

to work and maintain one's self, to conserve the land and hold it in trust, to respect the person, possessions, rights and premises of others and to share the burden of protecting these rights and enforcing these obligations by answering the call of any properly constituted local, regional or world authority to defend them, even at the cost of life and property.

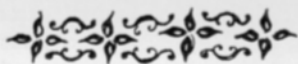
He advocates limited government and local autonomy, with emphasis on federation and says, "the United Nations, as now organized, violates basic principles of federation. It is a fraud because of the pretense that it is an agency for maintaining peace... Millions of people are governed by so-called 'people's democracies' which are in reality dictatorships of native communist oligarchies, as in Soviet Russia and Communist China. Millions more are ruled by a combination of native and foreign oligarchies."

Democracy, he finds, functions effectively only in the smallest units of government. "It breaks down and falls into the hands of political party oligarchies in larger ones. The larger the nation, the more ineffective are democratic and republican constitutions. When so-called democracies break down, foreign intervention is invited."

However, the leaders of the free world have failed to offer mankind a convincing formulation of their faith. "They apologize for it and so become the defenders of all the injustices and all the evils in the 'free' world which Marxists and other critics properly condemn."

The Marxist slogan in Lenin's Russia, "All Power to the Soviets," means "all power to the state." This includes liquidation of capitalists and expropriation of all property, including the savings of the middle classes and the land and livestock of farmers, accumulated by thrift and self-denial. Submission to the so-called "dictatorship of the proletariat," is submission to centralized political, economic and educational power in the hands of the one-party "commissars," planners and bureaucrats for an indefinite time.

Many people are sick of a world which seems to have lost its bearings, in which the spirit is alienated from man's self, from Nature and from his own kind. "A Pan-Humanist Manifesto" suggests that people are looking for something fresh and new — something that would give to their lives purpose and meaning worthy of the spirit of man. For this a new leadership is needed in this time of crisis.



A LATIN "LAND" ISSUE

From Argentina comes the May-June issue of HYS (Hombre y Suelo, or Man and Land). The entire issue is devoted to "reflections on the living philosophy of Henry George," under the heading "Property in Land." The guest writer of this special number is Victorino H. de la Riega, agronomist, professor and Georgist of long standing. Beginning with economic definitions, Sr. de la Riega explains the causes of land rent and sets forth the argument for its social appropriation.

Having built up a strong case for land value taxation, the author also points out some reasons why the doctrine has not been more widely accepted: One reason is the confusion promulgated by Marxists in lumping land and capital together; another is that the philosophy appeals to reason rather than emotion; and another is the opposition to the doctrine by vested interests. But Sr. de la Riega is certainly doing his share in promoting the Georgist philosophy, and we heartily welcome the collaboration of this new-found colleague in the Southern Hemisphere.