

THE WAR AND THE LAND QUESTION

By F. G.

CHAPTER I.

"When the war-drum throbs no longer."—TENNYSON.

Weary of reading of the awful carnage in Europe, I look into the future and think upon the time of peace, the one thing which we are certain the future will bring forth.

I see myself seated on a hill near the south coast of England and overlooking one of those glorious stretches of countryside of which every Englishman is proud. The greatest war in history is over and peace has been signed. But what a price has been paid for that peace! Tens of thousands of lives have been lost, some of the best of Britain's sons, and tens of thousands of broken men are returning to the homeland they love so well. Why has all this great sacrifice been made? Why did they give their lives so willingly? They fought because it was the right and just thing to do; they fought to crush an intolerable tyranny and to keep the proud foot of the would-be conqueror from British soil; they fought to uphold the weak against the strong and because they believed the weak have as good a right to inhabit the earth as the strong.

Moreover, they fought because they believed that such a great uprising of the people would be the means of bringing better times in Britain. I think of what we said as the great conflict proceeded—how that this was a war to end war, and how a new Europe better for all should arise, a Europe in which men would no longer be led by a few like lambs to the slaughter. Very many of those who have died and many who have returned were ardent social reformers; their spare time at home always spent in helping their fellows and in endeavouring to improve the lot of their comrades. Many of these hoped, when they went to the war, that as a result a new era of justice would start and that many wrongs would be righted in Britain. I could not help feeling that many of these had died happy when they thought that they had done their share in the great fight for Liberty and Justice, and that perhaps some of their ideals would be realised in the near future.

With these thoughts running through my mind I look over the country at my feet. A fair land this England, a land of which any man might be proud. And then, when all should be happiness because the victory gained by our arms has kept our land for us, a sadness falls on me, and a question comes to my mind—How much of this beautiful land for which they fought is theirs? They live here, they call themselves Britons, but do they really possess the land they call the Motherland? They did not fight from any selfish motive. They fought for Liberty, for Justice, and for Britain, which held all that was dear to them.

A great doubt overshadows me. But then I think, surely if they did not possess the land before, they do now? Now it is theirs because they have fought for it and won it? Surely they can now claim to possess the land which they have saved from the Tyrant?

CHAPTER II.

"To whomsoever the land belongs, to him also belong the fruits thereof."—OLD INDIAN STATE PAPER.

But no, although the land is really theirs they do not yet possess it. From my hill-top I get a vision of all the land in Britain; I see it parcelled out among various owners, but the owners are few compared with the workers and toilers. I see plainly that the majority of Britons only dwell here on the sufferance of the few; that they are not even permitted to live in the land for which they have fought unless they pay a toll to some of the more lucky of their fellow-men.

I picture to myself some labourers setting out from one of the little villages before me. There is no longer any room for them in the village of their birth; they have resolved to try their fortune elsewhere. They have always toiled on a farm; they are ambitious; they would like a farm of their own. I see much land vacant near their village, and in fact in all the region I look on I see very few farms. If it is room to grow food for themselves and their neighbours they want, surely they have only to go and take some of this land which nobody is using. But this they know they cannot do, for were they but to walk on that land they would be confronted by a man who would call himself the owner of the land. The labourers do indeed seek out this owner and ask him for permission to use his land, but the owner usually answers that he wishes to keep the land as it is, for sport or pleasure, or else that he is willing to let them have a small portion provided they pay him so much for the privilege. The amount so demanded and the sum the men know they will be fined in rates as soon as they erect farm-buildings make the labourers turn sadly away; sadly, because they have been prevented by a fellow-Briton from settling in or cultivating a piece of their native land.

I follow carefully the movements of these countrymen, for I am curious to know where they will go. In the distance I see a town, and thither they seem to be wending their way. And as I look I see other labourers leaving other villages, and all seem to set out on the great road which leads to the town.

As I look, a vision of the distant city rises up before me and I can follow the fortunes of our labourers. At tilling the soil, one of the noblest occupations, they were skilled men; but here in the city their skill avails them nothing. Some I see have gone to work in the mines around the city, some in factories, and some are walking the streets vainly looking for work. In the town is a crowded quarter with narrow streets and damp broken-down houses: this is where the former villagers are now living. What a difference between this and the open healthy countryside, their birthplace!

All is not quiet, either, in this town as was the countryside. Angry speakers are addressing crowds of the workers at the street corners, and in many of the factories the work of production is at a standstill. There is a great strike on. Outside one of the workshops there is a large crowd who are crying "blackleg" to a few men still at work, or to some who have come for work. Among these few I recognised some of the labourers who had left the village. Some were being roughly treated by the crowd, and all were despised. But what crime had they committed? What had these free Englishmen done or what were they wishing to do that had made them fall so low in the estimation of their fellows? Their only crime was that they had offered to work for less wages than those who had struck, and that if they had not done this they would have had to return penniless to a hungry wife and children. When the employer had found that there were plenty of men about who were willing to accept lower wages than those he usually employed, he had been endeavouring to reduce the wages of his employees. Consequently, the men who for this reason had struck blamed the one-time villagers for being willing to work for so little; and their employer was only human, in that having a choice of a large number of working men he, naturally, tried to select those who would work most cheaply.

But these strikers were wrong and cruel, although unwittingly, to blame the poor blackleg, the man who was forced to work for a pittance because he could not see his wife and children starve. They should have blamed the system which compelled those labourers to wander from their native fields, where many would have gladly remained, and seek work in the town. If the employer had not been able to get other workers so easily, he would have been more

careful of the welfare of those he already had. And if our labourers had been able to get the farm they wanted, they would not thus have been the means of causing loss to their town brethren.

I hear two men talking together as they leave the meeting. One is saying that the land is overcrowded and that there is not enough work or enough houses to go round. I smile when I hear him say this. I look back on those green fields and woods, and I do not see many men. Surely the man must have meant the towns only when he said the country was overcrowded. And then around the town I saw plenty of room for houses for the workers which would have been far better than their slum-dwellings.

But sadly I realise that what the man said to his comrade was not far wrong. For him and his fellows the country was over-populated; for of what use to them was the beautiful open country, as it was in other hands and not for those who wished to use it?

CHAPTER III.

"The land question means hunger, thirst, nakedness, notice to quit, labour spent in vain, the toil of years seized upon, the breaking up of homes, the miseries, sicknesses, deaths of parents, children, wives; the despair and wildness which spring up in the hearts of the poor, when legal force, like a sharp harrow, goes over the most sensitive and vital right of mankind. All this is contained in the land question."—CARDINAL MANNING.

As I look at the town with its slums I am reminded of the other Great War which, more shame to us, we here in Britain have always with us. Greater havoc and loss is wrought among the best of our land by this war than any which the Germans have committed, and more die in this fight than have been killed in any wars.

I am thinking of the great fight which our wealth-producers are continually waging against poverty, disease, and starvation, a fight which the majority must carry on all their lives, a fight in which there is no truce. Consumption and other diseases engendered by unhealthy surroundings have caused and still cause more long-drawn-out suffering and misery than the German army; and foul slums and damp dark rooms are the cause of many little ones leaving the world even before they have been in it long enough to understand what they see. We were justly indignant at the Germans for causing the death of some infants, but what of the infants who are forced every year in Britain to leave the world so soon after entering it, to the great loss of the country? Mr. Chiozza Money, M.P., recently wrote:—"Here is a curious contrast. In the same six months in which we have lost about 10,000 soldiers by death, we have lost at home fully 140,000 lives through social imperfections. This is proved by the difference in the death-rate between rich and poor districts." What a vast amount of energy is here wasted!

If we had simply kept our armies waiting in Belgium or France for the Germans to come and attack us, and had not even recognised that we were fighting Germany but only the soldiers who were coming against us, what would have been the result of the war? And yet, impossible and ridiculous as this sounds, it is precisely the way in which we wage the war at home. Research institutions are endowed and doctors are paid large sums to try and cure many diseases which are preventable; large sums are spent on clearing slums and putting up houses which are then too expensive for the former inhabitants to take, and consequently another slum springs up elsewhere. We fight poverty with charity and our poor relief, and in the richest country in the world we find the little children of the workers being fed at the public expense.

But we mistake our enemy when we expend all our energy in trying to cure preventable disease, in relieving poverty by giving charity, and in abolishing slums by knocking

them down, only to see them grow up in another place. The true plan of the campaign should be on this wise.

If the disease, such as consumption, is preventable, seek out the true cause, remove it, and thus stop the recurrence of the disease. The real enemy is not consumption, but the conditions which cause it. So also the real enemy to seek out and destroy is not the slum, but the conditions which create the slum and which compel men to herd together instead of living in the more open parts around the town.

All the workers have a hard fight against this enemy of poverty and disease, with very little to brighten their lives and many temptations to crime. Many manage to keep the enemy back all their lives, but many fall before the assault through no fault of their own.

The great pity is that so many in Britain are indifferent to this war in our midst and do their best to live as far from the scene of the conflict as possible, in order not to be annoyed by the presence of those who produce their wealth for them. Many also console themselves by remembering that Jesus Christ said: "The poor ye have always with you"; but from all His teaching we know that He meant: "More shame to you that you have." His teaching was that God had given sufficient for all, and if some lacked, it was because others held more than their share.

Rich and poor have fought shoulder to shoulder against the Germans; why should the rich hold aloof from the poor in the Great War at Home, the great struggle to win Justice and Freedom for all? They fought to get Justice for another nation: how much more should they fight at home until Justice and full Liberty are won here!

CHAPTER IV.

"We would simply take for the community what belongs to the community—the value that attaches to land by the growth of the community; leave sacredly to the individual all that belongs to the individual."—HENRY GEORGE.

I look out over the whole country, and I picture to myself all the land deserted. What would be the value of the land now, I ask myself? With none to offer any price for it or to use it, what value would it have?

I see before me some of our great cities of the North as they were a hundred years ago, many then only villages, the land being worth no more than in one of our villages now. I then see the small village a great city with its hundreds of thousands of workers, and what a great change has taken place in the value of the land! Where it was formerly only worth pounds, it is now reckoned in hundreds of thousands of pounds, and who is better off in that city but him who owns its land? And what has caused the great increase in the value of that land? Nothing but the vast population which has gathered there to produce wealth and to dig with the kind permission of the owners of the earth some of the coal which the Almighty placed there for the benefit of all.

With every mouth that has come into the world have come also two hands to create wealth, and with every increase in population the land has risen in value. Surely with such a population producing wealth to an extent undreamed of a hundred years ago there are no poor, but all have abundance of this world's goods? Alas! such is not the case, for where we find the greatest wealth produced there we find slums, degrading poverty, disease and crime. Men and women working for a sum which is barely sufficient to allow them to exist, and what is more pitiable still, little children who have never known how to play compelled to work hard; and many children while still at school fed by the town authorities because their parents, who are capable of producing more than sufficient for themselves and their children, cannot earn sufficient to provide their family with a breakfast.

And who have benefited by this great increase in population and production of wealth? Few but those who own the land. The value of the land which has been created by the workers should surely belong to and be shared in by all the workers; any other arrangement would seem to be theft. *Justice* would say that the increased value of the land was due to the workers, that it should belong to the workers. The *Law*, while perhaps admitting that the wealth producers created the value of the land, adjudges it to be the private property of a few who call themselves the *owners* of the land. Hence the reason why, with increasing wealth, those who produce the wealth are often compelled to exist on a starvation wage. When I think of the hovels in which many of our workers are housed, and then of the mansions where live the drones, those who neither toil nor spin, were it not for the tragedy involved I could smile, as would a visitor from another world on hearing of it for the first time, at the topsy-turviness of it all. One would think that the workers would be living in fine airy houses with gardens, and that the drones would be in the hovels.

As I look before me I see one of London's vacant plots of land, valued at thousands of pounds. A few hundred years ago that plot probably had no value at all. I imagine to myself what would have been the result if at the time of William the Conqueror a man had built a high wall round that plot and then had gone to sleep, only awaking in this year of grace 1915. He would probably be very astonished and agreeably pleased to find that he had become a very wealthy man. While he slept, the workers by producing wealth in London had literally paved his plot with gold, and whereas formerly he might have only been a poor man, he now finds it legally in his power to levy a huge toll for ever on those who use that plot of land.

This is really exactly what has happened all over the United Kingdom. The workers have toiled and produced wealth, and this has greatly enhanced the value of the land, all of which increased value goes into the pockets of the owner. These owners might, like our imaginary owner of the London plot, have slept all their lives, or, as is often the case, have lived abroad, nevertheless the value of their land still increases.

The wealth-producers do not only not share in this increased value of the land, but they are also compelled to pay for the upkeep of the country by taxes levied on the material products of their labour. Not only have they no share in the value of the land which they have created, but by the principle of taxation on which we work—that taxes should be levied according to ability to pay—if they become more industrious, produce greater wealth and so add to the value of the land, their share of the general taxation becomes larger. Thus our present system of taxing and rating encourages the withholding of land from use and discourages industry and improvement; and all our indirect taxes hit the poor man far harder than the rich.

CHAPTER V.

"Unrestricted private property in land gives to individuals a large proportion of the wealth created by the community at large."—ALFRED RUSSEL WALLACE.

"Let it be observed that when land is taxed, no man is taxed; for the land produces, according to the law of the Creator, more than the value of the labour expended on it, and on this account men are willing to pay a rent for land."—PATRICK EDWARD DOVE.

Taxation should be levied according to the value of the advantages which society grants to the individual, these advantages being measured by the value of the land. As every human being is a user of land, a contribution towards the expenditure of the country levied on the land value ensures that every one will pay his fair share, and on a just

basis according to the advantages that society confers upon him in his occupation of the land.

The value of the land of Britain is like a great common fund towards the creation of which everyone has contributed. What could be fairer or more just than that this fund, which is created by all, should provide the necessary expenditure which all have to make? To take from a man in taxation part of what he has produced, and leave this vast community-created fund in the hands of a few individuals to hold as their exclusive property, is sheer robbery.

The tapping of this vast fund, land value, to contribute towards the upkeep of the country would be quite fair to all, and such a contribution could not be shifted by the one on whom it was imposed on to other shoulders. It is common knowledge that taxes on commodities are paid by the consumer, and that all taxes tend to be shifted on to the backs of those least able to bear them. But a contribution from the land value fund differs from ordinary taxes in that it cannot be shifted on to anyone else. He who holds much or little land should contribute to the expenditure of the community in proportion to the value of the land which he holds, but any wealth which he has produced by his industry should be his exclusive property and free of all taxation. A man's right to what his labour has produced is sacred, but when a right to what has been created by all is claimed and appropriated by a few, "thou shalt not steal" must be interpreted in another way.

And again, our present method of rating has the effect of discouraging industry and improvements and encouraging the withholding of land from use, land which may be urgently needed for housing purposes. The man who keeps his plot of land in the town idle pays nothing in rates, although every improvement and expenditure made by the community tends to make his land increase in value. But the man who benefits the community by raising houses or shops is heavily fined in rates for so doing. A person who commits an offence at law is fined once and the matter is ended, but the man who makes improvements is fined annually as long as the results of his industry stand. And if a shopkeeper improves his shop front and puts in better windows he is fined more in rates, on the principle that his ability to pay has increased, the truth often being that his ability to pay is less than formerly, for bad trade often causes the shopkeeper to improve his place of business in the hope that things may look up a little.

Steps, then, should be taken immediately to secure to everyone a share in his native country by taking for national expenditure a part of the fund created by the whole nation. When the valuation of all the land in the United Kingdom is completed, a land value tax should be immediately imposed, and at the same time indirect taxation and rates on improvements should be correspondingly remitted. The duties on sugar, tea, cocoa, dried fruits, &c., might be abolished, as might also a great part of the rates on improvements levied for education, poor relief, police, main roads, &c. As these services are to a great extent of national importance, it would be far fairer than our present system to pay for them out of a national fund such as a levy on the unimproved value of the land would provide.

Many who have toiled and saved sufficient to buy a plot of land think that they will be hard hit by a levy on the value of their land. But those who think this always seem to forget that the levy on the land-value will be accompanied by a considerable decrease in the amount paid in rates on improvements and also in what is paid in indirect taxation. All those whose land is used to the full and who have improvements on their land which are worth more annually than the land, stand to gain considerably.

Those who will lose will be the owners of large tracts of undeveloped or underdeveloped land and those who hold vacant town sites in the hope of a rise.

Such a shifting of taxation from improvements and capital on to land value would make large tracts of land available to those who are willing to use it, and with such a burden removed industry would be encouraged. No man would be able to withhold thousands of acres from use with such a levy imposed on it, and with owners in competition for tenants to develop their land, men would be able to secure land at a reasonable price.

With men thus able to employ themselves on the land, the need for strikes will be gone, for no man will work for an employer for less than he could earn by employing himself on the land. With the wages of the poorest thus raised, it would be found that wages all round would rise.

CHAPTER VI.

"We must convince men that they, sons of one God, have here on earth to carry out one law—that each of us must live not to himself but to others—that the end of life is not to have more or less happiness but to make ourselves and others better—that to fight injustice and error, everywhere, for our brothers' good, is not a right only but a duty—duty we may not without sin neglect, duty that lasts as long as life."—MAZZINI.

With the majority of Britons suffering such a great injustice, deprived of any right in the soil of their native land, it is the duty of all to help to remove that injustice, for we are none of us free from responsibility concerning the treatment of our brother man.

Let all arise and help to right the old wrong and make it unnecessary for thousands of our countrymen to leave the Motherland every year to seek a home where they can get land somewhat more easily.

Farm labourers and slum-dwellers have fought in the Great War side by side with the sons of great landowners. In the trenches or in the charge the slum-dweller and the labourer will not have failed to notice that they did as much to win the battle as the wealthy landowner. But there they were all men, they shared the home parcels, they were chums. Whether in the dear old country for which all were fighting some of them were landowners and some landless was never for a moment considered. And many of them when they have returned home will surely begin to wonder why there is now such a difference between them; why some own hundreds of acres with the consequent power of levying a toll on the labour of all who live on that land, while others are denied the right to the exclusive use of the smallest portion of the earth's surface on which to earn their own living. Many will wonder whether it is in the nature of things that the majority of Britons should forever be merely tenants of the few in their own country. They will remember how, when they were asked to take up arms and fight the enemy, they were told it was for their country, to save their land from the invader; and yet when they have returned home and many wish to settle down to an outdoor life, they will find it well-nigh impossible to get hold of a piece of their country to till. If *their* land, then why have they to pay the last penny to another fellow-Briton before they have any right to live on it?

Let everyone then help to give to the workers what they fought for and what is really theirs, Britain. Give all a share in the land-value by taking that fund to pay for national expenditure, instead of taxing the products of labour. Many coming back from the war will be desirous of setting up on the land as smallholders and farmers, and when we think of something like 20,000,000 acres in this country waiting for cultivation, there is plenty of room for them. When we think how Denmark is cultivated by a happy and prosperous peasantry and what is the enormous production of her dairy and poultry farms, it seems nothing less than a terrible tragedy that with the possibilities for so great a production as there are here, men are compelled to emigrate to find lands to farm because there seems to be

no room for them at home. No room with 20,000,000 acres waiting for cultivation! We have the land waiting to be cultivated and we have the hands eager to cultivate it. The proposed tax on the value of all land will go a considerable way towards connecting the two. Landlords will be eager to get men to cultivate their lands, instead of turning more and more land to waste for sport as they have done in the past; and with landowners competing for tenants a great deal would be done towards re-peopling our deserted countryside by a strong and happy peasantry, and, by thus preventing the exodus from the villages to the towns, to raise the wages of all workers.

CHAPTER VII.

"Nation shall not lift up sword against nation, neither shall they learn war any more."—THE PROPHET MICAH.

Many have said as the war proceeded that this must be the last war; but unless all work together to change the conditions which have caused wars, there will be no sure guarantee that this will not occur again. A great many who have in the past worked hard for peace have been sadly disappointed at this result of all their labours; and many have probably begun to think, and many have indeed always thought, that wars are inevitable and will go on till the end of the world. But if the ideal is neglected, this shows a coward's acquiescence in things as they are, and this leads to a worship of brute force.

A great many wars in history, and especially this last, have been caused by a desire to conquer other nations in order to provide an outlet for what is known as the surplus population. The great cry of the German Jingo was that Germany was rapidly becoming over-populated and must find an outlet somewhere. And when this same idea becomes prevalent the whole world over, it seems as if there is not enough room in the world for all, and then arises the perverted doctrine of the survival of the fittest, and that the weak must give way to make room for the strong. Hence the mad desires of some nations to possess the lands of others.

When we come to examine the real state of things in those countries that complain of over-population and population pressing on the means of subsistence, we find almost identical conditions with those in Britain to-day, namely, millions of acres uncultivated, which if properly used would be capable of supporting a population enormously greater than the present one; but this land is not accessible to those who would use it any more than it is here, and to all intents and purposes it might be non-existent for all the use it is to the workers.

What the nations of the world want is not to conquer other countries in order to open up lands for their so-called surplus population, but to open up and make their own lands accessible, and to do this the people must insist on really owning the land of a country, which everyone is careful to tell them is theirs when there is fighting to be done.

For those, then, who would work for the glorious ideal of universal peace the chief work lies at home, in striving to secure for all a share in their native country, and to make it possible for every Briton to say that he has a material interest, as well as a sentimental one, in the soil of his country. When this is secured it will be found to be the best safeguard against any future war. With the country populated with a happy and intelligent people possessing their own land and living in the country by right and not on the sufferance of a fellow-man, there will be no desire for things military or for conquering the lands of others. Among a people who can get land to till in their own country without emigrating and where no man willing to work need be unemployed, the militarist with his harrowing stories of over-population and future starvation unless other countries are conquered, will not receive a hearing. But unless conditions in many countries as well

as in our own are changed, the militarist will still get listeners; for his tales of over-population seem only too true when all around us we see strikes for higher wages, unemployment, and thousands leaving our shores to find work elsewhere.

And this is mainly why peace propaganda in the past has failed. It was always difficult to get men to believe that no good could result from conquering other lands when it was impossible to get hold of any land in their own country.

Every true man, then, who wishes for universal peace and who would see justice done to all, should work to secure Britain for the British and not for a few landowners. With this reform secured at home a good example would be set to all other countries, and the dream of the prophet of old brought nearer realisation—"They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

CHAPTER VIII.

"The Golden Age, the Age of Reason, of Justice, of Peace and of Love, the Age in which the Golden Rule of Righteousness shall rule o'er mankind, lies not behind us, but before us."—L. H. BERENS.

Investigation shows that after most great wars the countries engaged often enter on a reactionary policy. National sentiment, which has been at fever heat all through the war, is taken advantage of at the conclusion of peace by those who often, for their own interest, desire to hoodwink the public. Most of the domestic ills are usually put down to foreign influence, and there are proposals to shut out all things foreign and to have more government control.

During and after the Civil War in America, revenue was sadly needed, and the States embarked on a policy of high Protection. The Franco-Prussian war of 1870 arrested the Free Trade movement all over Europe and inaugurated a period of high tariffs. The legacy of the South African War was a great revival of protectionist agitation in Great Britain and the cry was raised of the Empire in danger. For the unscrupulous the step is short to argue from the need of a nation for armaments to protect it from aggression to the need of the workers for a tariff to protect them from cheap goods.

There is no need to think that things will be different after this war. Already the beginning of reaction can be seen in the demand for child-workers in the agricultural districts. As a result of the war there will be distress sooner or later and foreign competition will probably be blamed for all our internal troubles by those who have an interest in making the people always look outside the country for the enemy. And after the war, when heavy taxation placed so as to cause unnecessary suffering will be making the people restless, then should the workers insist on taxation on a just basis, and a share in their native earth. During the war they will have seen the wonderful capacity of our factories for output and they will begin to question why, with such means of producing wealth in our midst, some starve while others have more than they know how to spend.

Now, then, is the time for you who would serve your fellow-men, and for you who wish to see a happier social state. Now is the time to prepare your mind and to make certain that you understand what is wrong with society, and having understood the disease the remedy will then be apparent to you. Examine for yourselves the case for the solution that I have put before you. You may think that this will not cure everything. You may see other ills. Other ills there may be, but surely the greatest of all is the system which puts the workers at the mercy of him who owns the land and so makes them virtual slaves. Right this great wrong first, and then although many other things will still need reforming it will be found that many lesser evils have disappeared with it.

That the majority of the people are deprived of any share in the value of the land they have created, and that without the removal of this injustice the workers cannot be bettered, is so very plain and simple that for this very reason so many overlook it. What should we think of the bees in a hive who held discussion as to the cause of their poverty, some putting it down to the fact that they produced too much honey, others that the hive was too full or that other bees had stronger wings and got to the flowers first, when the real state of affairs was that as fast as they made honey the owner of the hive abstracted the results of their toil and left them sufficient to barely exist on? But with us it is just the same as with these bees; the increased wealth that should go to the workers enters the pockets of those who own the soil, and yet so many are blind to this fact.

As Henry George said, "Labour may be likened to a man who as he carries home his earnings is waylaid by a series of robbers. One demands this much and another that much, but last of all stands one who demands all that is left save just enough to enable the victim to maintain life and come forth next day to work. So long as this last robber remains, what will it benefit such a man to drive off any or all of the other robbers? Such is the situation of labour to-day throughout the civilised world. And the robber that takes all that is left is private property in land." The great thing to do, then, is to remove this latter robber, and this will in most cases make the workers strong enough to drive off the other robbers themselves.

Once more I appeal to everyone to think over these things. Put yourself on a hilltop, the "vantage ground of truth," where you are far removed from the everyday talk of "over-production," "competition," "tariffs," &c., and you will find the truth more easy of realisation. And if you arrive at these conclusions and see the justice of our proposals, if you recognise the crime committed on the workers in permitting a few to enjoy the greater part of the wealth they produce; then devote all your efforts towards helping others to see what you have seen. Having seen the light, point it out to others and help on the cause of truth and justice. Better to remain ignorant of a great wrong than having knowledge of it not to work for its removal. The Prince of Darkness, Militarism, is now in his death throes, but his twin brother, Land Monopoly, is still with us. But not for long can his overthrow be delayed. Soon the other war will start and all available soldiers having truth for their weapon will be needed. The fight will be long and desperate, and more will fall through Land Monopoly before it be abolished than have been killed recently by Militarism. Do not hesitate; raise the cry of the soil of Britain for the British; demand the abolition of poverty in the richest country in the world; work for the cause of Freedom and the defeat of Land Monopoly, and remember the words of the greatest of all social reformers when He said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

In my view it was reasonable to levy poor-rates, &c., on the "public value" of land; that is on "its value as it stands after deducting for any buildings on it and any distinct improvements made in it during, say, the last twenty years."—(PROF. MARSHALL, letter to the TIMES, 10th November, 1909).

It must then be admitted that Mr. Sismondi and Mr. Buchanan, for both their opinions are substantially the same, were correct when they considered rent as a value purely nominal and forming no addition to the national wealth, but merely as a transfer of value advantageous only to the landlords, and proportionally injurious to the consumer.—(DAVID RICARDO, PRINCIPLES OF POLITICAL ECONOMY AND TAXATION, Chapter XXXII.).