

from the Government to rate land values. Is there any similar activity amongst Catholic public men in England and Wales?

Personally, I believe that if public opinion was aroused and demonstrations organized in every center, demanding all the usable land of the country must be put into its fullest use, emphatically pointing out the way, no State management, no Socialism, no more petty devices, but a good stiff tax on all land values, a year's active, strenuous work would compel the government to act.

Are the pettyfoggers to go their old road, direct attention to scholastic subjects, not discuss even the elementary point—is there a right and a wrong way of raising local and national revenues, and play the game of hush and wheest-on the L. V. policy and its economic effects? If Land Value Taxation is not the right policy to force the closed earth into use, let any other remedy have the light of day. Truth is mighty and will prevail.

Who is going to help to force the supreme issue in public life, the taxation of land values?

BOOTAGH-AUGHAGOWER.

In *Catholic Times*, (Leading Catholic paper of England)

The Land Question in China

NEVERTHELESS, the land question is beginning to appear in China, owing to the enormous increase in land values in the neighborhood of foreign settlements. For instance, the value of land in the neighborhood of Shanghai and of Canton has increased ten thousandfold in the last sixty years. Sun tells the story of a Cantonese who, in a fit of drunkenness, entered an auction mart and bought a piece of land for \$300. The next morning he had forgotten the transaction, and when the deed of sale was brought to him, he was forced to ruin himself in order to raise the money. But in ten years' time the value of the property had increased to such an extent that this drunkard found himself a millionaire, the richest man in Kwangtung.

Now this method of acquiring huge wealth is manifestly unfair. The landowner has never schemed or toiled for his gain, as the merchant and capitalist are bound to do. The value of the land is increased by the fact of other people coming to live and carry on business in the neighborhood. The increase of wealth is produced by the community, and not the individual; consequently it ought to belong to the community. In order to remedy this evil Dr. Sun proposes a tax of 1 per cent. upon all land. The value of the land is to be declared by the owner himself, and the State is to have the option of purchase. By this means the landowner will be compelled to quote a fair price for his property: for if he quotes too high he will be taxed proportionately; if he quotes too low the State may demand to purchase his land at his own price. After this Sun would confiscate to the State any subsequent increase in

value. Thus the profits derived from social progress and commercial enterprise will be reaped by the community instead of by private individuals. For the revenue thus collected by the State will enable it to dispense with all other forms of taxation. There will be no rates for water and electricity, and no levies to pay for repairing of roads and policing. This settlement of the land question will solve one-half of the problem of "The People's Livelihood." It should be added, however, that improvements made by the landowner himself will be exempt from taxation. Such improvements may consist in buildings, trees, embankments, drains.

It is noteworthy that, in outlining the above proposals, Dr. Sun does not condescend to mention the name of Henry George, just as in the preceding lecture he ascribes to German initiation reforms which are usually associated with the name of Robert Owen. It seems to be his set policy to ignore, as far as possible, all contributions which British Socialists have made towards the solution of these problems. But he is not ashamed to pluck the fruit, even when he despises the tree.

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Having had one more fling at the foreigner, Dr. Sun returns to the much more vital question of agriculture. The development of agriculture, as he quite rightly insists, is China's most pressing need. Eight or nine-tenths of her population are farmers. The way to encourage food production is to protect and stimulate the efforts of the farming class. First they should own the land which they cultivate. At present a great many of the small farmers are crippled by having to pay rent for their land. In Kwangtung it is reckoned that six-tenths of the farmer's produce goes to enrich the landowner, only four-tenths to the cultivator of the soil. In passing we may say that it is questionable if Dr. Sun's statement is correct regarding China as a whole. In most of the inland provinces, at any rate, the small farmers do own their own land, which is handed down from generation to generation. But if Dr. Sun is correct regarding the position in Kwangtung, then the land question must be more acute than he has admitted in the previous lecture.

—REV. IVAN D. ROSS in the *Nineteenth Century*.

[EDITORIAL NOTE: The writer is noticeably unfriendly to Dr. Sun Yat Sen and to the reforms he stood for. But what he says, which is a free rendering of a translation of a part of Sun's economic philosophy, will interest our readers. It appears more and more that a great deal of good seed has been sown in China which will yet bear fruit.—Editor LAND AND FREEDOM.]

TRADE unionists among the image makers of Ephesus used, it is said, to drive out from among them the artist whose work excelled that of the others. Had they thought of an income tax they might have adopted that method of lowering the level of excellence.