

Two Social Philosophies By VIGGO STARCKE

PROTECTION is the beginning of war. At first it is a "cold" war, cold civil-war against your own people, and cold commercial war against other peoples, but it often ends in real war. The history of the Customs House is more bloody than the history of the executioner. The history of protection is more bloody than the history of nationalism. To try to prevent goods from crossing frontiers is to run the risk that armies will come instead.

One of the great problems of our western world to-day is co-operation. But military co-operation and diplomatic collaboration is not enough. It has to be followed up in trade and enterprise. The removal of Custom-barriers between England and Scotland in 1707 was a blessing to both peoples. The removal of custom-barriers between the different states of North America after 1786 is the cement which really unites the United States. It is the main explanation of the wealth and strength of America. The removal of protection and restrictions between the European countries and between other countries would remove a great part of the tension in the world situation. But charity begins at home. As long as each nation believes that the abolition of restrictions and tariffs is a national loss and not a national gain, so long will it wait for other countries to take the first step.

Denmark's Example

Denmark has the lowest tariffs in Europe. It doesn't hurt us. I believe that it would be good business for Denmark to go further and over a short period remove the remaining part of its restrictions and protection. A hundred and fifty years ago Denmark was the first country in Europe to abandon mercantilism—the planned economy of that period—and to adopt Free Trade. It took Britain fifty years to obtain the same level of Free Trade, and it took more than

a thousand Parliamentary resolutions to obtain what Denmark got by a single law in 1797. Let us do it again.

The case for liberalism is not dead. It is still alive. I need it. You need it. Our countries and the whole world needs it. This is, in truth, the time for new and great achievements. But, if freedom and liberalism are so valuable why have we seen them losing in the competition with socialism?

Freedom is a remarkable thing. Under liberalism we have experienced freedom in the spiritual field and in the intellectual field, even if we have not realized freedom in the social and economic field. Freedom released one of the strongest forces in nature—the human mind. Freedom gave us the modern science that taught us to understand the laws of nature, and it gave us the modern technique that enables us to command nature.

The Rich Destroyed

When Karl Marx came to England a hundred years ago, he saw the young capitalism in the industrial areas with all the machines and factories. In the slums he saw the dreadful conditions of the proletariat. His so-called logical brain connected the two and, concluding that capitalism was the cause of the proletariat he shouted his famous cry: "Proletarians in all countries, unite." Since then, in those hundred years, socialism has hunted capital and wealth, and has prevented the liberation of the laboring classes. Karl Marx did not see that his pre-suppositions were wrong. He ignored the fact that the proletariat with poverty and unemployment had existed for centuries *before* the machines, *before* the factories, *before* capitalism came into being.

Even Karl Marx, in one of his more lucid moments, said: "Land monopoly is the basis of capitalist monopoly." Had he been as logical as his followers claim him to be he would have directed his campaign against the monopoly of land thereby to destroy the foundation of the false capital-monopoly.

In all the Socialist-dominated countries there has been resort to restrictions and prohibitions, to economic planning, price-control, currency-control, quotas, bilateralism, dual-pricing, bureaucracy, taxation, inflation and devaluation. This has brought Europe to the brink of bankruptcy.

What is the alternative to Capitalism and Socialism? Henry George, the greatest and most liberal of all liberals, saw the solution and his solution is this: All the things you have created by your work are yours and not mine. All the things I have created by my own work are mine and not yours. But what neither you nor I, nor any single human being has created shall belong to all of us, to the community as a whole. This is the value of nature, created by God and improved by the function of society as a whole. Let it be collected by the community in the form of a land value tax for common purposes, leaving to the individual the use of the land and securing to him the ownership of the things he creates upon it.

This is just. This is practical, and, what is more, it is practicable. It could give liberalism a real foundation, just the liberalism we need, the Freedom we cannot live without.

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