

resources would first have to be valued on the basis of their current rental value.

Nations would be invited to contribute a percentage of their marketable natural resources to the Global Fund. Those rich in resources, or advanced in their economic development (whose surplus income - rent - is therefore relatively high), would contribute more than resource-poor, or under-developed, countries. In the short term, the latter would be the main beneficiaries. As they developed economically, and their national income increased, the rental value of their land would rise as well: so their contributions to the Fund would increase.

This, then, is not an arbitrary formula for sharing the resources of nature. It is an objective acknowledgement that the accidents of history should not leave some peoples disadvantaged, just because their cultural centres are located in, say, semi-arid regions - while others live on top of gold mines. It leads to a development of new international relations based on *reciprocity and mutuality*, on the need to *share and conserve* resources, and on the recognition of the ecologically-oriented interdependence of sovereign nations.

WITHOUT these reforms, it will not be possible to satisfy the desire for the devolution of political and economic power to regional and local levels.

The enhancement of rights of the individual and of ethnic minorities has not been fully realised anywhere in the world because this conflicts with the logic of national sovereignty. The military imperative militates against the weakening of central control over society: nations consider it vital to maintain a powerful command over their capacity to mobilise armies

# GEORGISM WITH LIMITED CHEER

WHEN Henry George wrote his classic *Progress and Poverty*, it would seem that there were plenty of people with both the patience and the time to work their way through 400-odd pages of serious reading; for the work had an immense and deserved success, sowing the seeds of genuine land reform in various parts of the world.

There are comparatively few such readers nowadays; so the need has arisen for labour-saving digests if the same results are to be achieved again. *True And False Economics, And The Political Implications*, by the Australian W.A. Dowe, is one of the most recent of these.

The first half of this book is devoted to basic economics, not of the official kind, as Mr Dowe is careful to explain, which is biased towards justification of the *status quo*, but simple and straightforward, such as will lead to a firm grasp of what is happening in the real world of production and exchange.

The division into short numbered paragraphs is calculated to give the novice plenty of breathing spaces to absorb unfamiliar but self-evident ideas, and so convince himself that he too can be an economist.

The foundations having been so laid, Mr Dowe proceeds convincingly to show the relevance

By David Redfearn

of the theory to social problems such as unemployment and poverty, and demonstrates at the same time how the application of the only effective solution, namely the use of rent for communal purposes, is hindered by various popular and learned superstitions and confusions. Its relevance to the problem of war, however, deserves fuller treatment.

It is also a pity that Mr Dowe omits to cheer his reader with accounts of the successes that have followed in places where some rent has been put to its natural use, though the section "*Great Witnesses To Social Truth*" affords some compensation.

The book is to be recommended for its clear, unambiguous and forceful presentation of the essentials of Georgism, which includes ethical and religious considerations as well as economic ones, though Mr Dowe is careful to distinguish between them.

There is a minor correction that will need to be made in subsequent editions. Swift's satire on scientists is to be found in *A Voyage To Laputa*, not in *A Voyage To The Country Of The Houyhnhnms*.

against perceived external threats.

Our model for sharing global resources provides the single most important thrust in the direction of the liberation of the individual, and of local communities; in favour of emancipation at the level of "human-scale" organisation, by re-establishing the self-sufficiency of communities on an organic basis. Cultural and ethnic differentiation is respected within a wider political framework ground-

ded on collaboration and interdependence.

The new order that would emerge would be founded on the twin planks of ethical behaviour and economic efficiency. These find their simultaneous expression in a single fiscal philosophy - the taxation of the value of natural resources. This philosophy yields a potent solution to the causes of *fear and deprivation*, which are the principal obstacles to freedom.