

## The World.

**It must** be remembered, first, that the present world is almost completely “upside down,” and consequently generalisations drawn from its present condition are not very relevant. Difficulties that seem overwhelming in an “upside down” world would become easily manageable if it were only put the right way up. Everyone has noticed, for example, how easily water is kept in a bucket held properly, and how hard it is to stop the water running out when the bucket is held upside down!

Frederick McEachran. Freedom - the only end.

**Liberty is** not a means to a higher political end. It is itself the highest political end...liberty is the only object which benefits all alike, and provokes no sincere opposition...

Lord Acton

*The days of the nations bear no trace*

*Of all the sunshine so far foretold;*

*The cannon speaks in the teacher's place—*

*The age is weary with work and gold,*

*And high hopes wither, and memories wane;*

*On hearths and altars the fires are dead;*

*But that brave faith hath not lived in vain—*

*And this is all that our watcher said.*

Frances Brown



**We honor** Liberty in name and in form. We set up her statues and sound her praises. But we have not fully trusted her. And with our growth so grow her demands. She will have no half service! Liberty! it is a word to conjure with, not to vex the ear in empty boastings. For Liberty means Justice, and Justice is the natural law—the law of health and symmetry and strength, of fraternity and co-operation.

Henry George. Progress & Poverty

**I would** have loved liberty at any time; In my lifetime I would have worshipped it.

Turgot

**The law** may make a slave, but it is beyond the power of the law to make a freeman

Patrick Edward Dove

**Some writers** have so confounded society with government, as to leave little or no distinction between them; whereas they are not only different, but have different origins. Society is produced by our wants, and government by wickedness; the former promotes our happiness *positively* by uniting our affections, the latter *negatively* by restraining our vices. The one encourages intercourse, the other creates distinctions. The first is a patron, the last a punisher.

Thomas Paine. Common Sense

## Sovereignty of Individuals.

**WHAT**, then, is the rightful limit to the sovereignty of the individual over himself? Where does the authority of society begin? How much of human life should be assigned to individuality, and how much to society?

Each will receive its proper share, if each has that which more particularly concerns it. To individuality should belong the part of life in which it is chiefly the individual that is interested; to society, the part which chiefly interests society.

Though society is not founded on a contract, and though no good purpose is answered by inventing a contract in order to deduce social obligations from it, every one who receives the protection of society owes a return for the benefit, and the fact of living in society renders it indispensable that each should be bound to observe a certain line of conduct towards the rest. This conduct consists first, in not injuring the interests of one another; or rather certain interests, which, either by express legal provision or by tacit understanding, ought to be considered as rights; and secondly, in each person's bearing his share (to be fixed on some equitable principle) of the labours and sacrifices incurred for defending the society or its members from injury and molestation. These conditions society is justified in enforcing at all costs to those who endeavour to withhold fulfilment. Nor is this all that society may do. The acts of an individual may be hurtful to others, or wanting in due consideration for their welfare, without going the length of violating any of their constituted rights. The offender may then be justly punished by opinion, though not by law. As soon as any part of a person's conduct affects prejudicially the interests of others, society has jurisdiction over it, and the question whether the general welfare will or will not be promoted by interfering with it, becomes open to discussion. But there is no room for entertaining any such question when a person's conduct affects the interests of no persons besides himself, or needs not affect them unless they like (all the persons concerned being of full age, and the ordinary amount of understanding). In all such cases there should be perfect freedom, legal and social, to do the action and stand the consequences.

John Stuart Mill. On Liberty

## Property in Self.

**Though** the earth and all inferior creatures be common to all men, yet every man has a "property" in his own "person." This nobody has any right to but himself. The "labour" of his body and the "work" of his hands, we may say, are properly his. Whatsoever, then, he removes out of the state that Nature hath provided and left it in, he hath mixed his labour with it, and joined to it something that is his own, and thereby makes it his property. It being by him removed from the common state Nature placed it in, it hath by this labour something annexed to it that excludes the common right of other men. For this "labour" being the unquestionable property of the labourer, no man but he can have a right to what that is once joined to, at least where there is enough, and as good left in common for others.

John Locke. Two Treatises of Government

## Man & Animal.

**Is it** not in this power of "thinking things out," of "seeing the way through"—the power of tracing causal relations—that we find the essence of what we call reason, the possession of which constitutes the unmistakable difference, not in degree but in kind, between man and the brutes, and enables him, though their fellow on the plane of material existence, to assume mastery and lordship over them all?

Henry George. Science of Political Economy

## Confusion.

**This** art consists in never beginning at the beginning, but in rushing into the subject in all its complications, or with some fact that is only an exception, or some circumstance, isolated, far-fetched or merely collateral, which does not belong to the essence of the question and goes for nothing in its solution. . . . Like a geometer who treating of triangles should begin with white triangles as most simple, in order to treat afterwards of blue triangles, then of red triangles, and so on.

Turgot (quoted in SPE)