

The SINGLE TAX

A JOURNAL DEVOTED TO THE CAUSE OF TAXING LAND VALUES.

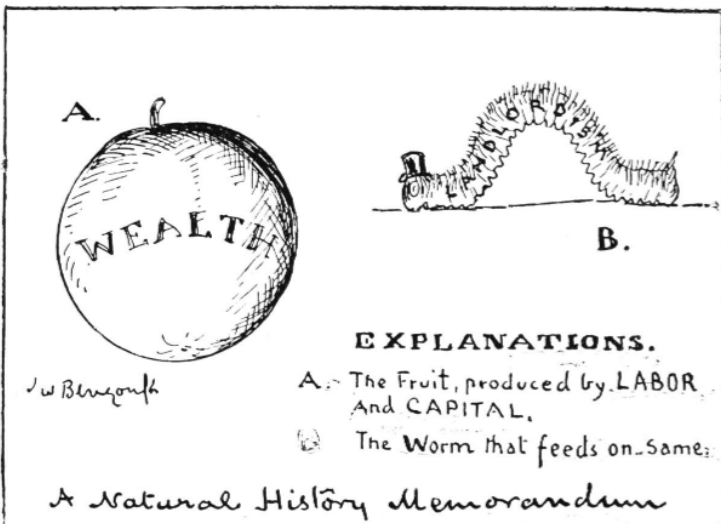
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PRICE ONE PENNY.

THE EXPLANATION.

THE squalid poverty that festers in the heart of our civilisation, the vice and crime and degradation and ravenous greed that flow from it are the results of a treatment of land that ignores the simple law of justice—a law so clear and plain that it is recognised by the veriest savages: what is by nature the common birthright of all, we have made the exclusive property of individuals; what is by natural law the common fund, from which common wants should be met, we give to a few, that they may lord it



over their fellows. And so some are gorged while some go hungry, and more is wasted than would suffice to keep all in luxury. . . . In this nineteenth century, among any people who have begun to utilise the forces and methods of modern production, there is no necessity for want. There is no good reason why even the poorest should not have all the comforts, all the luxuries, all the opportunities for culture, and the qualifications of refined taste that only the richest now enjoy.—Henry George.

Notes and Comments.

A Hastings correspondent writes:—"There is at last a burst of 'real jubilee' joy in the camp of the Land Reformers here. Our Town Council and Board of Guardians have, unanimously in each case, resolved to petition Parliament in favour of the Taxation of Land Values for local purposes. The resolutions are in harmony with local public opinion, and are warmly supported even by the Conservative press. The *Tory Observer* says:—"This is by no means a Radical measure, to be repudiated by all true Conservatives. A clear case could be made out against the existing system of inequitable taxation, and as the reform asked for is one which would give considerable relief to many persons in Hastings and St. Leonard's, and at the same time impose upon the shoulders of the landowning class a burden that should be theirs, but which they are now allowed by law to shift on to the backs of their tenants, we feel confident that the overwhelming majority of the inhabitants of the borough, however it may be in some other places, will be found heartily in sympathy with the spirit of the resolution."

"The resolutions were passed in response to an invitation received from the Rhymney (Merthyr Tydvil) Urban District Council, and I believe that many other councils and assessing bodies have given the proposal an equally favourable reception. I think the final results when published will show that the Rhymney move is an epoch-making one, and will prove that in England, as well as in Scotland, there is a mighty current of opinion in favour of sending the rate collector to knock at the door of the ground landlord. Not a day passes now but you can hear the 'practical man' holding forth to the 'moderate man': 'No, we can have nothing to do with Henry George and his pernicious doctrines of confiscation and robbery and dividing up the land. What I, for my part, stand for is the assessing of ground rents and valuable vacant land to local rates.' And the Single Taxman says, 'Just so; all ground rents and land values,' and chortles, and goes on his way rejoicing."

The Rhymney petition to Parliament is as follows:—"That in the opinion of this Council a great anomaly exists in the fact that ground landlords are exempt from any liability to contribute towards local taxation on ground-rents, ground values, mining royalties, and wayleaves, and that in justice to those who are already heavily assessed, and in order that local government may be carried out more thoroughly and efficiently, this question should be dealt with at an early date. Your petitioners, therefore, humbly pray that you will be pleased, at the earliest possible moment, to introduce into your honourable house, and pass into law, a measure authorising local authorities to assess to all local and parochial rates all incomes derived from ground rents, ground values, mining royalties, and wayleaves."

Suggestion for a "Golden List."

A veteran, but still one of the most enthusiastic land reformers south of the Tweed, writes:—"It is very cheering to see the bright and lively way in which the *Single Tax* presents the case to the public, the ever buoyant spirit in which it goes for the great enemy, landlordism, and the hopefulness with which it looks forward to the victory which must come ere long. It is cheering, too, to hear that so many assessing authorities are taking the practical step of acting on the Rhymney suggestion. Couldn't the *Single Tax* print from time to time a 'Golden List' of all the towns and parishes throughout the country that have petitioned Parliament in favour of the Taxation of Land Values? It could not fail to make a good impression on the laggards."

Society.

Go through a crowd of people—preferably city people; examine these tired, anxious, wasted faces; remember your life and the lives of the men whom you have known intimately; recall the violent deaths, the suicides of which you have heard—and ask yourself the reason of all this death, suffering and despair. And you will see, however strange it may appear, that the cause of nine-tenths of human suffering is the present life of the world; that this suffering is useless; that it could be avoided, and that

the majority of men are martyrs to worldly ideas.

Recently, on a rainy autumn Sunday, I crossed the market near the Tower of Soukharev, in a street car. For a third of a mile the car made its way through a dense crowd that closed in again behind us. From morning till evening these thousands of men, most of them hungry and in rags, jostle each other in the mud, dispute, deceive and hate each other. The same thing goes on in all the markets of Moscow and other cities. These men will pass their evenings in the wine shops, and afterwards will seek their holes and corners. Sunday is their best day. Monday they begin again their accursed existence.

Think of the existence of these men, of the situation which they abandon and of that which they choose. Consider the labour to which they give themselves, and you will see that they are martyrs. All have left their fields, their houses, their fathers and brothers, often their wives and children. They have renounced everything, and come to the city in order to acquire that which the world considers necessary. All of them are there, from the operative, the coachman, the seamstress, and the prostitute, to the wealthy merchant, the office holder, and the wives of all of them; to say nothing of the tens of thousands of unfortunates who have lost everything, and live on scraps and brandy in the free lodging houses. Go through this crowd; watch the poor and rich alike; look for a man who says that he is satisfied and believes that he possesses what the world deems necessary! you will not find one in a thousand.—Count Tolstoi.

A Sound and Just Principle.

Lord Rosebery in St. James' Hall, London, 21st March, 1894, to Progressive members of London County Council, said:—

The Council has made some great parliamentary exertions. It has laid down some principles which will not be allowed to die until they have been carried into effect. (Cheers.) I will only take two or three, but they are familiar. The first is the Taxation of Ground Values. (Loud and repeated cheers.) That is a principle which is becoming universally established because, I think, that at the last election, when the other party held its meeting in this very hall, the chairman of the meeting acknowledged that it was a

sound and just principle. It is not a very easy principle to carry justly and simply into effect, but I have little doubt that with the keen brains that are now applied to it, we shall very soon aim at a workable result. (Cheers.)

Lord Rosebery has not as yet pointed out the difficulty he apprehends in giving legislative effect to the Taxation of Land Values; but though he may still be troubled on this score, he is right about the others more interested and a workable result has been found. It is the same old plan, invented and known long before Lord Rosebery gave his public attention to the principle; and though the Liberal leaders may affect to despise and ignore it, the time is coming, and rapidly too, when they will heed it, or pass away to make room for others who will.

Poverty and Abundance.

In the States in the west, farmers burn corn because there is too much coal.

Miners go hungry in Pennsylvania because there is an over-supply of pork and beans.

Men, women, and children are clothed in rags because too many clothes are made.

Children go barefooted because of an over-production of hides.

There is no lard in the workman's hovel because of an over-production of hogs.

Too many streets are unpaved because of an over-supply of brick.

Funny, isn't it?

Millions go hungry every day because there is too much bread.

There are free soup houses in the great cities because there are too many cattle and sheep.

The earth is too big—it raises too much.

The sun is too warm.

There is too much dew, and a sight too much grass.

There are too many trees out of which to build homes.

There are too many stars to shine at night; everything is wrong, nothing is right.

Funny, isn't it?

Johnstown, Pa., Democrat.

The Eight Hours Day.

The Amalgamated Society of Engineers ought to make a present of the following letter to the various employers associated for the purpose of resenting the demand for an eight-hour day:—

Transport Appliance Works, Smethwick, Birmingham, July 28, 1897.

Sir,—For a number of years I as an employer and also as a journalist have kept a record of all the particulars obtainable in connection with the shortening of the hours of labour, with the result that I have no longer any doubt about the advantages which will accrue to employer and employed alike by the general adoption of 48 hours per week in the workshops of the engineering and cognate industries.

Those of us who have gone through the experience as working lads of going out to bleak and dismal workshops on winter mornings at six o'clock without our breakfast, are aware that the great majority of journeymen, as well as apprentices, only "skulked" their work and "dodged" the foreman till the bell rung or the bull blew at 8.30 for breakfast; and in many cases the foremen exhibited as little desire as the youngest amongst us to do aught but "munch about" near a fire till breakfast time.

I am, therefore, thoroughly convinced that the output of our workshops will be equal to what it is now if we adopt the 48 hours per week, arranging the hours as follows:—From 7.45 a.m. till 12 noon, 12 till 1 p.m. for dinner, and from 1 p.m. till 5.30 p.m., so that the men turn in equipped with their breakfast. On Saturdays the hours will be from 7.45 a.m. till 12 noon, which, with the foregoing hours from Monday till Friday, make up the 48 hours per week.

I wish to add that 75 to 80 per cent. of the accidents in workshops occur before breakfast time, and the adoption of the 48 hours will be the best insurance employers can make against the Workman's Compensation Bill.—I am, &c.,—GILBERT LITTLE.

A Step in Advance.

Mr. O'Regan writes us that the borough of Palmerston North has taken advantage of the Rating or Unimproved Values Act, which became law last year in New Zealand. As our readers are no doubt already aware, the Act gives the ratepayers local option in taxation. It provides that a proportion of the ratepayers, by requisition to the Mayor, may cause a poll to be taken on the question, and the majority decides. The poll cannot be repealed for three years, and half the ratepayers must record their votes, or it will be invalidated. Palmerston North has been the first to adopt the new system, thanks to the efforts of Messrs. Edmonds,

Linton, and Pirani, M's.H.R. The opponents of the principle tried to nullify the poll by abstaining from recording their votes, but 24 beyond the required number voted, and the reformers won by 402 to 12. The result has given great satisfaction to the Single Taxers of New Zealand, and to many more who are with us in advancing the principle, without seeing its full significance.

Where are the Land Value M.P.'s?

"A Radical" writes complaining of the *Single Tax* for not giving more information about what our members do in the House of Commons on such occasions as John Dillon's motion for reducing the duty on tobacco.

It is a great hardship ("A Radical" continues), after paying for an organ specially devoted to the *Single Tax*, that it contains little or no information on such an important point. Our member professes on the platform to be in favour of the Taxation of Land Values. If we knew where he was and what action he takes in the House of Commons on such occasions, we would be better able to judge of his professions.

We have a great deal of sympathy with our correspondent, but we are hardly in a position to know where the various members are on such occasions. We know where they were not on this particular occasion, and said so; and this information should be useful to "A Radical," and to Single Taxers generally, when their various members come to give an account of themselves during the present session.

The Land Question and the Taxation of Land Values.

BY JOHN S. NEIL.

It is becoming more and more apparent to advanced reformers who interest themselves in municipal and national matters in this city that each improvement, every economy, and all progressive legislation towards bettering the condition of the people is neutralised by an equivalent increase in rent. Let the community purchase the ground for a new park or for any other purpose from one set of landowners, and immediately the value of surrounding ground goes up, and another set of landowners increase the rents in that neighbourhood, so that the people pay *twice* for the same thing, once as a community, and again as a section of that community. If taxes were levied on the Land Value and not upon rental the increased value of the land around the new park site would pay for the site, that is, those getting the advantage would pay for it, but only *once*.

OUR TRAMWAY SYSTEM

is owned by the city, and has been a great financial success. The extensions carried out at the expense of profits have enormously increased the price of land on the outskirts. In this way *our* tramway profits have been appropriated by these owners, whose land has been brought into touch with the city. Quicker service and reductions in fares in our Townhead district increased the rents within the sphere of the reductions, and we are forced to the conclusion that if the entire car system were free it would only re-appear in increased rent, for then Glasgow would be a better place to do business in, and for that reason the flow of population would set in that direction, the influx would increase competition for houses, and the demand for houses would go up till all inducement to change had been absorbed by the landowner.

We have

A CHEAPER GAS AND WATER SUPPLY

than most cities, but higher rents balance the advantage, thus are the benefits of our economics sucked in by the sponge of Land Values. If the increase were taxed we would get for community use what we made, but as things are the landowner says, "leave that to me," and well, we have to do it or shift our camp. Of course, there's no compulsion, only you have to do it, that's all.

Our great expenditure of city funds to do away with slum property has improved the localities, increased the Land Values around, and forced the people out further on the outskirts. The rent of land for building went up, and our city improvement money finds its way into the landowners' pockets. If the increase were taxed back into the city purse, it could be employed in carrying out other schemes for bettering the condition of the people.

The shareholders of the West Highland Railway Company expended their money in laying down a railway along the Gareloch, with the result that land increased in value. In other words,

THEY PAID THE LANDOWNER

for being allowed to make his land more valuable. Great scheme! isn't it? Of course, the shareholders are business men, and they will—if they can—make the passengers pay for it; but, then, the great B.P. are able to pay for a breath of fresh sea air. If it is too dear they can write to the papers about the extortion of the railway company. It never strikes the B.P. that it is the landowner who compels the railway company to put up the fares, as can be shown, for the railway dividends are not high, and in many the original capital has disappeared. Railways, the greatest aid that mankind has in reducing cost, have to buy at inflated value bit by bit the liberty to confer a benefit upon a city; yet, withall, our smart business men cannot see that the greatest obstruction in the way of progress is the landowner, for he can make the punishment (in rent) fit the crime (of being prosperous) by raising the rent. The fact is, our highly-respectable business man is so busy saving the drops at the spigot that he has no time to attend to the fellow who is pumping off the profits at the bung-hole. "Taxation of Land Values" will remedy this by taking that which the community produces for community expenses.

There is

A PROPOSAL TO PURIFY THE CLYDE

at a cost of £600,000. If carried out, the improvement in the health of the city and the comfort of the citizens will have a rental value, and without doubt we will have to pay an increased rent because we paid this vast sum to improve the city. Down at Clydebank ship-building is good, and brisk trade has caused a demand for houses, Land Values have gone up enormously, and—there you are—the advantages of "good trade" are "scooped in" by the landowner. Tax the increase and—well, you know.

EVERY IMPROVEMENT BENEFITS THE

LANDOWNER.

A new underground railway station increases rents in the vicinity, so also does a new city improvement of any kind. Make your people safer by a better police system, fire brigade, better streets, cheaper cab service, purify the air with a smoke regulation, and it will appear in higher rent; make your city a temperate one by licensing regulations, give great charity donations, make them better by means of churches, do anything for the benefit of the people, and it will crystallise in more rent. I might multiply instances indefinitely to show the power exercised by landowners, a power of life or death, as in Lord Penrhyn's case, for the miners can starve if they do not accept his terms. It is an injustice to allow them to appropriate all the benefits that advancing (?) civilisation should confer on the community. It is an injustice to permit them to prevent the natural expansion of every city. It is an injustice to every builder of a fine block or tenement that his taxes should be increased for adding to the accommodation of the people, and he is "fined" in this way as long as taxes are collected through rental, while we put a premium on holding ground out of use by taking little or no taxation from it, thus raising our own.

TAX LAND VALUES,

and the owners will be tumbling over each other to get it built upon and in use, so that they may be able to pay the tax; the increased quantity of ground thrown on the market will "burst" the monopoly price, and capital and labour can be employed on it at a profit; your slums will disappear; hard times will vanish; agricultural depression will not be heard of; and rents will come down to a point where it will not take the greater part of a man's earnings. This is the "Land Question"—a question of as much importance to the dwellers in the cities as it is to the country labourers. The mechanic, the professional man, business man, every man is a land user, and as such pays his proportion of rent to the landlord—mind you, I do not mean the householder, for he is a benefit to mankind, but the groundlord, who does nothing and takes everything from those who require land, and all men do.

Ask all Candidates for Municipal and Parliamentary Honours this Question—

THE LAND QUESTION

is at the root of all other questions. It bottoms all reforms. Poverty and the fear of it is the basis of all the evils we are struggling against, and poverty can be banished by throwing open the inexhaustible resources of nature. We are being punished for breaking the natural laws. The barrier raised up by the landowner between the people and the source from which all their wants are supplied must be burst open by the "Taxation of Land Values;" then, and only then, will we see "Thy Kingdom—on earth as it is in Heaven."

You must recognise the root cause of the disease before you can apply a remedy. Health can only come with the physical welfare of all the constituents of the social organism: so long as any of the meaner members of the great body are sickly, enfeebled, and in want, the whole body cannot be healthy. The open sores of our modern civilisation are weakening the whole system, and the mass of the would-be reformers are prescribing soothing syrup, failing to see that the surface complaint arises from an organic disease, a deep-seated and justly-founded discontent that cannot be eradicated by other than radical root remedies. In the "Land Question" lies the cause, and the cure is in the "Taxation of Land Values."

Single Tax v. Socialism.

BY ARCH. M'DONALD.

Mr. Bernard Shaw says that "Socialism would do very well in England if it were not for the Socialists." This is true, I think, for Socialists appear to have the same human nature as the rest of mankind. Self-love seeks self-freedom, and, I believe, is too strong in human nature to agree with the coercive fetters of Socialism, or be suppressed by a Socialist Act of Parliament.

"Two principles in human nature reign,
Self-love to urge, and reason to restrain:
Self-love, the sprig of motion, acts the soul;
Reason's comparing balance rules the whole.
Man, but for that no action could attend,
And, but for this, were active to no end."

No course of reasoning regarding the nature of man can be trustworthy which does not recognise self-love as an essential principle of human nature. Without it there could be no progress in anything which benefits mankind. It is this principle of human nature that gives to man his sense of individuality, without which he could have no sense of justice, or any motive for social reform. Socialists deceive themselves if they think they can suppose it, under the pretence of protecting the weak from going to the wall. The protection of the weak is in freedom. Secure this, and, no matter how selfish or avaricious men may be, they cannot injure their fellows.

It is inconceivable that God could give to man a nature which would unfit him to live in society in accordance with His own divine will, or that He loves injustice. Therefore, self-love must be for a good end, and under a just social system, which recognises individual rights, that end must be to urge men to make the best use of their powers, both for themselves individually and for society. But the Socialists appear to understand as little about this as they do about the Single Tax.

There are Socialists who believe that the Single Tax is part of their programme, and that Single Taxers work only for the extinction of private property in land. They fancy their scheme of social reform to be far in advance of the Single Tax.

For Single Taxers to work for the extinction of private property in land, would be for them to work for the extinction of that which they do not believe to exist. That which really does exist is, that to some men is conceded the power to deprive the rest of mankind of the use of land. That which is bought and sold under the name of land, is not land, but the power to rob men of the products of their labour.

It is quite true that Single Taxers look upon what is called property in land as the cause of our unjust distribution of wealth—the cause which makes the industrious involuntarily poor, and the idle unjustly rich. But it is not true that they work only for the extinction of this supposed private property in land. They work for the abolition of slavery, and for the establishment of a reign of justice that would secure to

each individual the whole product of his own labour, or its equivalent in exchange. This would be justice, and anything in advance of justice would be a violation of individual rights.

It is impossible to have any conception of justice without considering individual rights. Justice and liberty are synonymous terms, which mean that each individual belongs to himself, and that his freedom of thought and action should equal the freedom of thought and action of any other individual member of the State. Any social system in advance of this would but concede to some a license to hold their fellows enslaved. State Socialism would do this, because it would give the greatest freedom to the greatest number.

To abolish that which is called private property in land, it would neither be just nor necessary to treat land as national property. It would not be just, because property in land is inseparable from property in human beings, having the same equal right to live, and pursue the objects of their desires as the predominant majority. Both are the property of God alone. No part of society can lay claim to having a moral right to predominate the rest. To treat land as State property is not necessary, because the people know how to pursue the objects of their own desires without the interference of the State, and by depriving individuals of the advantages of monopoly, all would have equal opportunities.

The Single Tax would destroy monopoly.

State Socialism, with its "nationalisation of the land, the means of production, distribution, and exchange," could not abolish slavery, because it is based on robbery, and robbery is the essence of slavery. It would only replace the present pseudo-owners by others having the same human nature, and with extended powers of evil and tyrannical disposition, the effect of which would by far transcend the evil influence of present landlordism.

It is not might that makes right. Neither is it the greatest good to the greatest number that should be considered when devising a scheme of social reform, but what is due to each individual.

All men have equal permission from the Creator to live on this earth, and this implies an equal right to the use of the land. Therefore, no man can lay claim to having a moral right to demand more wealth than he produces. To do so would be to offer a denial to the equal divine permission of others to live. Any social system that would take any other basis for the distribution of wealth, than that the produce should belong to the producer, to keep, or exchange, or give in gift, is immoral and opposed to the designs of the Creator.

If Socialism is to be held responsible for the teaching of Socialists, it must be looked upon as a conglomeration of contradictory beliefs, and no one can be held as a reliable exponent of its doctrines.

There are Socialists, professing Christianity, who appear to apologise for their connection with a social system of reform which holds no place for God, by saying that ethics, the science of morals, has nothing to do with a belief in God; that men learn by experience to know right from wrong.

Can Socialists believe that there are no natural laws? If they believe that there are no natural laws, how can they believe in right and wrong? If they believe that there are natural laws, how can they believe that there is no natural Law-Maker? If they believe that there is a natural Law-Maker, the omnipotent and omniscient power we call God, how can they believe that He has nothing to do with the laws that govern society, or that the science of morals has nothing to do with His will? All nature proclaims His will to be, "Thou shalt not steal."

No man can learn anything by experience, from the exercise of mere aimless thought or action. He must have an ideal, conceived through the study of, and in accordance with, natural law and the nature of things, before he can distinguish right from wrong.

I hold that it is absurd for Socialists or others to believe that God has omitted to make laws for the observance of society, and that moral law does not apply to politics. Moral law is God's law, and must apply to all we do on this earth, whether as individuals or as

communities, and every act that is not in harmony with the designs of His eternal laws is wrong, and brings its own punishment.

For man to ignore moral law, with regard to society, is to ignore God, and an absurdity of the grossest kind; because, as God is the God to whom all men owe their being, so must His law be the law for all men. Man could no more make or alter moral law than he could make the universe, and it would be most irrational to suppose that finite wisdom could frame laws to carry out the designs of infinite wisdom. It is in accordance with the observance or non-observance of this divine law that civilisation advances or goes backwards, and that nations rise and fall.

By acting in accord with the natural and divine law, society cannot take a backward course; but it is in vain that Socialists or others can oppose the eternal decrees of God. The ancient Romans rejected and denounced, with all the eloquence with which Roman orators excelled, the principles which we Single Taxers aim at embodying into our laws; but that did not prevent the Roman power from breaking up, nor its civilisation from collapsing into barbarism.

Men are not born with equal powers, and equal wealth need not be aimed at; but every man is born with sufficient energy to provide for his wants; and every man is born with equal right to himself, to the power that is in him, and to deprive him of the opportunity of using his power to provide for his wants from nature, or to rob him of the fruits of his labour, is an injustice which must recoil against the society which permits it.

Justice is not the punishment of crime, but the allowing of every man the full exercise of his rights, and is the essential basis of the social order which can build a true, permanent and prosperous civilisation. And what is essential must be not only imperative, but also possible and best, and what is best must be in accord with divine law and the designs of the Creator.

Scottish Land Restoration Union.

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The Single Tax.

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Single Tax, 56 GEORGE SQUARE, GLASGOW.

Will Correspondents who send us Newspapers please pencil-mark the matter they wish us to notice.

Wanted, a Liberal Policy.

The Political Committee of the National Liberal Club have just issued a circular to the Liberal and Radical Associations throughout the country, inviting opinions as to a new Liberal Policy. It is a frank enough statement they have to make. They believe that both the present Government and its policy are unpopular, and cite as evidence the various bye-elections during the past two years. Yet, they affirm—

"There has been neither official nor collective declaration of future policy by the Liberal party, nor even any indication of preference on the most important points. It is, therefore, a mere matter of conjecture what may be propounded at the last moment as the authorised battle cry when next we go to the country. And, in the meantime, the field is open to the disquieting activity of those who, often with the best intentions, try to induce our party to withdraw from projects to which they have been long committed, not because they are improper, but merely because they provoke influential opposition. It appears to many that whether or not there are advantages, they are outweighed by the disadvantages attending this policy of reserve, at all events unless supplemented by outspoken expressions of opinion in non-official circles."

It is assuring to find the Political Committee of the most influential Liberal Club in Britain pronouncing in favour of a declaration of policy. The Liberal leaders who do not believe in pledging themselves definitely to carry certain measures of reform, are not likely to inspire much enthusiasm and confidence even among their own immediate followers; and certainly they cannot hope to have the support of the vast body of Radical reformers outside the party by reducing their political aspirations to Parliamentary expediency.

Moreover, what are the credentials of the present Leaders of the Liberal party to such a vote of confidence? And what is the use of putting them in power unless their intentions in the matter of legislation are known and have the approval of the electors? We refuse to believe that the coming battle on behalf of Liberalism will be run on any such lines, and if the victory is to be for Liberalism, the sooner the electors have the Liberal programme before them the better. But let us hope, for the sake of reform, to say nothing of the policy of the Liberal party, that the views of Liberals generally on social questions are above the level of the members of the National Liberal Club as expressed by their Political Committee. Referring to the various questions in the circular, they say:—

"Our land laws in town and country in many ways are mischievous, and require drastic changes. Our poor law system is most unsatisfactory. The incidence of taxation is unfair. Much might be done for the welfare of the community by the State undertaking obligations that it has heretofore ignored."

This is delightfully vague. How would they settle the Land Question, the Poor Law system, and the Incidence of Taxation? We would have thought that some mention would have been made of the programme of the Metropolitan Radical Federation. The more important planks of this programme are Registration Reform, Payment of Members, Second Ballot, Abolition of the Breakfast Table Duties, Old-Age Pensions, and the Taxation of Land Values. These are all questions of primary

importance and are up for discussion in all active Radical and Liberal Associations. To say that the Land Laws in town and country are mischievous and require drastic change, may suit the political taste and convenience of a well ordered club, but when the man in the street has to be interested, such ambiguities are worse than useless. If the politicians of the National Liberal Club desire to do some real, effective service to the party and to the cause of reform, let them take up the matter of propaganda in earnest.

Anyway, the land reformers (and they are becoming more and more numerous, inside as well as outside the Liberal Associations) will not be satisfied by such vague references to the Land Question and the question of the Incidence of Taxation, and those who appreciate the efficacy of the proposal to Tax Land Values mean to see that the candidates or party they support are pledged to give legislative effect to it. We are quite prepared to go with the Liberal party. Single Taxers generally are on the side of those who are for radical reform, but we want to know, and we are not alone in this regard, what kind of reform we are to have. The programme of the Metropolitan Radical Federation has one advantage—it can be understood readily, and it does not go beyond the Liberal and Radical sentiment of the country.

If the Liberal party are to win in the coming campaign, there must be some work done in educating the constituencies. To merely point out the sins of the Tory party is so much waste of time and energy. The people will only vote for reform when they understand the nature of the reform, and what it will accomplish. It is the duty and the privilege of the Liberal party to do this work.

The working classes have no permanent interest in Conservatism. They have simply got tired attending Liberal meetings to be fed on stale platitudes about "the evacuation of Egypt," and "the large and sweeping issues that are behind the vested interests, and which will have to be faced in the interests of the toiling masses." It is this "Liberal" treatment of politics that has forced many supporters of the Liberal party into the Socialist camp; and so long as it is continued just so long will the Liberal party continue to shed its members and strengthen the hands of its avowed opponents. The people must be educated on the principles and aims of Liberalism. What is wanted in the first place is a frank expression of opinion—what is the Liberal policy, and when may we expect to have it earnestly advocated by those who presume to guide the destinies of the Liberal party.

Here and There.

In connection with the visit of the Colonial Premiers, the National Liberal Club, London, gave a banquet to those gentlemen. *The New Age*, 8th July, commenting on the attitude of the Australian Colonies in the matter of Radical legislation, says—"Landlordism, before which British Liberalism cowers as before omnipotence, has met something more than its master in these Colonials, and Henry George will probably see in the seven Colonies of Australasia—soon to be known as 'the United States of Australasia'—the earliest realisation of his splendid dream."

Russia has probably the most curious tax in the world. It is called the "amusement tax," and was instituted a year or two ago to found an institution for the poor, under the title of the "Empress Marie Foundation." The tax is laid upon every amusement ticket sold, and the managers raise the price accordingly.—*Scottish Co-operator*.

A Tax on Land Values is the only just tax, and it can't be shifted on to the user of land. It will fall exclusively on the consumer of land values.

"How much will you carry our potatoes to New Orleans for?" asked the California farmers of Mr. Huntington, the railway manager. "What are they worth here?" asked Mr. H. "Ten cents," was the reply. How much can you sell 'em for in New Orleans? was the next question. "One dollar." "All right," replied the generous railway manager, "the rate will be ninety cents."—*Farmer's Voice*.

It will be found that the true method of levying taxation carries with it at the same time the solution of the land question. The measure has become known as the Taxation of Land Values, and when understood and grasped in its full significance it is at once seen that it forms a complete solution of our problem. It consists in placing a tax on the value of land apart from improvements.—*H. S. Murray*.

Mr. John S. Neil's article on "The Land Question and the Taxation of Land Values," which will be found in another column, also appeared in a recent issue of the *London Echo*.

The Farsley District Council have unanimously decided to petition Parliament in favour of the Taxation of Ground Values, royalties, and wayleaves, and to ask the local member of Parliament to support any measure authorising such taxation.

The *North British Daily Mail* says—"There is nothing impracticable in the land reformer's idea of having a separate valuation of the ground apart from the value or cost of the building."

The value of our annual exports to Germany amounts to £22,000,000, and our imports to £27,000,000. The idea of the protectionist seems to incline to reverse these sums so that we may have the work and the Germans the £5,000,000 profit.

Mr. Gladstone is of opinion "there will always be much to deplore in the lot of our labouring fellowmen." If labour is the producer of all wealth, it is difficult to understand this philosophy. What is most to be deplored in the case of the labourer is that he has to maintain an idle class of drones. The Single Tax will remove this burden, and leave the idlers to the commiseration of the philanthropist.

Mr. T. S. Cree, Glasgow, writes to the daily papers that "Landowning is a business requiring for its proper conduct the same qualities that lead to success in other walks of life. The landlord is as honest, useful, and necessary as any other member of society, and a great deal more so than some." Mr. Cree is an enthusiastic correspondent on economics to the daily papers.

The Springburn district of Glasgow is to have a new public hall. Fourteen shillings per square yard is the price of the site. We don't quite see it is necessary that the ratepayers should pay a landowner this sum for the privilege of putting this vacant ground to such uses; and we fail to see the virtues of "usefulness and honesty" in the landowner taking the amount. But Mr. Cree is against "confiscation," unless the "honest and useful" landowner is the confiscator. Mr. Cree, like his friend Herbert Spencer, is a stickler for ethics—"Pickwickian ethics."

"De great trouble," remarked Uncle Rastus, as he put coal on the fire, "de great trouble am dat some of de reformers do not begin wid demselves."

"Yes," said the mine-owner, as he marked up the price of the coal a dollar a ton, "if these reformers would take care of themselves they might leave me to take care of the price of coal."

A popular English weekly journal, mostly patronised by railway travellers, is responsible for the statement that the people of Glasgow are to be exempt from rates next year.

SERVE THE CAUSE BY HANDING THE PAPER TO A FRIEND.

"A Private Member," in the *Daily Telegraph*, says of Mr. James Caldwell, M.P. for Mid-Lanark:—

Neither the sneers of newspapers nor the groans of the House of Commons have the least influence upon him. Time after time, Bill after Bill, hour after hour, week after week, there is to be seen the typical Scotch figure—self-confident, smooth, tenacious, fluent. It is a strange freak of representative government, and to anybody outside Parliament it is scarcely credible, but it is nevertheless the fact that Mr. Caldwell is one of the most potent factors in controlling the destinies of the House of Commons.

The Glasgow *Single Tax* has recently commenced its fourth year. It has, from the start, been ably edited in every detail, and the support it has received is creditable to the "zeal according to knowledge" of British advocates of the Single Tax.—*San Francisco Star*.

Many Single Tax men, with the enthusiasm of the most aggressive type of lay evangelist, have been utilising the holidays for the promulgation of their economic creed by word and printed page. There are three items in the July number of the *Single Tax* to which they have been calling attention in their bearing upon the unearned increment problem:—(1) That 126 square yards of ground, free from feu-duty and ground annual, at the back of 213 Buchanan Street, were exposed for sale the other day at the upset price of £1,500, or at the rate of £12 per square yard, and £48,960 per acre; (2) That Sir William Hosier received £18,295 10s. from the Subway Company for 15,852 square yards of ground at Meadowside, Partick; and (3) That the site for Miss Cranston's new tea-rooms in Buchanan Street cost £18,000, or £80 per square yard.—*Glasgow Evening News*.

A Tory of the old school, a Mr. J. B. Pope has written a pamphlet in which he advises all Tories "to vote for and support Radical candidates at every bye election, until the Conservative majority has been reduced."

It is the opinion of John Burns, M.P., that trade follows the agitator. This is not currently believed. The Duke of Argyll successfully agitated against a railway being laid down in Kintyre recently, and the trade went in another direction.

TO LAND REFORMERS AND RADICALS!

We have reprinted Mr. H. S. Murray's Address on "The Land Question," in pamphlet form.

May be had from "SINGLE TAX" OFFICE, at 3s. per 100, carriage paid. *Sample copies free on application.*

The Receipt of a copy of this paper from the office is an invitation to subscribe.

If the space below contains a Blue Pencil mark, please take it as an indication that your Subscription is due. In remitting, will you try to send us the name of a new Subscriber?



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.

Wendell Phillips was once visited by a delegation of Northern clergymen, who said to him—"Mr. Phillips, why do you not go down South and preach this doctrine of abolition to the slaveholders, instead of annoying our citizens here, and stirring up strife?"

"Gentlemen," he replied, "do you not preach the doctrine of the damnation of souls?"

They replied that they did.

"Then," said he, "why do you not preach it where the damnation is going on?"

How Real Estate Pays.

The arguments against land monopoly do not all come from Single Taxers, but the following advertisement from the Cass Realty Estate Co., New York, is remarkable. It is generally left to reformers to point out the injustice of the rent of land being taken by individuals, but let this up-to-date Realty Co. speak for itself. Its advertisement is as follows:—

"The profits of Manhattan Island real estate are giving splendour to royalty in London, and dazzling every court in Europe. The whole body of law surrounds and protects the owner of real estate. Investments in it are impregnable to all attacks save revolution. The profits from Manhattan Island real estate, and the protection of investment in it afforded by the laws, are matters of common knowledge and require no proof. Winter evictions here in New York City, and cables reciting the sumptuous life of Americans abroad, give almost daily testimony both as to the profits of the investment and the rigour of the law protecting it.

"Heretofore the rich alone have had the power and opportunity to profit by this investment, and enforce the laws defending it. But during the last four years it has been within the power of every moderate saver and investor to participate in the profits of ownership of choice Manhattan Island real estate, and by adopting the broader views in management mitigate the cruelty of the laws protecting the investment.

"The income from rentals of Manhattan real estate is estimated at 400 million dollars each year; the increase of the principal investment in real estate in Manhattan Island is estimated at not less than 200 million dollars additional each year. From participation in this vast yearly income the masses of people have hitherto been excluded, and these enormous annual revenues have been monopolised by the very few until opened up to the people through the use of the investing machinery of the Cass Realty Corporation.

MANKIND WORKS FOR THE OWNERS OF THE SOIL.

"The public are now becoming excited over the ownership of municipal franchises; the lovers of the beautiful desire to see the city embellished with palaces for the public business, with parks and boulevards, and with all the other evidences of the wealth and pomp of a great people. The masses desire free ferries, free bridges, free intramural transportation, making of the city a paradise in which to live and work, and making the owners of the real estate richer and richer, as the expense must be added to the rents, and the improvements increase the value of the owners' real estate. Every altruistic thought, every religious emotion, every good impulse of mind or of soul, adds to the value of Manhattan Island real estate. Every individual business success, every triumph of the public looking toward better government, the higher life, and the overthrow of corruption, is another per cent. added to the values of city real estate. The cathedrals, and the universities, the clubs, and all associated efforts, but add to the selling and renting value of Manhattan Island real estate.

"There will soon be an exciting municipal election, in the result of which the entire population will be interested, and in which, if the defenders of property and order are successful, as is usually the fact, all the substantial and permanent benefits of the victory will pass to the owners of the city's real estate. It is the owners of the soil after all for whom mankind works; it is they who get the rentals, and it is they who get the unearned increment contributed by all the others. It is they who get all the benefit of their own labour and a part of the labour of everyone else. The financially wise and powerful have long known these economic facts, but it is no longer possible for them to monopolise the advantages as in the past."

From the "National Single Taxer."

Before asking Government to devise schemes whereby the strong will be compelled to share with the weak, would it not be well to give the weak an equal right to live on earth?

Socialists forget that laws are discovered, not manufactured by legislatures; that society is an organism and grows healthily and vigorously only in obedience to a force superior to human enactment. We are now suffering the consequences of attempts to obstruct that cosmic process, the greatest hindrance of all being the one which bars the way between labour and the earth. Remove that obstruction and all other good things will come naturally and easily.

At a time like this when 5,000,000 willing and able men are said to be idle in this country, it cannot be repeated too often that the Single Tax on Land Values, and exemption of all products of labour, is the only natural and effective method of multiplying opportunities for earning a living.

The Single Tax is a means to an end, and that end is justice—the practical realisation of human brotherhood. It is the only known method of securing to all their equal right to the earth, and to each his own earnings; of harmonizing the common right to all land with the necessity for individual possession of particular portions of land.

The inevitable tendency of charity is to pauperise those who receive it. Therefore the apparent need for charity under present conditions is only another argument against those conditions. Justice would banish all need for charity, except in rare and exceptional cases.

Two monkeys in an East Indian forest one day were cracking nuts for their midday meal, and one said to the other, "My jaws are sore and my teeth are aching; I wish I could crack these nuts easier and faster." Just then a thought seemed to strike his reflective organs, and he quickly swung himself into a tree, and breaking off part of a branch, descended to the ground again, with the stick in his hand; and then, running off to a stream near by, he procured a stone, and with some strong strands of grass growing near by, he fastened the stone to the end of the stick. And now he had a hammer (capital), and with this hammer he (labour) could break ten times as many nuts as he could before with his teeth. And now the question to decide is, does the hammer employ the monkey or the monkey employ the hammer?

The community does not produce all values. For example: the value of a house or a coat is based upon the amount and quality of labour necessary to bring them forth. It is entirely an affair of individual industry and exchange. With land it is different, the value of which is related to the number and character of all the people of the community; hence the familiar declaration of Single Taxers that land value belongs to the public because produced by the joint action of the people, and that improvement values, being due to individual industry, should be left to the individual.

Is landlordism—the right of one man to charge another for living on earth—a product of evolution, a divine ordinance, or a mere creature of legislation, a blundering fiat of man's perversity and ignorance? This is a plain question for evolutionists who glibly talk of their philosophy but who seem to abhor definiteness.

Competition is the only thing that destroys monopoly, and the only reason it fails to crush out or minimise the power of all monopolies is that it is hampered and obstructed by laws which enable monopoly to appropriate natural opportunities and thus shut out competition from the field. The idea of trying to abolish monopoly by doing away with competition, is about as sensible as would be the attempt to abolish poverty by withholding all wealth from the poor. Even a child knows that poverty means absence of wealth; yet many full-grown men appear not to know that monopoly results either from one-sided competition or none at all.

Free competition in all directions would destroy monopolies, and the Single Tax only can accomplish this fundamental reform.

READ THE APPEAL TO LAND REFORMERS.

The land problem involves the one of the distribution of wealth, for there is a natural law of distribution just as there is a natural law of trade, the Socialist to the contrary notwithstanding. Liberate the source of wealth, not merely the cheap land on the outskirts of civilisation, but all land, especially that in our centres of exchange from which the owners take millions from business in tribute, and competition will distribute wealth thoroughly and equitably. Co-operation will then be voluntary and civilising, and not be conducted upon the lines of a penal settlement, as would be the case under Socialism.

Equal rights to land has more than a local significance. It does not mean merely that each man is entitled to the equal use of the land in his village, his city or community; but that all land shall be free from monopoly tribute. The man in Illinois uses the land of New England when he buys goods made or produced on the land of New England, and the New Englander is a user of Illinois soil when he takes the products of the western State in exchange. This phase of the Land Question opens up a vista of possibilities which the careless student invariably overlooks.

Baby's Political Economy.

BY BOLTON HALL.

"I want some room in this world," said the baby.

"You haven't any capital to buy it with," said the Emeritus Professor of Social Economics and Political Economy, "so you can't have it."

"Capital," said the baby. "What's that?"

"Things used to produce more things," replied the E.P.S.E. and P.E.

"That seems clear," said the baby. "Are there no such things which you call 'capital' in the world?"

"Oh, yes; there is an over-abundance of capital. It goes to waste because we can't find employment for it."

"Give me some of it," said the baby, "I'll use it."

"You can't, for you have no land to use it on," replied the E.P.S.E. and P.E.

"Is everybody working who could use it for me?" persisted the troublesome child.

"No," replied the professor, "not exactly. You don't seem to understand the law of supply and demand."

"Where did the capital come from?" asked the baby again.

"Why, men made it out of natural material by work."

"If I made some, would I own it?"

"Yes—that is—er—certainly, you ought to."

"All right," said the baby. "My father will work and make some capital, and will give it to you; so now give me a site for my cradle."

"I told you before," replied the professor, "there is too much capital already."

"Well, let me have a place to stand, and I will do some work."

Said the professor: "Nobody wants your work."

Said the baby: "I want it myself. If I don't work how can I live?"

"You can't have it," answered the social and political economist; "there is an over-production of goods, a large number of persons who want goods, and a large number of workers who have nothing to do."

"I don't understand that," said the baby.

"Neither do I," said the professor.

"When I grow up I'll buy some land with the capital I make."

"There won't be any land for sale by the time you grow up. It will be just like England."

"Is all the land there used?"

"Oh, dear, no, but it is all valuable, and there is a short supply."

"What makes land valuable?" asked the baby.

"The increase of persons there," said the emeritus professor, promptly—"even a baby ought to know that."

"Have I given a value to this land by being born?"

"Certainly," replied the E.P.S.E. and P.E.

"Then I want a share of that value which I made," said the baby.

"But that belongs to the landowners," said the professor.

As the baby had nowhere to live it died. And afterwards the professor died, and then God asked him some questions about social and political economy.

Better than Title Deeds.

When the Michigander bought four hundred acres of land in Tennessee at a bargain he understood that it was wild land, and he didn't learn to the contrary until he visited the property. Then he found six families of squatters, each in possession of about twenty acres. Some one told him that old Bill Thompson was the boss of the community, and that whatever he said the others would stick to. The Michigander therefore visited the old man's shanty and opened business by saying:

"Mr. Thompson, I own all this land about here and want to arrange matters with you."

"Own all the land, eh?" queried the old man, as he looked his visitor over.

"Yes, there are six families of you on my land. Do you want to pay me ground rent?"

"I skassly think we do, stranger—I skassly think so."

"Then would you like to buy?"

"I can't say as we would—I can't say so. Can't be no mistake about it bein' yo'r land, eh?"

"Oh, no. I have the deeds here in my pocket. If you don't want to rent or buy, then I suppose you will vacate?"

"Does that mean git off—move away?"

"Yes."

"Then I wouldn't skassly say that we will vacate—I skassly wouldn't. Yo' can show them deeds, kin yo'?"

"Certainly. Will you kindly tell me what you will do in this case?"

"Yaas, I think I will. There's my deed to this yere claim on the hooks up ther'; and yo'll find all the others hev' the same. Yo' kin see it, I reckon?"

"I see a rifle hangin' up there," replied the Michigander.

"Wall, that's the deed I've had for the last twenty years, and nobody haint said it wasn't a good one."

"Then you propose to hang on?"

"That's my idea, stranger, and when I once git an idea into my head I'm apt to be sot."

"Then, to come into possession of my own, I must resort to the law?" asked the rightful owner.

"Skassly that, stranger. In the fust place the Lawd made Tennessee fur Tennesseeans and not fur Michiganders. In the next place, thar haint no law around yere to appeal to. In the third place the other five men are ambushed along the trail, and if yo' continer to think yo' own this land I don't think yo'll git outer the woods alive."

"You'd assassinate me for claiming my own, would you?" demanded the frightened but irate Wolverine.

"Skassly fur claimin' yo' own, stranger, but fur claimin' ours. Did they tell yo' in town how many owners of this land had showed up in the last twenty years?"

"No."

"Wall, I've got 'em notched on the stock of that ar rifle. Ten notches, I reckon; and that ain't countin' two sheriffs and a constable. Stranger, d'ye want to leave yer address up in Michigan, so's I kin answer any inquiries from yer wife?"

"I—I—don't think so."

"Just as yo' feel about it. Hev yo' changed yer mind about the land?"

"I think I have. I own it, but I won't take possession."

"That's kreet. Might sell it to some one else?"

"Yes; I'll do that."

"And let him cum down to run us off and make number 'leven on that rifle stock. That's your best way. And now I'll send a boy on ahead of yo' to say to our fellows that yo' ar in love with Michigan, and don't keer a darn fur Tennessee, and I reckon yo'll git back home all right. 'Day to yo' sah, and if you feel like smokin', them yere deeds will be a good thing to light yo'r pipe with.'—*New York Herald.*

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Why is it necessary?

On the 13th of January next, a new labour law is to come into force in Russia about which the Foreign Office has issued a very interesting memorandum. The law provides that day workmen shall not be employed for more than eleven and a half hours out of twenty-four, and as working time is reckoned so as to cover the whole time spent under employers' orders, it includes in mines, *e.g.*, bank to bank time. On Saturdays, the working day is not to exceed ten hours, and that is the ordinary maximum legal period when work is conducted during the night. The extension of the law is very wide, and it is interesting to note that the Russian Government say openly that this reduction of hours has taken place in order to place Russia on a better footing for competing with Germany and England on the European market.—*The New Age, 22nd July, 1897.*

Seeing that almost everywhere in Great Britain many of our fellows find themselves compelled to work for their employers twelve to fourteen hours a day, often exclusive of the time spent in going to and coming from work, there can be no doubt but that such a law would greatly benefit the workers of this country. But why is it that the mass of the workers in all civilised (?) countries seem so utterly at the mercy of the employers that the aid of Governments has to be sought to hinder them from being overworked, as well as from working under conditions detrimental not only to this, but also to the coming generation? The only answer is—because, everywhere, Mother Nature is made the property and heirloom of the few; and, consequently, the disinherited masses have everywhere to compete one with the other for any and every employment open to them. The true remedy lies, not in such legislation as the above, but in taking steps to secure to all their equal rights to the use of the land of the country they inhabit. This once secured, and any other necessary reform would be easy and effective; but until this is secured, no legislation can permanently or materially improve the condition of the toilers.—L.H.B.

Landlordism in Garelochhead.

"To him that hath shall be given, and from him that hath not shall be taken away even that which he hath," is a doctrine to which the Colquhoun trustees give their most cordial assent. As the administrators of one of the wealthiest estates for its extent in Scotland, they have closed the Garelochhead pier, and brought the shopkeepers and those who depend on house-letting face to face with ruin because the repair of the pier would involve the expenditure of a few hundred pounds. A local effort has been made to stir them up to a sense of their duty, but they reply in the most barefaced fashion that if the committee open a fund to repair the pier, they will be glad to contribute. We trust the villagers will display some spirit in this matter, and not tamely submit to such an exhibition of greedy landlordism. Let the feuars take counsel, and agree to withhold their payments until the pier has been repaired and re-opened at the sole expense of the trustees, and we'll be very much surprised if they don't win.—*Glasgow Evening News.*

How we are progressing, when even at this hour of the day the *Glasgow News* favours a "plan of campaign." The day was when the *News* alternately howled and wept at the Irish "no rent manifesto." We only hope our lively contemporary will go beneath the surface a little, when it will discover that the land monopoly is at the bottom of most industrial stoppages. The Taxation of Land Values is the real remedy to choke off the "dog in the manger." The plan of campaign is at best a "strike," and the *News*, like a sensible paper, in its calm moments must deplore such methods.

A well-known speaker was recently holding forth at an open-air meeting at a place not far distant from Oldham.

"Fellow-men!" he shouted, "what we working men want, and what we are going to get, is free land! We want the land for the people! Free land, fellow slaves, we want, and we are going to have it."

Precisely at that moment a large piece of earth landed in the speaker's mouth, and while he was clearing it away, a voice yelled out:

"Neaw, then, tha's a gotten a bit o' Lankesheer to begin wi'!"—*Answers.*

The North British Daily Mail" on Land Values.

In a recent article, discussing the building trade as a profitable investment, the *North British Daily Mail* says:—

The simplest exposition of the subject of land values in Glasgow would be to fix what is for all practical purposes the centre of the city, and having fixed the value per yard of the centre to show the different values of land as we recede from that centre.

Such a suitable centre we have in the *Mail* office. In it we have very nearly the most central, and also one of the most valuable business sites in Glasgow. At the corner of Gordon Street and Union Street, the probable value per yard is £75, at least we know that that price has been given for stances in the district lying between the Royal Exchange and Union Street. The value of central sites is, of course, very much a matter of opinion amongst valuers. A difference of £20 per yard is not an extraordinary variation in skilled opinion, especially in a railway or corporation arbitration; but, as a rule, valuations for lenders on bonds seldom differ above 10 per cent. Drawing from such a centre on a Directory map a number of circles with compasses, and drawing *radii* of these circles, a valuator could note with comparative ease the decrease in value as we recede

OUT FROM THE CENTRE.

If we chose to proceed westward by Anderston and Dumbarton Road, we would find a sudden diminution of value as we cleared the Central Station, and by the time we reached West Campbell Street, or Mains Street, leaving the frontage to Argyle Street as something special, we would be debating with ourselves if we should fix the value at £10 per yard. By the time we reached Anderston gusset we would be wondering if ground in the side streets was worth more than £3, and when we reached small side streets about Kelvingrove Street and Kelvinhaugh we would be down at £1, and even in some cases 15s. By the time we reached the west-end of Whiteinch, we would be considering the different values of the fields of Scotstoun estate, which range from £25 to £40 or £60 of feu duty per acre, and we should be fixing a villa site for ourselves on Jordanhill at the best bargain we could make with Mr. Parker Smith, M.P., which would probably be a little over £20 per acre.

We do not propose to illustrate the unearned increment by other districts of the city. The professional valuers of the city have no difficulty in making their valuations for any plot of ground. It may be exactly right or not at the time, and in view of after-changes in the city, may be very far wrong, but in the main an approximately correct value is given, and we see nothing impracticable in fixing the value of land separately from that of the building. The price of ground varies most where it is worth anything for shop or business purposes, in addition to its worth as a stance for building dwelling houses.

A Single Tax King.

The following interesting article appears in a recent number of *Delaware Justice*:—

It may be interesting to know that Hungary was probably the first country where an effort was made to establish the Single Tax, or rather a Land Value Taxation. Josef II. who was Emperor of Germany and Austria and King of Hungary in the latter half of the 18th century, used every opportunity and all the authority and influence that was at his command, to carry out his land and tax reform schemes. He had learned them from the French Physiocrats like Quesnay, Turgot, du Pont, &c. But not only of the Physiocrats was he a convert, but he was naturally an ardent believer in individual liberty. He established free speech, a free press; he commanded religious tolerations; he opened schools for the poor people and institutions of higher learning. He ordered the gathering of statistics in regard to the determination of the value of land, he proposed to abolish all tariffs, do away with all taxes on labour, and collect a Single Tax on Land Values; for, he said,

THE LAND TAX IS THE ONLY PROPER WAY of raising revenues. This mode of determining the value of land was crude, but

in practice it would soon have improved upon itself. In a word, he was one of the noblest and ablest rulers in all history. One fault that his critics find with him is that he tried to establish an absolute monarchy, where there was a constitution, something for the people as against the nobility; for it must be remembered that what was spoken of as a constitution, was an aristocratic policy that did not recognise the people and gave power only to the nobility and the king.

Josef did everything without consulting the constitution, and for this reason he did not crown himself so he would not have to swear to uphold the constitution. The gentry and nobility gave in on every point,

EXCEPT THE TAXATION SCHEME.

They stubbornly opposed that reform. How could they do otherwise? The 200,000 families in whose hands the country was, and who called themselves the nation, would have had to work in some real business like other people if the Single Tax succeeded.

At that time the large incomes were mostly derived from land, and, therefore, the Single Tax would have been quite a change in affairs and modes of living. For instance, Graf Karolyi had an income above one million. That income would have fallen to about 4,000 dollars.

Against such odds Josef failed. But I am inclined to think that he would have succeeded in his efforts had he not got himself into trouble in the East. The Eastern war ended unfortunately, and Josef, moreover, was tormented with bodily disease. On his dying bed he was induced to retract all his decrees, with the exception of that providing for the freedom of thought and for school reforms.

SUCH WAS THE RESULT

of the magnanimous efforts of this democratic king. What influence his success would have had on the course of the French revolution can be easily imagined. That he could not carry his plans through in Hungary was due to the war spirit and to the fact that Hungary was not in the 18th century then, but on account of the Turkish occupancy of the country for over 150 years, she was where Western Europe was in the 15th and 16th centuries.

Szecsényi said before '48 of Hungary that "she was not, but shall be." We may say that Hungary, Europe, the world, civilisation, was not, but shall be. The efforts of Josef confirms us in the faith that until the people themselves feel the necessity and have the ability to bring about the proper usages, we can not have lasting reforms.

ALEX. HORB, Bolcseszat Halgato.
M. T. EGYETEM, Budapest.

Hungary, Europe, March 3rd.

Rule Britannia!!

"Rule Britannia," with its stirring refrain, "Britons never, never, never shall be slaves," is undoubtedly a very fine song, and well calculated, *under conditions*, to inspire us with feelings of enthusiasm and patriotism. But there are times when its strains seem to jeer and to jibe at us, to scoff and to mock at us, to deride us as unworthy scions of a once noble race. Last Saturday afternoon (17th July) was such an occasion. The Leeds Trades' and Labour Council had organised a procession and demonstration on Woodhouse Moor. The Bethesda Quarrymen's Choir was present, and a collection was taken up on behalf of the locked-out Penhryn quarrymen; and as the great gathering formed themselves into groups, the united bands struck up—"Rule Britannia!"

The mockery of it. Here were representative sons of Britannia appealing for alms on behalf of themselves and brethren, on behalf of over one thousand men now locked out from "the Land of their Fathers," deprived of the means of life at the bidding of one fellow man. There were other sons of Britannia listening attentively whilst one of their representatives (Mr. Henry Broadhurst, M.P.) explained that "Trades Unionism existed for the purpose of securing *some share* of the national prosperity to those who created the prosperity and wealth."

Another group was rejoicing over the fact that the House of Commons had sanctioned a Bill that would secure them some little compensation (?) in case of accident or death; and

hoping against hope that some of their fellow creatures in the House of Lords "*would not seek to mangle and mutilate a Bill which only at this late day sought to do a tardy, half-hearted act of justice to the toilers of the country.*" And a band, composed of these same toilers, struck up "Rule Britannia," and their comrades around joined in the chorus, "Britons never, never, never shall be slaves."

The mockery of it. In imagination I heard the wailings of the starving children of the quarrymen; I heard their brave, patient wives appeal to them, "for the sake of the little ones to come to terms with *the Master*;" and I saw a deputation of them appear, cap in hand, with bowed heads, before their "lordly fellow-worm;" and I saw him shaking his head, flourishing a parchment in their faces, saying, "No! on my terms, but on no others." And behind him, at his beck and call, I saw parsons and policemen, lawyers and judges, soldiers and sailors. And in the distance the band played—"Rule Britannia."

The scene changed. I saw emissaries from a far distant country approaching the quarrymen of Penhryn, offering them land of their own, homes of their own, and employment by the State. And I saw them sorrowfully packing up their bits of household goods, embarking on board ship, leaving the land of their fathers for ever. And I seemed to hear one of them say—"Land Lords of England, in the day of your need may you never know the want of those strong arms you are driving in thousands from their country." And still in the distance the band could be heard playing—"Rule Britannia."

One scene more. In imagination I saw the dawn of the reign of Justice. I saw a united people arise in their might, claiming equal rights for all—claiming the land of the country as the inalienable right of the people of the country—claiming for each and every one an *equal* share in the bounties of Nature, and a *due* share of the national prosperity. Tears of joy rose to my eyes; in the distance a band was playing "Rule Britannia," and I joined in the response, "Britons, Britons will not be slaves for ever."—L.H.B.

The Rum Power.

The great moral movement to destroy the rum power commenced in Vermont, when I was a boy eight years old. At and before this time all kinds of alcoholic drinks were sold in all taverns, and in all stores. All families daily drank more or less of these unhealthy and demoralising liquors.

My father was a physician and a progressive man. He immediately enlisted in the cause of reform, and not only preached temperance, but abstinence. My own sympathies were enlisted in the work. Temperance societies were formed all over the State of Vermont.

I was active in this society work up to about 1845. We fought the power of rum on *hygienic* principles at first, and later on *moral* principles; but never by force, until we had *persuaded* nearly all the tavern-keepers, and store-keepers to abandon the sale of intoxicating liquors.

About 1845 the State of Maine passed a prohibition act. The temperance people of Vermont were induced, by false philosophy, into the same measure, the following year. We had really got tired of preaching, and thought we could carry the good work of temperance to completion by a coercive law; and so we passed a prohibitive law. As soon as the "thou shalt not" law was passed, the moral and hygienic propaganda halted, sickened, died.

I was disappointed. All true lovers of reform were disappointed. From that day to this the temperance sentiment in Vermont has not grown. It has receded. There is not a school district in the whole state where some sort of intoxicating liquor is not sold. Never till then did my mind receive the truth: that *coercion cannot promote morality.*

Nothing dependent upon human appetites and passions can be abolished by written law. People cannot be made moral by law. I wish you young men to know that "Pa" Chase is not, and never was a drinking man, after he was eight years old.

The Single Tax is the Key to Open it.

All liquor drinking is bad for the health, and dangerous to morality. Use no stimulants, yourself, and *do* work for temperance. The rum power is in politics. The rum power or saloon power is a tremendous power in elections. It is a dangerous power.

What gives the saloon such power? Is it not sustained by a monopoly law? If trade in rum was free there would be small profit in selling it.

Free rum would take all respectability out of that trade. If there were no licenses to create the monopoly, any person could sell it who chose to do so. Then the saloon power would cease to exist; for only large profits can sustain that kind of trade.

The influence of the saloons in politics, or any other business regulated by special legislation, can be destroyed by reversing the process by which such influence is created—by repealing those laws. By enacting special laws for the regulation of any business, a class is created that is directly interested in legislation, and any proposed changes are likely in some way to interfere with its business interests, and so it corrupts legislatures in a variety of ways.

Prohibition is wrong in principle because it violates the equal freedom of individuals; it attempts to govern some people, by other people's consciences, which has always proved a failure and always will. It is closely related to the superstition of the divine right of kings, and ere long the people will become quite as much ashamed of it.

With the decrease of poverty that would attend the increase of liberty, intemperance would almost if not entirely cease.

The rum power never showed greater strength, or greater wickedness than during Grant's second term as president. The whisky-men made fortunes, by debauching the government officials who had charge of the internal revenue; and the highest men in office were implicated in the frauds upon the people by which taxed whisky received no taxes from these government-protected scoundrels. Had there been no tax on whisky and its kindred, there could have been no temptation to corrupt voters and legislators; no money could have been made; no outrage on public rights.

It makes no difference what kind of merchandise is highly taxed, in regard to corruption and robbery. The higher the tax, the greater the profit of the robbery, and the greater the exertions to corrupt legislatures in behalf of the trusts. For all highly taxed articles *cause* trusts and monopolies. And these robbers of industries hesitate at no means to accomplish their acts.

The following incident shows the hellish power behind taxed whisky:—

Chicago, Feb. 11, 1891.—A plot was unearthed here to-day which, if it had been carried out, would have resulted in the destruction of at least one hundred and fifty lives and an immense amount of property. The prominence of the persons involved, and the exposure of the selfish motives which prompted the plotters have produced a profound sensation among all classes. It was no less than a plan to destroy the only opposition distillery with dynamite, and involved bribery, arson, and wholesale murder. * * *

Solicitor Hart tells the story of the plot as follows:—

Some months ago the Treasury Department at Washington was assured that things were not just straight, from the fact that the trust people tried their best to have a certain man appointed Inspector of the Internal Revenue Department for this district. * * *

Two previous attempts which were attributed to the whisky trust, but not proven, were made to destroy Shufeldt's with dynamite. One of them occurred two years ago last fall. -

Thus it is that monopolies make war not only on the people but on each other.—*Henry S. ("Pa") Chase, M.D., in "Letters to Farmers' Sons on Questions of the Day."*

Labour and Landlordism.

(From the *London Echo* of July 20.)

We have more than once expressed the opinion that the next great social struggle will be one between labour and landlordism. There are many signs that the forces are already gathering for the conflict. On the one hand, the landlords themselves are asserting their "rights" with a vehemence and persistence which almost savours of desperation. The landlord Government in the Commons gives "relief" to landlords at the expense of labour,

while the Westminster Branch of the Liberty and Property Defence League, commonly called the House of Lords, is preparing to mutilate or destroy the Workmen's Compensation Bill. Meanwhile the workers are also preparing for the battle. The Portsmouth Trades Council holds its annual demonstration on the 31st inst. The resolution which the Council proposes to submit to the assembled Unionists runs as follows:—

"That we, the members of the various Trade and Labour Unions of Portsmouth and district, in joint public meeting assembled, hold that—

"(1) All men have a common right to life, and as land is the only source from which material to sustain life can be procured, it should be treated as the common heritage of the whole people; and

"(2) We condemn, as most iniquitous, the present system of tenure, which, permitting a small portion of the people to monopolise the land without compensating those who are excluded, divorces land from labour, overcrowds our cities, creates a large army of unemployed, and reduces wages to a minimum.

"(3) As an instalment of justice, and as a first and most necessary step towards improving the condition of labour, we demand that all rates and taxes be removed from production and trade, and imposed on the value of land independent of improvements."

That a resolution of this sort should be adopted by a large majority of a Trades Council in a town like Portsmouth is a fact of which not only the Penrhyns and the Dudleys and the Winchileas, but also the Liberal "leaders," would do well to take a careful note.

It is one of many encouraging signs of the times to see the influential *London Echo* rubbing in "Dudleyism" in true Georgian style. In a recent issue it said:—

"Lord Dudley's object lesson in the evils of irresponsible, merely appropriated wealth is at least as eloquent as that which Lord Penrhyn is offering his countrymen. The second named has it in his power, by depriving them of work except on his own insolently selfish terms, to expatriate hundreds of families. The first named has it in his power, simply in the pursuit of fresh wealth, to destroy his fellow-citizens' property, add fresh burdens to their rates, and imperil their health and their lives. It is all simplicity itself. Lord Dudley's undermining at Quarry Bank is lowering the ratable value of property, so that the District Council find themselves confronted by financial difficulties. But what cares this coal-owning lord? The roadways damaged by this proprietor's operations have to be repaired at the community's expense. That is a price which

COMMON HUMANITY HAS TO PAY

for the boon of a worse than useless so-called aristocracy. Some time since the District Council authorised the construction of an urgently-needed system of Drainage; but the work has been stopped by the soil subsidence which results from Lord Dudley's mining operations. Ill-health, an epidemic, may follow, as it did in the same part of the country from like causes not long ago. But what does the undermining coalowner care? He will stick to his "rights" if disease stalked through the land. There might be something to say for him if his property were of his own making. He no more made it than he made the free air of Quarry Bank. The natural owner of the underground property he holds is the nation, including the Quarry Bank labourers who toil for him on his own terms. From the point of view of natural right, men of his class are mere interlopers, grabbers; they obstruct progress, they are enemies of society. Parliaments of landlords gave them their privileges. Parliaments of the people can take them away. And yet a section of the people is fool enough to choose Lord Dudley as its representative on the London County Council."

Mr. Holburn's Loss.

In the name of numerous Single Taxers and reformers all over the country, we have to express sincere sympathy with our good friend Mr. Holburn, in the loss of his daughter through a bicycle accident. The Portsmouth Trades' Council had a communication before them from Mr. Holburn last month. They passed a vote of sympathy to him.

Henry George.

We are constantly being asked for news from Mr. George. "When is he coming here?" and "when are we to have his new work on Political Economy?" are the two questions most frequently asked. The following, from a letter to Mr. Joseph Leggett, San Francisco, will be interesting:—

My dear Mr. Leggett,—One of our old San Francisco friends sends us regularly a copy of the Friday "Examiner," and I am thus able to keep in touch with your excellent work on the Single Tax department.

I have so cordially approved of this that it is only the pressure of other things that has kept me from saying so; but I want now to take the opportunity of a breath of leisure to commend your work.

There may be failures, mistakes, and aberrations, but ultimately and finally the "Single Tax," which is the name we have taken, or that seems to have taken itself, for an idea that is too great to be expressed in words that would not at present seem bombastic, must be accepted, or our civilisation itself must be destroyed by the forces which it itself evolves. In what point of this union, or in what part of the civilised world the seed takes hold and grows, and comes to ultimate fruition, really makes little difference. It has set, and it will grow, and the future will for a while honour us, and then, as is the nature of men, forget us, and we shall have passed on. In this great universe nothing is fixed except relatively. It was in 1890, on the deck of an Australian steamer, that I saw you last. I have now for some years stayed quiet—for me.

There is one big work I have had in mind, and have been working away at for some time. I had thought to have it done before the year closed, but have had drawbacks and delays. Anyhow, it will do before the century ends, and if I cannot go so far, something of value will be left in shape. I have not had time to write to my old friends, whom I never can forget, while as to the Australians I have treated them very badly. I can only think that it is ours only to do what we can, and that some time or other, in various ways, we come to that place where all good men know each other, and perhaps have an interval to talk to each other.

In the meanwhile let us go on in what we find to do. God speed you and keep you. With regards and greetings to all our old friends. Yours affectionately,
HENRY GEORGE.

New York, 9th July, 1897.

Why Wages do not Increase.

But labour cannot reap the benefits which advancing civilisation thus brings, because they are intercepted. Land being necessary to labour, and being reduced to private ownership, every increase in the productive power of labour but increases rent—the price that labour must pay for the opportunity to utilise its powers; and thus all the advantages gained by the march of progress go to the owners of land, and wages do not increase. Wages cannot increase; for the greater the earnings of labour the greater the price that labour must pay out of its earnings for the opportunity to make any earnings at all. The mere labourer has thus no more interest in the general advance of productive power than the Cuban slave has in advance in the price of sugar. And just as an advance in the price of sugar may make the condition of the slave worse, by inducing the master to drive him harder, so may the condition of the free labourer be positively, as well as relatively, changed for the worse by the increase in the productive power of his labour. For, begotten of the continuous advance of rents, arises a speculative tendency which discounts the effect of future improvements by a still further advance of rent, and thus tends, where this has not occurred from the normal advance of rent, to drive wages down to the slave point—the point at which the labourer can just live.—*Henry George.*

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