

The Henry George League

31 HARDWARE STREET, MELBOURNE, 3000. PHONE 67 2754

AIM: Collection of land values or ground rent as public revenue.
Eventual abolition of taxes now levied upon labour and production.

VICTORIAN DIVISION

MR ROBT. CLANCY
HENRY GEORGE INSTITUTE
NEW YORK

20th July, 1982

Dear Bob,

It was my privilege earlier this year to prepare a script for the Religious Affairs Department of The Australian Broadcasting Commission on the theme of Dr. Sun Yat Sen - the non-Marxist Third Alternative for the Third World.

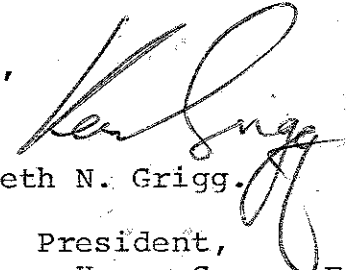
This programme was broadcast nationally on the morning of Sunday 18th. July. It dealt with early influences in Sun Yat Sen's life and portrayed how Confucian thought along with Judaeo-Christian influences and Western radical liberalism all synthesized into his outlook. His world outlook remains significantly relevant not only to the problems of industrialized societies with their big cities, but to the emergent countries of Africa, Asia and The Americas, with their agrarian problems.

The production of this programme was singularly enriched by the kind cooperation of Professor Gottfried Kindermann of Munich and of Professor Harold Schiffrin of Jerusalem who were specially interviewed by a satellite hookup for the occasion. Both made reference to the relevance of Sun Yat Sen's ideas to the modern world; both made reference to his humaneness and to his humane concepts for society. These references were incorporated into the programme as broadcast.

This cassette tape contains on SIDE I the ABC programme. SIDE II contains the full text of the interviews with Professors Kindermann and Schiffrin; and concludes with an interview in which I partook over one of the other local radio stations (3GL) shortly after my return from the International Conference on the History of the Republic of China in Taipei in August 1981.

It is my hope that the material on this cassette will prove to be useful resource material in many directions - not the least being that of working towards a peaceful solution of the problem that Taiwan is having with the mainland.

Sincerely yours,


Kenneth N. Grigg.

President,
Henry George Foundation.

READ OUR MONTHLY JOURNAL "PROGRESS"

2810

P70

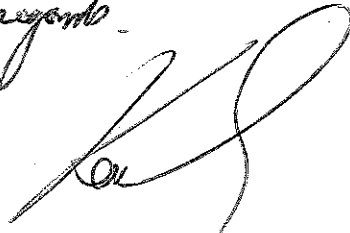
Dear Bob

This accompanying letter is, of course, pro forma.

The tape is being sent to U.K., USA, Taiwan, P.R.C. Embassy here, Japan, to various contacts.

It has been a tremendous opportunity. Could I leave it to your local initiative & resources to disseminate throughout American Georgian circles?

Personal regards.



Chair of Programme

Sun Yat-sen - Citizen of the World

Kenneth N. Grigg

*President
Henry George Foundation of Australia*

It is to me highly significant that the name of Sun Yat-sen is also honoured in Taiwan, and that in Taiwan the social philosophy of Henry George, through the influence of Sun Yat-sen, has been put into at least partial effect. Could it be that under the banner of Sun Yat-sen, Father of the Republic, both modernization and reunification will, in the fullness of time, become a peaceful reality? Will his Manifesto for China again be written large, as it once was, on each side of the Great South Gate of the Forbidden City?

So then, on the one hand we have the stream of Marx-Lenin-Mao; and on the other we have the stream of George-Tolstoy-Sun Yat-sen. In both cases the West, along with Russia, meets the East.

Did Mao set the stage for a reappraisal of Sun Yat-sen? Will Sun Yat-sen's Programme for China, bypassing the capitalized monopoly systems of the West, and aiming straight for a liberalized society, become the model for the Third Alternative for the Third World? For Africa, Asia and The Americas alike? The Programme of Sun Yat-sen, Citizen of the World?

= Gottfried K. Kindermann, Munich

" In order to achieve the objectives of rural and agrarian land reform, Sun Yat Sen advocated the "equalization of land rights". In the sense of methods advocated by Henry George and Adolf Damaschke that were concretely practised in the German leased territory of Kiachow, Sun meant by this the socialization of any unearned increment to the original land value through public improvements or social progress. What counts in the case of Sun Yat Sen is the basic objective of striving for a nationwide increase of private land ownership of the farmers. This is a significant point if one considers in retrospect the great difficulties arising in Vietnam, Russia and China from the collectivization of agriculture in forms that replaced the alienation created through rent capitalism, with alienation created through collectivization. Sun wanted neither form of alienation but rather free farmers producing with the incentive of self-owned private land. That ideal and vision is still attractive to hundreds of millions of farmers in developing countries."

EXTRACT FROM PAPER BY PROFESSOR HAROLD SCHIFFRIN, TAIPEI,

ON SUN YAT SEN

" I believe that for most of his life Sun was what I called a "reluctant revolutionary." I use the term in a positive sense. I mean that he did not take easily to the toughminded, ruthless role that revolutionary leadership usually requires. He did not relish the idea of conflict, especially prolonged conflict. This may seem paradoxical when speaking of a man who chose revolution as his vocation, and who in fact instigated so many armed uprisings and military expeditions. But I believe that reluctance to endorse violent measures - against foreigners as well as Chinese - explains his readiness to seek alternate means of achieving his ends, to mitigate threats with peaceful gestures, and to be anxious to accommodate rather than to eliminate opponents. In sum, I believe that Sun's personality lacked the brutality of the Leninist mode of leadership. Thus temperament, no less than objective constraints, influenced his pattern of leadership.

But while exhibiting extreme fluidity in practice, Sun showed remarkable tenacity of purpose. What is especially remarkable is that in a very early stage of his career he formulated goals from which he never wavered. By 1905-1906 with the formation of the T'ung Meng Hui, Sun had laid down the programme which would not change substantially twenty years later at the time of his death. Furthermore, the goals he postulated at that time have been of enduring significance, and are still pertinent, not only for China, but for contemporary modernizing societies.

"Why can the West not solve the social problem?

BECAUSE IT HAS NOT SOLVED THE LAND PROBLEM.

After China has practised the social revolution, private individuals will never pay taxes. There will be only this one item of land tax and China will become the richest country in the world, and no other country will be able to equal this socialist state."

-SUN YAT-SEN

1906