

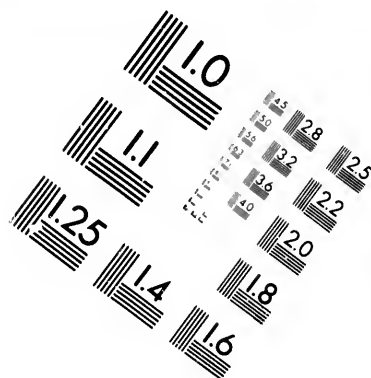
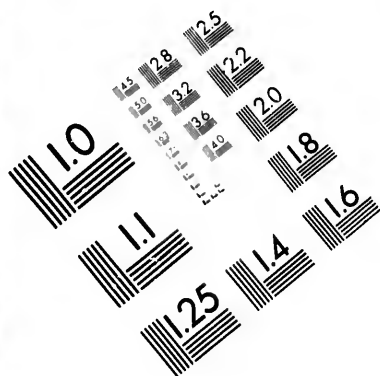
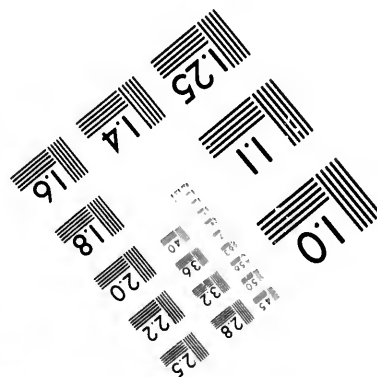
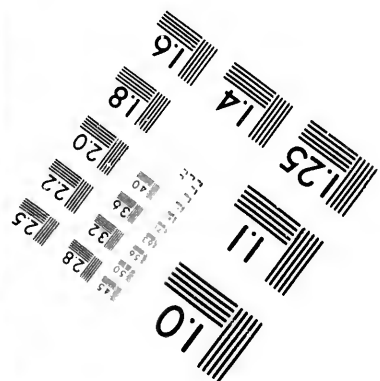
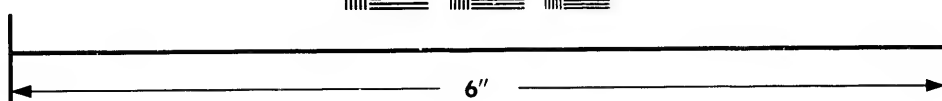
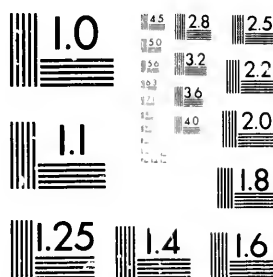


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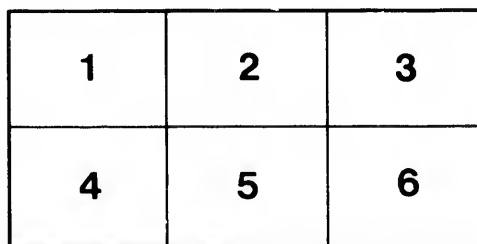
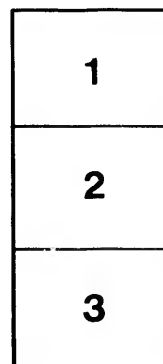
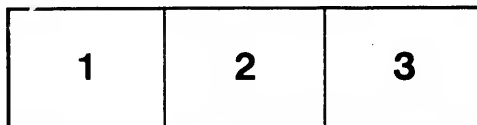
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Why I Joined the New Crusade

A PLEA FOR THE PLACING OF TAXES ON
LAND VALUES ONLY

BY

RICHARD T. LANCEFIELD

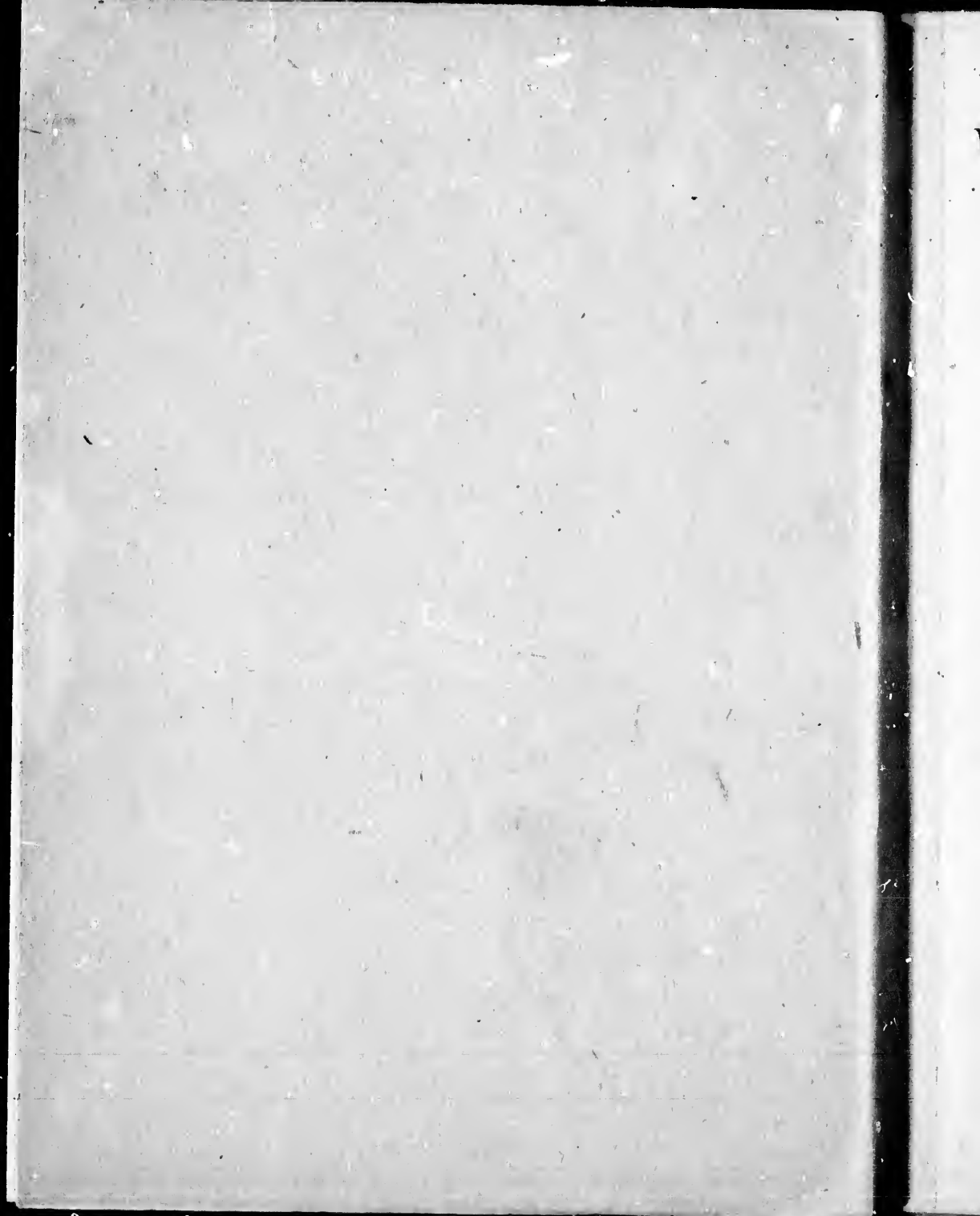
"The Fatherhood of God and the Brotherhood of Man"

TORONTO

GRIP PRINTING AND PUBLISHING COMPANY

1888





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WHY I JOINED THE NEW CRUSADE.

THE CRUSADES! What a flood of memories rushes before our mind's eyes as we hear these words! How they recall memories of brave men who, filled with an unquenchable enthusiasm and fired with a holy zeal, left family, friends and fortune behind, and went forward prepared to undertake long and dreary marches, to undergo unknown trials and dangers, and to overcome seemingly insurmountable obstacles. And not alone do they recall memories of brave men, but, thank God, of brave and noble women also—of the lowly serving woman who brought her simple mite, and of the “dames of high estate” who stripped their arms and their bosoms of the jewels which bedecked

them, and laid their costly offerings side by side with those of their humbler sisters, so that all might go to swell the funds for the furthering of the one great object—that of cleansing the land sacred to the memory of the founder of our Christian dispensation, from the polluting tread of the Saracen invader. And now is it not a pertinent question for us to ask, How comes it that more than six hundred years after the last of those old crusades—that after six centuries have rolled along the pathway of time—a cry, a bitter, wailing cry has gone forth for the preaching of a new crusade; a cry that has echoed and re-echoed throughout the lands, from mountain peak to fertile valley, from ocean to ocean, from continent to continent, until an answering cry has arisen from the commercial metropolis of this Western World and a band of earnest, determined men have raised the Cross of the New Crusade, and have invited all lovers of their fellow-men, irrespective of race, color, creed, sex, or nationality, to enrol themselves under its banner.

For over eighteen hundred years the Gospel of Christ has been preached, and within the last few hundred years millions of copies of God's Word have been circulated among the people, printed in almost every known tongue. So deep rooted indeed is this reverence for the Christianity of the New Testament, that imposing cathedrals and stately churches abound in Christian lands, while hundreds of missionaries have given, and are giving, the best years of their lives in carrying the Gospel to benighted heathens in far distant lands. But it was the Master himself who said, "By their fruits ye shall know them," and I propose to inquire briefly into the results of the teachings of Christianity, and if those results are found to fall lamentably short of what might reasonably be looked for, then to extend our inquiry further and seek for a reason for the failure.

Within the covers of the Holy Bible, in addition to its distinctly religious teachings, we find many beautiful moral precepts, and also many texts which, it would seem, were

placed there to act as danger signals for our guidance as we journey along the highway of life. Let us cull a few such from the rich granary in which they are stored.

Love thy neighbor as thyself.

Whatsoever ye would that men should do unto you do you even so unto them.

And having food and raiment let us therewith be content.

They that will be rich fall into temptation and a snare, for the love of money is the root of all evil.

Lay not up for yourselves treasures upon earth, where rust and moth doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. For where our treasure is there will our heart be also.

Labor not to be rich.

Give me neither poverty nor riches.

Nor must we forget to mention that beautiful and simple, yet eloquent, Sermon on the Mount,

and that grandest of all poems in the whole range of our literature, the Lord's Prayer, in which Christ's command is to say Our Father—thus emphasizing the universality of the Fatherhood of God and the Brotherhood of Man, in contra-distinction to the narrow-mindedness and selfishness of the personal My Father. And now let us take a young man who has attended Sunday school and has learned these and many other texts breathing love and charity alike to God and man. In the course of a few years the time comes when, in the natural course of events, he is sent adrift on the ocean of business life. And then, alas, how soon is he undeceived! How soon is he rudely awakened to the fact that the teachings of his Sunday school days are but a mockery, for he finds not alone men of the world, but even professing Christians, men belonging to the Christian churches, living far distant from the simple teachings of the Christian religion, and who, when taxed with their seeming duplicity, meet one with the answer that those are very good doctrines,

and that while they believe in all of them and live up to some of them, others are totally impracticable in this intensely practical age! And no doubt in one sense their excuse may be valid enough; for let us but look around and see the intensity of competition on every hand—in every profession, in every line of business, in every branch of trade—a struggle and a competition so keen, and becoming more and more so unscrupulous, as to force—yes, absolutely force—men to look out for themselves, and take no heed of who falls by the wayside, or who is trampled upon, or who suffers, or who lives, or who dies, so long as *they* mount the ladder and get beyond the fear of poverty.

And not only is the business world affected by this insensate race for wealth, by this constant struggle against poverty, but even the sacred altars of God's temples are profaned. A clever minister is discovered in a small city, and straightway an offer of a largely increased salary causes that minister to announce that God has called him to a larger

field of labor—though, strangely enough, that larger field of labor is invariably found to be among a wealthy congregation, rather than among the poverty-stricken and the oppressed. And how many can bear witness to the scandal and reproach to religion that has resulted from such conduct as this! Again, leaving out of consideration for the present the fact that some of the clergy in the old lands are in receipt of princely incomes, we find that in this Western World the rector of Trinity Church, in New York city, has an income of \$15,000 a year; other Protestant ministers in that same city have incomes of \$10,000, some \$15,000, and some even \$20,000 a year. Thousands upon thousands of dollars have been expended in the erection and beautifying of the magnificent marble cathedral on Fifth avenue, while the Roman Catholic Archbishop lives in a beautiful marble palace behind it. And yet, within gunshot of all these evidences of wealth on the part of God's ministers—while these ministers of Christ are living in the midst of plenty, and surrounded by in-

fluences that are elevating, ennobling and purifying—thousands of God's children—strong men, weak women and innocent little ones—are living in the midst of a poverty that is bitter and cruel, of a degradation and vice that is absolutely appalling to contemplate, and surrounded by influences that are debasing and degrading in every sense.

The wise Solomon has said, "By the fear of the Lord men depart from evil," but does not our experience teach us that we may alter that text and make it read, "By the fear of poverty men depart from the Lord"? For aside from what many of us know from our own personal experience, are not the papers daily recording innumerable instances of men who, in their haste to be rich, by their fear of poverty, are drawn into evil just as surely as the needle is attracted by the magnet? Indeed, it is not too much to say that there is an universal spirit of mistrust abroad. There was a good old saying that a man's word was as good as his bond, but in these degenerate days men think a great deal more of a man's

bond than they do of his word—not that they doubt the word, but nevertheless they take good care to secure the signature as well as the word!

Now, considering the thousands of noble men who have given their energies and intellects to the service of the Church; considering the millions of money that have been spent in Church work; considering the innumerable churches and charitable, temperance, benevolent, prohibition, moral reform, and other societies and institutions—all working in behalf of the spiritual, moral, or temporal interests of humanity—considering all these things, surely, unless there is something radically wrong, we should with all these agencies at work begin to see society getting better year by year. And yet, what are the facts? People who have given this subject attention, who have made personal investigations, tell us candidly and soberly that instead of getting better things are going from bad to worse. Referring to Great Britain, we are told “that seething in the very centre of our

great cities, concealed by the thinnest crust of civilization and decency, is a vast mass of moral corruption, of heart-breaking misery and absolute godlessness.

"Whilst we have been building our churches and solacing ourselves with our religion and dreaming that the millennium was coming, the poor have been growing poorer, the wretched more miserable, and the immoral more corrupt. The gulf has been daily widening which separates the lowest classes of the community from our Churches and from all decency and civilization.

"We must face the facts, and these compel the conviction, that this terrible flood of sin and misery is gaining on us. This statement is made as the result of a long, patient and sober inquiry, undertaken for the purpose of discovering the actual state of the case.

"So far from making the worst of our facts for the purpose of appealing to the emotion, we have been compelled to tone down everything, and wholly to omit what most needs to be known, or the ears and eyes of our readers would have been insufferably outraged."

Who that has ever lived in London—and has visited the Slums of that great city, or even read of how tens of thousands live there—of the pestilential dens of filth and immorality to which our system of society condemns them, can ever cease to pray and work for some plan which shall do away with such an awful blot on our civilization.

And if this is the “Bitter Cry of Outcast London,” is it any better in this newer world? Let us cross on the bosom of the broad Atlantic, and as we sail up the harbor to New York we shall pass a gigantic statue—Liberty enlightening the world—the Goddess of Liberty holding aloft the flaming torch of truth and justice. Justice, did I say? Ah, no, for what a mockery of justice it is, which will tolerate such industrial slavery as is found in free America to-day! Men condemned to slave day after day at the hardest toil for a pittance barely sufficient to keep body and soul together—women condemned to stitch, stitch at the sewing machine for twelve and fourteen hours out of the twenty-four; and no matter

how deep a reverence these people may have had in the existence, in the power, and in the justice of an Almighty God, can we wonder at them, as the long dreary hours go by day after day and finds them still at their thankless tasks, with no hope of relief in the present or in the future, crying out in bitterness and sorrow :

God in Heaven, can it be !
Canst thou look down and such things see ?
Why dost thou not thy power put forth,
And smite our oppressors in thy wrath ?

But it is not alone from the abject poor that this bitter cry goes forth. Men in every stage of society are crying out to be relieved from the pressure put upon them by the fierce and terrible competition which is engendered by our present system of society. And is it not a pitiful thing to contemplate that, living as we are in the full sunlight of this glorious nineteenth century, with its many wonderful labor-saving inventions and still more wonderful discoveries in the arts and sciences, we find that while the rich are growing richer the poor

are growing poorer—the very thing that Christ warned us to guard against—and that side by side with the colossal fortunes of New York, Chicago or London we see such cruel poverty and absolute want?

Now, why is this? What is the reason? Some people say it is on account of the “smartness” of some and the intemperance of the poor. But think a moment and see if this is really so. After describing the frightful hovels which the landlords of London allow their unfortunate tenants to occupy, the author of “The Bitter Cry of Outcast London” says: “That people condemned to exist under such circumstances take to drink and fall into sin is surely a matter for little surprise.” Yes, yes, intemperance is a great evil, but it does not go to the *root* of the question. Sweep the liquor traffic entirely out of existence, if that were possible, and, under existing conditions, you would play directly into the hands of the landowners, as they never fail to raise rents the moment they see the tenants becoming more prosperous; while with land still locked

up in the hands of private owners, competition would be even keener than it is at present. What, then, is the reason? Other people will say: Oh, it is the laziness and improvidence of the poor. Ah, yes, this is one of the principal arguments of a large class of honest-minded people. But let us see if it is true. When people have gone into the places where these poor people exist—for they cannot be called homes in which they live—they have, as an actual fact, found women in London working seventeen hours, and receiving therefor the princely sum of 7d.—14 cents—and children have been found making match boxes, working fourteen hours and earning 4d.—8 cents—while a comparative state of starvation pay for long weary hours of labor exists in New York. What a cruel mockery it is then, to talk of laziness and improvidence in the face of such facts as these!

And because we are trying to put an end to such a crying injustice as this, and to prevent such a state of affairs from ever cursing this fair Dominion of ours, men sneer and scoff at us. But we know that right *must* event-

ually triumph over might, and therefore, to quote one of Sankey's beautiful hymns, we shall—

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.

But again then we ask, what is the reason? Was Christ an impracticable dreamer? Is it impossible to carry the Golden Rule into every-day life? We who have joined the New Crusade send back an answer in thunder tones and say, No, ten thousand times, No! Christ was no mere idle dreamer, and it is possible to bring the Golden Rule within the regime of daily life. But how? We answer: primarily,* by freeing all *natu-*

* The governmental ownership of railways and telegraphs, and the municipal ownership of street railways, gas, and other similar public enterprises, that are in their nature monopolies, and that are dependent on the use of public highways and streets, are secondary reforms which the people are agitating for, and which will no doubt soon be conceded. The Government now own and work the telegraph lines in England, and there is no reason why the Canadian Government should not own the telegraph lines in Canada. Similarly, the municipality of Toronto now supplies the citizens with water, and the sooner it acquires control of the street car lines and the supply of gas, the better, for the citizens will then be supplied with an equal and even a better service at a less cost.

ral opportunities, and this will be done by raising all taxes from land values instead of taxing improvements and personalty, as we do at present. I am quite aware that the present system of land holding has a strong hold on the minds of the people, largely on account of the sacredness which is imparted to it by thinking it has been in vogue for such a long period; and yet I venture to assert that any one who studies the history of land-holding in England will be very forcibly struck with the fact that the present system is not nearly so ancient as is commonly supposed. We claim, again, that the present terrible army of paupers, whose numbers are so great as to wring nearly \$80,000,000 yearly for their support from the pockets of the English people, is an outcome and a result of the present method of land-holding.*

*The following statistics are taken from Whittaker's Almanac for 1887, and may be relied upon as accurate:—

	<i>No. of Paupers.</i>	<i>Poor rate levied.</i>
In England	813,014	£14,501,844
In Scotland	92,813	838,035
In Ireland	442,289	1,104,802
	1,348,116	£16,444,681

But in spite of the growth of the idea of *private* ownership of land, from which only a portion of the taxes are derived, the State has never abandoned its right of eminent domain as the real owner over land in possession of the people; and acting on the idea that no man or pretended owner of the land is more than a tenant at will, the State to this day takes the land from the owner, and not at his own price, but at an assessed value, and gives it to a railway or other corporation, the members of which are supposed to be acting for the general good.

But you may ask—why tell us of the vice and poverty of other countries, when we have nothing of the same nature here? I answer, because we have the same conditions at work here which have brought about this state of affairs elsewhere—the private ownership of land.

Are not these figures a terrible commentary upon our advancing Christian civilization? And the allowing of one portion of the community to appropriate certain portions of the land of this planet, and to say that they “own” that land is unquestionably the prime factor in the production of the professional paupers of the Old and the professional tramps of the New World.

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And let us see now if the same conditions have not already produced similar results here in proportion to population. See how in certain portions of this city people are packed close together—too close for religion, virtue and sobriety to flourish, and the consequence is that just as rents rise and the people are packed in closer quarters, crime and pauperism increase. Mayor Howland, of this city, is not known as an advocate of the land tax theory, and yet he sees the gross injustice and cruel wrongs of the present system—may he soon see that we are offering the only true solution of the problem! On November 30, 1887, Mayor Howland appeared before the Royal Labor Commission to give evidence, and in the course of his remarks he said, talking of sewing women (I quote from the report of the *Toronto Mail*, of December 1st): “He had seen cases which would make a man’s blood boil—women struggling to support life by working till all hours at night. Unless we have Government protection things would work out here as they had done in East London.”

God forbid, say I, that it should be so, and yet, under existing conditions, such a state of things will come, as surely as light follows the darkness ! But fortunately Mayor Howland himself supplies the key which will, I trust, open his eyes and let in such a flood of light that the truth will be sent home with a force which will be irresistible. Listen now to another statement Mayor Howland made : "The practice of putting dwellings on the front and rear of lots should be stopped." Ah, yes, *there* is the secret. By levying only a portion of the taxes on the land, we encourage people to "hold" land, even near the centres of cities and towns. This creates a seeming scarcity of land, and causes grasping landlords to build on the back as well as the front of lots, and as cities grow they even improve on this and build the cursed tenement houses ; and the moment this is done, the moment these poor people are herded together as though land was scarce, that moment you lay the foundation for the superstructure of misery, vice and crime which is giving society so

much trouble to-day ; and that moment you prepare the way for the arising of cases which, as Mayor Howland so graphically and truthfully puts it, "would make a man's blood boil." Wonder not, then, that our blood *does* boil ; and that, believing we have the key to the problem, we are determined to leave no stone unturned until this injustice shall be swept away.

Again, to show that we are fast laying the foundation for a state of pauperism, which will under existing conditions steadily increase as our population increases, I will cite a report of a recent meeting (held on December 6, 1887,) of the Toronto Relief Society, at which we read : "Many distressing cases were reported, and help voted for their relief." It may be true that no poor rate is levied in Canada, but the same conditions being at work here as where a poor rate is levied, the same results are found, and many thousands of dollars are collected and distributed yearly by the various benevolent associations for the relief of the poor, even in this our good city of Toronto, which is pointed at with pride by so many as

a pattern and a model among the many cities of this western world.

If, then, all taxes were placed on land values, more land would be brought into cultivation and use; men could not then afford, as they do now, to hold vacant lands in populous centres,—letting them lie fallow, waiting for a rise in price,—but they would have to put them to good use; so that putting all taxes on land values would vastly stimulate the building of houses, and would do away almost entirely with the present tenement-house system, where the poor are cooped up and live worse even than the savages of Africa. A competent witness, who made personal investigation of the facts, states that: "On one point there can be no doubt. Not Africa in its most pestilential and savage aspect holds surer disease or more determined barbarians than nest together under many a roof within hearing of the rush and roar of the busy streets where men come and go, eager for no knowledge or wisdom save the knowledge that will make them better bargainers." *

* Mrs. Helen Campbell in *Prisoners of Poverty*. Published by Roberts Bros., Boston.

We spend thousands of dollars in sending missionaries to carry the Gospel of Salvation to heathen lands, while at home, through our present conditions of society, men are turning their backs on that religion in thousands, largely because they see that under these conditions it is simply impossible for men to live up to that religion, and we have only to look around us to have evidence that men are *not* doing so.

And now see how in the past landlords have had everything their own way. Note the safeguards that have been thrown around the most valuable of all commodities. You want to buy a horse—you go to a dealer, pay your money, get your horse, and the bargain is closed. But if you want to buy some land, you will find it is not to be settled in such a simple manner. Your legal friend steps in, and there are ever so many formalities to be observed before the sale is closed. Whichever way you look at it, you are confronted with the fact that the land is absolutely the only thing that is sure and certain of all kinds of property. Banks are

liable to "burst"—gas stocks *may* explode—dry goods depreciate by reason of a freak of fashion—but the man who has lost money on a first mortgage on land is so rare a bird that I verily believe Barnum would pay him a good round salary to go on exhibition as a curiosity!

And while speaking of mortgages, think of the millions of money which are invested in real property in Canada alone, very much of it being sent from abroad for this purpose.

Now we hear a good deal of talk these days about the "loyalty" cry, and the cry of Canada for the Canadians is often heard. For myself, I strongly believe in that cry, but I go further than many, and say it is high time that we awoke to the true meaning of the expression. Let us see that Canada is kept for Canadians, and with this idea in mind, let us brush aside with as little delay as may be any laws which, in the future at least, will allow a foreigner, or even a non-resident,—be he English, Scotch, Irish or French,—to say he *owns* one foot of land in our fair Dominion, or to derive any revenue therefrom.

I repeat that it is our present system of putting only a portion of the taxes on land that encourages men to "hold" it, to the detriment of the community; and this holding of God's natural opportunities is the primary cause of the foolish race for wealth and consequent unrest in society to-day.

This, then, is why I joined the New Crusade. Because the object of that Crusade is the freeing of God's natural opportunities from the grasp of men who will not, or can not, or do not use them properly. These natural opportunities once freed, we believe an immense impetus will be given to business in every legitimate line. What cruelty to have people in our large cities half-starving in the midst of plenty! What folly to hear of wheat and potatoes being scarce, with millions of acres of virgin soil yet untouched by the plough, and only waiting to yield the harvest to the husbandman! What worse than folly to talk of coal being scarce or high priced, or of the possibilities of a coal famine, with millions of tons of the dusky diamonds lying in the bosom of

mother earth, and strong men, with brawny arms bared to the elbow, leaning on pick and shovel, waiting and even begging to be allowed to dig them up, but who are held back by a few "coal barons," who, ensconced in their cosily furnished offices in the city, have, forsooth, decided to "limit production," or to offer the men such a miserable pittance in return for their toil, that their self-respect causes them to rebel against such a manifest injustice.*

Give men but the opportunity to get at these natural opportunities, and peace and plenty will reign, where now discord and scarcity hold high carnival; then there will be no need for men to scheme and plot to secure an advantage one over the other; then men willing to work will get a fair day's pay for a fair day's work; no longer will weeping women—the bright and shining stars of our social firmament—be forced to long and dreary hours of toil no longer will innocent children—the future hope of our nation—be done to death or stunted in physical, moral and spiritual growth by

* See appendix "What about Canadian Coal Lands?"

overwork, hardship or privation—but plenty, peace and happiness will reign, and the dawn of the long-looked-for millennium will have appeared. Thousands who have lost, and other thousands who are fast losing, all faith in God or man, will ask: Is this the dream of an enthusiast? To such we answer: No, it is no dream; and to Christian, doubter and disbeliever alike we say: With your help it may become an actual reality. We all know that Christian, Moral Reformer and Philanthropist have tried their best under present conditions, and disheartening failure meets them at every turn. Why not, then, come with us? Instead of scoffing at our plan, study it and then argue it with us.

Knowing, as we do, that our plan is founded on the God-given and eternal principles of truth and justice, we believe it must and will prevail; then men will see that the teachings of Christ were no dreams, but simple and beautiful realities. And is not this something to work for, something to fight for? Do you wonder that we are enthusiastic—that our

souls are filled with a fire that will not let us rest until our object is attained. Like the Crusaders of old, our watchword and our war-cry may well be: *Deus Vult*—God wills it! But, unlike those old Crusaders, we need no helmet of steel, or coat of mail, or trusty sword or lance: for we are clothed with that which is more impenetrable even than steel—the consciousness of working in a righteous cause; while for weapon we have the ballot, a weapon which, when properly used, will strike as deep and deadly a blow against wrong and oppression of every kind as was ever dealt at an opponent by sword or lance in the hands of visored warrior or plumed knight. Nor, unlike those old Crusaders, is it a memory only that we are struggling for, but, as I have already stated, it is for the relief of our brethren in the flesh—of the men, women and children who, by reason of unjust laws, are condemned to lives of slavery worse even than the chattel slavery of by-gone days. Our fathers knocked the chains from off the limbs of those unfortunates—shall we not do our utmost to loose the shackles which confine society to-day?

Like a noble ship which has put to sea and finds after leaving port that some part of its machinery is displaced, and through this displacement the vessel is pitched and tossed about at the mercy of the wind and waves, until she puts back or reaches another port and has the deficiencies set right, so it is with our society to-day. This planet of ours is sailing through the illimitable ocean of space, but though the weather is fair, we are in deep distress and we know there is *something* wrong. See you not that nature rebels because we have allowed natural opportunities to be appropriated by private individuals at the expense of their fellows! Put an end to this injustice and society will right itself. We ask not nor do we look for any favors; but what we do want—what we are working for, and what, with the aid of God and man, and woman too, we know will yet come—is this, a fair field for all and favors for none.

In our churches we shall soon be singing our beautiful Christmas chants and hymns.

Hark the herald angels sing
Glory to the new-born King !
Peace on earth and mercy mild,
God and sinners reconciled.

Ah, yes, we shall sing of "Peace on earth," but well we know there is a feeling of unrest abroad such as there never was before. See to it, brethren, that we stand united, shoulder to shoulder, foot to foot, working to bring about such a change in society that all men may then join in the joyous anthem, because then there will be peace on earth such as men can only dream of at present, but which may and must become an assured fact !

And though there have been martyrs in this as in every good cause—though selfishness, cupidity, ignorance, love of riches and other similar interests may seem to block our pathway and retard our work, let us not falter or become weak-hearted ; but rather let us push forward with renewed energy, renewing our strength by recalling the words of a well known writer of sacred song :

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong.
—*Alleluia !*

WHAT ABOUT CANADIAN COAL LANDS?

The following extracts are from an article by Henry George in the *Standard* of Nov. 19, 1887:—

The strike in the Lehigh Valley coal region still continues. The miners are asking for a pitiful increase of eight per cent. upon a scale of wages which just barely enables them to live. Any one who visits the Lehigh valley, even in ordinary times, will see that the highly protected American laborer, in this part of Pennsylvania at least, is hardly, if at all, better off than the poorest class in western Ireland. And now, with fifteen thousand men out of employment, the region is as though swept by the abomination of desolation.

Labor of itself is perfectly helpless in these Pennsylvania coal fields, because the laborer has no legal right whatever to the use of land, the indispensable natural element of human life and human production. There is enough unused coal land in this region to give employment to a far greater number than the men who are now standing idle because they cannot agree on a matter of wages with their employers. But this land, though unused, is all held in private ownership, and although neither the miners themselves nor any one who wanted to employ them in mining coal could get permission to use this land without paying for it a very high price, it is taxed at purely nominal rates—land worth thousands of dollars per acre paying taxes at the rate of seventeen cents per acre.

In this region one may hear just such stories of individual tyranny and oppression as may, or perhaps, rather, could some years

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ago have been heard in western Ireland, with the addition of stories of robbery by the pluck-me stores, at which, in defiance of the Pennsylvania law designed to prevent this abuse, the miners on some of the coal estates are yet compelled to trade. Under this state of things labor combinations are the only means by which the coal miner can prevent himself from being utterly crowded to the wall and strikes his only weapon. He has not yet learned to use the ballot, and is only in some cases waking up to the fact that a man without any right to use land is as unnatural a thing as a fish without water.

The work of the coal miner is exceedingly hard and dangerous, and as it is carried on makes men old and broken down long before their time. Yet the average pay in the anthracite coal regions of the much-protected state of Pennsylvania, which ought to be a paradise for workingmen if high tariffs could really protect labor, only amount, according to the report of the Pennsylvania bureau of industrial statistics for 1885, to \$6.67 per week. The wages, for an eight per cent. increase on which the Lehigh miners have struck, amount to about thirty-nine cents for the mining of a cubic ton of coal, while the royalty paid to the owners of the coal in this district, when mines are worked or leased from the owner, will average nearly if not quite fifty cents per market ton. The bulk of the coal increases with the breaking, and thus, while the miner who works in danger and darkness under the surface of the earth gets thirty-nine cents for mining a certain quantity of coal, the mere owner—not the operator, who furnishes capital and machinery, but the mere owner, who as owner does nothing whatever to aid in the production of coal—gets some sixty-two and a half cents for giving his gracious permission to break that much coal out of the vein in which it was implanted ages before man came upon the earth.

The Land Question in a Nutshell.

Rev. H. O. Pentecost in New Jersey Unionist.

Who made the land? The Creator. Then it belongs to Him, and since we find it here and it is necessary to human life, it must be here for the use of all, and not a few.

Who made the house, the waggon, the watch, the shovel, and other products of industry? An individual man either made them or exchanged other products of industry for them. Then they are his. They constitute property. They should not be taxed. The state did not produce them, does not own them, and should not have them or any part of them.

Who made the value of land? No one individual, but everybody in general. The presence of population—the community—produces land values. Then land values belong to no one in particular, but to everybody in general—the community—and should go into the public treasury to defray public expenses.

The land belongs to God. It may be used by him who needs it.

Products of industry belong to him who produces them or exchanges other products for them.

Land values belong to the community.

Were the land left free to the use of all, were the products of industry left untaxed, were land values turned into the public treasury, we should have a just social system, government without taxation, poverty abolished, because with the opportunity opened to him to go upon the land if he chose no man would work for less than he could make for himself by working land.

Land would be free, capital would be free, labor would be free.

There would be no millionaires and no tramps.

There would be a full general treasury in town, county, state, nation, out of which money could be freely spent in all manner of public improvements, which, of itself, would employ the millions who are now idle.

This can all be brought about by making laws to relieve all products of industry from taxation, place taxes on land values alone, and then raise them until the full rental value of the land is taken.

SUGGESTIVE PARAGRAPHS.

The farmer who is told that the single tax on land values is designed to increase his burdens while lightening those of the bloated monopolists and aristocrats, ought to stop and ask why in thunder the bloated monopolists and aristocrats are not now howling for it. It is not the fashion for them to fight things that increase their power or lighten their burdens.—*Vincennes, Ind., News.*

"Mr. George is fortunate in having discovered the Creator's intentions," says the *Sun*, and adds: "Weak, credulous people who still put faith in the Bible, suppose that the Creator intended that man should eat bread in the sweat of his brow." But the amount of sweat that some people, the Astors, for example, have to shed in order to eat bread will never seriously weaken their constitutions.—*Boston Globe.*

Who are the patrons of the saloons, if not the poor?—Why is it that the poor frequent them and the rich do not, except that poverty deprives its subjects of the creature comforts and surroundings which the rich find in their homes. The society and companionship which the rich find in their parlors, too many of the poor seek in front of the bar. This, of course, does not show that intemperance does not produce poverty and misery, but it does show that were the poor prosperous, the saloons would suffer.—*Auburn Bulletin.*

A reporter of the New York *Sun* has been making a trip over the Lehigh Valley Railroad to Mauch Chunk and Glen Onoko. From one of the firm of Mumford Bros., who run the celebrated Switchback Railroad, he obtained the following information: "Where was the first coal discovered?" "Right over there. Philip Ginter, a regular Rip Van Winkle German, picked it up five minutes' walk from here in 1791. In 1812 the Senator from Schuylkill pronounced the coal worthless. In 1817 the land was leased for an ear of corn. Now 800,000,000 tons of coal lie untouched here. They are the property of the Lehigh Coal and Navigation Company. One vein, 150 feet wide, just found, is 400 feet deep, and extends half a mile at least."

Canadians! Don't be Guilty of this "Burning Shame."

The following editorial appeared in the *Toronto News* of July 28th, 1887:—

Sir Donald Smith, who has just returned from England, states that the Imperial Government is considering a scheme for aiding the immigration of distressed Scottish Crofters to the Canadian North-West. It is proposed to transplant about twenty thousand of them at a cost of \$2,000,000, the money to be repaid in ten years by the settlers with interest. This sounds very nice and philanthropic, but on looking into it a little closer it is obvious that, as with most of these wholesale immigration schemes, the welfare of the settlers is of secondary consideration to the interests of the promoters. The objectionable feature is the proposal to have the North-west Land Company, or some other corporation of like character, act as intermediaries, receive the subsidy from the Imperial Government, and take mortgages from the crofters for the amounts advanced them. "The benefit to accrue to the land company," says the report, "would be in the enhanced value of their lands contiguous to the homesteads settled upon." Just so. The landlords of the old country having squeezed these poor people to the last extremity for generations, now propose to turn them over to the land and railway schemers of Canada, so that they may in turn rob them of the fruits of their labors on a virgin soil.

The crofters would make good settlers, but it will be a burning shame if they are allowed to fall into the clutches of these grasping middle men.

The George System Must be Applied to Canadian Coal Lands Also.

There is a coal monopoly in the United States. The anthracite fields and the railways leading from them are controlled by a ring which restricts production and increases prices at will. The ring owns many coal properties which are not worked. We believe the only practicable plan to break up the ring is to apply Henry George's system of taxation. When the owners of coal lands have to pay to the state the

annual rental value of the properties they cannot afford to keep the mines idle—more coal will be mined and the prices will come down. But Canadians cannot settle that question. So long as they choose to burn anthracite, they must pay whatever the Pennsylvania mine owners choose to demand from them.—*Hamilton Evening Times*.

Come and Help us to Remove This "Strange Depression."

The Rev. Wm. Cuthbertson, B.A., in the Christmas number of the *Woodstock Sentinel-Review*, writes thus:—

If the mottoes prevalent on our Christmas cards were a true index of national feeling we should all agree that life in our day was still sweet and sacred, and that to enjoy the pure and simple delight of family re-unions and innocent home gaities was not a forgotten art in the great Empire of which we form a part. *But students of the times are one in the judgment that in the heart of our literature, our art, our social life, and even our politics there lies a strange depression.*

It is Neither Free Trade nor Protection, but Land Monopoly that is the Cause.

Mr. Robert Porter, who is now in England engaged in writing letters, illustrated by pencil, portraying the poverty of the working people, need not have travelled so far to find food for his pen or subjects of art. It is the height of absurdity to ascribe the condition of the working classes of England to free trade. If poverty were found alone there, such a conclusion would remain unquestioned, but while the same scenes of misery are to be found in every nook and corner of America's soil under a protective tariff, the inference he would enforce falls unsustained to the ground. The writer has in two hours seen more of degradation and misery in the city of New York than Mr. Porter has found in all London. And here in the city of Philadelphia the same squalor, the same degree of misery pervade the center of the city, spreading its ramifications in every quarter.—*Journal of United Labor*.

ANTI-POVERTY SOCIETY, TORONTO.

The aim of this Society is to try and effect such changes in our laws as will result in a better distribution of the products of labor. To attain this object it is guided mainly by this consideration:—

There are certain natural advantages (the chief of which is land) which were provided by the Creator for the sustenance of the human race. These advantages are, by our present laws, given up to the absolute possession of one part of society, with the power of completely excluding the other part. The result of this arrangement is that many of the holders of these advantages are thus enabled to escape all toil and to compel the toilers to yield up so much of the product of their labor that many of the latter are inevitably kept in a condition of almost hopeless poverty. The evil effects of this unfortunate and unjust arrangement, we believe can be largely remedied by shifting the taxes from the products of toil to the natural advantages, such as land.

Should you desire to obtain further information we will furnish tracts bearing on the subject. If you concur in these views we should be glad to have you become a member of the Society—the subscription being \$1 per annum.

Yours respectfully,

S. T. WOOD,

Secretary, 85 Shuter St., Toronto.

JAMES E. DAY,

President.

~~The~~ The Society meets every Friday evening at 8 o'clock in the upper lecture hall in the new Y. M. C. A. building, corner of Yonge and Magill streets. Friends of the cause are cordially invited to attend and to bring other friends with them.

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