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I went to Kenya in 1903 and served there as an administrative officer among tribes such as the Kikuyu, Meru, Enbu, and Kavirondo till 1924. My recollection is that the average native who had not come much into contact with Europeans did not desire such blessings, and was a well-fed, well-set-up specimen of humanity, quite content with his condition and as happy as the day was long.—Mr N. A. KENYON-SLANEY, Fotra, Hyde, Kent.—*Times*, 22/9/32.

FORM OF BEQUEST

I bequeath (free of duty) to the United Committee for the Taxation of Land Values, Limited, the sum of £
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HENRY GEORGE AND LIBERTY

(From an Address at the Henry George Commemoration Meeting, Glasgow, 30th September.)

By John Peter, M.A.



MR JOHN PETER, M.A.

Henry George lived and died for the great idea that Liberty is the only possible basis of a Just State. The failure of so-called *laissez-faire*—properly speaking, *laissez-aller* without *laissez-faire*—has destroyed all popular belief in the fact that economic liberty is a practicable policy; hence the present almost universal rage for control and regulation.

Current Political Economy cannot show the way to a Just State. All its teachings are built on the assumption that land and rent are legitimate private property. It deliberately asserts that it is not concerned with ethical considerations, but is solely interested to explain how the existing system works, or rather, does not work. It takes speculation and the tendency of wages to a minimum as perfectly natural phenomena.

Henry George, on the other hand, showed that the fundamental economic laws are a harmony, if it is recognized that all men have equal rights in land. Rent becomes public property, and the existing vicious system of taxation unnecessary: wages reach a natural maximum, namely, what can be produced on non-rent paying marginal land. In practically no part of the world is free marginal land now open to exploitation.

This fact has had within recent years tremendous effects upon the prosperity of the U.S.A. and other comparatively new countries. As a consequence of the false belief that "work and markets are limited quantities," and must therefore be preserved for their own nationals, these countries have even now insisted on a limited immigration. The obvious truth that every immigrant brings his own market with him cannot overcome economic prejudice.

Henry George's policy would restore to labour the safeguard of marginal land and employment. The Taxation of Land Values would not itself put the world right, but the liberty which it would engender would! It is almost incredible how George's proposals are misunderstood and misrepresented by writers of current economic treatises.

This is an age of international conferences: which proclaim pious platitudes and effect nothing. They cannot, for they ignore the fundamental basis of progress. Association is now more than national. Civilizations, as in the past, are no longer isolated. Inequality is everywhere the rule; privileged and unprivileged. There is a wedge in all societies. This leads to a conflict of interests between man and man, industry and industry: a conflict which extends itself over national frontiers and leads to international jealousies. Each nation therefore demands its own market exclusively—Protection—and seeks its own sources of raw material. These do not solve the problem, and so it further demands expansion; and the final result is—War!

War stimulates invention and leads to lop-sided development. When peace comes, those who have specialized in war-industries are thrown idle and become a special problem. Invention, amidst inequality, increases inequalities. Distribution is affected, and again affected through war-debts and taxation. All nations are one to-day, and world civilization is threatened. It can only be saved when Association in Equality—the only true condition of Progress—is the rule among individual nations. Taxation of Land Values is the practicable means to that end.