

# IU NEWSLETTER

IULVTEFT

NO. 10

NOVEMBER 1969

## AN L-YOU CHAT

Many newly-won friends of land value taxation are in the field of urban renewal and we rejoice at their interest and support. They tend, however, to look askance at full-fledged Georgists as cranks and wonder why we can't settle for a little more LVT as a leverage for slum clearance and as part of a "balanced system" of taxation, instead of making extravagant claims and demands. (See my "Chat" in the February 1969 IUN).

Their puzzlement might be assuaged if they stopped to realize that the philosophy all started with the full works and that limited application is a relatively new idea. The Physiocrats had a dream - society ruled by the law of nature with the "impot unique" as the instrumentality. Such predecessors of George as William Ogilvie, Thomas Spence and Patrick Edward Dove spoke in the most ecstatic terms about getting public revenue from the rent of land - "the Meridian Sun of Liberty," the next step in the development of man, etc. And Henry George developed the single tax in context with a comprehensive economic analysis. So we were there first and we are not the ones who have divagated!

Perhaps we may make a comparison with the Middle Ages, when there were large-scale conversions to Christianity, but people went on killing one another. Leaders and churchmen got together and tried to cope with the situation by introducing the "Truce of God," whereby people would stop killing one another on Sundays. Later, the Truce was stretched from Friday evening to Monday morning, and even further; and various holy days were gradually added.

After awhile, leaders could say: "We have so extended the Truce of God that there is no killing and private warfare for nearly half of every week (that is, during peacetime, and excepting, of course, important national wars). With the addition of holy days and even entire weeks during Lent and Advent, there is no killing (officially) for at least half the year. True, improved weapons have increased killing during the permitted times, but think how bad it would be if these weapons were used all the time."

And so everybody was happy with this balanced system - except a few hairshirt hermits living in caves or on top of pillars, who said, "Thou shalt not kill."

Which is more or less the way Georgists feel about the private collection of land rent and the public taxing of everything else. We hairshirts are glad to see advances in our direction but we are not ready to settle for a "balanced system" of justice and injustice. So from our caves and pillars we still preach, "Thou shalt not steal." Urban renewal, yes; abandonment of our whole philosophy, no.

*Robert Clancy*  
Editor

The IU NEWSLETTER is distributed to members of the International Union for Land Value Taxation and Free Trade. (Minimum annual dues, £1 or \$2.40 or equivalent.) For articles and letters to the Newsletter, write to: IU NEWSLETTER, P.O. Box 52, Jackson Heights, N.Y. 11372, U.S.A. For membership and other matters relating to the Union, write to: IULVTEFT, 177 Vauxhall Bridge Rd., London, S.W.1, England.

## NEWS AND MESSAGES

DAN BJØRNER (Copenhagen, Denmark), Danish Georgist leader, has become President of the Chamber of Commerce of Denmark. As such, he has spoken on radio and television and is quoted in the press. He promotes Georgist ideas in this context as much as he can.

SUTHON HINJIRANAN (Thonburi, Thailand) is a new member of the IU. He has translated Progress and Poverty into the Thai language and he gets many of his countrymen to take the correspondence course offered by the Henry George School.

JERRY ENRIGHT (Liverpool, N.Y., U.S.A.) has been campaigning for a commemorative U.S. postage stamp in honor of Henry George. He received a friendly acknowledgment of his idea from the White House and from the Post Office Department, which promised to keep the proposal in the "active files." A good target date for a commemorative stamp would be 1979, the 100th anniversary of Progress and Poverty.

We are sorry to report the deaths of the following IU members: MRS. A MCGROUTHER of Stirlingshire, Scotland... JAMES L. PALMER, President of the San Diego (U.S.A.) Henry George School; he attended the 1968 Conference in Wales... ERICH ZINCKE of Hanover, W. Germany, who translated the condensed Progress and Poverty into German.

JUDGE S. JAMES CLARKSON (ex-Mayor of Southfield, Mich., U.S.A.), writes expressing appreciation for the article "Southfield at the Crossroads" (IUN No. 9), saying it is "one of the most accurate portrayals of this city that I have ever read." ROBERT D. BENTON (Director, Michigan Henry George School) writes that there is a "happy correction" to the article, and that the land tax division of the assessment department of Southfield will remain after all, according to the new assessor. Two new developments in Michigan: WALTER SHAMIE, candidate for Mayor of Detroit, adopted the Southfield tax reform idea in his platform; the Committee for Better Cities has been started to promote these ideas, with Luella Baron as chairman. Information may be obtained from P.O. Box 292, Detroit, Mich., 48231, U.S.A.

S. JAMES BOWLBY (Whitby, Yorks., England) writes: "Due to the strong controversies in New York politics, it seems strange to me that the town's Georgists fail to sponsor a candidate for Mayor. This may be due to financial weakness and perhaps other factors as well. I am interested to know if they could manage to do it soon." Any comments?

BETTER CITIES is the name of a new film produced by the Robert Schalkenbach Foundation, showing how LVT can help ailing cities. It has already been shown with good effect to many public officials and assessors. Information may be obtained from the Foundation, 50 E. 69th St., New York, N.Y. 10021, U.S.A.

SOME READERS have asked whether the full addresses of others, particularly authors of articles, might be given in the IU NEWSLETTER so that letters could be sent to them. For various reasons we would prefer not to print full addresses, except in special cases. Instead, we suggest that any member wishing to write to any other member, address his communication to that person c/o the IU NEWSLETTER, or c/o the London Headquarters of the International Union, in which case the letter will be forwarded to the designated person.

THE FEBRUARY 1969 issue of the IU NEWSLETTER (No. 7) was poorly reproduced, and a more legible reprinting has now been made, in a limited quantity. You may receive one of these re-runs on request. First come, first served, for as long as the edition lasts.

Creative Justice Through Land Reform (Creatieve Gerechtigheid door Grondrecht), by S. Sevenster (Bennekom, Netherlands). Published by Uitgeverij Semper Agendo N.V., Apeldoorn. 111 pages. Price, 5.90 guilders (\$1.65 or 12 shillings).

The author explains: This book derives from an idea by my Dutch colleague, J.J. Pot, who suggests the word "royalty" as a better way to express our reform than "land value taxation." The Dutch word "Grondrecht" is something like the Danish "Grundskyld" - ground dues. The community has a right to the rent, so the land has a "skyld," a debt, to the community. Rent is the natural wages of the community.

"What's in a name?" We have to use words clearly enough so that every one understands. The situation varies from one country to another. In the Netherlands, we have no property tax of any importance. That is why I believe "royalty" or "Grondrecht" would be better understood by the Dutch than "land value taxation."

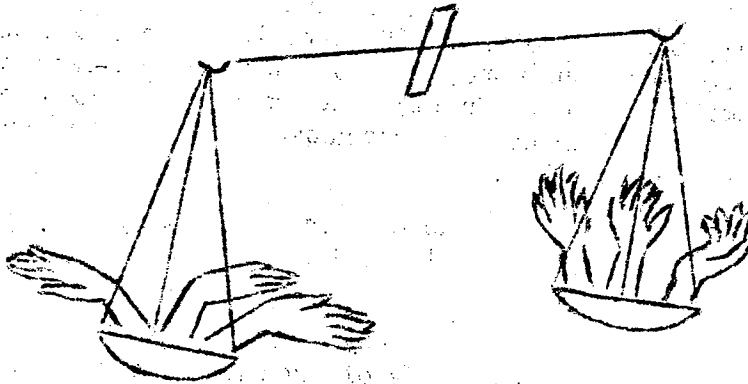
The second point is "creative justice," as opposed to "distributive justice." The mere redistribution of wealth is not a basic reform and only leads to more people holding out their hands waiting for the community to fill them. In my book I give an illustration of this (see below). It seems to me that we should have more such illustrations, as they make good discussion points.

My book has excerpts from the writings of J.J. Pot, also of the German Georgist Heinrich Richard, although he uses the term "land value taxation." I also touch on many current questions and tell about the Georgist movement and its organizations.

S.S.

**CREATIVE  
JUSTICE**

Peace  
Freedom  
Prosperity



**DISTRIBUTIVE  
JUSTICE**

Inflation  
Unemployment  
Hard Times

"BUTTER ON THEIR HEADS"

An excerpt from Creative Justice Through Tax Reform

Positief is het als wij er in het westen in slagen een reël alternatief te demonstrenen. Als het gelukt om de gerechtigheid waarlijk inhoud te geven, als het in doorsnee de mensen steeds meer gegeven is om onafhankelijk te zijn van de staat. De vrijheid zal dan de grondslag van het bestaan zijn. Als de dreiging van werkloosheid en als alternatief de inflatie, afgewend is, kan het gesprek met Rusland met open vizier worden gevoerd. In de situatie van nu is het gesprek toch wel het best middel, maar als beide partners "boter op hun hoofd hebben" moet het resultaat wel miniem zijn.

Positively, we in the west must demonstrate a real alternative (to communism). As we succeed in giving a true meaning to justice, as the people can become more independent from state aid, then freedom will become the foundation of our way of life. As the threat of unemployment, and its alternative, inflation, disappears, discussions with Russia can go forward more meaningfully. In the present situation, discussion is still no doubt the best course, but as both partners have "butter on their heads," (\*) the result must be only very slight.

(\*) This derives from a Dutch saying, "He who has butter on his head should not stay in the sun." A possible English equivalent would be, "He who lives in a glass house should not throw stones."

## THE IRISH QUESTION - STILL A LAND QUESTION

While Bernadette Devlin was visiting the U.S. on behalf of the Catholics of Northern Ireland, another visitor to the U.S. from Ireland was a young lady about the same age as Bernadette, but whose visit was less publicized. She is Ann O'Donovan, from the southernmost city of the Emerald Isle, Cork, as Bernadette is from the northernmost city, Londonderry. Ann, now living in London and associated with the Henry George School there, does not think she looks like Bernadette - but a stranger stopped her in Grand Central Station and asked, "Are you Bernadette Devlin?"

What does Ann think of Bernadette? "I have mixed feelings. I appreciate the fact that she is calling attention to the problem that exists in Northern Ireland, but question some of her tactics. Also, she doesn't really have any answers."

Ann, herself a "practicing Catholic but not at all dogmatic about it," does not think the basic problem in Northern Ireland is religious but economic. "It happens, from historical reasons - the 17th century plantations and so on - that the wealthy landowners are Protestant. But there are also poor Protestants as well as poor Catholics in Northern Ireland, and their attention has been diverted to the religious issue. But there is really no serious religious issue. It is a matter of control of property and economic power. That is where the solution has to be." And Henry George said it 88 years ago in The Irish Land Question.

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### SOME ANSWERS

By ARCH McCOLL (Inglewood, Ont., Canada)

J.J. Pot. ("What is the Answer?" IJN No. 9) gives in his first paragraph the right answer for all mines and oil fields, all locations of value in cities, and all timberland or tundra. The prospective occupier makes his own value by offering the highest competitive bid.

The island in the North Sea, man-made, have the same answer. Take the highest competitive bid for the surface use of these islands, and as they may become worth more, about every four or five years the bidding for the sites should be negotiated by competitive bid. And if an electro-magnetic survey or gravity meter survey indicates oil or minerals, then the sub-surface should be put up for competitive bids. Mr. Pot answers himself, does he not?

By RICHARD T. HALL (Boston, Mass., U.S.A.)

Dr. D.B. Ascher, in his second question ("Two Questions," IJN No. 9) considers that when governments and banking systems involve themselves with gold, gold is their backing money. As I see it, this is not so. If there is a money commodity, such as gold, that commodity does not back the money any more than do non-monetary commodities. What really backs money is the production and exchange of commodities generally. The money commodity merely serves as a standard of value by means of which all values are compared with one another.

Since land is not a commodity, it can never serve as backing for money. If LVT became a reality, that would be abundantly clear, for land would have virtually no exchange value.

Regardless of whether or not there is a money commodity, sound money is assured if no money is created except to meet the needs of exchange money (or bank credit). Money created to meet non-productive government expenses or non-productive private expenses (i.e., consumer expenses) must always have an inflationary effect; it represents no new wealth available to the public.

By LUKE BENTLEY (London, England)

Aren't we Georgists too ready to assume that our failings are more attributable to baleful outside influences than to our own weaknesses and attitudes?

The stock view is that vested interests are the main cause of our lack of support with popular inertia the secondary cause. Perhaps we should risk seeming amateurishly psychoanalytical and look nearer home for the cause of our troubles.

The world is crowded with failed movements. Each of them originally set out with great ideals to benefit mankind in some manner, gathered great support and yet somewhere along the line the followers dwindled away so that today only a shell is left, supported by its earlier investments and with a nucleus of followers who repeat all the well-worn phrases. Occasionally they get new converts but barely enough to replace the aging old guard.

We all know of some such movement and we know that its sales story is more or less the same as it was originally - but has not the emphasis changed a little? What seems a tiny change in emphasis to the fervent believer can make a world of difference to the reception accorded his sales story by a critical outside world. The "re-arranged" top-seller in the world of pop music rarely has the impact of the original. The "faithful copy" of a work of art lacks something.

In accusing vested interests are we saying that they have become much stronger and much better organized since Henry George's day? Then why have not we? And if the vested interests of private monopoly have become so strong how is it that communism increases? And again, why is it then that we are less successful than the communists in propagating our ideas?

The stock answer to that last question is rather sad: "Only we are clever enough to comprehend LVT. The rest of the world has insufficient intelligence." Could any answer be more pitiful? Yet it is apparently accepted by the faithful and is doubtless one more nail in the coffin of LVT. The desire to retain our self-respect has become greater than our desire to spread the message. It is likely that all pioneering movements tend to founder on this rock of pseudo-respectability. The leaders under cloth caps secretly yearn for the approbation of the Establishment and so the sales story continues gradually to alter its emphasis.

Dissident elements within the Georgist movement claim that the continuing necessity for state welfare was acknowledged by George but that now Georgists reject it. Is this a minor, unimportant re-arrangement of the original sales story or would it seem to the critical outsider a major change of emphasis? Has it made the original sales story clearer or has it lost us many potential converts? It is very difficult to pin down the facts about our own actions and easy to blame vested interests.

As for the secondary cause of our lack of success, popular inertia, current events show that large numbers of people are protesting most vigorously against unsatisfactory living conditions all over the world. There is nothing inert about these people. RENT is an extremely important word in the vocabulary of Western protest although it is to our discredit that it remains a reference to housing rent only. LAND is even more important in the vocabulary of the underdeveloped nations from South America through Korea and Vietnam to India - where "Gramdan," the land revolution, stressed not the ownership of land but the access to its use and is now reported to be controlling the use of millions of acres. In the face of such activity it is hardly fitting that we should use the word inertia. People and events are moving world-wide and we have not delivered our message to them.

Are we able, clearly and concisely, to relate our message of land and taxation to the disturbances in Vietnam, Biafra, France, U.S.A., Northern Ireland and so on? Very little of this appears in our literature. Is it that we regard the non-Georgist

world as those "others," the outsiders, not of the true faith and barely worth reporting? One of England's greatest living propagandists has already described us as a minority religious sect of which he knows very little.

It may be that we are adopting a "holier than thou" attitude in which the outsider is assumed to be a child, unlearned, ignorant of the world, who needs to be impressed with the importance of ourselves as individuals.

Needless to say the outsider is no child. He knows perhaps more than we ourselves of what is going on and has a good deal to teach us. To a large extent he is impatient of verbosity - he already gets more than he wants from the politicians - and recognizes and avoids it like the plague.

Perhaps we should consciously adopt principles of salesmanship such as:

Get the customer to do most of the talking.

Listen - and comprehend what he says.

Relate our story to his point of view - use the word You, not I or We.

Stress not the mechanics of our product but the benefits it will bring him.

It is extremely difficult for reformers to allow any one else to do the talking or the writing but it is necessary if only to keep ourselves fully aware of our own relative insignificance as a group.

An interesting exercise is to contact a "failed" group, whether religious, political or social - any group which fails to expand - and observe through confrontation and discussion just why that ostensibly well-meaning group has repelled so many ordinary citizens to the point of incurring their active dislike. This may well be the most important answer non-Georgists have for us as to why we do not expand.

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#### MAMMOTH, INHUMAN CONCENTRATIONS

By F. DUPUIS (Ruthin, Wales)

The letters of Messrs. Hall and Tucker (IUN No. 9) state clearly the natural relation between rent and unit price but I think we should not overlook the fact that the intrusion of that unnatural factor land monopoly has some effect on price. The competitive power of genuine enterprise, paying full rent for the land it uses, is handicapped as against those businesses which by owning their land are shielded from the cost of ever-rising rent. The latter are in effect subsidized by the community and, at least on the short term, can sell at below full cost. This I think is the ultimate source of those vast corporations whose growth has coincided with the increasing tempo of rent increases.

The spectacle of those mammoth, inhuman concentrations, as bureaucratic almost as state monopolies, affronts human dignity and has profound social effects. Superficial evidence seems to confirm the propaganda that in a free society efficiency requires subordination to these empires. Confronted by this "iron law" it is not surprising that the hippies opt out of all the values of society except the handouts they probably despise as bribes to keep them quiet. Self-respect checks others but as the chances of ever owning one's own business and being one's own master recede many must begin to wonder whether, if capitalism means wage-slavery anyhow, the difference between that and any other ism is worth fighting for.

We should not appear to accept these empires as inevitable but show that LVT would destroy the base on which they have grown.

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DOMENIC DELLA VOLPE (Delray Beach, Fla., U.S.A.) writes: "A lawyer asked me to explain Henry George's thing in 5 minutes. Here's what he got: H.G.'s philosophy = make publicly-produced public, make privately-produced private = association in equality. Q.E.D." Seems more like 5 seconds than 5 minutes.

## REASONS AND PROPOSALS

By WILLIAM W. NEWCOMB (Melbourne, Fla., U.S.A.)

I should like to add my reasons to those given by Robert Clancy and Ashley Mitchell (IUN Nos. 8 & 9) as to why George's ideas are not more widespread.

1. I agree with others who have already expressed their views that the vested interests have done more than anything else to keep land value taxation from being instituted.

2. The Henry George Schools, so far as I know, have never encouraged an alumni association. When I took courses at the School, members of my classes wanted an opportunity to set the world on fire but were not encouraged.

3. All these years we have needed an internal and external newsletter. We now have an internal one in the IUN NEWSLETTER. My thoughts on an external newsletter are noted below.

4. George's Progress and Poverty should long ago have been used primarily as a reference and a new text written for mid-20th century students. With all due respect for George's beauty of style and passion for reform, I maintain the high attrition in the classrooms is attributable to the use of P&P. It is disappointing to me that there are not thousands of graduates at the Annual Henry George conferences.

5. I am saddened by the fact that wealthy men who have set up funds to promote land value taxation have not encouraged the use of these funds for scholarships so that young Henry George School students could pursue economics in universities.

6. Those seeking to influence public opinion have increasingly moved into the pictorial field because of the "read-on-the-run" of our tension-ridden society. A movie has now been made by the Schalkenbach Foundation and I believe its influence will be tremendous.

7. The Georgist movement has failed to develop what the Marxists did so effectively in the 1920's and 1930's: a climate for novelists, playwrights, poets, artists, cartoonists and advertising-public relations specialists. Now that there is heightened interest in land value taxation there are few professional writers to explain the subject in the style the slick magazines require.

I believe the Henry George movement needs to do what business very often does: Hire a management company every 10 years to analyze our methods and our goals. And finally: there are "salesmen" to foundations who usually operate on a commission basis. They should be hired.

And now for my ideas on an external newsletter:

Back in 1939 when Bob Clancy and I were creating the illustrated booklet You and America's Future, several of us student-workers at the HGS gave a lot of thought to creating a newsletter directed to assessors, county commissioners, city planners and engineers; chambers of commerce and the National Association of Manufacturers; labor leaders, university professors, foundation executives; building journals, land developers, contractors and real estate brokers.

Here is the story of one newsletter: Years ago the manufacturers of Serutan created a newsletter to promote the sale of this product. In the newsletter were all kinds of advice on health care, and it became so popular it became the Journal of Living magazine, rising to about 350,000 circulation in 1952. Then the building department of my real estate company was asked to erect a home to be given away in a nationwide circulation contest, and from this the magazine shot to almost half a million. Just about this time, TV exposure of Serutan, and later Geritol and Sominex.



made the sale of products of this once-small company so huge that Nikoban, Femiron, Proslim and Vivarin became additional products.

Meanwhile, what happened to the newsletter-turned-magazine? About 1958 it became the mailing nucleus of Modern Maturity, the 4-color magazine published by the American Association of Retired Persons, now 1,200,000.

Moral: A newsletter on land value taxation can become so much in demand by the hungry public, it becomes a magazine; the product in the magazine becomes so famous it is soon promoted on TV, and civic organizations and leaders can no longer evade the clamor but must accede to the will of the people and enact land value taxation!

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LETTER TO ROBERT KENNEDY, JR. From PAVLOS GIANNELIAS (Lyon, France)

Dear Sir:

The French illustrated weekly, Paris Match, recently featured a history of the Kennedy family and mentioned you as a very busy student of economics and biology. Therefore, as a fervent disciple of your countryman Henry George and of his idea to insist on the distinction between privately produced capital and publicly produced land value, I write to call to your attention his proposal to shift the tax burden from Labor and Capital to Land Value. The best economic and social solution is the remedy Henry George gave in his masterwork Progress and Poverty: Abolish all taxation save that upon land values.

What encourages me to write to you about this is that Match also mentions that you correspond with Philip, Duke of Edinburgh, whose mother Princess Alice of Greece is very interested in the ideas of Henry George. In 1926 she heard about the third International Conference on Land Value Taxation in Copenhagen, which I attended as representative of the Greek Ministry of Finance. Passing through Vienna, Princess Alice invited me into the foyer of her hotel to explain to her the ideas of Henry George. During our animated discussion, Prince Andrew came, and tapping me on the shoulder, said half joking, half flattering: "You two will save Greece and all the world!"

Since then I have maintained a continuing correspondence with Princess Alice, sending her articles and periodicals in English, Greek and French, such as Land and Freedom, Henry George News, Land and Liberty, Oikonomika Nea, Terre et Liberté, etc.

When the then Crown Prince Constantine became engaged to the Danish Princess Anna Maria, I wrote her my best wishes, expressing the hope that she would bring as a dowry to Greece the successful Danish system of land value taxation (known as "Grundskyld".)

Allow me to quote a passage from the Henry George News: "To ignore the root iniquity of lnded privilege is to spawn the lawlessness of despair with which we are presently confronted."

I would like to suggest that you make further inquiries from a Georgist school or society of your country. Thus perhaps could be realized the prophecy that Prince Andrew made to me ironically.

Always ready to advise you on further details, I am,

Yours truly,  
P. Giannelias

(Mr. Giannelias, in his 80's, is as active as ever, and frequently writes letters to the press and to famous personalities. He recently attended an Esperanto conference at Helsinki, Finland, visiting Georgist friends en route, in Copenhagen, Vienna, etc.)



## ELEVEN BULLETINS IN SEARCH OF READERS

Besides the printed periodicals in the Georgist movement, there are a number of "little mags" and bulletins, reproduced by duplication or photo-offset. Some have been going for years, like the Henry George School Magazine, published at London Headquarters (177 Vauxhall Bridge Rd.), which features articles of interest to the students of Henry George. A similar one is the Square Deal, published for many years by Ernest Farmer, 48 Fulton Ave., Toronto, Ont., Canada.

A recent entry in the field is The Quest for Good Government, published by the Alberta (Canada) School of Economic Science, with headquarters at 702-706 15th Ave. S.W., Calgary 3. Contents include articles by public officials and prominent citizens as well as by graduates of the School. In his editorial, "A Word With You," Editor J.W. Ramsay explains: "Why a Quest? Webster defines it as 'the act of seeking.' And why for Good Government? Well, we seem to have, and be getting more of, the other kind. Surely this is more than a noble aspiration, it is necessary to the survival of our freedom." Published 10 times a year; subscription, \$2 a year.

Another new one is from the Long Island extension of the Henry George School, the Long Island Georgist, published quarterly, and edited by Stan Rubenstein and his colleagues. Vol. 1, No. 1, Fall 1969, includes a brief biography of Henry George, a discussion on Vietnam, current tax problems and an essay on property. Address is P.O. Box 54, Old Bethpage, N.Y. 11804, U.S.A.

The latest entry is the Land Tax Review, also a quarterly, published by the Henry George Foundation of America. It is to be devoted to news of land tax developments and articles of opinion. One feature will be the LTR Forum, with a discussion on a controversial topic in each issue by two Georgist authors who disagree. Subscription is \$1 a year. For further information, write to the editor, Steven Cord, 580 N. 6th St., Indiana, Pa. 15701, U.S.A.

Three foreign language bulletins are put out by C. Matthew Ossias, Head of the International Division of the Henry George School, as an outcome of the foreign language correspondence courses. They are: Georgist Nachrichten (German); Bulletin Georgiste (French); and Notiziario H. George (Italian). Further information may be obtained from Mr. Ossias at 50 E. 69th St., New York, N.Y. 10021, U.S.A. (Spanish has its own printed magazine now, as noted on the next page.)

Two bulletins in the realm of private journalism are not quite new but worth mentioning. One is a periodic Dear Friends letter sent by Joseph Zashin, 3416 Calle Roco, Tucson, Ariz. 85715, U.S.A. He offers pertinent comments on current affairs, such as this from the September 6 number: "The fact is that not a single nation on this earth has yet a system that provides all its babies with the input and outgo to give them a real start in life. And our efforts to provide for the succeeding periods from childhood through the adult years are hopelessly ineffective, distorted and unnatural."

Another private newsletter is Good News, issued now and then by William B. Truehart, P.O. Box 7411, Riverside, Calif. 92503, U.S.A. Ethical and religious implications are explored, with some bearing on the Georgist philosophy. Such questions are asked as, "Why are we living in almost constant fear of the entire human race being annihilated by some trigger-happy person shooting off some nuclear weapons and starting the holocaust of World War 3?"

The eleventh bulletin? Your own IU NEWSLETTER, which Dan Farkas (Berkeley, Calif.) calls a "banner to rally around." As you know, the way to receive it is to become a member of the IULVTFE (annual dues, \$ or \$2.40). Like President Ashley Mitchell tells it, "Get more members."

## A SCHOOL AND A MAGAZINE IN COLOMBIA

HERNAN SANIN-VERMONT, Vice-President of the IU for Colombia, is also Director of a thriving Henry George School in Cali, Colombia's second city. And he edits a Spanish-language periodical, Divulgación (editorial address, Apartado Aereo 6227, Cali, Colombia). This is a handsome magazine printed in color and with illustrated articles on a variety of general-interest topics, with emphasis on social commentary. Some Georgist articles appear in each issue. Recent issues have featured articles on fiscal reform by J. Anglada-Prior of Barcelona, Spain; on the Incas of Peru by Rosa de Ulloa; and on the youth revolt by William A. Camargo - all IU members. Mr. Sanin usually gets across Georgist messages in his own editorials.

Important companies advertise in Divulgación and it is growing in circulation internationally. Mr. Sanin seems to be putting out in Spanish the kind of periodical many of us have been longing for in English.

## A SCHOOL AND A SOCIETY IN THE PHILIPPINES

JOSE R. BALIGOD, a new IU member, has formed both a Henry George School and a Henry George Society in the Philippines. He writes:

"We had our first graduation exercises on September 20, 1969 and I am happy to say the occasion was a success. Dr. Teodosio A. Lansang, one of our guests on this occasion, promised to request permission from the President of the Philippine College of Commerce, Manila, for the use of one classroom in that school for the purpose of teaching Henry George ideas. Through him, we also hope to be allowed the use of another classroom in the University of the Philippines for the same purpose.

"In our effort to gather support from other organizations, we have donated 20 copies of Progress and Poverty to the KHI RHO Movement, a Catholic student organization in the University of the Philippines currently demonstrating against the Philippine government and the Catholic hierarchy for the immediate implementation of land reform. This group, together with the Free Farmers Federation headed by Dr. Julio Montemayor, have promised to continue demonstrating until their demands are met.

"In addition, we have also gone to a town in La Union in the Ilocos region, to start a chapter of the Philippine Henry George Society in Aringay. We spent two days explaining the idea to town officials, leaders and school teachers. The idea was well received. Should the Aringay chapter be successfully established, we shall try to do more of the same thing in other towns.

"As soon as weather permits, we shall resume classes. It is a difficult task we have set ourselves, but we shall do what we can, as the Philippines certainly is in need of the Georgist philosophy. We appeal to members of the International Union to help us with their moral and financial assistance."

Address is Philippine Henry George School, P.O. Box 4354, Manila, Philippines.

## THAT CERTAIN APPEAL

By ROBERT H. ZWICKER (Westford, Mass., U.S.A.)

Frankly, most of our Georgist publications fail to inspire, to my way of thinking. I read through them hoping to find some bit of dope which could be used to win converts.

Can we employ, or seek constructive criticism for improving our media? Has any professional aid been sought? Can we pool our own thinking to put that certain appeal into our sheets? I may be naive and even brash to suggest we can do it. Seems to me our work should be in such attractive form that outsiders will read our message and join in expanding our work. Ours is the answer so desperately needed. We must put it in a simple form.