

the countryside, laying it waste, plundering and terrorizing the peasants. Part of their fear was that this depletion would make it impossible for them to pay their rent to the noble hereditary landholders who were passing on heavy taxes imposed to replenish a treasury emptied by the Hundred Years War. In this period the national debt of England doubled. Far from endorsing free trade in this time Mr. Bauer sees as a Georgist paradise, the ineffectual Commons spent most of its energies trying to drive foreign merchants out of London. When Henry the Sixth was dethroned, this halcyon era gave way to the Wars of the Roses, a period of misery and civil unrest almost unequalled in western history. And by the end of the century, hundreds of the peasants were evicted by their noble landlords to make way for the more lucrative sheep-raising industry. The country lanes, we are told, "swarmed with homeless beggars." That's how it was, Mr. Bauer—a "merrie" time, indeed.

Of course, it is ridiculous to compare medieval England with nuclear America. Why must so many people retreat into a romantic dream of a golden past that never really existed, or peer myopically into a misty, rosy future that may never come? Of course we must work and hope for a better world, and most particularly for a more just economic system. But today's problems, today's realities and responsibilities—including "the cold and hungry"—cannot decently be ignored while we dream.

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The February Henry George News has aroused my ire. Naturally, one expects to disagree with editorials in The New York Times or the pronouncements of the President's Council of Economic Advisers. The inclusion of divergent opinions and discussion-

provoking articles in our magazine is certainly desirable, but when the official publication of a school purporting to propagate the ideas of Henry George devotes a whole issue (with a few exceptions) to showing that so many have so little understanding of those principles upon which the School was founded, I am outraged by the consequent waste of energy, time and money. Inquirers into our subject are few enough. It is shameful that they be led astray by the half-truths and untruths set forth by self-styled Georgists unable or unwilling to engage in logical thought.

Although Henry George IV claims to have read "*Progress and Poverty*," he can't seem to connect the existence of injustice with student unrest. He joins all too many others in describing the proposals of his great-grandfather simply as "Tax Reform," when the master himself clearly delineated the way in which all taxes might be abolished. And far from believing that "all men are created equal," any thinking person must modify such a statement to read, "All men are created with equal rights," or "All men are entitled to equal opportunity." Obviously there are inherent differences of size, strength, intelligence and various other qualities.

How can the "individual happiness and fulfillment" described by Peter G. Johannsen occur in a society which engages in "organizing the poor?" Perhaps the "individual utopias" arranged by the majority will be more acceptable to the assignees than those planned for us by the State.

As for my friend Mrs. Piggin, I had considered writing a little playlet set in Ancient Egypt, starring Mrs. Piggin as president of a charitable organization devoted to relieving the misery of captive Israelites forced into slave labor on Pharaoh's space program—no, no! I mean *pyramid* program.

This group, Aid to Stricken Slaves, provides food, clothing and medical treatment, as needed, to enable the slaves to continue to haul up the great stones or become grease for their easier passage. It is proudly announced that Pharaoh himself is the largest contributor. The activities of A.S.S. will improve the captives' lot to such an extent that the Exodus will be postponed indefinitely. (In fact, President Nasser now has a large group of resident Jews on which to blame the failures of his totalitarian regime. They are still slaves, of course, though their labors are now directed toward completion of the defenses of the Suez Canal, where they provide handy targets for the guns of Israel.) Good work, A.S.S.!

Mr. Lagnado's former teacher must be gnashing her teeth over his rejection of all he has supposedly been taught. Knowledge of a principle should last more than a year or two. If Georgist remedies cannot be applied to today's problems, why do we bother to study and teach them?

Mr. Cord, after urging that we "be sure of our own doctrines" denies that poverty is a problem which the application of Georgist principles can solve. He should know better than to

try to sell us "urban renewal," "land reform in underdeveloped areas," the notion that "we've never had it so good," and the meaningless "G.N.P." level.

Confusion of cause and effect is evidenced by his listing of race prejudice, war, riot, etc., among the causes of poverty when any logical student of economics can demonstrate that these are results. If we can't believe that community collection of the rental value of land will cure depressions and involuntary poverty, what are we here for? What other cure is there? The Viet Nam War? The space program? Urban planning? The doctrines of Karl Marx? Lord Keynes? Let us all try to return to those principles of liberty advocated by Henry George which, when correctly applied, will save this suffering world.

Mr. Cholmondeley knows what I'm talking about. His article, one of the redeeming features of the dreary February issue, is the best testament I've read in a long time. I hope he will never be discouraged or corrupted to the level to which some of the rest of us have apparently descended.

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The Income Tax Amendment

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the least opportunity for tyranny or corruption on the part of the officials and the least temptation to lawbreaking and evasion on the part of the taxpayer. It is estimated that about \$50 billion a year is lost in tax revenue that slips out of the government's grasp through leaks in the present structure.

If a proper distinction were made between earned and unearned income the

taxing of *unearned* income would be seen to conform with concepts laid down in the historic Declaration of Independence which emphasizes the inviolate right to property. Natural rights cannot be divorced from property rights. When the returns from labor and capital can be taken by the state we may as well confess that we have traveled the long road toward attainment of individual freedom for naught. If it were recognized that unearned (privilege) income is not rightfully private property there would