

in 1915, the opening of the Panama Canal will bring Vancouver into touch with the markets of the world. Announcements have been made of many millions being spent on steel plants upon the opening of new coal measures, and other large industrial projects. Premier McBride has recently said that the immense sum of \$1,000,000,000 will be spent in this Province within the next five years for public and private improvements.

These progressive movements are attracting more and more people to this section. The prevailing feeling is extremely optimistic; people are convinced that within ten years at the outside Vancouver will have a population of 500,000 people, and are therefore investing much money in building and other enterprises, in anticipation of the glowing future. The fact that the Single Tax is constantly gaining favor in Vancouver is an indication that it is a material aid in this impressive civic movement.

LITTLE ESSAYS ON A BIG SUBJECT.

(For the Review)

By J. W. BENGOUGH.

(Concluded)

CHAPTER XVIII.

THE DISCOVERY OF THE AGE.

While Henry George deserves the tribute we have paid him, it would not be just to ignore the fact that some light of truth had glimmered on the subject of land monopoly before his day.

In the latter part of the eighteenth century certain political-economists of France had called special attention to the phenomenon of land-rent, and pointed this out as a fund which ought, as a matter of convenience and right, be taken as public revenue. But these thinkers regarded the increment in question as connected only with agricultural land, for they considered it to have its origin in the principle of growth—the generative powers of nature by which grain, cattle, etc., are produced.

Later on a Scottish writer, Patrick Edward Dove, gave prominence in a book to this matter of land-rent as having an important bearing on the condition-of-the-people question. In the year 1851 Mr. Herbert Spencer published a book entitled "Social Statics," as one of the series comprising his great work on "Synthetic Philosophy." In chapter IX of this volume he discussed the "Right to the use of the earth from the standpoint of ethics." To this our readers are referred; they will find it an admirable presentation of the ethical principles of land ownership, though perhaps vulnerable in a few minor points.

Here, for the first time in English literature, and by the hand of a recog-

nized authority, was the fatal mistake of our Social System pointed out. "Equity does not countenance property in land"; in other words the private ownership of the Earth is contrary to the Divine law. Yet such ownership had been, was then, and continues to be legalized by human enactments. Can Society prosper on such a basis? Is it possible that it can safely build on falsehood and bid defiance for ever to Truth? The answer is found in the condition of the social world. Spencer saw this condition as plainly as Carlyle and all the other open-eyed thinkers. He placed his finger upon the cause definitely, as Carlyle had already in a dimmer way discerned that cause. But while Carlyle endeavored to work according to his light, in the domain of practical politics, Spencer remained merely an academical philosopher. He was clear upon the point that things would remain wrong until in some way the equal right of all to the use of the Earth was vindicated, but he had no suggestion to make as to the method of realizing that vindication. Indeed, in the closing volume of the Synthetic series, published a few years ago, he professes to believe that the restoration of the people's right to the land would be attended by such practical difficulties that matters had better be left as they are.

Meanwhile, in 1880, or thereabouts, Henry George's great work, "Progress and Poverty" had appeared, not merely giving a new and expansive demonstration of the truth that "Ethics cannot countenance property in land," but exhibiting with all the force of logic and eloquence the economic and moral consequences of the fundamental error of landlordism. But this book did far more. It set forth clearly and convincingly the practical measure whereby the right of all to the use of this Earth could be vindicated, not only without the "sulphurous revolutions" predicted by Carlyle, but also without the gigantic labor and loss which made Spencer despair. George's proposal was the simple and obvious one, that the values attaching to land apart from improvements should be taken as the heaven-appointed public revenue; in other words, that not the land itself, but the land rent should be restored to the people by means of a Single Tax on land value.

In view of this practical proposal, which may be justly called an inspiration of common sense, it is difficult to listen with patience and impossible to listen with approval to the measures proposed by social reformers who for one reason and another reject George's solution of the problem of distribution.

The orthodox professional Economists of the Schools as a rule have no suggestion to offer at all. Their attitude, as already intimated, may be expressed in the phrase—Alas! it is the mysterious, inscrutable decree of the Almighty.

Outside of scholastic walls, we find a veritable babel of tongues, those of the Socialists being the loudest and most numerous. Socialism is in reality a congeries of sects in many respect mutually antagonistic. One principle, however, they hold in common, viz., the "Nationalization of the means of production." The meaning of this is that not only the necessary and essential monopolies—land and franchises based on land—shall be restored to the

people, but tools and machinery as well. The proposal, of course, involves the destruction of Capitalists as a class; and since capitalists are really laborers, the Socialistic scheme is essentially a repudiation of the sacredness of private property in wealth, and consequently an invasion of the natural rights of individuals as fatal as that which is in vogue under the existing system.

When bodies of agitators more or less numerous, urge other schemes, such as education, housing of the poor, old age pensions, abolition of government and so forth, their panaceas ranging from the benevolent, unpracticable, to the insane, diabolic; and meanwhile the actual governments of the earth, the "Powers that be," continue on in a course chiefly marked by a determined opposition to radical change.

It is not strange, then, that the idea first brought into the arena of practical politics by Henry George should have taken root and made its way steadily and surely in the minds of calm thinking people. It makes an irresistible appeal, when once clearly understood, to both mind and heart; it is logical, rational, benevolent—in short, true, both economically and ethically; nothing indeed is so well fitted to demonstrate all this as the best and ablest attempt which has ever been made to refute it.

CHAPTER XIX.

THE WAY OUT.

How is Humanity with its divine gift of Reason to get back to the felicity of Antdom, with its humbler gift of mere instinct? How is man to regain what he once possessed in common with the Ant—a civilization based on the principle of service for service and nothing for nothing? These and the like questions, rolled as it were into one portentous note of interrogation, constitute the social question. Many answers, or so-called answers are given, but on the whole only one which commends itself perfectly to common sense, namely—by undoing the error that was committed when human short-sighted men put a deliberately manufactured obstacles across the path of the natural flowing stream of the service-for-service principle. That obstacle, as we have seen, is the law establishing private property in land. A great portion of the world—Canada, the United States, Australia, etc.—is sprung from the laws of England, and in these newer lands this evil has been copied, producing the same results, allowance being made for wider territory and proportionally smaller population. But in England itself this law is not ancient. It did not exist before the days of Charles II. From the days of William the Conqueror down to the time of the Second Charles service-for-service was the rule. True, the land of the country had been divided up and parcelled out by the king to "nobles," but nevertheless it was held only conditionally. These landlords were under obligation to provide an army in case of need, and to supply the royal exchequer. It was by Act of Parliament in Charles II.' reign that these obligations were finally thrown off, and taxation removed from land and placed upon labor products. And it is only by the

subsequent consent of parliament (i.e. of the people) that this theft of the public domain and its natural revenue has been continued to our day. If, then, we find the consequence intolerable, can there be any other cure than to remove the cause? Restore the land to the people; or restore the land rent, which amounts to the same thing. But how?

By gradually abolishing the taxes now levied on the products of labor, and placing them upon the rental value of the land, until that value is the only or single subject of taxation, and the whole of it is absorbed for the use of the community.

This is the language of practical politics, but it means practical ethics as well. Let the reader who has accompanied me so far proceed now to investigate this proposal of the Single Tax, which he may do readily in the works of Henry George and many other writers. If he feels disposed to such investigation my object in writing these Little Essays is accomplished.

The End.

THE ABOLITION OF POVERTY BY THE RESTORATION OF EQUAL RIGHTS TO THE USE OF THE EARTH.

AN APPEAL TO THE WHITE SLAVES OF LANDLORDISM.

By GUSTAV BÜSCHER, of Zurich, Switzerland.

(Translated expressly for The Single Tax Review.)

IN TWELVE CHAPTERS.

- I. A LETTER INSTEAD OF A PREFACE.
 - II. THE CAUSE OF POVERTY.
 - III. PROPERTY AND SLAVERY.
 - IV. THE REWARD OF DOING NOTHING.
 - V. FATHERLAND AND FREEDOM.
 - VI. HISTORICAL SKETCH OF PRIVATE OWNERSHIP OF LAND.
 - VII. HOW THE EQUAL RIGHT TO THE USE OF THE EARTH MAY BE RESTORED
- BY THE TAXATION OF LAND VALUES.
- VIII. THE TAXATION OF LAND VALUES COMPARED WITH OTHER TAXES.
 - IX. HOW IT WOULD BENEFIT THE WORKERS.
 - X. HOW IT WOULD BENEFIT INDUSTRY, BUSINESS AND ENTERPRISE.
 - XI. HOW IT WOULD BENEFIT FARMERS AND PEASANTRY.
 - XII. AN APPEAL TO THE READER.

V.

FATHERLAND AND FREEDOM.

To love the Fatherland is, according to the newspapers of the rich, incumbent on every good citizen; to defend the Fatherland the most sacred