

# A Word With You

WHEN Anglo-Saxon "superiority" lorded it over the world, I could heartily wish it to be ploughed under. Now that it is, something is missing.

It is true that to some extent America has taken over England's world role—but it's not quite the same, even though de Gaulle puts both in the same kettle. America, which is not strictly Anglo-Saxon, comes into this inheritance at a time when peoples of all races and colors are kicking over the traces. So Uncle Sam runs hither and thither patching things up, or making them worse, as the case may be.

England rose to prominence in a more classical manner—at this perspective anyway. Their success at conquering and colonizing with no impressive resistance only confirmed their view that they were the chosen people. No statue erected by any other people could view the world with such supreme self-confidence as a statue of Queen Victoria. It was all so right—and so wrong.

The white Christian—European and American as well as English—in roaming the world, proved his superiority to other people with force—murderous weapons and exploitation. He effectively destroyed whole cultures and undermined the natural trustfulness and friendliness of the world's peoples.

Now, at least, we are not so sure this was such a superior thing to do, and there is even doubt among us as to

whether the Caucasian is an outstanding specimen. Scholars are finding that other cultures which succumbed before our might and corruption were not so inferior—indeed, that we could profitably learn from them, particularly in the area of human and social relations. The cultivation of Asian philosophies is very much "in" in the Occident. Studies of African and South Sea cultures show more wisdom than was at first suspected. And let us not fail to note that most of the world's peoples accept the earth as the common heritage of all.

Anglo-Saxon domination, innocent of all this, came at a time when the world was a solid spot which could get on comfortably provided everybody would keep in his proper place. This system had its own charm and one can even wax nostalgic about it in our time of disorders.

Nor should the undoubted contributions of the English be brushed aside. A goodly part of the world developed a fair degree of parliamentary democracy under their influence.

Now it is America's turn. So far we have only taught the world a combination of Keynesianism and fighting communism with guns. If instead we could put English democracy together with the primitive perception that the earth is for all—that would be something to sing "America the Beautiful" about.

—Robert Clancy

Vol. 31, No. 6

June, 1968

The Henry George News, published monthly by the Henry George School of Social Science, 50 E. 69th Street, New York, N. Y. 10021, supports the following principle:

The community, by its presence and activity, gives rental value to land, therefore the rent of land belongs to the community and not to the landowners. Labor and capital, by their combined efforts, produce the goods of the community—known as wealth. This wealth belongs to the producers. Justice requires that the government, representing the community, collect the rent of land for the community purposes and abolish the taxation of wealth.

Publication committee: William S. O'Connor, Arnold A. Weinstein and Lancaster M. Greene, chairman. Editor: Alice Elizabeth Davis. Subscriptions \$1 a year; single copies 10c. Second class postage paid at New York, N. Y.

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