

At Chicago, Mr. Davitt referred to the work of the Glasgow Single Taxers, and stated that in England Henry George was very much needed at present to tour through the country. The Trades' Unions, he says, are tinctured with Socialism, and seem blind to their own interest.

Professor Adam Smith, speaking to an Edinburgh Free Church Congregation, recently said:—"It was a defect of our modern hymnody that it failed to strike the national tone. Had we a single hymn which gave us a picture to stir the conscience within us about the slums of our great cities?"

The drawing of prizes in connection with the Subscription Sale in aid of the Maxwellton Right-of-Way Defence Fund, takes place on the 15th May. Tickets can still be had (6d. each, in books of 20) from Mr. Richard Whyte, secretary, 69 Bain Street, Glasgow, or at *Single Tax* Office.

A writer in the *Keighley Labour Journal* says the Corporation of Glasgow are proposing to start municipal bakehouses to supply the public with municipal bread at cost price. The *K.L.J.* is not a comic, but a Socialist paper.

Sir William Harcourt has been severe on Government policy at home and abroad of late, and the *Glasgow Herald* has discovered that he is now bankrupt of ideas.

Sir Howard Vincent advocated protection in the House of Commons last month, suggesting the proceeds for an Old Age Pension scheme. To which Mr. Balfour, in his reply, said:—"It would be premature, obviously, to say anything on that point."

The Glasgow Central Liberal Association, at their Annual Meeting last month, adopted the following resolution:—

That this meeting of the Glasgow Central Liberal Association protests against the class and sectarian legislation of the Government, and expresses disappointment at the absence of any indication of a serious attempt to deal with those social questions which the country was led to hope would largely engage the attention of the present Parliament.

The *Wilmington Star*, which has the largest circulation of any newspaper in Delaware, U.S.A., has come out in favour of the Single Tax.

The Single Tax movement is in no sense a class movement. Its object is to benefit all classes, except the class of industrial parasites who live upon others without rendering any service in return.

When a proposition was before the House of Commons for the imposition of direct tax for war purposes, William Pitt said:—

To levy a direct tax of 7 per cent. is a dangerous experiment in a free country, and may excite revolt; but there is a method by which you can tax the last rag from the back and last bite from the mouth without causing a murmur against high taxes; and that is to tax a great many articles of daily use and necessity so indirectly that the people will pay them and not know it. Their grumbling will then be of hard times, but they will not know that the hard times are caused by taxation.

A society for the Taxation of Land Values has been formed for Hastings and St. Leonard's-on-Sea.

On the 16th ult., Judge Maguire addressed the members of the Legislation of Delaware, at Dover, upon the Single Tax. Several of the members of the Constitutional Convention, and a number of the leading lawyers of the State, were present and listened to his remarks with deep attention.

A branch of the Financial Reform Association has been formed in Halifax. Mr. J. H. Whitley, J.P., has been appointed president, and Mr. C. H. Smithson, secretary.

A land reform correspondent to a Scottish contemporary says:—"I should advise all those who wish information on this subject to read that excellent monthly *The Single Tax*." For 1/6 *The Single Tax* will be posted to you for twelve months.

Lord Morley, as examiner of Private Bills, has struck out the betterment clause of the Glasgow Corporation Improvement Bill. He thinks it can only be applied to the Nelson Street operations, and allows it in that instance.

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TO LAND REFORMERS.

The Executive of the Scottish Land Restoration Union appeal to all sympathisers throughout Scotland to become members of the Union.

Minimum Annual Subscription, 1s. 2s. 6d. secures membership of the Union and a copy of the "Single Tax," post free, for a twelvemonth. 5s. secures membership, the "Single Tax" for twelve months, and an assortment of Single Tax Pamphlets and Leaflets, including those published during the year.

The Programme of the Labour Socialists.

The Independent Labour Party, at their recent London Conference, resolved on the following old-fashioned economic chestnuts—"In order to remuneratively employ the applicants for work, Parish, District, Borough, and County Councils to be invested with powers to organise such industries as they may consider desirable. Compulsorily acquire land, purchase, erect, or manufacture buildings, machinery, stock, or other articles for carrying on such industries. To levy rates on the rental values of the district, and borrow money on the security of such rates, for any of the above purposes. Abolition of indirect taxation, and the gradual transference of all public burdens on to unearned incomes, with a view to their ultimate extinction."

This is the same old child's play these would-be legislators never seem to get beyond. They are playing at social problems, to the amusement of the politicians, and, evidently, to their own satisfaction. They pose as the custodians of labour interests, and they have reduced the "giving of work" to a parochial board. The Creator has provided the only opportunities to employment, but the Independent Labour Party would have us believe that it is a question for the County Councils.

They ask that these public boards "be invested with powers to organise industries," and they are everlastingly condemning the manner in which these boards carry on their enterprises. They ask that they be empowered "to acquire land by purchase," and they claim they are revolutionary in thought. They desire to erect, at the expense of the rates of the district, public industries, to take in the unemployed remuneratively. It never seems to strike them that the demand for labour is being supplied just now, and that the transfer of industries to public departments, granting it could be managed, does not necessarily open up new opportunities to employment.

They are prepared to levy rates on the rental values of the district, and borrow money on the security of such rates for any of the above purposes; and tax unearned incomes to their extinction.

The difficulties in the way of these professions are evidently outside of their consideration. A scheme of land purchase will inflate the values of land. Taxes on the rental values of the district means taxing the things that labour produces. Borrowing money means paying interest (tell it not in Gath), and no remission of rates to the worker or his industry, and a tax on unearned incomes is a kind of admission that the other proposals are so much claptrap, got up to attract the crowd. For where no one has any income but what he or she earns, there will be no injustice, and no social problem to worry the swelled heads that

invented this precious programme. And these are the men who have the unblushing cheek to oppose the Single Tax. They compromise all along the line, and in a way that can only arouse the passing interest of the enemy or amuse them.

They ask the workers to send them to Parliament. If they will only open their eyes they will see that there are too many of their kidney in Parliament already. The time of Parliament has, on questions affecting the social condition of the people, been too long devoted to thimble-rigging. It is liberty the people want. They know how to order their lives. They have the knowledge of how to produce wealth. What they need is freedom of access to the raw material of land; and it is too late in the day for these double-shuffling land-purchase "labour" leaders to hope to sanctify the work of the spoilers in the interest of labour.

The advocacy of these reactionary proposals by declared Socialists, only helps the more to show up the hollowness of Socialist pretensions. They would manufacture the perfect State, instead of removing restriction and permitting it to grow. But in their proposals, even to this end, they are checkmated by economic forces they do not understand. Their platform, outside the political proposals that are common to all advanced thought, is worthless, and can only retard the progress that makes for freedom.

The Church and the Land Question.

BY JOHN S. NEIL.

"They are slaves who fear to speak for the fallen and the weak;
They are slaves who will not choose hatred, scoffing, and abuse,
Rather than in silence shrink from the truth they needs must think;
They are slaves who dare not be in the right with two or three.

Human laws recognise land as something to be bought and sold in spite of the Divine law that "The earth shall not be sold in perpetuity." As a consequence, the gifts which, in His bounty, God intended for all His children, are absorbed by a few. If manna came down from heaven and lay a foot thick over this country it would, by our human law, belong to the landowner. What good would it be to the starving? None at all. What would the landowners be most likely to do? Call out the military and police to protect their property, while they formed themselves into the "Great British Manna Collecting and Storage Company, Limited," Lord Grungreedy, president; the Marquis Astute and the Duke of Greatguile, vice-presidents; with (for respectability) the Reverend Save-all on the directorate. Working capital, £50,000, which they would obtain from friends who have lived well and obtained comfortable incomes under a tyrannous land monopoly.

With this they would employ the starving to collect the manna, giving them a little manna for their work; and with bursting storehouses we would have an overproduction of manna and a starving population, to whom they would dole it out in such quantities and at such prices as would secure *decent* dividends. As it got short, the price would go up till the people had given all they had, even to the clothes off their backs.

Do you like the picture? You may think it is exaggerated, but 'tis not so. The rain from the clouds, which shields us from the burning sun, is the landowners, for it collects on *his* land. Water companies are formed to sell it to the people. Imagine water, the God-given gift, necessary for life, sold to make dividends. The winter frost is the landowners, for you can't take or use ice without his permission—ask for it, and you won't get it. The wild birds and beasts are his. The only thing you have left is the air and the light, and even that you have to pay for. A short time ago the N.B. Railway carried a bridge over a piece of land in the neighbourhood of Partick, and they had to pay a landowner (now a Glasgow Town Councillor) for casting a shadow over it.

Why, you can't even worship without permission of the landowner. Read Hugh Miller's "Cruise of the Betsy," and you will see how the Duke of Buccleuch and others would not

READ THE APPEAL TO LAND REFORMERS.

allow the Free Churchmen to stand on their land to worship the God of their fathers in their own way. In many places the people had to take the sacrament with the tide coming to their knees. The Duke stood out for seven years, and then graciously allowed them to worship in a gravel pit, whereupon they passed a resolution of thanks to his Grace.

It is sickening to see the present ignorance of land monopoly and its power. Yet the church is asleep, and it must not be wakened or "the classes and the masses will be set against each other."

Let the people of the churches ponder over James R. Lowell's poem, "The Parable," part of which reads:—

Have you founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?
With gates of silver and bars of Gold
Ye have forced My sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years.

Then Christ sought out an artizan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly, want and sin.
These set he in the midst of them,
And as they drew back their garment hem
For fear of defilement, "Lo! here," said He,
"The images ye have made of Me."

THE POSITION OF THE CHURCH.

"The earth hath He given to the children of men," not to a few privileged ones, but to the whole human race. "The land shall not be sold for ever, for the land is mine, saith the Lord, for ye are strangers and sojourners."

If the church from its pulpits spoke the truth proclaimed by the Single Tax Association it would only be carrying out the Divine law which it is supposed to expound.

"Cursed be he who removeth his neighbour's landmark." So says the Old Book. But gone are the peoples village greens and pasture lands. Do we hear the clergy speak of them, or do they say—"Restore, I pray you, to them even to-day their lands, their olive yards, and their houses?" Do we hear the lordly occupants of the cushioned pews saying—"We will restore them, and will require nothing of them, so will we do as Thou sayest?" No. Not only have the common lands been stolen from past generations, but the people to-day are driven back, inch by inch, into the filthy slums of our cities and towns, housed in polluted atmospheres unfit for the brute creation. And the church is silent.

"Speak! moral teachers, dumb so long,
Your silence fortifies the wrong,
Man's enemies behind you hide,
Speak out like men, or, step aside.
The landless for their birthright cry,
Brothers, their brothers right deny,
Yet ye, who pray 'Thy kingdom come,'
As Gods ambassadors are dumb."

"Wherever, in all the ages of the world," says a famous historian, "there has been a conflict between the oppressed, enslaved and suffering humanity on the one side, and power in the hands of privileged classes on the other, the Church has been found on the side of power." And so it is in every fight for freedom. The Church could not see the difference between money invested in slaves, and that invested in material things during the American War.

Jesus boldly espoused the cause of the oppressed, beat back the oppressors, showed up the iniquity of their rulers, denounced their politicians. He did not think only of the spiritual welfare. His actions and words in the temple, among the usurers, are known to all. "The common people heard him gladly and followed him." He was the great humanitarian of his age. Why do they not hear his word gladly now? In every social wrong done by those in power and place, in every endeavour to burst the chains of slavery, the Church takes sides with the oppressor.

"Go to, now ye rich men, weep and howl for your miseries; for ye have condemned and killed the just." (James, chap. v.) The chasm is widening between the simple Christianity of Christ, and the Churchianity of to-day. The very reverse of this would be true if the Church represented the Kingdom of Heaven, as it professes to, and it is because of this that the people are falling away from it. They recognise it as an impostor in a borrowed robe. You do

not put new wine (doctrine) in old bottles, without endangering the bottles (churches).

"Thou shalt not steal." How is this great commandment interpreted to-day, even by the men who pretend to preach the Gospel? According to them it means, "Thou shalt not get into the penitentiary;" not much more than that with any of them. You may steal, provided you steal enough; and if you do not get caught, you may get a front seat in the churches.

Our land has been stolen, and the Christianity which ignores its responsibilities by remaining silent, has really forgotten the teachings of Christ.

With poverty, misery, want, and destitution at all times present, disease and filth in congested slum districts, in single rooms 12 feet by 12 feet, starvation and beggary holding out the hand in appeal at every door, and yet boundless resources held out of use for speculation, what, in the spirit of the parable of Matthew, would be the reply from the judgment seat? Would it not be, "I provided for them all. The earth that I made was broad enough to give them room. The materials that I placed in it were abundant for human needs. Did you or did you not lift up your voice against the wrong that robbed them of their fair share of what I provided for all?" Let the Church and the clergy answer.

Let me tell a story with a moral, by the son of a famous American divine. It is called

"A DREAM."

Dozing off in his chair, he imagined he was ferried over the river of death, and, taking the straight narrow way, came at last within sight of the Golden City.

A fine-looking old gentleman angel, of patriarchal appearance, opened the wicket, enquired his name, and let him in; warning him at the same time, that it would be better if he chose his company in Heaven, and did not associate with disreputable angels.

"What!" said the newcomer, in astonishment; "Is not this Heaven?"

"Yes," said the warden, "but there are a lot of tramp angels here now."

"How can that be? I thought everybody had plenty in Heaven."

"It used to be that way some time ago," replied the warden, "and if you wanted to get your harp polished or tuned or restrung, or your wings combed, you had to do it yourself. But matters have changed since we adopted the same kind of property regulations as you have in civilised countries on earth, and we find it a great improvement, at least for, the better classes."

Then the warden told the new-comer that he had better decide where he was going to board.

"I don't want to board anywhere. I would much rather go over to that beautiful knoll and lie down."

"I would not advise you to do so," said the warden; "the angel who owns that knoll does not encourage trespassing. Some centuries ago, as I told you, we introduced the system of private property in the soil of heaven. So we divided the land up."

"I hope I was considered in the division."

"No, you were not; but if you go to work, and are saving, thrifty, and diligent, you can earn enough in a couple of centuries to buy yourself a nice piece. You get a pair of beautiful wings free as you pass in, and you will have no difficulty in hypothecating or pawning them for a few days bread, until you get work. But I would advise you to be quick about it, as our population is constantly increasing, and there is a great surplus of labour. Tramp angels are, in fact, becoming quite a nuisance."

"What shall I work at?"

"Our principal industries are the making of harps and crowns and the growing of flowers; but there are many opportunities for employment in personal service."

"I love flowers so, I will go to work growing them. There is a fine piece of land over there that nobody seems to be using."

"You can't do that," said the warden. "That property belongs to one of our most far-sighted angels, who has got very rich by the advance of land values, and who is holding that piece for a rise. You will have to buy it or feu it, before you can work on it, and you can't do that yet."

And so the story goes on to describe how the roads of Heaven, the streets of the New Jerusalem, were crowded with disconsolate tramp angels, who were outcasts in Heaven itself—duplicating the conditions on earth at the present time.

I would commend the moral which is contained in the story to the members of our churches, and to the ministers of the Gospel, who, if they did preach from the pulpit the "Land Values for the people," would only be doing what the Bible tells them.

THE TEACHINGS OF THE CHURCH.

There is no failure in Christianity. The failure is in the sort of Christianity that has been and is being preached. If the clergy wish to advance temperance, it must be done through the land question.

"Through the abolition of poverty and the vices which spring from poverty which are the great causes of intemperance."—(Miss Frances E. Willard.)

The Single Tax system is an application to society at large of the golden rule—"All things therefore whatsoever ye would that men should do unto you, even so do ye unto them." That is the teaching of Christ.

The rich are getting richer, and the poor, comparatively, are getting poorer. There is a cause for this result. We Single Taxers believe we have discovered it. A remedy must be found. We believe we have found it. We bring it before the clergy. They turn their backs, lift up their eyes, and say—"Thy will be done." Is it the Lord's will or man's?

The lessons of the past are before us. When the head of society becomes a head of gold, and the feet of society become feet of clay, then society fails.

Nebuchadnezzar, King of Babylon, in the pride of his dominion said:—"Is not this great Babylon that I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty." While the word was in the king's mouth, there fell a voice from Heaven, saying:—"O King Nebuchadnezzar, to thee it is spoken, thy kingdom is departed from thee."

It was in the midst of the luxurious drunken feasting of King Belshazzar that a mysterious hand traced the letters on the wall. The "Eternal" city of Rome fell when it became one great almshouse where in the streets bread was thrown to the starving multitude. Europe was built up on the ruins.

Again, the advance of great landed estates, and the absorption of the soil, destitution followed among the common people. The despised rabble rebelled, and the wheel turned as turn it must if all the wealth and comfort be piled on the top. Revolution filled the yawning gulf between the aristocrat and the proletariat with corpses; and now the suffering caused by land monopoly is leading us—where?

Such is the history of all times, such the results. The church may be blind to it or not.

Christianity is intended to be the conservator of order and righteousness. "Peace on earth" was the song of the angel messenger at the advent of the Redeemer; but while the Christian desires peace, he should know that it cannot be except on a firm and true basis.

I do not ask the minister to abate one word of the Gospel he is now preaching. I only want him to supplement it with a little more of the Gospel, and say it just as often, summed up as follows:—"God gave the earth to all men for use; and for some men to monopolise and 'corner' it, and compel a large majority of men to pay them for the privilege of living on it, is a violation of an expressed divine provision. If Gospel means good news, this would certainly be good news to the disinherited of their natural rights; and it would bring to the church many who now feel that the church is on the side of the oppressor. It would remedy many of the wrongs which the church is trying to cure by charity and counselling men to suffer in meekness and humility as God-sent. Shame, in the face of facts, that such a slander on the Almighty should be so often repeated in every Christian land by Christian ministers in Christian pulpits.

THE TRUE FOLLOWERS OF CHRIST.

It must not be understood that in speaking of the Church, as a whole, I do not recognise that there are noble, self-sacrificing followers of Christ within its walls; men and women who

are continually striving to help others; men and women who, if the time required it, would willingly give their lives for Christ and their fellow men. It is here that the reader must discriminate between those who simply use the Church as a cloak of respectability, and those meek and lowly followers of the humble Nazarene. Among the ministry are a few—too few—who are worthy of the position they hold as honest exponents of the teachings of Christ. As for the others, they seem to think Christ was a fool when he said that it was easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven. Yet it is a solemn, sober truth; for the Kingdom of Heaven is the Kingdom of Justice, and in the Kingdom of Justice how can one man get what belongs to another. It is better to preach rank Atheism, than to preach that God countenances and supports such injustice as we have here on earth. What did Christ come for? Why was he crucified? Why were his followers martyred? Because they preached the doctrine of equality, of justice on earth as it is in heaven. Does our modern churchman do so?

A rich man goes away to a distant land, leaving to a large family of children an estate amply sufficient to bountifully support and provide for all. No sooner is he gone, than the stronger and more cunning claim the estate as theirs alone. The result is suffering and want. Where their father intended peace, happiness, and brotherly love, there is pride, envy, malice, and greed. What would you say of the friend of the father, the trusted representative and exponent of his will, who, seeing this, should not have one word to say about the gross perversion of the trust. Would you have words bitter enough to express your contempt for such a false friend, such a traitor to a sacred trust—traitor who even welcomed the despoilers to his home? And yet, that is to-day the attitude of the majority of the Christian ministers.

When will we have, as Henry Lloyd says, "A Church not only preaching, but doing Christ; a Church that would make its worshippers share this world as well as the next; a Church that will declare that the difference in the death rate between masses and classes, is evidence of murder done for money; a Church of deed as well as creed; a Church that will look upon luxury, by the side of want, as impious and profane; a Church that will not let any man offer charity to those to whom he denies and refuses justice; a Church that will not help the poor, but will help them to help themselves; a Church that will not let the poor give up this world on the unsecured promise of the rich, to divide the next world; a Church that will prevent the anarchy from below, by punishing the anarchy from above; a Church that will help to abolish the landlord, sooner than let him abolish the childhood of children, the womanhood of women, and the manhood of men; a Church in which no man will have a right to trample on the rights and liberties of his fellows."

The Cause of Poverty.

BY DR. J. CRAIG MAGOWAN.

In a letter to *The Buteman*, in a recent issue, Dr. J. Craig Magowan says:—

I observe from your last issue that the temperance party in Rothesay are on the warpath, and that they are mustering their forces to fight their powerful enemy "Drink." This estimable and well-meaning people tell us that drink is the cause of three-fourths of the misery and the poverty in this country; that if the sale of drink could be put an end to, peace, plenty and happiness would prevail throughout the kingdom. What a veritable Utopia this country would be if peace, plenty and happiness prevailed, instead of the bulk of its population suffering from want, ill-health and unhappiness. But would the prohibition of the sale of drink bring about that result? The whole matter turns upon this question—Is poverty the result or the cause of drunkenness? I consider that nine-tenths of the drunkenness existing is the result of poverty, overwork, anxiety, insufficient food, and bad hygienic conditions. "All these things which compose the environment and make up the condition of the poor, impair the constitution, create disease, and drive their victims to the delusive solace of strong drink"—so says an eminent American medical authority. Miss Willard, one of the greatest (and one of the most reasonable) temperance reformers says—"Twenty-one years of observation and study has convinced me that poverty is a prime cause of intemperance, and that

misery is the mother, and hereditary appetite the father, of drink hallucination." Here we have an acknowledged

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admitting that twenty-one years of observation and study have led her to believe that *poverty is a prime cause of intemperance*. The next question that arises is—What has caused this poverty? The answer is, "*Land Monopoly*"—the appropriation by the few of what was intended by Providence for the use of all. Take one instance, the City of Glasgow. There one sees thousands of people herded together like cattle, living lives of misery and vice, bringing up children under conditions which are a disgrace to a civilised community, not from choice, but because they are compelled to do so. What wonder is it that a race of degraded, vicious and stunted men and women is being reared in our cities?

WHY IS THERE SUCH OVERCROWDING,

with all its attendant evils, in one of the greatest cities in the world? Firstly, because men have been forced to the city from the country, where they were denied natural opportunities of employment (were excluded from the land), and secondly, because the law permits rapacious land speculators to hold land on which people ought to live. Town land becomes valuable through the presence of the community. Everything which increases the general prosperity of the town increases the demand for land and the price which it commands. The people pay taxes with which improvements are made which enhance the value of land, yet it is the landlord who pays comparatively nothing who benefits, not they. The people actually suffer by the very taxes they pay, they actually cut their own throats, because the enhancement of the value of land (brought about by the expenditure of the money they have paid) increases the rent they require to pay for houses.

THAT IS TO SAY, THEY PAY TWICE—

First, in taxes to pay for improvements that enhance the value of surrounding land; and secondly, in increased rent due to this enhanced value. Let us take an instance. Lately in Glasgow a charity organisation conceived the idea of building working men's dwelling houses to relieve the congestion in the slums. They paid for a quarter of an acre of ground £1,100, on which to build these houses, with the result that they could not make the rents so low as if they had only paid £100. These people by their presence, and by the taxes they had paid, had made the ground valuable, yet they not only do not benefit by this, but actually pay for it. It is like a tradesman doing work for a householder, and, in addition to doing the work, having to pay the householder for the privilege of working for him.

THE REMEDY FOR THIS STATE OF AFFAIRS

is to give back to all men their equal right to the source of all wealth—the land, or what is the equivalent, namely, their equal right to the rental of the land, and is embodied in a measure known as "*The Taxation of Land Values*." If a direct tax was placed on the rental value of land in large towns, the owners would no longer be able to play dog in the manger; they would either have to build houses themselves, and pay the tax with the rents, or abandon the land to people who would. Thus people, instead of being cooped up like cattle, would be able to get healthy houses at a moderate rent. An immense field for labour would be opened up in the building of houses, and the people would save greatly by the reduction of rents. In the country this tax would force land into use and give labour access to it. In the Highlands

THE EVILS OF LAND MONOPOLY

are well illustrated, and Henry George relates that one hard-working honest man who went to a banker for the loan of two pounds, on receiving it, told him, with tears in his eyes, that he and his family of four had lived on potatoes all winter, and that morning after morning he had seen his little children going to school, fearing they would fall down from weakness on the road. And yet there were hundreds of acres, within sight of this man's house, lying idle and uncultivated, which, if he and others had access to, would enable them to live in peace and plenty! Possibly when this man and his family were almost starving, his landlord was spending thousands of pounds on his own pleasure; and yet we prate about this being a free country, with its inhabitants enjoying all the glorious privileges of liberty, while three-fourths of the population are veritable slaves.

THE OBJECT OF THIS LETTER

has been to point out that intemperance, to a great extent, is the result of poverty, and that poverty, with all its resultant misery, is the result of a violation of Nature's law, or of *Land Monopoly*; so that if temperance reformers wish to go to the root of the evil, let them destroy that monopoly. It always seems to me that temperance reformers are like a man who, wishing to destroy a tree, chips off the branches instead of destroying the roots. Let temperance reformers in Rothesay and elsewhere go to the root of the question and assist those who are endeavouring to destroy the cause of the poverty and misery that exist in the country, namely, Land Monopoly, by restoring to the people what rightly belongs to them. This question is rapidly coming to the front, and now that the power of government is gradually being transferred from the landed classes to the people, we may expect that they will break the chains by which they have been held for centuries. Let temperance reformers think of this when trying to solve the drink question.

"Then to side with Truth is noble, when we share her wretched crust,
Ere her cause brings fame and profit, and it's prosperous to be just."

Scottish Land Restoration Union.

The annual business meeting of the Scottish Land Restoration Union was held on the 13th April, in the Hall, at 56 George Square, Glasgow, Vice-President Ex-Councillor M'Lardy presiding. The minutes of the previous meeting having been adopted, Mr. John Paul, general secretary, submitted a report of the past year's work, which dealt at considerable length with the progress of the movement at home and abroad. The report was adopted unanimously, and the Executive instructed to publish it in pamphlet form. Mr. G. B. Waddell, hon. treasurer, submitted the following balance sheet, which was also adopted.

BALANCE SHEET.

To Balance brought forward, -	£13 6 9½
" Donations and Subscriptions, -	238 12 4
" Literature Sold, - - - -	87 15 4
" Advertisements, - - - -	73 19 11
" Rent for Sub-let, - - - -	5 0 0
" Social Meetings—Surplus, -	1 4 3
" Balance—Deficiency, - - -	21 1 11
	£441 0 6½
By Printing and Literature, -	£200 0 9
" Salaries, - - - - -	148 0 0
" Travelling Expenses, - - -	8 16 8
" Billposting and Advertising, -	1 6 0
" Postages and Carriage, - - -	10 5 1½
" Rent of Office, - - - - -	17 10 0
" Rates and Insurance, - - -	5 8 8
" Gas, - - - - -	3 6 0
" Stationery, Newspapers, and Magazines, - - - - -	2 11 3½
" Cleaning Office, - - - - -	1 19 6
" Depreciation on Furniture and Fittings, - - - - -	5 2 1
" General and Petty Charges, -	3 14 5½
	£441 0 6½

The following office-bearers were elected for the ensuing year—President, Ex-Bailie Burt; Vice-Presidents, Ex-Councillor D. M'Lardy, Rev. J. M. Cruickshank, County Councillor George Green, Norman M'Lennan, Glasgow; Councillor H. S. Murray, Galashiels; Edwin Adam, M.A., Edinburgh; Thomas Cameron, Milton of Campsie; Thomas Lindsay, Lennoxton; J. C. Geddes, Peter Fleming, Dundee; Hon. Secretary, William Reid; General Secretary, John Paul; Hon. Treasurer, G. B. Waddell; General Executive, John Cassels, James Busby, David Cassels, W. Harrison, John S. Neil, William Webster, Richard Whyte, W. D. Hamilton; Gilbert M'Allan, William Cassels, Samuel Roger, Andrew Johnston, David E. Bell, M. G. Harvey, W. M'Keown, F. S. Mein, David Cassels, Jr., Peter M'Lean, Robert Orr, James Whyte, and George Kay.

A resolution was afterwards adopted expressing satisfaction at the progress of the Single Tax movement, and approval of the work of education being done by Single Taxers in other countries. Councillor George Green, one of the newly elected vice-presidents, afterwards briefly addressed the meeting.

Single Tax Lectures and Discussions During the Past Month.

Eastbourne, Hastings, Folkestone—W. Chapman Wright.
Dumbarton Liberal Association—J. Paul.
Springburn Branch, St. Rollox Liberal Association—Ex-Bailie Burt.
Newcastleton—H. S. Murray.
Bradford, E.L.R. League—F. H. Bentham.

To Advertisers.

We have NO WASTE COPIES WHATEVER all our Returns being distributed at Political, Literary, Social Reform, and other Public Meetings.

The "Single Tax" finds a place in the Public Libraries and Reading Rooms, and in Social and Reform circles in the Cities and Towns throughout Britain, in all British Colonies, and in the United States of America.

If Single Taxers desire to have a comfortable sleep they could not do better than invest in one of M'ALLISTER'S CHIFFONNIERE BEDS. They have been tried and pronounced a decided success. Address—M'ALLISTER, 7 Shamrock Street, West; after May, 140 Renfield Street and 40 Cowcaddens.—*Adv.*

The Single Tax is the Key to Open it.