

receives by the operation of misgovernment is not to injure him, but rather to benefit him by justice which benefits all.

It should be obvious to everybody that the two outstanding proposals of the Georgist philosophy, i.e. the appropriation of the economic rent for community purposes and the consequent abolition of taxation on individual wages, will benefit everybody, although even here those who have not adequately studied the proposals often imagine that they will cause unemployment and dislocation. In fact, among the most conspicuous of the benefits which will arise from the substitution of justice for injustice is the disappearance of unemployment, which is the great feature of the disinheritance of the people.

But the abolition of taxes and the restoration of justice involve freedom, particularly free trade, and there is a great deal of popular prejudice against free trade, and it is therefore to this topic that I wish to pay particular attention.

For the abolition of poverty amidst affluence it is, of course, essential that the wholesale robbery of producers by the private misappropriation of the economic rent and by the consequent taxing of private incomes be abolished. The consequent impetus to production will also increase rent which will be the public revenue and will enrich all.

#### HARMONY AND CIVILISATION

Anyone who observes the trading centres will know that these centres are the high-rent areas. In fact trade not only produces rent and harmony, but provides plenty on all sides. Without trade we should all be Robinson Crusoes, totally impoverished and scarcely human beings at all. Trade is, in fact, production. It is also the great harmoniser and civiliser and the originator of all the arts. See the poem *Trade* by William Cowper at the foot of this article.

All the main points about trade are, of course, dealt with in George's *Protection or Free Trade* and other books. The point here is that the interests of all men are harmonious, and that trade is harmonious and for the benefit of all.

Trade is both production and exchange. Each party to the exchange parts with what he has produced which is of less value to him and receives what the other party has produced which is of greater value to him. Each party thus makes a profit and confers a profit. Trade is always distinguished by these features. There is no loss in trade. It is always peaceful and voluntary and trade is never forced on anybody. It is always carried on between individuals, and those individuals form groups and also form the

economy. When the American government 'forced trade' on Japan they forced nobody to trade but forced the Japanese government to stop preventing individuals from trading, which is a normal occupation for all men.

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## THE ROAD TO PEACE ON EARTH

By F T HODGKISS

'On earth Peace. Good will toward Men.' Note the all-inclusive word 'men', for there cannot be peace on earth while good will exists only toward some men. But can it be established among all men? Not while statute laws are enacted based upon ill will and fundamental laws based upon good will are unregarded.

Land is the essential to life. In a Christian land the law would secure to all the right to possess land on terms equally just to all. Instead, in Australia, we find 86 per cent are landless, their lives dependent upon terms of access thereto granted by the relatively few. In some countries 5 per cent and less possess the exclusive legal rights to land.

The Premier of South Australia recently stated that on a country trip he came across a man in possession of 90,000 acres who made a good living by working only 1,000 acres. Thus, while thousands of men want acres and thousands of acres want hands, the utilising of many thousand acres depends upon the whim of one man. Our present legislation permits and protects such instances of private land ownership in this all essential to man's life and happiness.

The Premier added that the land should be purchased for closer settlement. Here he exposed the great wrong in our land laws. Land, the gift in common to all mankind, is made by legislation, merchandise, subject to private ownership and sale. In towns and cities tens, hundreds, even thousands of pounds per foot is privately demanded.

Owing to the increasing struggle to live, largely caused through our land laws, the owning of one's home is now less common. We note from English and Canadian sources other evils. A news item in the *Age*, 4.7.44, stated: In 15 minutes all the shops, houses, farms, and woodlands of a Norfolk (Eng.) village, with a population of 560, changed hands. The new landlord graciously announced, 'He wants these good people to know that they can continue to live and work as happily as they have done for 200 years as tenants of the Molyneux-Montgomery family'. Here, we behold, veiled, the autocratic power of the landlord.

In Saskatchewan, Canada, we read: 'The Government in 1935 to 1941 permitted 1,292

foreclosures and evictions. Today 25 per cent of the farmers are renters, whereas 30 years ago only 4 per cent were renters'. Like conditions produce like effects, and with our similar land laws we are steadily creating similar conditions in Australia.

In England, however, thought is becoming aroused. The late Archbishop of Canterbury denounced land speculators as traitors, and Sir Richard Acland, transferring 16,000 acres and a yearly income of 2,500 Pounds a year to the nation, said: 'It has been my growing conviction that we have now reached such a point in history that private ownership of large properties of all kinds, including large estates, is impeding the Christian and economic development of our country'.

The remedy for this chaos in regard to land possession is plain. Note the term 'freehold'. The dictionary states, 'It is a property held free of duty except to the King'. Therefore all land is held from the Crown—the People. Private ownership of land is not recognised in English law—only land possession.

According to Mr W M Hughes, MHR, the Federal Government has the power (Section 51) to collect the annual rentals of all lands. Then, let the people assert their natural and legal rights to all lands. Each land possessor paying rent to the people according to the rental value of the land he holds exclusive of the improvements thereon. Justice to all would thus be asserted and secured, with land possession itself being multiplied many times.

This aggregated land rent would be the people's annual rental income. They would then, and rightly, become the landed class, enjoying their rental income; and, in fairness to all, use it in meeting their governmental expenses and thus, in due time, sweeping away all taxation. What a different condition from now, when a few 'landowners' appropriate without public protest the people's rental income and thereby force upon them the ruinous plunder of taxation, which in plain terms is theft. The Government is confiscating private property and neglecting to collect its own.

This change would enormously benefit the whole community, especially cultivators holding land for bona fide use purposes. Those who would be eliminated would be non-workers, living upon unearned incomes from mere land possession, and speculators, now aiming to reap rises in land values created by need for land, and the increasing community activities of the people.

It is impossible to establish peace on earth and good will among men until the nations abolish their hostile trading relations. Since the preceding World War they have been steadily building up further trade barriers instead.

Mr Cordell Hull, USA Secretary of State, in connection with a National Foreign Trade Week, recently stated: 'Shifts from war to peace economies after the last war entailed commercial blunders of discrimination and protection that led eventually to world-wide depression and World War two. We,' he continued, 'ourselves cannot live in prosperity and security, in our own country, while people in other countries are suffering want and being driven to despair by economic hardship'. It was also Mr Hull who stated, 'If goods are not allowed to pass frontiers, sooner or later armies will', no doubt remembering how particular duties imposed in USA had ruined certain districts in Germany.

Years ago Japan was taking from Australia 800,000 bales of wool annually, and forecast she would soon be taking a million bales per annum. How did Australia reciprocate? In our insular, ill-will spirit, we put up such hostile tariffs against her that it made mutual trade impossible.

Protectionists are believers in self alone. Isolationists in spirit, they disregard the effects of their legislation upon other people's welfare and interests. They will not see how at home and abroad the injure Australia by their protection of monopolists. Further, that they are doing their part now, in eventually bringing about a third World War.

Nor can peace on earth and good will among men prevail with our 'White Australia' policy. It is based upon excluding from our shores men of a different skin colour to our own. It is a distinct challenge to a colour war, making colour the issue between men. Years ago, the USA, in a domineering way, compelled the Japanese to trade, little dreaming that, in a comparatively short time in the life of a nation Japanese ocean liners would traverse the globe, and their armies and navy of coloured men would present a formidable problem to the allied white nations.

Land! Trade! Race! These three great questions confront us, and must be met before we can hope to have peace on earth. Till we face and answer them in accord with the spirit of good will, continuous miseries will afflict mankind. As we sow, so shall we reap!

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## KARL MARX ON RENT

In Chapter XXXVII of *Das Kapital*, Marx makes an analysis of ground rent. He divides it into various classes of what he calls 'differential rent'. He deals thus with its origin: 'Differential rent arises from the differences in the natural fertility of the soil, which depends upon the prevailing degree of development of cultivation (leaving aside for