

and wasted effort be avoided. And as the saving of energy and the avoidance of waste is one of the most humane and civilised of pleasures, which we can seek for ourselves and desire for others, it may be agreed that Henry George and Jeremy Bentham are alike men of goodwill—examples of that Sympathetic Sensibility which derives feelings of pleasure at the happiness of the greatest number.

### WAR CAUSED BY POVERTY

MR F. A. W. LUCAS, K.C., writing in *The Free People*, Johannesburg, June issue, says:—

“Although neither we nor any other people have ever tried real democracy we must defend with all our power the little we have of it and hope that, when the war is over and the challenge from the dictatorship of Nazism is defeated, we may be able to extend that little until we can enjoy real freedom, economic as well as political.

“The present struggle, grave and awful as it is, is only a temporary phase. We have to endure it because we made no attempt to destroy the cause of Nazism and other forms of tyranny. That struggle must and can end in only one way. Sooner or later the military might of the Nazis must be destroyed and each one of us must to the best of his ability help to that end.

“But when we have destroyed the Nazi armies we shall not have finished our job. Nazism is not a cause. It is an effect. It and its fellow tyrannies were conceived and born in poverty and unemployment and they derive their vigour from them. An English writer truly said recently: ‘As the numbers of the unemployed (in Germany) soared so did the Nazi vote; so did the numbers of Roehm’s storm troops.’ The fear of want and insecurity gave Hitler his chance to organise his people for the course which led to the present war.

“This war will not destroy poverty. It will greatly aggravate it. When the war is over we shall, therefore, still have with us the great factor which has produced Nazism, Fascism, Communism, and other forms of tyranny, and which has led us into two great wars in one generation.

“It follows then that, if we really wish to end tyranny and prevent any more wars in the future, we shall have to end poverty. There is no other way. Peace and poverty cannot long live together.

“While we must help to bring this war to a successful conclusion in the interest of democracy we have to try to think clearly about the issues involved and how we can purge our country of poverty and tyranny and in so doing set an example to the world of what other peoples also will have to do.”

The article points out that the reason why “Fifth Columns” have been so readily raised up in every country invaded by Hitler’s armies, is that people must have food, clothing, shelter, and an opportunity to use their natural abilities; they have not got them to-day and as things are they do not see how to get them.

“That is why a Hitler makes such a strong appeal to millions of people. Among a prosperous people a Hitler’s proposals would make no headway. That is why we urge our people to think over these things and, even in the midst of the dreadful events now happening in the world, to try to think clearly about the cause of poverty and tyranny and help us to be ready as soon as possible to establish justice and freedom, peace and plenty, in our land.”

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*The Free People* is issued in both English and Afrikaans. At least half of the Afrikaans copies are distributed each month to relief workers and so its ideas are spread through a large part of the Union with good results in countering racialism. Continued publication depends upon adequate financial support. Contributions to Mather Smith, Box 4680, Johannesburg.

### PETER WILSON RAFFAN

In the death of Peter Wilson Raffan, which is announced in our English and Welsh League notes, the cause of freedom and democracy has lost one who has given most noble service. Serious illness during recent years, aggravated by the death of his wife in May, 1937, had obliged him to rest from all activity. A native of Aberdeen, he was already as a young man taking an eager part in radical politics and in reforms closest to the heart of a radical; and we find him, after having read the *6d. Progress and Poverty* published by the late J. C. Durant, helping to organise the meeting Henry George addressed in Forfar when he first visited Scotland; and often Mr Raffan spoke of the inspiration he derived from that personal acquaintanceship. Faithful he was to the vow he then made to promote the teaching he had so well learned. In Dumfries where he met his wife and had his home for a time, he was an active member of the Scottish Land Restoration League. His journalistic career took him to Monmouthshire, where he settled for twenty years. He became editor of the *South Wales Gazette* and proprietor of the printing business connected with it. There he was prominent in the municipal and county life as member and chairman not only of the Abercarn Urban District Council but also of the Monmouthshire County Council. He and his wife were espousing the best and highest in Liberalism and the temperance movement also is indebted to them for the life-long, consistent and courageous service they rendered. Mr Raffan’s public offices included membership of the Court of Governors of the South Wales University and of the Council of the Cardiff University College; so also educational interests absorbed much of his time. He came to London on his election to Parliament in 1910, sitting as Member for Leigh until 1922. At the General Election in 1922 he stood for Ayr Burghs but was unsuccessful. At the following General Election in 1923 he was returned for North Edinburgh, losing that seat when in 1924 the Conservatives were carried back to power on the “Zinovieff Letter” episode. By this time Mr Raffan had given up his business in South Wales, and on leaving Parliament he took up the office of secretary to the Band of Hope Union which he retained until his health broke down.

To make any adequate statement of Mr Raffan’s work in the Henry George movement would require much space—his work in the House of Commons, the part he took in the debates, his leadership as secretary of the Joint Land Values Group of Liberal and Labour Members, his attendance at so many conferences and meetings in every part of the country, and his sound and steady counsel at all times when he was called upon to give advice. He was for a time President of the Welsh League and later was President of the English League and was member of the United Committee since 1910. Warm-hearted, genuine, sincere, he had a gift of oratory, sometimes even impassioned, which never failed to stir the deeper moral sentiments of his audiences. We recall his words at the meeting to celebrate the twenty-first anniversary of the United Committee when he spoke of the “men and women who hate to think of oppression and involuntary poverty, who believe that the way out is to see that the bounties of Providence shall not be monopolised by a few but shall be enjoyed equally by all; in the span that comes to each of us between birth and death, we can feel that we have not lived in vain if we can say we have kept the light burning and handed the torch down.” These words write his epitaph. To his friends everywhere and to his relatives we convey our sympathy in their bereavement.

A. W. MADSEN.

Our relations were more than usually cordial because we were actively interested in the land and temperance movements both in Parliament (1910 to 1918) and outside before and since. Raffan’s gifts of eloquence were always at the disposal of land reformers, and when speaking on the same platform I often envied his hold on popular audiences. Those who worked with him will cherish his memory as that of a sincere and stalwart colleague.

H. G. CHANCELLOR.

Tributes to Mr Raffan’s memory have been received from numerous other friends.