

Science; and appropriately, with the ending of the Conference it was to them as leaders of the School movement that the final vote of appreciation and thanks was accorded.

We cannot do more than briefly comment on certain of the subjects discussed. Mr. Svendsen's was a novel theme, suggesting that parents' influence in public affairs should depend in some measure upon the size of their families, but we doubt if all implications were explored. Mr. Oluf Pedersen set forth a plan of his own for a "from an appointed day" collection of total land-rent, payable as to certain proportions in part by title-deed holders and in part by mortgagees, the whole scheme pivoting upon a general capital levy providing scaled refunds or part compensation to landowners at one end of the scale, necessarily however taxing improvements at the other end and at the same time liquidating a portion of the national debt—a grand "cut the Gordian knot" financial operation. Resulting discussion, which it was good to have, found Mr. Oluf Pedersen the lone defender of the tie-up of his plan, but the controversy is now engaged and more will be heard of it. Interestingly enough, the Editor of *Grundskyld* (Mr. P. C. Pedersen) and the Editor of *Land & Liberty* joined in the criticism and rejection of the plan. Professor Rehberg's address was a plea for "World Federation," with the awful warning of the atomic bomb shown by movie film. In a well-documented and extraordinarily informing address, Mr. Grönborg proved the success of the average small family-farms which, being multiplied, and given land value taxation and free trade, offered Denmark a social state and an agriculture flourishing as never before.

All in all, three days had been spent most profitably, not alone by what was learned and discussed in session, but also and even more so by the value of personal association, the new and renewed friendships linked in a common cause, the chance to meet and converse, to gain from those contacts new strength, new encouragement and new hope. That should be the purpose and the outcome of all such gatherings and by that token we look forward to the forthcoming International Conference in England in August, 1949, reminding all our subscribers how sincerely their co-operation towards ensuring its success will be appreciated. We are grateful for the concerted action being taken by the Danish Henry George Union, which is associated with the International Union as joint organisers, and in its journal, *Grundskyld*, cordially invites the enrolment and support of Danish friends.

Let one or two personal incidents be mentioned, while on the Denmark scene. Miss Elizabeth Riley, who on bicycle and now her own "hiker," has been touring Switzerland, France and the Low Countries, saw *Land & Liberty* in the home of Mr. Lameris in Holland, saw the announcement there of the Odense Conference, and at once cycled all the way to appear in person. Mr. and Mrs. Madsen spent holiday in Svendborg. The kindnesses extended en route by Messrs. Söndergaard and Jessen in Esbjerg and by Mr. Schlamowitz (Editor of the Justice party's youth journal) in Odense are gratefully acknowledged; and so also the hospitality of Mr. and Mrs. Thor Nielsen in Svendborg, who at their home on August 28th made a party for the visitors, joined by a large group of Justice party members—Georgeists all, desiring to know how matters stood with regard to land value taxation in Britain and abroad. Before the Conference Mr. Blundell was able to have

a couple of days in Copenhagen and there on September 8th, at the home of Bue and Caroline Björner, he was entertained at a party of mainly young people called to meet him and have him explain what was being done in London to promote the Henry George teaching. These Svendborg and Copenhagen meetings also deserve to go on the calendar.

PHILOSOPHER IN PERPLEXITY

LORD Samuel's address on September 12th to the British Association is of interest to the average citizen as well as to the specialist, coming as it does from the President of the Royal Institute of Philosophy. The speech, moreover, can be read in conjunction with his *Belief and Action*, published in 1937.

The scientists were not given a flattering picture of the world they had helped to make. Politics, he told them, was now seen as a mere struggle for wealth and power, and all public and private standards of conduct had declined. The vast powers disclosed by scientific study had been turned to mischief not to the benefit of mankind, but the scientists were not to blame for these evils. The troubles of the world have come from Science having advanced faster than morals. "The treason of some among the thinkers; the weaknesses, the blunders and the crimes of the statesmen; the passions of the people"—these were to blame. The remedy was not to hold up science, it was to speed up morals. There was no conflict between science and religion. Philosophy might be the reconciler. Professional leaders of thought should give the world the guidance it urgently needed.

Lord Samuel seems to plead for more intellectual honesty among professional thinkers, leading to some harmonious conception which will promote the co-operation of science and religion and raise moral standards. He blames the passions of the masses, not their ignorance. He implies that improvement must somehow come from the top. Nowhere in either his speeches or his books, does he show any sympathy for that spirit of self-reliance and independence of thought which prevailed more widely before the decline, which, he admits, had become so pronounced. This decline, in fact, has proceeded together with increasing professionalism in all departments of knowledge. If the professionals have been dishonest in the past, he does not give us any reason why such people as writers, economists and politicians should behave more honestly in the future.

An independent person can yield to the inspiration of an orator or teacher; but can a professional do this so easily? People are not apt to change their opinions when it affects their job. To raise moral standards, we must appeal to the non-professional as much as to the professional, and we must clear up the people's intellectual doubts about Western civilisation before we can restore confidence in its morality and religion.

In *Belief and Action* Lord Samuel declared, "if poverty continues, the property system will not." But this is the very problem to which he never offers a clear solution. He never seems to enquire seriously into the true basis of property and its natural distribution. Every material need must in the first place be supplied from land and, on the subject of land ownership, his remarks are superficial to say the least. He says, "In the main, the system of land ownership is the same as in the Middle Ages." He never seems to have heard even of the Enclosure Acts. If the question of poverty is so much bound up with that of property and is of supreme importance in our society—and in this we think he is right—it is amazing how he

appears to ignore science and philosophy in exploring its cause. As a philosopher, as well as a politician, he seems to recommend the present system which he describes as "a jumble of varied and apparently inconsistent methods, without anything that is logical." He claims that "this system has won a large measure of practical success," and implies that the only possible alternative is something like Russian Communism or German National Socialism. To many others it will seem that this system is, in fact, no alternative to totalitarianism but merely a drift towards it.

The "jumble" system is not so amorphous and unaccountable as Lord Samuel's remarks suggest. It is not peculiar to Great Britain and in all Western countries, though in varying degrees, it has followed a uniform pattern. In recent times, and especially since the trade depression of 1930, the governments of these countries, confronted with the difficulties arising from poverty and the insecurity of trade or employment, have adopted similar measures; and these measures have affected the whole tone of society. Failing to discover the cause of poverty and insecurity, each government has attempted only to deal with its effects, and to do so not according to any acknowledged principle but by expedients all involving an increase in the coercive power of officials and a corresponding encroachment on the freedom of ordinary folk.

The powers of the official and tax collector have been magnified so that they may arbitrarily victimise some industries and sections of the people and bestow money and privileges upon others. By such methods the effects of poverty and insecurity may be concealed, but the ultimate result is still further to obscure the original source of those evils, and to undermine confidence in that consideration for human personality which is supposed to characterise Western civilisation as distinct from the Soviet system. No policy of jumble can possibly reconcile science with morality or religion; nothing could be less philosophical; and nothing could be less inspiring.

But we are not confined to this sad alternative. If any system of social philosophy accords with science and morality (as generally acknowledged), if its teaching is clear and can be understood by intelligent men and women of all sections as well as by specialists; and if it is confirmed by the practical experience of human society, then that philosophy is worthy of the closest study.

Lord Samuel, as a politician as well as a philosopher, must be well aware that there is a social philosophy for which such claims are made; that it is not something merely of to-day or yesterday; and that John Dewey, one of America's leading philosophers, in his tribute to Henry George (the most celebrated advocate of that philosophy), has said, "No man, no graduate of a higher educational institution, has a right to regard himself as an educated man in social thought unless he has some first hand acquaintance with theoretical contribution of this great American thinker. If Lord Samuel considers the claims made for this (Georgeist) philosophy are unfounded it would be more consistent with his regard for intellectual integrity to declare the grounds on which he bases his opinion than to allow any critic an opportunity of supposing he does not want the matter too widely discussed. His position carries responsibility. Russian propaganda is a very real danger. Is he to give its agents the opportunity of saying, 'The leading philosopher of capitalist Britain can suggest no alternative to Communism except a policy of drift?'"

F. D. P.

WHERE TO—AMERICA?

In this book, Judge Korshak, a leading member of the Chicago Bar, makes a critical analysis of the philosophy and programme of Henry A. Wallace and offers a humane, concrete alternative. The book is replete with charts, facts and figures to supplement the easily read text. It is profusely illustrated with striking cartoons. . . . The author traces the cause of the current confusion in the nation—shows the inadequacy of the remedies proposed by the President and Congress—and points to what he considers the true road to prosperity. . . . *As a student of fundamental economics you will want to get Judge Korshak's views on price control, strikes, housing, taxation, and the chances of maintaining a really free economy that would rule out the seeming need for Government control.*

Judge Korshak's *Where To—America?* is obtainable (by U.S.A. and Canada readers), price \$1 from the Henry George School of Social Science, 236 North Clark Street, Chicago, 1. For circulation in Great Britain the author has kindly sent a number of copies which we are able to offer at the special price of 2s. 6d. per copy. Write LAND & LIBERTY, 4 Great Smith Street, London, S.W.1.

The Rev. Leyton Richards died at his home in Mortimer's Green, near Reading, on August 22nd, and the Birmingham papers paid tribute to his memory in extensive obituaries. When he went to Birmingham in 1924, he was already widely known as a fearless, outspoken Christian pacifist and during his 15 years' pastorate at Carrs Lane Congregational Church he exerted an influence all over the Midlands. Retiring from Carrs Lane Church on grounds of health, he was for some years Warden of Woodbrooke. He took an active interest in the work of the Midland Land Values League, of which he was a member for many years and one of his best remembered services, in addition to what he did in his writings to uphold the Henry George teaching, was the aid he gave in organising the successful public conference of the League during the war years. We join in sincere sympathy to his widow and the other bereaved relatives.

The reference in our previous issue to Mr. J. D. Trustram Eve as having been a president of the Incorporated Association of Rating and Valuation Officers was a mistake which we regret. Correctly, Mr. Eve should have been named as a past president of the Rating Surveyors' Association.

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