

The fact that great wealth was concentrated in very few hands, at the time that poverty was very widely disseminated, argues that large scale robbery had taken place, perpetuated by man-made laws. Henry George saw this very clearly. Men willing and able to produce wealth, and able to secure their due share of it, would not voluntarily have embraced poverty. As population increased, the value of the earth's natural resources or command thereof increased in direct ratio, affording a constant storehouse for the satisfaction of man's necessities. If notwithstanding this men were poor there could be but one explanation. They were denied equal access to nature's workshop. The community was not appropriating the economic rent of land which is its natural and legitimate source of revenue, for "God gave

the earth to all men." Those able to monopolize natural resources in their own hands were enabled to control the distribution of wealth in their own interests, and the power conveyed by superior wealth enabled them to entrench themselves in that position.

Henry George was one, possibly the greatest, of the pioneers who attacked and really began to undermine that citadel of injustice. This was his claim to greatness. He is the master of this teaching. For a full and detailed exposition of his principles it would be invidious to look anywhere but to the source, and immodest of the writer to attempt to improve upon them. His was a life of "reciprocity"; he too was "all things to all men."

L. F. DESMOND.

TYRANNY IN MANY GUISES—By James L. Busey

Tyranny, like Dracula, is a deadly monster of many forms. But whether it wears the mask of the Golden Horde of Ghenghis Khan, of the monarchy of George III, of the emotional, screaming banners and slogans of Hitler, or of the doctrinaire promises of Stalin and Malenkov, its substance remains the same.

During all the millennia of human struggle, mankind has been befuddled and beguiled by its inability to understand that under whatever mask, under whatever name or banner, the one single enemy is tyranny; tyranny in the name of the race, tyranny in the name of the collectivity, tyranny in the name of the masses, tyranny in the name of fear, tyranny in the name of the leader, of the monarch, of the vanguard of the proletariat, or of the ignorant civil demagogue of low repute.

The greatest tyranny of all is the tyranny of ignorance, of misunderstanding, of deceit, which has led men to believe that there is somehow a difference between one form of tyranny and another.

A basic characteristic of tyranny is its revolting contempt for the individual human being. The tyrant invades men's privacy—the privacy of the home, the privacy of conversation, even the privacy of belief. A necessary part of the tyrant's destruction of the individual is his fanatical insistence upon abolishing the power of the human mind. Like the Nazi Hans Jhost, who shouted, "When you mention culture, I reach for my gun!" the tyrant wrecks or subverts the schools; he subjects his victims to the brainwashing of a Soviet prison; sends his fanatics to disrupt the churches, the universities, the libraries, and every other centre where human beings may offer him a resistance through the power of their ideas, their knowledge, or their faith in the decency of God.

When it cannot entirely disregard or destroy all the cherished values of human dignity, tyranny perverts the remainder. Soviet children spy on parents and on their playmates. Nazis scream of the glory and beauty of war. Communists give to democracy a new and distorted definition. Peronistas scream, "Books, no! Shoes, yes!" The Big Lie overcomes all truth. Slander takes the place of respect for the rules of the game. Brutality and deceit are ennobled.

A second characteristic of tyranny is its elimination of the rule of law, and the substitution of rule by personality.

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The dungeon, the secret and unpredictable police, Siberia, and liquidation, have become the regular substitutes for a government by law. Trials turn into blood purges by Nazis, assassination by gasoline and castor oil by Italian Fascists, extra-legal expulsion to Tierra del Fuego by Peronistas, invention of grisly devices for securing confessions in Falange Spain, mass orgies by screaming as in Communist China, politically engineered ordeals by public opinion as in some of our own legislative committees. In the final, pitiful, grovelling chapter of tyranny, not only the opponents, but even the supporters of the totalitarian régime are reduced to snivelling, cringing, cowardly caricatures of human beings.

The first principle of the code of freedom places the precious importance of the individual as the No. 1 object of all economic, political, or social endeavor. This was the central theme of the Declaration of Independence, when it proclaimed:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

The French Declaration of the Rights of Man and Citizen, 1789, spoke on the same subject:

The aim of every political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.

Importance of the individual includes many subsidiary conceptions, such as that government shall be directly answerable to the people; that there shall be a deep respect for each human being and for each minority of human beings; that there shall be wide and untrammelled opportunity in expression, in property ownership, in family, in Church, and in all other free institutions of men.

A second and equally fundamental, though closely associated principle of the code of liberty, is that men shall be ruled by law. The law shall be made by constituted bodies, enforced and interpreted by the regular organs of government. There shall be freely elected congresses and parliaments instead of rump Soviets and Reichstags. There shall be constitutionally determined courts with a regular and predictable order of procedure instead of wild, unhampered scandal, libel, mass trials, and secret police dungeons. The forms of arrest and the forms of trial shall be regulated by law and follow an orderly procedure. The rule of law requires that there be responsible enforcement agencies instead of loose and

uncontrolled vigilantes; that there are to be certain accepted rules before beginning the game.

Within the framework of these two fundamental principles—the overwhelming importance of the individual, and the rule of law—is to be found the basic and intertwining substance of the code of freedom. If we would not be destroyed, we must know ourselves, and the codes by which we stand, here in America, in Europe, or in Asia, or wherever the great international liberty party of free men everywhere is placed in jeopardy. Specifically, we must know that the terms “Left” and “Right”—though they may have had some value in the theoretical formation of certain movements—have in the modern world lost all significant meaning to the individual. The true political spectrum runs from those who would minimize the concentration of authority over the individual to those who would exercise a complete and tyrannical concentration of such authority.

However we place ourselves in the political spectrum, we should forever remember that the terms “communism” and “fascism,” or whatever other doctrine that would place an untrammelled concentration of irresponsible authority over the individual, are simply cloaks that cover a great and single monster, against which men in all ages have struggled, have bled, have lived, and have died. That monster, under whatever name or disguise, is tyranny.

We must know, in short, whether we are on the same side as free men have been since the beginning of time, or whether we join the tyrants, who are squarely on the other.

AN AMERICAN TO AMERICANS

Mr. L. S. Herron, editor of *The Nebraska Co-operator*, writes in his journal of May, 1954: “What is needed to promote foreign trade and increase our exports of farm products is to take our own trade barriers down. Foreign peoples cannot buy from us, cannot take our products on other than a give-away basis, unless we let them sell to us.

“The idea that the elimination of trade barriers must be negotiated, that we cannot afford to eliminate our tariff duties and other trade restrictions until other countries eliminate their trade barriers, is an economic fallacy. Other countries cannot sell to us without buying from us . . .

“Mind you, international trade, on a truly-business, buy-and-sell, basis, must be two-way. We cannot sell to foreign peoples without buying from them, and they cannot sell to us without buying from us. Any strong country that takes its trade barriers down will start the crumbling of trade barriers the world around.

“Reciprocal trade agreements, about which there is public discussion again, help to encourage trade. But reciprocal trade agreements are capricious. They depend upon the whims of politicians, who use them for diplomatic manoeuvring. They may be a step towards freedom of trade, but they do not provide it.

“There is little use for the United States to look for increased foreign outlets for farm products on other than a give-away basis until we take our trade barriers down and let other peoples trade their products for ours. What the world needs is freedom of trade, and the country that starts a movement in that direction by letting down its own trade barriers will profit immediately by increasing its own trade.”

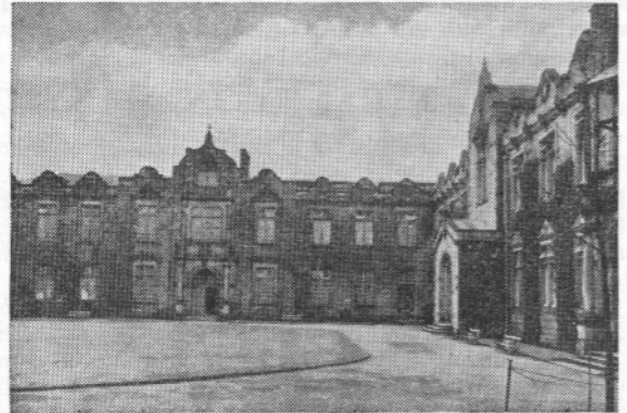
NINTH INTERNATIONAL CONFERENCE

St. Andrews, August, 1955

As already announced, the Ninth International Conference to Promote Land Value Taxation and Free Trade will be held in St. Andrews, Scotland, in the week August 15 to 20, 1955.

St. Andrews itself is a place of great fame for its historical associations and its many attractions. It is situated on the sea coast of the County Fife, about 50 miles from Edinburgh.

The Conference is fortunate in having the United Colleges Hall of the University placed at its disposal and the members will be in residence at one or more of the well-appointed Students' Residence Halls.



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THE UNITED COLLEGES HALL

The terms for board and lodging, including all meals, will vary from 19s. to 23s. (approx. \$3) per head per day, depending on the situation and equipment of the rooms.

It is necessary that reservations be made in advance and it is therefore urgently requested that word should be sent to us at the earliest possible date intimating if not the definite decision then at least the prospect or the hope of attending the Conference.

We give this exhortation to our readers, wherever they may be, and they are spread over the world:

CHOOSE SCOTLAND FOR YOUR 1955 SUMMER VACATION — ST. ANDREWS YOUR MECCA

Conference membership entails membership of our International Union (minimum membership fee 10s. or \$2 U.S.A. and Canada) and payment of the special Conference Fee of £1 or \$4 towards meeting the general expenses of preparatory arrangements, and of printings and publications, etc.; but the Conference Fee need not be contributed until the Conference meets.

There may be a number who are coming to Scotland next year, in any case, to attend the Edinburgh Festival. Conveniently for them, the Conference Week immediately precedes the opening of this Festival.

Overseas readers intending to make the journey next year are advised to see about their travel arrangements without delay; for even now the tourist agencies are making their bookings for next year.

Join the International Union

To stimulate in all countries a public opinion favourable to permanent peace and prosperity for all peoples, through the progressive removal of the basic economic causes of poverty and war, as these causes are demonstrated in the writings of Henry George. Specifically, towards the realization of these objects, the Union favours the raising of public revenues by taxes and rates upon the value of land apart from improvements in order to secure the economic rent for the community and the abolition of taxes, tariffs, or imposts of every sort that interfere with the free production and exchange of wealth.