

Henry George News

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Justice and prosperity through economic education

IN MEMORIAM IRVING KASS:

Personal Letter to a friend I almost never knew I had!

It is strange Irving, since you left, people have approached me about you and I have approached them. It was so sudden and sure caught all of us by surprise. Most of all Elizabeth and your mother perhaps, and your next of kin and your friends! I always counted you among my friends as a matter of course, although now I realize I never really realized that friendship! I was going to call you after New Year's and talk about your work and some projects. One should never postpone something till tomorrow that one can get done today. Remember that saying? If there were no other reasons, this would surely be one! You were always one of the good guys for me. Since the days in the early nineties when we both were volunteers teachers at the Henry George School at its new location on 30th Street. Robert Clancy was still around guiding the Institute with his inimitable presence, George Collins was director then and Lindy Davies his assistant. Sydney Mayers was teaching Applied Economics and Fryda Ossias was teaching Evolution of Economic Science. Nibaldo Aguilera was teaching Spanish P & P, and Bruce Oatman, fresh back from teaching Social Science at a College upstate NY, distinguished himself as a master student. Remember the days? You didn't drink or smoke and lived as healthily as only celestial beings would, so I don't remember going out with you much. But I do remember your presence, sharp, pleasant, and determined. We sure agreed on the fundamentals, and both being spontaneous in our encounters took to each other like brethren in the spirit would, brothers long lost who now had reencountered. You were so much part of the mental make-up of the School that nobody really can imagine it being without you! Strangest of things the Sherlock Holmes work that needs to be done to understand your life better and share it with those closest to you what has it unearthed! It's a cliché, one should not talk negatively about the deceased! But in your case I would be certainly embarrassed if I were pressed to do so: I couldn't. All that the sleuth work has unearthed was exclusively good. Your multifarious activities, qualities, and qualifications! In fact I unearthed a couple of things that I didn't know about during your life time and that proved your irreplaceable value for the cause and even with regards to my work! I knew, and if only instinctively, intuitively, more than overtly and consciously, that you were a friend. What a formidable and faithful ally you were I only really learned after you passing! Although I cannot perhaps prove this conclusively in the realm of empiricism I am almost certain you are somehow still with us, you are still working for the cause and, yes, you are still the formidable and faithful ally you have always been almost and sorely partially unbeknownst to us. I do not know if we can do anything more for you? Please let us know if we can! But I know how painfully you are missed and how much you could or can still do for us.

Fare thee well, Irving, and rest assured in the Spirit we shall always be with you, your brethren of the Earth.

CH

Monopoly Globalization

by Cay Hehner, Ph.D.

There are many ways in which one may look at the phenomenon of globalization. One widely held meaning takes it to be synonymous with the internationalization of trade. Opposed to that sense of globalization we find mainly "local heroes" who are convinced that only grass-roots democracy and local action can prevent and guard the world against the ills and fall-out effects of a world commercialization gone ballistic! Another sense of globalization would be the forced exportation of a particular frame-of-mind—a national frame-of-mind that is. Globalization has apparently become the one all-overriding economic concern in many countries and many parts of the world. The issue is so burningly predominant that it splits individuals of the same peer groups, the same political persuasion, the same social outlook, and even the same cultural and economic background—not to mention lovers, spouses, families, or brethren in the spirit! Fortunately for us, Henry George, in his groundbreaking **Protection or Free Trade** left us a textbook, albeit written in 1886, that discusses the question at length and leaves nothing to be desired as to how this issue needs to be resolved by sober-minded and thoughtful people. There is no argument in the book for free trade and against protectionism or vice versa that cannot be directly applied to the intensely controversial issues of globalization.

The main questions we need to ask

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Henry George News

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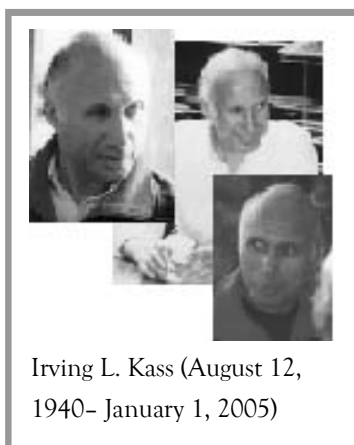
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The Henry George News gladly accepts brief letters of comment and will print them as space permits.

"What Are We but Tenants for a Day?"

IRVING LOUIS KASS was born in 1940 in Brooklyn, New York. He graduated from Brooklyn College in 1962, majoring in Psychology. He became a qualified computer programming expert long before that profession came to define our age. He may be called a true pioneer in the field and his later professional life was influenced by this background. He worked in IT and office management for Sun Chemical and then became a telecommunications and direct mail marketing expert. From early on Irving Kass had a strong commitment to the philosophy of Henry George. The legendary Jack Schwarzmann was one of his first teachers. He became a volunteers teacher at the New York School in the early nineties and later joined the Board of Trustees where he served as a life-time member. He impressed his students, friends, and fellow Georgists alike with an even and reliable personality, a rare combination of strength of character, generosity, a genuine sense of humor, and an almost old-fashioned kindness of manners, a great mental acumen and a rare organizational

his crusade for so-strong interest in 1983-84 he served as National Board of and Song Society. graceful and smooth member of the Chelsea Dance Troupe, which country dancing at events. He recently mentary on the life



Irving L. Kass (August 12, 1940- January 1, 2005)

skill. In addition to social justice he had a folk dancing. In the treasurer of the the Country Dance Admired for his style, he was a mem-English Country performed English regional festivals and appeared in a docu- of Jane Austen, a Working Dog Production on the Biography Channel/A& E. While he participated in and taught, several folk dance forms, including Scandinavian couple turning dancing, he was most active in English and American country dance. He was a member of the New York Dance Activities Committee, which later became Country Dance New York Inc., which has sponsored social dances in New York City for over fifty years. In addition, he has organized dance events, and had participated in dance sessions at camps and festivals throughout the New England area, and the northeast. His strong advocacy for social dance promoted a vital and strong community of dancers which mourn his loss. He is survived by his domestic partner Elizabeth Friedman, a lawyer for the NYC Law Department, his mother Anna Kass, resident of Pembroke Pines, Florida, his sister Selma Goldwasser, Jerusalem, Israel, and many nieces, nephews, cousins, grandnieces, and grandnephews. He is sorely missed by his friends, family, colleagues, business partners and last but not least by his friends and colleagues at the Henry George School. A Commemoration Service will be held at the Henry George School auditorium, Friday, March 11, 2005, 6:00 pm. A separate commemorative event will also be organized by Irving Kass' dancing community.

Huntington's Clash of Civilizations

by Nivaldo Aguilera, Ph.D.

Will the world fragment into antagonistic civilizations? Harvard University Professor Samuel P. Huntington, **The Clash of Civilization And the Remaking of World Order**, Simon & Schuster, has presented a hypothesis that world politics is entering a new phase during which culture will be the fundamental source of division and conflict. His central thesis is that in the Post-Cold War Era differences among people are not ideological, not political, and not economic. They are cultural. For some scholars he does a number of things extremely well, certainly well enough to justify adding the societal lens to the toolkit of those trying to understand world politics. For others, these are further absurdities of a badly written page of third-rate Euro-centrism. Those positions reveal the flavor as well as the content of his argument. This review examines a number of the factors currently in discussion and focuses on the interpretations available on Huntington's paradigm for understanding international relations in the current era.

By civilization, Huntington means something beyond culture. The religion, language, and customs of the civilization that individuals identify with most closely have more influence on their actions than do their preferences in food or popular entertainment or even their political ideals. Huntington specifically describes seven major civilizations of the world today.^[1] But which civilizations are we talking about? Those defined by religious space, by language, by nation, by homogeneous economic region, or by political system? Huntington interpreted civilizations essentially in terms of religion.

Civilizations are not substantive and permanent entities, nor are they necessarily closed and conflicting

ones. Mutual influences are the most frequent phenomena historically, particularly in our time of migrations and fluid communications. Rather than conflicts along the fault lines of his seven or eight civilizations, the really bloody wars of our time oppose Tutsi and Hutu, Pash-tun and Tadjik, Shi'a and Sunni, Turk and Kurd, Bosnian and Croatian, Iranian and Iraqi. They are constantly torn between globalization and fragmentation, between forces of modernization and divisive forces of local traditions.

There is not much question as to why Huntington ignores Africans, who whether Christian, Muslim, or Animist, still have specificities of their own, and even Latin Americans, for since they are Christian are they not as Western as the Western? It would not be difficult to point out that Huntington's oversight here reflects banal racial prejudice. The Indian component in Latin American culture is more important in some countries like Mexico, Guatemala and Peru than in North America. But the African influence is more important in the United States than in all but a few Latin American countries like Brazil and Cuba. Both North and South America are Western European with an admixture of other elements. Thus, the idea that cultural differences are real is the basis of a common prejudice of all people at all times. Cultures and religions are continuously changing, and the change can be explained by history. But history shows that concepts are explained in ideological systems according to circumstances. For example, Western culturalists in the past explained China's backwardness, and today its accelerated development, by the "same" Confucianism.

The problem with Huntington's thesis is that it is wildly overstated and in the real world, potentially dangerous, and, as Wang Gungwu states in his essay *A Machiavelli for Our Times*, because it is coming from a

leading political scientist in the most distinguished university in the world's most powerful nation.^[2] Declaring civilizational divides would invite counter-groupings and risk triggering precisely the types of antagonisms that Huntington anticipates. This is a sort of self-prophecy which other powers like China and Japan will look at like a declaration of a new Cold War.

Huntington believes that the end of the Cold War divide has made clear that a new paradigm is required. He is careful to insist that what he has presented is a model and not a prophecy, a new paradigm that may best explain what happens, and predict what is likely to happen, when and where civilization borders collide or intersect, and no more than that.

I argue that differences between the regions of the world are found outside the field of culture or religion, and we must start from the analysis of economic interests. In permitting the monopolization of natural resources nations ignore the fundamental law of justice creating the great unnatural inequality in the distribution of wealth and power. After the tragic event of 9/11 what is so stunning about the Clash of Civilization is not just about the future, but may actually help to shape it.

[1] The West, meaning that part of Europe where Catholic and Protestant Christianity have traditionally flourished, along with the U.S. and Australia, Canada, and New Zealand. Orthodoxy, including Russia, modern Greece, and other countries with a tradition of Eastern Orthodox Christianity. Sinic, including China, Singapore, as well nearby societies with strong racial and cultural links to China. Japan, unique today. Muslim, religion-focused, widespread, and growing fast, yet without a leading nation at its core. Hindu, Latin America, with close ties to the West but many independent traits as well. And African, possibly.

[2] See Wang Gungwu, *The National Interest*, Winter 1996/97, (esp. p. 72). ■

DeSoto's Mystery of Capital

by William Batt, Ph.D.

The Mystery of Capital; why capitalism triumphs in the West and fails everywhere else

by Hernando DeSoto

New York: Basic Books

Orig., 2000, Paperback Edition, July, 2003

After its winning nine prestigious awards from mainstream economic and public affairs organizations, (why have we Georgists not reviewed this book earlier! No book's thesis more directly flies in the face of our own arguments than what Dr. Hernando DeSoto has proposed. And now, with the rave reviews given to this, his second work, we are compelled to confront what he claims and to demonstrate the sleight-of-hand in his argument. In the absence of more qualified adherents of the Georgist persuasion, I have set myself this task.

DeSoto is president of the Institute for Liberty and Democracy headquartered in Peru. Coming from the global South, he is able to say things that, coming from the World Bank, the International Monetary Fund, or any similar organization, would sound crass and self-serving. Early on in the book (p. 37), he says that "leaders of the Third World and former Communist nations need not wander the world's foreign ministries and international financial institutions seeking their fortune. In the midst of their own poorest neighborhoods and shantytowns, there are—if not acres of diamonds—trillions of dollars, all ready to be put to use if only the mystery of how assets are transformed into live capital can be unraveled." The conscience of the global North is thus assuaged: it's not the fault or the insensitivity of the wealthy nations that so many people of the world live in poverty; rather it stems from an inability of impoverished countries themselves to leverage the capital assets that they have. The rest of the book at-

tempts to substantiate this argument, or rather to explain why "the one thing that the poor countries of the world cannot seem to produce for themselves [i.e., investment capital], no matter how eagerly their people engage in all the other activities that characterize a capitalist economy." (p.5.)

The key to capital development and economic modernization, he argues, comes from the capacity to leverage what capital assets already exist. And the most commonly and easily leveraged asset is real estate. But because titles in poor nations, to real estate property especially, are not secure and protected in the law, they cannot serve as collateral for further loans. "The result is that most people's resources are commercially and financially invisible. Nobody really knows who owns what and where, who is accountable for the performance of obligations, who is responsible for losses and fraud, or what mechanisms are available to enforce payment for services and goods delivered. Consequently, most potential assets in these countries have not been identified or realized; there is little accessible capital, and the exchange economy is constrained and sluggish." (p.32) He goes on to argue that, conservatively, "about 85 percent of urban parcels in these nations, and between 40 percent and 53 percent of rural parcels, are held in such a way that they cannot be used to create capital...By our calculations, the total value of the real estate held but not legally owned by the poor of the Third World and former Communist nations is at least \$9.3 trillion."

Where is this capital? It lies in every legally-secured asset: "every piece of land, every house, every chattel," all "formally fixed in updated records governed by rules contained in the property system." (p.48) He suggests that in developed economies, "up to 70 percent of the credit new businesses receive

comes from using formal titles as collateral for mortgages," (p.84) and that "real estate accounts for some 50 percent of the national wealth of advanced nations." (p.86) Nowhere, however, is this identification of "capital" parsed for what it really is: largely land. As a true neoclassical economist, despite his ritual homage to Adam Smith, everything that the classical economists and we Georgists would call land is conflated into capital. To DeSoto it is the land in almost all instances that provides the leverage for capital equity and accumulation, secured under authorized titles as property.

The metaphor that he employs to distinguish land as a capital asset from other forms of capital is revealing. His analogy is a lake, first available only as potential energy, until such time a dam is built to capitalize its kinetic power. The lake's utility as capital is "locked up" until such time as its title makes it securely available for exploitation. "Just as a lake needs a hydroelectric plant to produce usable energy, assets need a formal property system to produce significant surplus value." (p.48) Nowhere does he explore the origins or legitimacy of those titles, how they might have been secured or whether they were fairly gained. It is sufficient, only, that they are guaranteed for current purposes. "Capital is born by representing in writing—in a title, a security, a contract, and in other such records—the most economically and socially useful qualities about the asset as opposed to the visually more striking aspects of the asset." (p. 49) The moral dimensions of land ownership are totally overlooked. The way to challenge his whole thesis is by asking him to defend the legitimacy of real estate titles—wherever they are.

De Soto spends considerable ink in exploring the history of American

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The Mystery of Capital

economic development, as he sees in its history the key to success elsewhere. Chapter Five is an extended treatment of the “evolution of property” in the USA (p.108), and in believing that the progress making it “open to all” (p.109) is not yet complete. The granting of titles is treated extensively—the eviction of squatters, the reward to soldiers, the surveying and marking of boundaries, and the employment of “cabin rights” and “corn rights.” DeSoto notes at one point (p.117) that squatters “were constantly provoking conflict with Native Americans by invading their lands,” but the moral questions he never addresses.

His debt to most of the prominent historians on the subject is replete—Gates, Hoffer, and even an Aaron Sokolski book published in 1957 by the Robert Schalkenbach Foundation. There is also an extensive treatment of a controversial 1821 case that attempted to ground the “rules of property” in English common law. One Richard Biddle, a squatter who had settled on land titled to Green, was adjudged liable to pay not merely for the land he occupied but for any improvements that were made. The Court then later reaffirmed that occupancy laws deprived “the rightful owner of the land, of the rents and profits received by the occupants.” But the backlash to this decision was so profound that it inspired statutes in

rapidly settling western states quickly making Green a nullity. (*Green v Biddle*, 8 Wheaton 1, 1823) The sanctity of title in fee simple continues to evolve over the course of the next century. Titles for mining claims came to have the same standing as those for farm lands.

DeSoto accepts the argument of historian Richard White by quoting in part: “through occupancy, pre-emption, homesteading, miners’ laws, and such, Americans built a new concept of property, ‘one that emphasized its dynamic aspects, associating it with economic growth,’ and which replaced a concept ‘that emphasized its static character associating it with security from too rapid change.’ American property changed from being means of preserving an old economic order to being, instead, a powerful tool for creating a new one. The result was expanded markets and capital needed to fuel explosive economic growth. This was the ‘momentous’ change that still drives U.S. economic growth.” (p.149-150) I’m tempted to check White’s 1991 book soon, as the title is **It’s Your Misfortune and None of My Own: A New History of the American West**.

Not recognizing land as a separate factor of production, there is of course no further mention of economic rent. One can only wonder how any economic surplus arises—doubtless from labor, even if he provides no indication that workers reap the rewards of their toil. Somehow, rather, capital is trans-

lated into more capital, simply by virtue of the security of property titles.

Despite our Georgist criticism, DeSoto’s thesis is definitely sound in parts: security needs to be granted to its users if improvements are to be tied to locational sites, else the risk to investment will likely be too high to sustain. No homesteader can venture a large stake in a site if he realizes that it may be taken from him. No miner can risk so much transformation of labor to capital, if the land on which he builds may soon be lost. Land titles are important. DeSoto has a point. But his reliance on freehold property title to land, the birthright of us all, to provide financial collateral is problematic and unjust.

The failure to recognize land rent means that the bases of taxation will necessarily derive from other factors, i.e., labor and capital. By taxing those other factors, the efficiency and productivity of the economy is compromised. DeSoto fails to recognize that the collection of land rent, were it identified, would provide the perfect revenue source. It would not reduce the wealth of societies and the growth of capital one whit; rather it would inspire it. The Georgist point of view is a compelling answer to **The Mystery of Capital**; it needs only to be told again and again.

William Batt, Ph.D., director of the Central Research Group, Inc. Albany, NY ■

The Quest for Social Justice in World Literature: Henry George & Leo Tolstoy

With the new offering *The land question in Russia: Leo Tolstoy & Henry George* HGS has inaugurated a new series of courses designed to explore Georgist themes in world literature. Rather than starting from a purely technical or economic perspective it is the objec-

tive of the new series to start to analyze relevant texts in their reference to social justice and man’s relationship to land and natural resources from an esthetic or emotional perspective which will later include the economic vantage point as well. Furthermore the series will provide the student with a panorama of “great minds” of world literature and thought who have been decisively influenced by Henry

George and whose major works definitely betray this influence. While the core courses and most of the enrichment courses of the HGS are taking up George’s economic analysis the new series demonstrates man’s deep-seated need for social justice through its psychological and emotional aspect as can be experienced in reading literature.■

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Monopoly Globalization

ourselves with regards to globalization are the following: Globalization, exactly for whom is it? Is globalization meant for raw materials profiteers and land monopolists? Or is it meant for humankind as a whole, that is you and me in other words? Is it for the “chosen few” who managed to corner the real estate market worldwide and live as land rentiers ‘happily ever after’? Or is it for John and Jane Doe who do work for a living? A careful and conservative estimate of the second category—that is those who work for a living—would put their number at around 6 billion of the 6 billion plus passengers of our spaceship earth—a term coined by Henry George by the way—and the first category—the land rentiers—could be estimated as the remaining or “plus” people. The next questions we need to ask ourselves are: What exactly is globalization? Is globalization equal to Americanization as has frequently and proudly been suggested? After all the US won the Cold War after having won World War I and World War II and it seems only to be appropriate that the rest of the world ‘catches on’ to us and our so apparently, doubtlessly, and eminently American Way of Life! Again: Who is doing the globalizing, the Americanizing? Who is serving as the “template” for the proud social status “blueprint” of roughly 300 million Americans? Not the working poor, or the unemployed or the homeless who are crowding our cities in ever more embarrassing numbers too embarrassing to be overlooked? Not the hard-working middle class who has not seen a wages and salaries increase, in terms of real purchasing power, in 30 years and who is being squeezed between a rock and a hard place, or the proverbial frying pan and the fire in trying to make ends meet, send kids to college which really even the more well to

do can’t afford anymore nowadays, meet exploding health care costs, and the depletion of retirement funds—after all, remember? the baby boomers have just retired.

Or is it just again a globalization meaning Americanization of the “plus” Americans, the fortunate Fortune 500 crowd, the ‘beautiful people’ who so wonderfully and glamorously make up the Hollywood gossip magazines and glitterati catwalks? This latter question definitely does not seem to be the case, otherwise the world would definitely and “globally” look different! Or are we, in fact, exporting our homeless, our underprivileged, our “the-devil-may-take-the-hindmost”, our working poor? ‘The poor shall always be with us’ sayeth the Scripture, it seems to be somewhat redundant to want to take all the trouble to export them, doesn’t it? Who wants more poverty, more poor? And we have to look at the context: Jesus Christ does not say that he sanctions or approves of the poor being what they are or remaining in their wretched condition! Far from it! He is admonishing his disciples and through them the rest of mankind who cares to listen to him to apply his teachings! What about the outsourcing of our jobs overseas and what about glutting the domestic market with way-below minimum wage cheap-labor products from China delivered to our doorstep with ever increasing speed and tonnage? Aren’t we exporting their poverty to the land of the free and home of the brave? Why China? Surely not to reward it for their human rights record: the most dismal one with respect to the Tibetan genocide since the Nazis and the Stalinists and some developing world dictatorships. Now, let’s make no mistake: This is not about discriminating against any country or any ethnicity, not at all. This is about distinguishing between economic policies that work for all and honor the human dignity

of all involved in the economic process and those who don’t, that’s all. It is enlightening to read Henry George’s early pre-**Progress and Poverty** writings to see how prescient a thinker and economist he was! For the term globalization to make sense, Georgist sense that is, the question of natural resources management and the allocation of equal opportunities will have to be determined! It makes no sense to join the poorest countries in their race to the bottom or import the most dismal human rights violations of the 21st Century! That cannot be the solution of this truly global issue. In ascertaining accessibility of natural opportunity for everyone on the contrary minimum wages shall be brought up not in an arbitrary manner, but in accordance with natural law, general wealth may be increased, and poverty levels will be driven down. It is hence not a monopoly globalization that we seek or a globalization of the ‘rentier class’ of the fortunate few but an equal natural-opportunities globalization for you and me and everyone. And we might as well start now!

If everyone in the world were to adopt the energy wastage concomitant and inherent in the American Way of Life our planet would long have been depleted and, irony of fate, the children and grandchildren of the “happy few conspicuous consumers” would certainly go to down with us as the rest of the world population. George’s “Free Trade” paradigm provides a way out of that deadly dilemma.

Remember the Tower of Babel? Remember these dire and apocalyptic visions in the Scriptures? Which as Joseph Campbell has told us by the way are much more rampant and inherent in all the “latter-day” texts of all the great world religions and world spiritual traditions. What happened in Babel? The very selfsame people who just had no

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Monopoly Globalization

problem communicating with each other suddenly spoke “in many tongues” (that is many languages) and they couldn’t understand each other any more? Does that remind you of something? That’s not like our world today, no way! There have literally been wars which got started with hundred thousands if not millions of people getting killed just because a translator made a mistake - that is no joke, unfortunately.

How many conflicts and killings are caused by ‘misunderstandings’? One culture not understanding another. One people discriminating against another, literally for no other reason but that they don’t speak the same language. Now, what is one of the side effects of globalization? Anybody who wants to do anything, go anywhere, make any experience, or engage in any kind of exchange, he or she most likely has to learn English? That doesn’t mean that other languages should not be cherished and cultivated, far from it! It just means English, inadvertently and by default, is a left-over from the British colonialism and now swimming in the wake of the US superpower status. It has become a kind of world lingua franca. Something like a general currency among the languages, with Spanish, French, Hindi, and Cantonese running a close second. This, in effect, reverses the language confusion of Babylonian times. No globalization in any of its many senses would be possible without a linguistic backdrop to capitalize upon the global market-place of ideas and commodity items.

The sea-monsters and land-monsters, the behemoths and leviathans with which the Scriptures were scaring the living daylight

out of all of us. Where are they now? Perhaps they have changed shape. Perhaps the serpent against which we are being warned has taken the shape of everyone who is dependent on oil. Perhaps the dragons we are up against now a days are the dragons of corporate greed and monopoly? In his Professor Challenger short story *The Earth Screams*, Conan Doyle relates the surrealistic fallout engendered by a drilling too deep below the crust of the earth. Sound familiar? In **Crimes against Nature** the environment advocate Robert Kennedy Jr. makes a number of startling statements: Show me a polluter and I show you a subsidy! Large corporations are not interested in competition, they are interested in steady profits, so, they are interested in eliminating it. Capitalism for the poor and socialism for the rich. “The free-market system is great we should try it sometimes.” Not environmentalism but an implementation of a true free market is mandatory. We are stealing the land from our children!

Hernando de Soto in his **Mystery of Capital** [see separate review by William Batt, Ph.D., in this issue] states a number of facts and makes inferences which are important for any discussion on globalization. De Soto’s economic philosophy has been called: A “Poor Man’s Guide to Capitalism”. Statements relevant to us are: Only 25 of the 200 countries of the earth are able to “capitalize” their Capitalism. Lester Thurow remarked that Capitalism would have almost vanished from the face of the earth if World War II had had a different outcome. Only the US and Great Britain had upheld “the torch of the free-enterprise system”. The former Communist countries failed to successfully transfer their economies. Capitalism never really worked in Latin America. Because in both the former Soviet block and in the

Latin American countries: “strong underground economies, glaring inequality, pervasive mafias, political instability, capital flight, and flagrant disregard of the law” prevail. Now what is the reason for this mess? “Property is unstable in Latin America and in most other countries of the world except what is somewhat incongruously and paradoxically called the “West”. Secure property rights for every one and we shall have a Brave New World indeed! Is that what George meant by equal access to natural opportunities? Is that what he meant by Free Trade? Does his single-tax paradigm protect or demolish private property?

To sum up: Is Globalization good or bad? Rephrase that: What would make globalization desirable, and what would make it undesirable? If Kennedy is right: How can we steal back the land for our children? How can the Leviathan, that is unfortunately not just proverbial, be slain? How can the Greater Leviathan be domesticated to all of our common weal? Is Hernando DeSoto on the right track when he maintains that global poverty would be abolished if only all the poor and downtrodden of the earth could capitalize the value of ‘their’ land and natural resources? What actually lies at the root of our ecological devastation and global economic impoverishment but profits the “happy few plus” people? In spending nearly four decades working with the theories of so-called ‘worldly philosophers’, and in a wider sense on the wise men’s answers to the question of ‘right livelihood’, I have never come across anyone who managed to ‘get the whole picture’ and factor in the main elements land, labor, capital, nature and spirit and to harmonize them as well as Henry George did. After all the other answers have failed, it’s time to try his. ■

ROBERT L. HEILBRONER, 85, died on Jan. 4, in Manhattan. He was professor emeritus on the graduate faculty of the New School University. Dr. Heilbroner's book **The Worldly Philosophers**, published in 1953, sold more than 4 million copies and is one of the most popular books on the subject of economics. He was distinguished from most contemporary economists in writing a clear and concise prose style that could elucidate and clarify the most convoluted and obscure arcana of Political Economy. Without oversimplifying he had the rare gift of the true educator to reduce complex clusters of facts to their true essential meaning. He tried to straddle the gap between the conservative and the progressive thinker without resorting to pad answers or cookie-cutter clichés. He navigated and mediated between the free-market concepts of Adam Smith and the deficit-spending policies of John Maynard Keynes. In addition he entertained more than a soft spot for Marxism. George on the other hand he never understood. He speaks about George's "naïve equation of rent with sin" an equation that is indeed naïve and was never made. While widely popular with the non-specialist the economic experts looked down upon Heilbroner as not having contributed much to their subject. As if the making clear of the obscure and abstruse were not the prime task and virtue of the educator. As if these qualities would brand you a maverick. Next to Henry George he is probably the one single individual most responsible for the popularization of the 'dismal science' of economics. His passion for economics brought countless numbers of students and laypersons to a subject that really concerns all of us. Robert Heilbroner was born March 24, 1919 in Manhattan. He is survived by his first wife Joan Knapp, his two sons Peter and David, and his second wife Shirley Eleanor Davis.

STANLEY MILTON SAPIRO, 86, died on December 30, 2004 at his home in Laguna.

An attorney, who once successfully brought a lawsuit against the California Supreme Court to force them to decide cases within 90 days, he often would volunteer his time to fight for a righteous cause. He also brought suit against then Governor Ronald Reagan which resulted in the increase of property taxes on his San Fernando Valley ranch by 600%. Sapiro was a lifetime teacher and proponent of the economic theories of 19th Century economist Henry George. Sapiro is survived by his wife of 62 years, Marion Sapiro, his daughter Linda Sapiro Moon, his brother Leland Sapiro and a close extended family. Donations may be made, In Memory of Stanley Sapiro, to

Common Ground-USA
c/o Mrs. Nadine Stoner
1118 Central Ave.
Beloit, WI 53511

Stanley will be best remembered as a writer for *GroundSwell*, the Common Ground Publication. He been a dedicated Georgist and active proponent of political implementation of George's proposals since he read **Progress and Poverty** at the University of California, Berkeley in 1939.

He dedicated his life to the pursuit of justice and equity for mankind and promotion of their equality before the law.

Dear friends and contributors of the Henry George School,

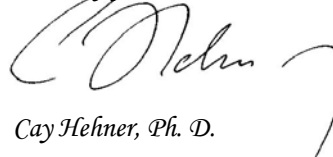
On behalf of the Board of Trustees, on behalf of the faculty and staff at the Henry George School and on behalf of myself, I would like to thank you personally for your generous support.

We are glad that you recognize the vital role of the School in spreading the Georgist philosophy and making it understandable to the widest possible audience. For this, we are extremely grateful!

As a recent alumnus who returned to the School from Virginia for a visit remarked: "This is the best school on the planet!" While this may be an exaggerated statement in view of the fact that there are so many excellent institutions of higher learning in this country and in the world and while it may partially be motivated by the School's free-tuition policy this kind of praise would not be possible without your helpful and generous initiative. And we sure are not going to contradict a statement like that!

Once again, thank you for your continued support and confidence.

Sincerely yours,



Cay Hehner, Ph. D.

Director of Education

Henry George School of Social Science
121 East 30th Street
New York, NY 10016

Address correction requested

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