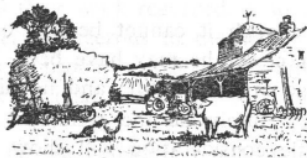


disappearance of our hitherto highly satisfactory British market. What is not recognised or not commented on, is that our basic trouble is high land prices and heavy mortgages, geared to an assured market and good prices for farm produce. Unless New Zealand can find equivalent markets quickly, it will be the old story of rent taking too large a share of the returns, and labour and capital, at least in marginal cases, having to cease production with the usual results of economic disruption and unemployment.

Looked at from the New Zealand consumer's point of view, we have been fortunate in that a large volume of British goods have been allowed in free of duty on a *quid pro quo* basis. It seems probable that if Britain does join the Common Market British goods will be both dearer and scarcer here. It also appears to me that England will be losing much of the trade of a very good customer.



We New Zealanders are well fed, but I can't help wondering how the E.C.M. will appear to the 1,500 million people who, according to a recent report, Freedom and Hunger, are living on an inadequate diet. Certainly not as a move to help them. Must it not rather seem a confirmation that Western Europe is interested only in its own economic gains? Will capital not be made of this point by those seeking to further Communism?

Looking at the E.C.M. more generally, I do deplore its establishment on the grounds that far from being a step towards free world trade I see it as yet another bulwark for protectionism . . . as another large group (the U.S.A. is already one) cutting themselves off permanently and denying to others permanently, the advantages of really free world trade.

Yours faithfully,

BETTY NOBLE

Wellington, New Zealand.

JOHN WILSON SENIOR

We regret to announce the death of John Wilson Snr., on March 18. His son Mr. John Wilson writes:

"His long and earnest life had as its political expression a burning faith in the liberal outlook; and his continuing discoveries of the soundness of the Henry George philosophy kept him young and eager for the success of the movement."

These words will be endorsed by all who knew him. To his family we tender sincere sympathy.

(Continued from Page 76)

London, and 28,500 freehold properties in poorer districts have been sold to their tenants since 1956. The Church also owns 210,000 acres of farms — probably twice as many as the next highest country landlord — spread through 38 English counties, occupied by 2,200 tenants.

TITLED LANDOWNERS

Other big corporate landowners are the Oxford and Cambridge colleges, the London hospitals, and the Crown and Forestry Commissioners. But the hereditary landowners such as the Dukes of Northumberland, Marlborough, Devonshire, Norfolk and Buccleuch are also still going strong.

But how strong? Some examples do give an idea. The Duke of Northumberland, for instance, owned 180,000 acres in northern England until after the First World War. This land had been in his family for as long as England had had a history, almost. And today he still owns 98,000 acres.

The Duke has 3,500 tenants — 207 of them farmers working more than 50 acres. He employs 200 people to manage his estates, and himself farms 12,600 acres.

The experience of the Dukes of Marlborough and Devonshire in this century is probably even more typical of what has happened to landowners in Britain.

The Duke of Marlborough came by his Blenheim estate in 1702 as a grant from Queen Anne. Ten generations have since lived there; by the beginning of the century the estate comprised 19,000 acres, but today it is down to 11,500 acres, of which the Duke himself farms, 1,300 acres. The other 10,000 acres are occupied by 42 tenants with holdings of from 15 to 750 acres each. Before the war the central farm was handed over to one of the tenants, who used it as rough pasture. Today it is a thriving farm, and the gross sales of the estate have increased three times in the last ten years.

RICHER THAN BEFORE

This is the sort of slow whittling away that has occurred to many of the big estates; but instead of destroying the landed families these pressures have forced them to become more efficient in managing their estates, and have possibly left them today richer than they were before the war.

The Duke of Devonshire, at the beginning of the century, had 200,000 acres and was one of the biggest landowners in Britain. His holdings were spread through 14 counties, including 89,000 acres in Derbyshire, where his Chetworth estate still is. Today that estate has more than 200 farms of more than 100 acres, it has 4,000 acres of sheep-grazing land, 4,000 acres of woodland and 2,000 acres of parkland that is "in hand", farmed by the Duke himself.

Considering that 40 years ago many landowners were beginning to regard nationalisation of their land as almost inevitable, the landed interests in Britain have maintained their position with remarkable skill and tenacity.



THE SEAMLESS GARMENT

By F. McEachran

Second Extract From *Freedom The Only End.*

THE scientific background sketched out in the preceding chapter gives, of course, little hint of the spiritual advantages which should flow from the establishment of a natural world, and speculation on this matter must be left to the poet and philosopher. One problem, however, is a burning one in the world today and has such a definite connection with the monopoly system that it is worth our while to linger a short time on it now.

Most people will, I think, agree that the famous Cartesian dualism between body and soul, matter and thought, which has dogged the heels of philosophy during the last three centuries, is at the root of most of our spiritual trouble and that its healing would probably, in the long run, heal the human race. The conception of man, held during the Middle Ages, when monopoly was at least not so highly concentrated as in modern times, was that of a unified personality, body and soul, passing through the drama of life from birth to death with undivided personality. So firmly was this belief held that, according to Christian dogma, not only in birth, growth and death, but also in an eternal rebirth, this unity was preserved. Christ himself, the incarnation of the most high God, came down on earth and was born, grew and died, rising again the third day with his mortal body, with which he ascended, once for all, into Heaven.

The background to this was the spring resurrection of natural life, the rebirth of the vegetation God when the winter was over at Easter. Countless myths of Osiris and Isis, of Dionysus, of Demeter and Persephone, not to mention the whole Greek tragic drama, constitute this background, which is the oldest rhythm in the world. Further back still we can see its origin, biologically speaking, in the fruit itself which, dying in order to produce life, scatters fresh seeds for the oncoming year. This rhythm of nature, of tragic drama and of religion is the oldest and strongest tradition of the human race — the spiritual epic of mankind since the world began.

Preserved intact throughout the agricultural ages and reappearing under many forms in many civilisations, it suffered its first defeat on the threshold of modern times. The ancient and medieval Christian rhythm which includes both *soul* and *body* in one indissoluble process

was transformed, in the philosophy of Descartes, into a mere arithmetical addition, the sum of two separate and incompatible substances. These were *soul* on the one hand — thinking substance (mind) — and *body* on the other hand — extended substance (matter); neither were to be considered in any degree as rhythmical or organic.

Yet plainly enough it cannot be just one man, Descartes, however clever he may have been, who made so great a cleavage in human life, and he himself and his philosophy must surely be the reflection of something deeper. A little consideration will show easily enough that the great cleavage between the Middle Ages and the post-Renaissance era of Descartes was the transition from a comparatively individualistic conception of society to a more totalitarian Tudor or Bourbon despotism; from a feudal, localised, anarchic structure of life to a monopolised and centralised (though benevolent) despotism. The background of this tremendous development was the land-grabbing of the Reformation period and the ensuing peasant revolts in England, France and Germany; the shift in property relationships which left the land in the hands of a few, and nothing but their labour in the hands of the many.

The Wars of religion in France and Germany and the Civil War in England are the political reflections of this economic shift, at the back of which, as we have seen, stood the growth of land monopoly in this epoch. Cut off from direct contact with nature through the new property relationships, the new masses realised indirectly that something fundamental had receded from them. The bourgeois, growing rich in the spreading towns, realised the same thing from an opposite position and the first dim outline of that modern dichotomy, town and country, emerges into reflection from the subconscious minds of man.

If now we ask the obvious question why Descartes, brought up by the Jesuit fathers on good Catholic lines, should have thought he could easily split the world into two, the answer is not hard to find. True, there are subjective reasons which depend on Descartes' own nature and nothing else, such as his predilection for Greek Stoicism as a philosophy, his mathematical ability and his very abstract turn of mind. These personal