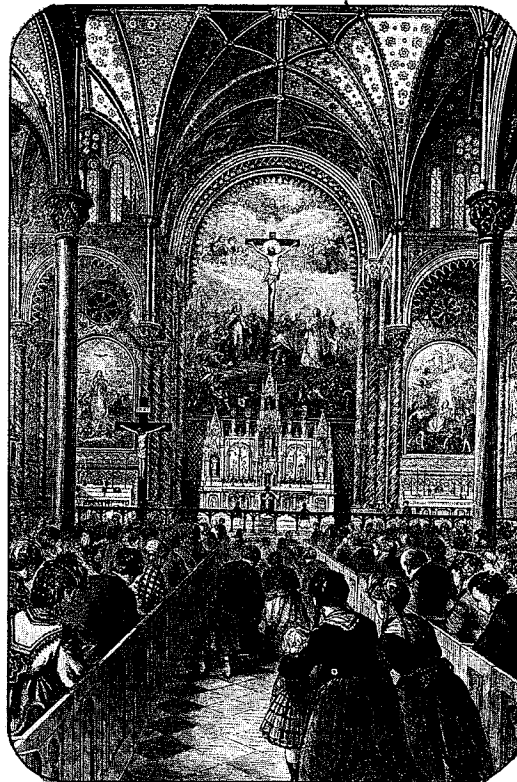
Fr. McGlynn was a brilliant and outstanding student at the Propaganda Fide; its purpose was in establishing the Church in non-Christian countries, including missions in territories where there was as yet no hierarchy. This meant that part of the student body came from the United States "...giving him friends and acquaintances throughout the country." Coupled with the fact that his archbishop, Michael Corrigan, who was once a student of McGlynn's at the American College in Rome, also had the support

of many of the more conservative and the less confrontational clergy inside and outside the country, Isacson is faced with the task of assembling the argument from the varied array of contributing parties. There are many moments when this becomes rather complicated, nearly turning parts of the story into lists of correspondences exchanged. In the more successful instances, Isacson manages to keep the narrative alive with colorful, anecdotal examples of McGlynn's character: "He was a refuge to clergy with problems and even gave his bed to a priest in distress. Clothes, even his own, he gave to the poor. One time a body was found floating in the Hudson. The police on retrieving it discovered the coat bore the name Edward McGlynn. After initial fears the doctor had drown, it was learned he had given away his own coat to a needy man."

At another point Isacson offers an example of McGlynn's often offensive forthrightness, as when with his close friend and champion, Rev. Richard Burtzell, he argued against then-Archbishop of New York John McCloskey

over the wasteful expenditures on already existing parishes when dozens more could be built for the estimated half million Catholics in the city. "The archbishop responded could not the money be spent on the poor instead of anointing the Savior's body. McGlynn responded to McCloskey, who was building a cathedral, "Woe to you who build the tombs of the prophets." ...When Father William Starrs told McGlynn he ought not to speak so boldly McGlynn replied, "Do you want me to suppress the truth as you Starrs have done your whole life?"

Isacson does an excellent job of uncovering the truth objectively but sometimes this is done at the expense of reconciling some of the many contradictions in McGlynn's life, as when he describes St. Stephen's as the archdiocese' largest and most



St. Stephen's Church, New York, in 1870

(continued from first page) of P&P, which captured McGlynn's interest and this later led to a meeting between the two. "I don't think this is accurate because I believe George really set out to recruit McGlynn. George was looking for a dynamic figure to take on the leadership of the crusade. George had told Speers the movement in New York could be pushed more strongly such a leader and George thought a religious preacher was needed, a forceful speaker with learning and spirit. Speers said he knew such a man and described Fr. McGlynn. George expressed interest and Speers arranged a meeting in the church of St. Stephens, McGlynn's church at the time. Interestingly, though they first met in the Fall of 1882 but McGlynn doesn't make his appearance on the political scene until George's mayoral campaign of 1886. During the interim, George spent most of his time in England and Ireland. Meanwhile, Cardinal McCloskey made McGlynn promise "not to engage in political or socially sensitive activities. When McCloskey died in 1885, McGlynn viewed himself as freed from that personal promise."

McGlynn went on to formally enter the nomination of Henry George for Mayor in a speech in October 1886 at the mayoral political convention "against the express orders of Archbishop Corrigan." For that action he was secretly suspended from priestly functions for two weeks. During the campaign, McGlynn espoused the cause of Henry George "and, some say, did more for the cause than Henry George himself."

After the election of 1886, Archbishop Corrigan issued a letter to all the churches barring the priesthood from participating in activities advocating "specious social theory." The letter "upheld the right of private property in land and was in basic agreement with the doctrine of Pope Leo XIII regarding the land question." On December 4th, McGlynn was summoned to Rome and on the 20th he refused to go. That same year McGlynn formed the Anti-Poverty Society. In 1886, McGlynn suggested to George that he meet with Archbishop Corrigan to explain his views on the alleviation of poverty. George sent Progress and Poverty and other of his writings to Corrigan. Later, Corrigan agreed to meet with George. When George got there, he realized that Corrigan hadn't bothered to read what he had sent him and, in fact was completely unresponsive to the ideas that George expressed. Henry George later said that he might as well have been talking to the marble in the cathedral, so unmoved was Corrigan. Corrigan's next course of action was to get Henry George's published works placed by the Church on its Index. Fr. Isaacson was careful to point out that being placed on the Index in those days did not necessarily mean that the work was against Church teaching. Many books were placed there for various political

reasons; a book may, in parts, have portrayed the church in a bad light; or it may have inconvenienced certain people with whom the Church carried favor. "Indeed, Cardinal Manning in England was an advocate of Henry George," Fr. Isaacson pointed out, emphasizing the point that George's teachings in no way countered Church teaching. Because of this contradiction of motives, the need to satisfy the conservative side of the American Church, represented by much of its brass, and the need to remain true to its own policies, the works of Henry George were placed on the Index but no one in the church was allowed to make this public. "Through all this, Henry George and his works escaped direct public censure by the Church," Fr. Isaacson commented.

In 1887, McGlynn was excommunicated. McGlynn's previous suspensions and now excommunication did nothing to diminish his active role as a public figure. He continued to represent the Anti-Poverty Society and continued to support George's ideas;

until he and George had a falling out over the tariff issue. In December of 1887, President Cleveland made a speech to Congress advocating the lowering of tariffs. McGlynn, sticking to the letter of George's book Protection or Free Trade, in which George alluded to the inadequacy of free trade (without a parallel land reform) and stated that most of the benefits of free trade accrue to the owner of land. George, however believed that the current argument over tariffs was an excellent opportunity to open up the land question in the social and political arena and pressed for support of Cleveland's position.

The relationship between the two men deteriorated over time, to the point that they did not speak to each other for four years. They were finally reconciled and McGlynn even presided over the wedding of Henry George's daughter Jenny in 1895 in Henry George's home. During the time between this split and reconciliation, McGlynn was reinstated as a priest within the Catholic Church.

Fr. Isaacson closed his remarks with a moving retelling of the last days of Henry George and McGlynn's participation. During Henry George's second campaign for Mayor, McGlynn played almost no public role. He continued to support George and his ideas but thought it better to stay out of the limelight. Henry George was, of course, to pass away in the midst of the campaign and Fr. Isaacson quoted Henry George as saying, a few days before he died, that he would rather have Fr. McGlynn at his dying bedside than anyone else I can think of. In speaking to the press on the day of George's death, McGlynn said "He died in the struggle for human liberty, his spirit will live in the hearts of his friends, he died like a hero on the field of battle. He is not dead, for his spirit lives on in the hearts of millions of Americans from coast to coast."



Dr. McGlynn, late 1870's

## Nature's Worth *from page three*

Two economists from Columbia University, Dr. Graciela Chichilnisky and Dr. Geoffrey Heal, propose selling investment shares in a given ecosystem. In the case of the Catskills, investors would gain returns "either from a share of the costs saved by not having to build a treatment plant," where the taxpayer would be paying shareholders to keep the land out of use, or "by actually selling ecosystem services," meaning a private consortium would sell to the public its drinking water, once a free provision of nature. Left unexplored are the possible effects of profit motives in this plan, such as shareholders voting to sell off some of the preserved area for development, for a greater or more immediate return on their investment. Why should we start paying private investors for a normally free public service?

Absurdities aside, there is the option of the taxpayers sharing the cost of keeping this natural water filter undeveloped, or economically speaking, out of commercial use, for this would in fact be the best use of that land. The need for clean water for work and living cannot be overstated, economically or otherwise. What we have here is a broader application of what is traditionally meant by economics; or its expanded definition, to account for the total cost of putting a given area to economic use, including the potential ecological trade-offs. This is a fine example of the pattern of development one would find in a fully Georgist economy, where large areas of land, of different ecosystems, would be preserved for the necessary life-sustaining functions they serve - as opposed to the rampant and chaotic development pattern students sometimes picture accompanying the freeing-up of the land from speculation. What's interesting about the research is the evidently growing awareness of the role the land and natural resources play in economics.

"People make economic choices involving nature all the time...but they do so without taking all the costs into account," writes Stevens. Consider the value of a wetland's flood-protection and water cleansing abilities, lost to a shopping center built in its place. "If such costs were reflected in day-to-day transactions, these theorists say,



society would pay more attention to what is lost when land is 'developed.'" As a result, society would also become increasingly conscious of perfectly usable land, such as empty city lots, being left undeveloped. Putting those sites to use, and improving sites that are underused relative to their ecological "imprint", would make better sense to a society wary of wasting away its limited ecosystem services. Discouraging such disuse, i.e. speculation, would require the removal of the incentives to landowners to hold that land from use. What about Henry George's remedy?

With George's proposal, we know that the owner of land would pay its full value to the community in the form of a tax, LVT. This would require the owner to use the land as economically as possible. With all other taxes abolished, and man's right to the products of his labor restored, land owners will have an incentive to improve the land all they wished, while land decidedly necessary for the good of the community, like the Catskills watershed, could be kept undeveloped, thus preserved, in consideration of the society-wide role they serve. Any land designated for preservation will lessen the common stock of available sites for use or improvement, increasing the demand for those sites and raising their value. This in turn fuels the need to develop as productively and as environmentally sound as possible; a win-win situation.

If the estimate for the value of the world's natural resources, roughly \$33 trillion (at least twice the GNP of the entire planet), is even remotely in the ballpark, and the cost to supplant the services they provide far exceeds that figure, then the need to best use the finite amount of land available can't be stressed enough. The implications of not doing so could be disastrous. According to Dr. Robert Repetto, senior economist at the World Resources Institute, "In Indonesia...losses from soil erosion reduced the net value of crops by about 40% and the loss of value from deforestation was four times as high as the value of the timber extracted." From the same study it was estimated that Costa Rica suffered a 25 to 30% reduction of potential growth from depletion of its soils, forests and fisheries. An effort to introduce natural resource accounting in the U.S. calculation of economic worth was made in 1993, but Congress has since put the measure on hold pending a study of the soundness of the approach by the National Academy of Sciences. Stevens indicates that a report is due this year. Such a measure

would force the recognition of the need to put the land to its best economic and ecological use.

It's quite possible that through the increasing environmental threats globally, traditional economists will begin to understand the actual relation of the land to production. Likewise, ecologists and environmentalists will be forced to recognize the importance of framing their arguments in terms of costs other than moral and ethical. As ecologist Dr.

Stuart Pimm writes, "So often, people concerned with protecting the environment go up against these very highly detailed analyses and feel they

don't have anything in kind with which to respond." With total cost accounting of ecosystem services they now do, and the communication gap may be bridged by both sides through a shared interest in the economic role of the land. Proponents of Georgism and LVT couldn't wish for a better audience.




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## West Coast *from page two*

We are not suggesting that this immersion in the aura of passionate men is the end all, but insofar as it reaches the vital part of our students, and insofar as they feel their own passion at stake in the economic scheme of things and they appreciate the great loss incurred by thwarted opportunity, we feel that objectives of the Henry George Schools have been reached. What we recognize, here in San Francisco, is that the alchemy we wish to work in our students' lives is at work upon us too, drawing from us creative energies in fulfilling and renewing our purpose.

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## Conference *from page three*

(continued from page two) pointing out the sporadic bursts of development and speculation along the way. Coming downtown on Lexington Ave. we'll head to a somewhat regentrified Alphabet City, passing Tompkins Square enroute. Finishing with busy Houston St., we'll turn back North on Lafayette St. taking in Cooper Union, Astor Place, and Union Square. Attendees will be dropped off for the evening's events at St. Stephen's Church. The tour promises to be as interesting as it is fun. - M.P.



## The Summit of Volunteerism

by George Collins

The name Philadelphia echoes the noblest of sentiments in the relations among man. The City of Brotherly Love. And it has lived up to that high ideal in the national life of the country. It has been the site of more than just one seminal event of our history. It is the birthplace of our nation, the place in which the sweetest phrases of liberty were set down. And it was the center of anti-slavery agitation to extend that liberty to all the inhabitants of the land. It is therefore not surprising that Philadelphia was chosen to be the site of the "Volunteer Summit." The Summit was the inaugural event in a campaign to address in a personally compelling way a problem deemed the most crucial facing our society at the approach of the 21st century. The problem of our lost, alienated, ill prepared, impoverished youth.

The challenges and opportunities of the technological wonders, the global reach of competition and the sad state of intractable urban poverty threaten us with complexities with which we are unprepared to cope. The fate of 2 million children is declared to be at risk. The dreadful waste of mental power of which Henry George spoke 118 years ago, now demands more than government, religion and organized philanthropy can manage. The genuinely nurturing care

of personal attention to which our failing youth are most apt to respond, all else having failed, must be mobilized to combat the scourge of drugs, alcohol, crime and want that stunt so many.

A national call to arms was needed. The most eminent public figures of our day have been enlisted to the cause. Two former Presidents, a former First Lady, our most prominent soldier-hero at the helm, and the President himself convened in Philadelphia to sound the call and lead the charge. They spent a day painting walls and raking trash. They displayed personal commitment and involved participation making direct connection with the young, demonstrating responsibility, interest and care. The President spoke of the problems facing our children as "...problems of the human heart..." and General Powell described the gathering as a "...pledge that those of us who are more fortunate will not forsake those who are less fortunate."

Getting John Q. Citizen to sign on even to this high minded effort is recognized to be no easy task. Various strategies will have to be employed. The young and the old and families in between must be brought into the program. Dual careers and second jobs are only two of the strategies that already stretch too many families to their limit; getting their cooperation will take some doing. Encouraging corporate commitment of its personnel has created discussion of what is being called "mandatory volunteerism," a phrase that sounds much like the "request" with which every G.I. is familiar: "I need three volunteers; You, You, and You, let's go."



### Volunteer Celebrated

On May 10th, thirty-plus supporters of the Philadelphia Henry George School who had taught classes, recruited students, organized programs, promoted the School and made financial contributions were recognized at an Annual Awards Dinner at the Henry George Birthplace. A special tribute was given to Lu Cipolloni in honor of her 60 years of volunteer service as Secretary, Treasurer, Registrar, assistant to the Director and sometime substitute teacher. These volunteer efforts were contrasted with the highly celebrated Volunteer Summit inaugurated in Philadelphia in April, by Guest Speaker George Collins.

But naturally, our resourcefulness has already given birth to its corollary, "Compensatory Volunteerism."

But hyperbole aside, we must come to terms with the present and future dangers of a growing phalanx of educationally ill equipped and socially alienated youth within our midst. The fact of the matter is that the great alarm being expressed is from a well placed fear as much as of any other concern. Nevertheless, put in best possible terms, the urge to give of oneself to someone arises from some feeling of genuine connection - something we call love. Being of help to others in need is an act of charity. We can fully agree with Henry George when he said, "I would not be understood as belittling that spirit which finds expression in works of benevolence, and which seeing suffering, hastens to do what is nearest at hand." But justice, he reminds, is necessary for charity to have true beneficence.

High in character and genuine in motive as the leaders of the "Volunteer Summit" and all who will add their efforts to the cause

may be, we should be mindful of George's further caution that it is all too easy for programs to have "...something which is really not charity, but the reverse - a conscious or half-conscious desire to use the cloak of charity to hush conscience and still the demand for justice."

That justice is recognized by the afflicted as the sovereign need in the

campaign to rescue our children can be deduced from what has been described in news reports as "...skepticism, born of hard lessons among local residents who watched volunteers paint and rake on Germantown Avenue..." Said one resident, "If lives are to improve here, there must be more jobs and better housing."

The promise held out in the goals of the Volunteer Summit fades in the shadow of those two ever-growing, continuously enhanced deficiencies of our monopoly-ridden system. The well meaning volunteers will very early find their efforts merely ameliorating the condition of a lucky few while the need grows, their enthusiasm wanes and dependency increases. The transitory nature of "good works" which achieve so much when applied to unique situations and in emergencies can only be despairing when measured against our chronic social issues.

But a volunteerism of a more enduring kind is demonstrated in the simplest acts performed in the cause of justice. Like the patriots who in this city gave root to the tree of political liberty and the abolitionists who taught that individual liberty was indivisible, the volunteers for economic justice gathered here in this little house in Philadelphia serve a cause that when embraced will touch the lives of all the millions who will ever trod this land. Equal access to the bounties of nature is the only real cure for the lost, alienated, ill-prepared and impoverished of any age in any century. Your service, unsung by all but those who serve with you, is at the summit of all volunteerism.

opulent parish, with murals painted (continued on page eight) (continued from page four) by Constantine Brumidi (who was hired away from his half-completed work adorning the capitol in Washington), a \$30,000 altar, and a running debt as high as \$47,000 during the 1870's. There is little or no discussion of how McGlynn could possibly protest the archbishop's expenditure of money while practicing such glaring fiscal irresponsibility himself. The reader is respectfully left to make up his own mind. When it came to his personal and parish finances McGlynn was seemingly indifferent, constantly in debt while large sums in contributions were amassed from his faithful congregation for building additions to the church and constructing an orphanage next door. But with questions of the Church's economic policies Isacson gives clear illustrations of how the doctor relied on principles, as in the case of the funding of Catholic schools.

McGlynn felt that the mission of the Church was to minister to God's children, a labor that required the devoted efforts of many more than the available clergy of that time. He argued that the construction and operating costs of Catholic schools was the costliest and most time consuming function of any parish, and that education was the realm of the state while religion should be taught in Sunday Schools. From Vatican officials down to local deacons McGlynn was roundly condemned for standing against Church policy, especially since much of the argument raged between he and Monsignor Thomas Preston in the New York and national press. Confident and self-righteous, McGlynn would take the opportunity to elaborate his views on the separation of church and state. Isacson writes, "He opposed financial aid for a religious institution since it was a violation of the separation of church and state... McGlynn was incensed by the fact that some clerics had induced Tammany [Hall] to appropriate funds for Catholic schools at the same time the "Tweed Ring" (a corrupt, Tammany based political machine) was exposed. Seeing the subsidy as an enticement, he feared the establishment of inferior church basement schools by greedy pastors." McGlynn went further by railing against religion being taught in public schools, in Bible classes and school prayer, because he felt that parents had a right to

the absence of such teaching to prevent the indoctrination of their children. "Members of religious orders teaching in schools were 'imperatively demanded' for corporal works of mercy."

Isacson manages to describe Dr. McGlynn's relations with Henry George and Archbishop Corrigan, as well as George's theories, swiftly and efficiently. It's somewhat offsetting considering the scale of the personalities involved. Most of the character's relations in the book depend upon implication, a service to impartiality but perhaps a disservice to readability.

*"Having been driven from his parish, the world was made his parish."*

There is also one small wording question

in the first elucidation of Henry George's proposed land value taxation in chapter seven. Isacson states that "George wanted to tax the income from rents and land." This is not entirely mistaken, but a more accurate statement would make clear that George's proposal was for the full taxation of income from the rent of land. Elsewhere in the book George's ideas are elaborated correctly and succinctly.

Wherever he can, Isacson provides a context for the resulting flurry of correspondences which followed most of McGlynn's publications, as when McGlynn went so far as to present to a reporter from The Sun an amendment to the state constitution which would protect liberty of conscience and guard against the union of state and church. Isacson gives full account of its measures: the dispersal of funds only to common or public schools, the prohibition of bible reading, prayers, worship or hymns in schools, the power of magistrates to commit only to public prisons and asylums, the repeal of laws making appropriations to churches and

parochial schools, the removal of charlatans from directing institutions, the prohibition of any prayer or worship in public institutions and, finally, the establishment of a method for people to visit and instruct only those of their own faith. Needless to say Rome was quite perturbed by his position once they received a clipping of the article, his own Propaganda Fide writing on the cover sheet: "United States 1870-71, Erroneous Doctrines Professed by McGlynn." As a result of this, Isacson documents pages of supportive and hostile exchanges over the matter, concluding "all but three of the priests in the archdiocese signed a protest against McGlynn's stated views."

Such extremes were typical of McGlynn, as is evidenced throughout the book. This partly explains why he was such an enigmatic and important figure in his day. What remains elusive is why Edward McGlynn was who he was. What drove him to such extremes, and why were his means so radical? The answers to these questions shall probably remain sketchy, treated through inference from the circumstances of his upbringing, and from the intermittent collection of early documentation. Past works devoted to the subject have relied primarily on newspaper accounts and interviews, all of which offer much more in terms of McGlynn's character and motivations. But they lacked in common all of the material stored away in Catholic archives, scattered around the world, and they suffered dependence on the heavily biased views of the factious newspapers of the time. The larger part of this book is concerned with the great Corrigan - McGlynn controversy, with its properly documented telling, including all who were involved and its exact chronology. In this, The Determined Doctor is successful, but as for the full story this book serves as the necessary, authoritative companion to the previous, better written volumes.

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