

- Mar. 26 (?), 1650. A New Year's Gift for the Parliament and Army, showing what the Kingly Power is, and that the cause of those they call Diggers is the life and marrow of the cause the Parliament hath declared for and the Army fought for.
- Mar. 26, 1650. An Appeal to all Englishmen, to judge between Bondage and Freedom, sent from those that began to dig upon George Hill in Surrey, but now are carrying on that public work upon the little heath in the Parish of Cobham, near unto George Hill, wherein it appears that the work of digging upon the Commons is not only warranted by Scripture, but by the Law of the Commonwealth of England likewise. (Published as a Broadsheet.)
- April 6, 1650. AN HUMBLE REQUEST TO THE MINISTERS OF BOTH UNIVERSITIES, AND TO ALL LAWYERS OF EVERY INNS. A COURT, to consider of the Scriptures and Points of Law herein mentioned and to give a rational and Christian answer, whereby the difference may be composed in peace, between the poor men of England who have begun to dig, plow and build upon the common land, claiming it their own by right of Creation, and the Lords of Manors that trouble them, who have no other claiming to Commons than from the King's will, or from the Power of the Conquest. And if neither Minister nor Lawyer will undertake a reconciliation in this case, for the beauty of our Commonwealth, then we appeal to the stones, timber, and dust of the earth you tread upon, to hold forth the light of this business, questioning not but that Power that dwells everywhere will cause light to spring out of darkness, and Freedom out of Bondage.
- Nov. 5, 1651. THE LAW OF FREEDOM IN A PLATFORM: Or True Magistracy Restored. Humbly presented to Oliver Cromwell, General of the Commonwealth's Army in England, Scotland and Ireland. And to all Englishmen my bretheren, whether in Church-fellowship or not in Church-fellowship, both sorts walking as they conceive according to the order of the Gospel: and from them to all the Nations in the World.
- 1650 (?). FIRE IN THE BUSH: the Spirit burning, not consuming, but purging mankind.
- 1658 (?). THE SAINTS' PARADISE, or the Father's Teaching the only Satisfaction to waiting Souls.



APPENDIX TO THE "EARTH-FOR-ALL" CALENDAR.

BY

ERNEST HOWARD CROSBY.

(*Expressly for the Review.*)

(Since publishing the Calendar I have collected enough quotations to furnish out another month.—E. H. C.)

AUGUST.

1. The soil was given to rich and poor in common, Wherefore,
O ye rich, do you unjustly claim it for yourselves alone?
—Hildebrand, Pope Gregory the Great.
2. Duke of Suffolk (reading petition): What's here? "Against the Duke of Suffolk for enclosing the commons of Hebford." How now, sir knave?
Petitioner: Alas, sir, I am but a poor petitioner of our whole township.
—Shakspeare, Henry VI., Second Part, Act 1, Scene 3.

3. How long shall we covet and oppress, enlarge our possessions and account that too little which was formerly enough for a nation?
 . . . A bull contents himself with one meadow, and one forest is enough for a thousand elephants; but the little body of man devours more than all other living creatures.
 —Seneca, "Morals." Translation of Walter Clode, Chapter II.
4. But for this, I say,
 And but for selfish getting of the land,
 And beggarly entailing it, we two,
 To-day well fed, well grown, well dressed, well read,
 We might have been two horny-handed boors,—
 Lean, clumsy, ignorant, and ragged boors,—
 Planning for moonlight nights a poaching scheme,
 Or soiling our dull souls and consciences
 With plans for pilfering a cottage roost.
 —Jean Ingelow, "Brothers and a Sermon."
5. Oh, you queens, you queens! Among the hills and happy greenwood of this land of yours, shall the foxes have holes, and the birds of the air have nests; and in the cities shall the stones cry out against you, that they are the only pillows where the Son of Man can lay his head?
 —Ruskin, "Sesame and Lilies," "Queens' Gardens," Sec. 95.
6. Third Fisherman: Master, I marvel how the fishes live in the sea.
 First Fisherman: Why, as men do a land. The great ones eat up the little ones. I can compare our rich misers to nothing so fitly as to a whale, 'a plays and tumbles, driving the poor fry before him, and at last devours them all at a mouthful; such whales have I heard on o' the land, who never leave gaping till they have swallowed the whole parish, church, steeple, bells and all. . . .
 Third Fisherman: If the good King Simonides were of my mind, he would purge the land of these drones that rob the bee of her honey.
 —Shakspeare, "Pericles, Prince of Tyre," Act II, Scene 1.
7. In our society, established upon a very rigorous idea of property, the position of the poor man is horrible; he has literally no place under the sun. There are no flowers, no shade, no grass but for him who possesses the earth. In the East these are the gifts of God, which belong to no man. The proprietor has but a slender privilege; nature is the patrimony of all.
 —Ernest Renan, "Life of Jesus," Chapter X.
8. The only point where I do not find myself in complete accord (and that is perhaps more due to your comparative silence than anything else) is that I attach relatively more importance to the initial injustice done by the permitted monopoly of raw material in a few hands. It seems to me that individualism, in order to be just, must strive hard for an equalisation of original conditions by the removal of all artificial advantages. The great reservoir of natural wealth that we sum up as land (including mines, etc.) ought, it seems to me, to be nationalised before we can say that the individual is allowed fair play. While he is thwarted in obtaining his fair share of the raw material, he is being put at a disadvantage by artificial laws.
 —Grant Allen, Letter to Herbert Spencer, 1886, in
 "Grant Allen, A Memoir," by Edward Clodd.

9. As soon as I see landed property established, then I see unequal fortunes, and from these unequal fortunes must there not necessarily result different and opposed interests, all the vices of riches, all the vices of poverty, the brutalisation, the corruption of civil manners?
—Jean Jacques Rousseau, "*Doutes sur L'Ordre Naturel.*"
10. No longer Merrie England ; now it meant
The payers and the takers of the rent.
—John Boyle O'Reilly, "The Pilgrim Fathers."
11. We are all freeholders ; the rent day doth not trouble us.
—Letter of William Hilton, one of the "pilgrim fathers," from Plymouth, 1621, in Young's "Chronicles of the Pilgrims."
12. The hospitals (of England) are full of the ancient. . . . The almshouses are filled with old laborers. Many there are who get their living with bearing burdens, but more are fain to burden the land with their whole bodies. Neither come these straits upon men always through intemperance, ill-husbandry, indiscretion, etc. ; but even the most wise, sober and discreet men go often to the wall when they have done their best. . . . The rent-taker lives on the sweet morsels, but the rent-payer eats a dry crust often with watery eyes.
—Robert Cushman, Plymouth, 1621, in Young's "Chronicles of the Pilgrims."
13. The landlord is recognized as a costly anachronism, whose moral claim, even to compensation for expropriation, is constantly getting weaker.
—Matthew Arnold, quoted in *London Daily News*.
14. He who eats in idleness what he himself has not earned, steals ; and the landholder whom the State pays for doing nothing does not differ from a brigand who lives at the expense of travelers.
—Rousseau.
15. The common priestly doctrine that the earth is the landlord's and the fulness thereof.
—Grant Allen, "The British Barbarians," Chap. IV, p. 119.
16. The monopoly of the natural resources, principal among which is land, causing rent, and the monopoly of exchange, causing interest, are at the bottom of all the misery and wretchedness of humanity.
—Proudhon.
17. The fate of empires, and the fortunes of their peoples, depend upon the condition of the proprietorship of land to an extent which is not at all understood in this country. We are a servile, aristocracy-loving, lord-ridden people, who regard the land with as much reverence as we still do the peerage and the baronetage. Not only have not nineteen-twentieths of us any share in the soil, but we have not presumed to think that we are worthy to possess a few acres of mother earth.
—Richard Cobden, Letter to Mr. Kay.
18. On a sudden the commonalty rose one and all, and encouraging each other, they left the city, and withdrew to the hill not called Sacred, near the river Anio, but without committing any violence, or other act of sedition. Only as they went along, they loudly complained, that it was now a great while since the rich had driven them from their habitations ; that Italy would anywhere supply them with air and water and a place of burial ; and that Rome, if

- they stayed in it, would afford them no other privilege, unless it were to bleed and die for their wealthy oppressors.
—Plutarch, "Coriolanus."
19. The founders of these republics had made an equal division of the lands. That alone constituted a strong people,—that is to say, a well-regulated society.
—Montesquieu, "Essay on Grandeur and Decadence of the Romans."
20. They said also that this king divided the country amongst all the Egyptians and from thence he drew his revenues, having required them to pay a fixed tax every year.
—Herodotus, Euterpe, II, 109.
21. God has made the rich and the poor of the same clay and one earth bears them both. It is through emperors and kings of the world that God gives the human law of the human race. Take away the law of the emperors and who shall dare to say, "This villa is mine?"
—St. Augustine.
22. "The Lord's Prayer says, Give us this day our daily bread. Our daily bread comes from the land. No man made the land. It is God's gift to mankind. It belongs to all men. Therefore individual ownership of land is wrong. Individual control of the fruits of the land is wrong."
—Hall Caine, "David Rossi," in the "Eternal City."
23. Cloten. Why tribute? Why should we pay tribute? If Caesar can hide the sun from us with a blanket, or put the moon in his pocket, we will pay him tribute for light.
—Shakspeare, "Cymbeline," Act III, Scene 1.
24. They had so long held the Swamp and felt it to be their very own in every part and suburb, . . . that they would have resented the appearance of another rabbit even about the adjoining barnyard. Their claim, that of long, successful occupancy, was exactly the same as that by which most nations hold their land, and it would be hard to find a better right.
—Ernest Thompson Seton, "Wild Animals I Have Known."
"Raggylug," Chapter VIII.
25. I should have thought the question about raising rents had been, to your own knowledge, enough answered by me. I have in several, if not in many places, declared the entire system of rent-paying to be an abomination and wickedness of the foulest kind, and have only ceased insisting on that fact of late years, because I would not be counted among the promoters of mob violence. The future, not only of England, but of Christendom, must issue in abolition of rents, but whether with confusion or slaughter, or by action of noble and resolute men in the rising generation of England and her colonies, remains to be decided. I fear the worst, and that soon.
—Ruskin, Letter written Dec. 11, 1886.
26. All men free, and the earth for all to hold,
All men free from crime and the curse of gold;
All men free and bold as the free are bold.
—Richard Hovey, Unpublished Poem.
27. Nature gave all things in common for the use of all.
—Gregory VII. (Hildebrand).

28. They sing of the golden Sigurd, and the face without a foe,
And the lowly man exalted, and the mighty brought alow ;
And they say, when the sun of summer shall come aback to the land,
It shall shine on the fields of the tiller that fears no heavy hand ;
That the sheaf shall be for the plougher and the loaf for him that
sowed
Through every furrowed acre where the son of Sigurd rode.
—William Morris, "Story of Sigurd, the Volsung,"
Book III, p. 203.
29. When God's warm justice is revealed—
The kingdom that the Father planned—
His children all will equal stand
As trees upon a level field.
There each one has a goodly space—
Each yeoman of the woodland race—
Each has a foothold on the Earth,
A place for business and for mirth.
—Edwin Markham, "Lincoln and Other Poems," p. 49.
30. No privilege bars a tree's access
To Earth's whole store of preciousness.
The trees stand level on God's floor,
With equal nearness to his store. —Ibid.
31. Timon : Why should you want ? Behold, the earth hath roots ;
Within this mile break forth a hundred springs ;
The oaks bear mast, the briers scarlet hips ?
The bounteous housewife, Nature, on each bush
Lays her full mess before you. Want ! Why want ?
—Shakspeare : "Timon of Athens," Act IV., Scene 3.
Timon : Common mother, thou, (digging)
Whose womb immeasurable, and infinite breast
Teems and feeds all. —Ibid.



HOSPITALS AND LAND VALUES

ADDRESS OF R. B. CAPON, OF MONTREAL.

It has probably been thought that there can be no immediate connection between our modern hospital system and the economic reform we call single tax. My humble effort, this evening, shall be to point out the truth, if such it be, that hospitals flourish under our present system of taxation, and that the growth of our hospital systems can only receive a genuine check by the application of the remedy known as the taxation of land values.

We live in a time commonly called the Christian era, when Bibles, churches and preachers abound. It is frequently stated that we are in the midst of the highest civilization the world has ever seen. There are those among us who so firmly believe that statement that they undergo considerable financial sacrifice and undertake considerable pecuniary obligation to send missionaries to the Chinese, Hindoos and Kaffirs. So enlightened are we that we commonly regard the inhabitants of foreign countries—perhaps other than European countries should be designated—as "*living in darkness*," and we sing in our orthodox sanctuaries with becoming fervor that "the heathen in his blindness bows down to wood and stone." Now, sir, the heathen may or may not