

LAND&LIBERTY

No 1262 Spring 2024

PO Box 6408, London, W1A 3GY
+44 (0) 800 048 8537
editor@landandliberty.net

Editor
Joseph Milne

Managing Editor
Jesper Raundall Christensen a·m·m

Graphics and Production
Jesper Raundall Christensen a·m·m

Publisher *Henry George Foundation*

To receive Land&Liberty or support the work of the Henry George Foundation contact us at the address above.

Land&Liberty has chronicled world events for over 100 years. It has offered a unique perspective with its reports, analysis and comment on the core issues of political economy. And that uniqueness remains. Land&Liberty aims to explore how our common wealth should be used - and to demonstrate that this is the key to building the bridge of sustainability between private life, the public sector and our resources - between the individual, the community and the environment. Land&Liberty - putting justice at the heart of economics.

Copyright in this and other Land&Liberty publications belongs to the Henry George Foundation, which welcomes approaches for the reproduction of articles. However, reproduction is prohibited without prior written permission of the copyright holders. No responsibility will be accepted for any errors or omissions or comments made by contributors or interviewees. Views expressed are not necessarily those of the publishers. Goods and services advertised are not necessarily endorsed by the publishers. Land&Liberty is produced by the Henry George Foundation and printed by Premier Print Group on 100% recycled paper.

ISSN 0023-7574



The Henry George Foundation is an independent economic and social justice think tank and public education group with offices in London and members throughout the UK. The Foundation deals in cutting-edge ideas, exploring and promoting principles for a just and prosperous society and a healthy environment.

The Henry George Foundation of Great Britain is a company limited by guarantee, registered in England, no. 00956714, and a charity registered in England under the Charities Act 1960, no. 259194.

www.HenryGeorgeFoundation.org

www.landandliberty.net
follow us on Twitter @landandliberty

message from the honorary president

The passing of our dear friend Tommas Graves and his devotion to both the philosophy of Advaita and that which Henry George expounded inspired me to look again at the truth that is common to both.

In the Advaita tradition, that truth is expressed in Sanskrit as *Dharma* and in English as *Natural Law*: i.e. that which governs the natural world of physical phenomena, human action and thought. Hence, all things and events are part of an indivisible whole and behaviour in harmony with this unity is the key to the health, happiness, prosperity and realisation of Self in both individuals and every human society.

This truth is highlighted in the final chapter of George's opus magnum *Progress and Poverty* which begins:

My task is done. Yet the thought still mounts. The problems we have been considering lead into a problem higher and deeper still. Behind the problems of social life lies the problem of individual life. I have found it impossible to think of the one without thinking of the other...

The chapter continues with the passage quoted on George's gravestone:

The truth that I have tried to make clear will not find easy acceptance. If that could be, it would have been accepted long ago. If that could be, it would never have been obscured. But it will find friends—those who will toil for it; suffer for it; if need be, die for it. This is the power of Truth.

In the previous chapter, *The Law of Human Progress* George describes how "social maladjustments which ignore natural laws" may be seen to account for the decay of past civilisations and now pose a threat to our own. Here, he also stresses how:

Liberty means Justice and Justice is the natural law... [Men] must have liberty to avail themselves of the opportunities and means of life; they must stand on equal terms with reference to the bounty of nature. Either this or Liberty withdraws her light! Either this or darkness comes on, and the very forces that progress has evolved turn to powers that work destruction. This is the universal law. This is the lesson of the centuries. Unless its foundations be laid in justice the social structure cannot stand.

Here, I think we may see, how whilst the immediate aim of George's work might have been the uplifting of society, the ultimate effect of adopting the remedy he proposed, would be to help individuals to more fully realise their own true Self.

This thought is reinforced when I consider the beginning of George's final work *The Science of Political Economy* where he identifies "that which feels, perceives, thinks wills; (and) which to distinguish, (from matter and energy) we call mind, soul or spirit" as the *primary factor in the world as we know it*. He says this is because; while in *thought* we are compelled to distinguish spirit, matter and energy as independent and separable elements:

It may be that at bottom they are one, for it is mind, soul or spirit which is first in our own consciousness, and it is only through this that we have consciousness of any other existence. In this, as our own consciousness testifies, is the initiative of all our own motions and movements so far as consciousness and memory shed light; in all cases in which we can trace the genesis of anything to its beginning we find that beginning in thought and will. So clear, so indisputable is the priority of this spiritual element that wherever and whenever men have sought to account for the origin of the world they have always been driven to assume a great spirit or God. For though there be atheistic theories, they always avoid the question of origin, and assume the world always to have been.

David Triggs
Honorary President
Henry George Foundation

henrygeorgefoundation@googlemail.com

