

SCHOOL NOTES

Los Angeles: The second of the advanced Occasional Seminars in the Philosophy of Henry George met at Ray Kornfeld's offices on Wilshire Boulevard near Beverly Hills on Saturday, September 28th. The theme was business cycles & the all-devouring rent theory. John Wiggins, a long-time member of the LA school, described the seminar as "the best philosophical discussion I've had in six months." A third in the series is expected sometime before Christmas, on a date to be announced.

Marion and Stan Sapiro met with HGS-LA board to discuss the 1993 Georgist conference, to be held at Pepperdine University in Malibu. Ms. Sapiro reported that costs would probably be about \$50 per person per day, including meals. While dates have not been set, the conference is expected to be held in the summer and will probably follow a Tuesday to Saturday schedule. A mix of educational and political sessions are planned for the program.

Philadelphia: The Henry George Birthplace was written-up as one of thirty-three chapters in *Philadelphia: Beyond the Liberty Bell: A Guide to the Little-Known, Hidden Treasures of the Delaware Valley*. This is a large-format 159-page book with four pages devoted to "Henry George House" which includes photographs as well as text introducing the activities, philosophy and history behind the school. Also mentioned briefly is the single-tax community of Arden, Delaware, where Philadelphia HGS director Mike Curtis makes his home.

Another chapter in the book is devoted to Bryn Gweled Homesteads in southern Bucks County. Founded in 1940 by Georgist-decentralist thinker Ralph Borsodi, the community is described as a utopian living experiment that actually works, with seventy-five homesteads. Borsodi also founded the School Of Living, which continues teaching Georgist economic principles. Although this chapter does not mention Henry George, Bryn Gweled's land-trust arrangement, in which the land is communally owned while houses are occupant-owned, is based on the earlier generation of single-tax communities which include the surviving Arden, as well as Fairhope, Alabama.

New York: "Tibet In Exile" was the subject of a full-house presentation by Mr. Rinchen Dharlo, head of the Office of Tibet and the Tibet Fund, which aids Tibetan refugees in India and Nepal. Mr. Dharlo gave an overview of Tibetan history, followed by a videotape and a discus-

Schwartzman Declares the Case of George & Leo XIII "Unsolved" at Congress of Social Economics

As noted in our last issue, 1991 is the centenary of Leo XIII's papal encyclical *Rerum Novarum: De Conditione Opificum*. It is also the centenary of George's reply, *The Condition of Labor*. While some attention has been paid to the encyclical, much less has been accorded to George's response. One of the few to address this particular work of George is Dr. Jack Schwartzman, who delivered a paper on August 10th at the Sixth World Congress of Social Economists, held in Omaha, Nebraska, under the auspices of Creighton University. Jack's paper, "Henry George, *Rerum Novarum*, and the Controversy Concerning Private Property in Land", will be a chapter in a book to be published in 1992 by the University.

Jack told the *Newsletter* that not one of the economists or theologians he talked to at the Congress had heard of Henry George's reply to the Bishop of Rome. His paper, part of a session on Labor and Land: the US and Global Economies, contributes to correcting this academic amnesia.

Jack begins by giving a brief exposition of *Progress and Poverty* and George's notoriety as a reformer, connected as it was with the career of Dr. Edward McGlynn, a Roman Catholic priest who defied the church hierarchy to support George (see our September-October issue). Jack points out that George himself was a hard critic of the organized churches, as in a letter to a Roman Catholic priest: "It is very sad to see all clergymen... avoid the simple principle of justice. As Tolstoi has put it, they are willing to do anything for the poor, except get off their backs." Still, George acknowledged, in his *Open Letter* to Leo XIII



sion with the audience. Among the issues covered included a proposal by His Holiness the Dalai Lama that Tibet be made into a "zone of peace" for the benefit of the whole world. Tibet was invaded by China 40 years ago, and has been under occupation ever since. In spite of an ongoing blatant policy of genocide on the part of the Chinese government, as well as human rights violations in China itself, the Bush administration has resisted pressure from some members of Congress to withdraw favored nation trading status from China. The discussion was followed by refreshments which included Tibetan appetizers from a neighborhood restaurant, the Tibetan Kitchen.

that the Pope was "animated by a desire to help the suffering and the oppressed."

George's contention, that *Rerum Novarum* was directed against his own views, without outright stating such, was echoed by his opponent, New York Archbishop Corrigan, as well as by Cardinal Manning. The pontiff's solution, to both the exploitation of labor and state socialism, was not the single tax of Henry George, but an endorsement of charity, labor unions, and private property in land. George, convinced that the pope had not only ignored the single tax, but opposed it, penned a reply that, comprising 25,000 words, was twice the size of the encyclical.

There is no evidence that Leo XIII ever read George's *Open Letter* to him. Recently, one scholar, C. Joseph Neusse, could not find even a copy of George's reply in the Vatican archives. Yet the Vatican had been aware of George, having put *Progress and Poverty* on its Index of forbidden books in 1889 - but refusing to promulgate the condemnation. This quiet damnation was a compromise between Archbishop Corrigan, who petitioned for the indexing, and Baltimore's Cardinal Gibbons, who opposed the measure. Just as curious, Dr. McGlynn's doctrinal statement, for reinstatement as a priest, was found to be in contradiction to Roman Catholic dogma - yet it proclaimed the single tax philosophy of Henry George. McGlynn was reinstated on Dec. 23, 1892.

Jack presents the confrontation between the pope and the economist in his inimitable dialogue style, quoting the actual words of the protagonists in an imagined exchange of views. He writes, "It is amusing to note that both the Pope and George, on opposite sides of the argument, called their respective opponents 'socialists.' Where Leo XIII relied on classical Catholic philosophy, which limited the right to the accumulation of wealth, George begins with John Locke's defense of unlimited accumulation of the fruits of one's labor - but not of land.

It is possible that George's work had some influence on Rome, which reopened the McGlynn case leading to his reinstatement but one year after the encyclical and George's reply. Leo XIII was known as a liberal, broad-minded man, and so may have proved himself in this case. As Jack also notes, years later, the second Vatican council came out in support of land reform in its *Constitution on the Church in the Modern World*. Nevertheless, there is no hard evidence of George's influence on the church hierarchy, and so, the author concludes, "The matter remains unsolved."