

# The SINGLE TAX

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## Notes and Comments.

Cobden said, "A landowner is no more an agriculturist than a shipowner is a sailor."

Mr. John Morley, M.P., is coming to address the Glasgow Liberals in the fall of the year.

The "Up-to-Date Primer on Political Economy" is a prime favourite with British Single Taxers.

The Rating Bill, i.e., the Landlords' Relief Bill, for Scotland, is to come before Parliament this month.

Mr. Smith, the late Tory candidate for the Wick Burghs, was in favour of Taxing Land Values and manhood suffrage.

The Irish Trades' Union Congress, held in Limerick last month, passed a resolution in favour of Taxing Ground Rents.

Bailie Chisholm says the necessary qualifications of a Glasgow Town Councillor should be earnestness, capacity, and common sense.

Lord Rosebery is afraid that independent thinking is dying out among us. It is being done by the smart journalists of the country.

Mr. Courtney, M.P., says:—  
That if Lord Salisbury wants other nations to believe in Free Trade he should begin by believing in it himself.

Councillor J. D. McGregor, Greenock, has been addressing open air meetings, pushing the *Single Tax*, and otherwise keeping the question well to the front.

The Glasgow Trades' Council and kindred bodies have put the Taxation of Land Values as one of their planks for the coming November Municipal Elections.

The London County Council is preparing a map showing how London is "owned." It should be interesting. A map showing how Glasgow is "owned" would be handy at times. How it is not owned can be explained readily enough.

The Government have abandoned their Education Bill, and Sir William Harcourt feels encouraged to work for the destruction of the Landlords' Relief Bill. The protest against it in Parliament and in the country has a Single Tax ring about it.

The "Harum-Scarum Government" has dropped the Education Bill, but they are fighting like grim death for the Landlords' Relief Bill. No wonder, if it passes it is reckoned the members of the Government will collar some £67,000 of the "swag."

The Glasgow Liberal Council have called upon the Municipal Electors of Glasgow to support those candidates who pledge themselves to the taxation of Land Values, Temperance Reform, and a radical alteration in the present system of house letting.

Mr. Fred. Skirrow has arranged for Mr. Edward M'Hugh to address a series of open air meetings during July in and around Bradford. Mr. Skirrow has awakened the neighbourhood to such an extent that the *Single Tax* has an ever-increasing circulation there.

Bailie Chisholm told the Glasgow Town Council last month,  
That the operations of the City Improvement Trust was against the enterprise of the land speculators.

Some of them only. Every improvement, the City Improvement Trust not excepted, only makes the place more desirable and raises rent,

The *Highland News* says:—"The *Single Tax* for the current month is chockful of most excellent pabulum for land reformers; not windy vapourings but hard dry telling facts proving the iniquity of the institution of landlordism. Every student of our land laws should be a subscriber for this bright monthly supplier of informative 'powder and shot.'"

Mr. Tucker, editor of *Liberty*, New York, says, "Single Taxers are curious creatures, and deuced hard to satisfy, and that the Single Tax among a number of other things, worries him."

A Mr. Yarros, in the same paper, says, in answer to Mr. Bolton Hall, "that there is no land speculation in Scotland, England, or Ireland, worth mentioning." We sympathise with Mr. Tucker; such colossal ignorance has a worrying tendency, and is apt to bring the Single Taxers, "deuced hard to satisfy," to the front in a fighting attitude.

The coloured people in the United States have now over 100 educational institutions, with 25,000 teachers, and over 1,500,000 pupils. They have 1,200 representatives in the learned professions. They control 225 newspapers and six magazines.

The value of property held by them has increased during the last thirty years from 1,500,000dols. to 275,000,000dols. This is the result of the application to a limited extent only of the law of liberty. The kingdom of heaven will come on earth when all men are free.

## A Change of Policy Wanted.

The name of the Labour Electoral Association has been changed to "The National Labour Party of Great Britain." It isn't the name of Labour Associations that require a change, but their policy. We blush for the patience of the worker when we think of the cry-for-protection policy of our so-called labour organisations.

## Sheffield.

The following motion was submitted at the May meeting of the Town Council by Mr. J. C. Whiteley, seconded by Mr. B. Chapman:—

That the Sheffield City Council respectfully urges Her Majesty's Government the desirability of initiating or supporting such legislative measures as will enable Local Authorities to tax Land Values, and thus compel landowners to contribute their equitable share towards the financial burdens of the community, and that a copy of this resolution be forwarded by the Town Clerk to the president of the Local Government Board.

## Plain Speaking.

Commenting on the fusion of interests by the Social Democrats and the Independent Labour Party with the Irish National League, re the coming November Municipal Elections, the *Glasgow Observer* says:—

"We strongly advise Irish Nationalists to watch carefully those who are endeavouring to draw the Irish National organisation in the city into such an alliance. We know nothing whatever to the credit of the Social Democrats or the I.L.P., and we strongly advise Nationalists to give them a wide berth."

## A Timely Resolution.

The Scottish Home Rule Association has passed the following resolution:—

"That the present paralysis of Parliament and the neglect of Scottish business proves to demonstration that the business of the country has outgrown the capacity of one Imperial Parliament to deal with, and that devolution of the national and local affairs of the four historic divisions of the country to statutory Parliaments has become an imperative necessity. That we respectfully call upon Her Majesty's Government to desist from trying to work an unworkable machine, and devote the recess to devising means to devolve to the four countries of the United Kingdom the power to control their own national and local affairs, and to set free the Imperial Parliament to do its legitimate work, viz., to protect us from foreign aggression, and promote the interest of the whole British world."

## Lochee Liberals and the Rating Bill.

At a meeting held in the Rooms, Bank Street, on the 7th June, Mr. William Smith presiding, addresses were delivered by Mr. P. Anderson, Liberal organiser; Parish Councillor Dickson, and Mr. Caird denouncing the Agricultural Rating Bill. There was a large attendance and the following resolution was unanimously adopted:—

That this meeting protests against the Government rating proposals now before Parliament, inasmuch that if allowed to become law they will aggravate the present iniquitous system of taxation by which the many are burdened to relieve the few; and further declares that no system of taxation can be equitable unless it includes the direct assessment of the enhanced value of land due to the growth of the community.

At the close hearty votes of thanks were awarded to the speakers and chairman.

## Lord Winchelsea on Progress.

Said Lord Winchelsea at the Co-operative Congress:—

Under present conditions we are bound to admit (the italics are ours) that, although all the great inventions of this century have enormously increased the productive power of men, we do not see any correspondingly equitable division of the profits which arise.

The more remarkable the progress of production the more increasing becomes the mockery that a large proportion of the working classes find it impossible to get even the necessities of life.

We frankly admit it; and we don't see how it can be otherwise, so long as the results of progress are taken in the form of rent by the owners of land. The Single Tax alone will take the rent of land for the public, and put a period to the mockery of destitute working classes. The Co-operators know what it is to bargain with those who own and control the land, though we are not aware as yet of any strong complaint coming from that quarter.

## Karl Marx Sees the "Cat."

Karl Marx relates the incident of a rich English capitalist conveying to one of the British colonies a vast store of machinery and materials for the establishment of a great factory, together with three thousand people of the working class—men, women, and children—to work in the projected factory. How, immediately after landing at their destination, men, women, and children left him without so much as a servant to carry water from the river to cook a meal; left him and his machinery and the machinery lay and rotted on the ground, and the factory was never erected. Why did they leave him? The same inducement that brought him and his capital from the shores of "Merrie England"—they could get free land, all they wanted of it, for the taking. With land free to use capital cannot oppress labour, and the Single Tax would make land free to use.—G. K. Estes.

OFFICE—56 GEORGE SQUARE, GLASGOW.



### Is Hyndman Afraid?

Mr. H. M. Hyndman when speaking at Bradford some time ago, offered to meet in debate any opponent of social democracy in the country. Mr. Fred Skirrow, ever alert on Single Tax opportunities, wrote to the S.D.F. offering Mr. Richard M'Ghee, M.P. Mr. Hyndman has replied, stating that—

"Nothing will induce me to waste my time in debating with a third-rate or fourth rate Parliamentary hack of the Capitalist Liberal Party. Mr. M'Ghee has never said, done, or written a single thing which entitles him to my attention. If Michael Davitt thinks fit to have a friendly tussle with me, or Henry George is not satisfied with his last fall, I am ready to meet either of them."

Though Mr. Hyndman is a writer on the "Dismal Science," he should reflect that he is only one of the fifth-rate order; and he is a little off. Mr. M'Ghee is well known as an able Single Taxer and a talented debater, has worked hard—as hard as Mr. Hyndman—in the cause of Reform, and certainly, if Mr. Hyndman wants his excessive conceit and bumpiness measured, Mr. M'Ghee is the man to do it, and at the same time give him some instruction on how to solve the social problem.

### The Landlords' Relief Bill.

In the House of Commons on Friday, 5th June, Sir J. T. Brunner, M.P., presented a petition from the corporation and burgesses of Crewe, setting forth that the Agricultural Rating Bill, now before the house, proposes to devote £2,000,000 a year for the purpose of relieving rates on agricultural land, and that the borough of Crewe would pay some £2,000 of that sum; that £2,000 would pay the interest and instalment of capital on £39,000, which they might very well spend, without increasing the burdens of the inhabitants, on many useful works in the town; that trade had been very bad in the town for several years past, and that the agricultural population surrounding it were in very much better circumstances than the people of the town; and the bill would, therefore, bring great injustice on the inhabitants of Crewe. They accordingly prayed that the bill might not pass.

The English Land Restoration League have written to all the Rating authorities in the metropolis pointing out that the amount to be paid by them under the Bill is £400,000 per annum, a sum equivalent to a threepenny rate.

### Questions Answered While You Wait.

Scene, 56 George Square.

Caller—"Editor in?"

Office Boy—"No, sir."

Caller—"Ah! I'm sorry. Had a bit of a staggerer for him, but I've written it down and perhaps he'll try to wrestle with it in his next number. I believe he holds that a tax on Land Values can't be shifted on to the tenant?"

Office Boy—"That's so, sir."

Caller—"Is it now: well, listen to this." (Reads from a slip of paper.) "If a tax on tobacco falls on the user or consumer of tobacco, that is, on the smoker—"

Office Boy—"Yes, sir."

Caller—"And a tax on spirits falls on the user of spirits, that is, on the drinker—"

Office Boy—"No doubt of it, sir."

Caller—"So a tax on Land Values will fall on the user of land, that is, on the farmer and the tenant, will it not?"

Office Boy—"Oh no, sir. A tax on Land Values will fall not on the user of land, only on the consumer of Land Values, that is, on the landowner."

Caller—"Ah! um! ah! !!! I—I—I—I think I'll call again."

Office Boy—"Blest if he aint seen the 'cat.' Good old Bengough!"

### Henry George at St. Louis.

Henry George is at present at the St. Louis Republican Convention on behalf of *The Journal*, New York. *The Journal* gives his photo and states:—

Mr. George is a philosopher and a keen-sighted observer. The most original, powerful, and lucid political economist America has ever produced. The apostle of the Single Tax is nearer to the hearts of the voting masses than any of the manipulators of the

Republican Convention, and he will give the readers of *The Journal* the philosophical views of the doings at St. Louis—not the commonplace ideas of the politicians.

In his first article to *The Journal* Mr. George says:—

I was a boy at sea when a passing ship brought news that the first Republican Convention had given birth to a new party opposed to slavery. From that moment I was a Republican and as earnest a Protectionist as the men around me to-day who wear the badge "protection and prosperity." But one night, while Grant was president, a fellow compositor took me to a debating club, where I heard a man, now well known in California (and I am glad to say now a Single Taxer), make an address that would elicit applause if delivered at to-morrow's convention; an address in which protection was extolled as the highest patriotism and the surest road to national prosperity. People think quickly when their thought is ripe for it, and I left the room a Free Trader, for I saw that to talk of "protection and prosperity" was like talking of "sin and sunshine" or "robbery and righteousness." And from that time on, the only thing I have thought worth working for and voting for, in national politics, has been the reverse of protection—equal rights.

### The Vacant Lot Industry.

A man obtains a piece of land in a location in which population is concentrating. Does he add to its fertility, that he may increase its power of production, to make two blades grow where one grew before? Does he intend to produce anything, to raise a crop, erect buildings, organise an industry, give employment to labour, confer his greatest benefit, make himself as useful as possible to his fellows, seek the welfare of others first, strive to make goods abundant before he claims abundance for himself? Nothing of the kind. While industry is trying to convert a desert into a garden, this man converts a garden into a desert. In barrenness he keeps it. So far as that piece of land is concerned, it might as well be blotted out of the earth. While others are using every exertion to increase fertility and abundance, this man is waiting for, longing for—what? For scarcity; for population to crowd round that centre, that land may become more scarce. In all human affairs could there be a greater contrast than between the beneficent action of industry coming to the soil that it may bring forth a golden harvest, to the mine that it may convert the ore into instruments to minister to human need, and the action of the man who turns fertility into barrenness, who stands in the way of progress, and who expects to be enriched thereby? While industry enriches, this man impoverishes; while toil is exerting itself for beneficence, speculation exerts itself for malevolence. The one enriches, the other impoverishes; the one elevates, the other depresses.—G. Alexis.

### An Impractical Politician.

There was a mighty people which dwelt in great darkness. Because it was dark the oppressors came and spoiled them and evil beasts took possession of the land.

Each citizen said to himself, "The thick darkness can be felt; it is a hopeless state of affairs." A woman said, "Nevertheless, I will lift up my light." When she had lifted it up, the savages attacked her, and even her own people murmured, "You but help the robbers and show them where to strike." Others cried, "You dazzle the eyes of the people so that they know not where they are going." The crowd pressed upon her, so that it did not seem any the brighter for her solitary light and she was discouraged.

Nevertheless she fought on, defending her little gleam, and her light did shine.

The leaders said, "You are attracting the enemy." She thought in her heart, "On one side and on the other there are surely those who have their lamps burning. They cannot see each other and each thinks he is alone. My ray they may see and know they are not without companions."

Round her the fight waged still more fiercely; there was none to help; her strength was about spent; and her light went out. As she sank down to die the strong who were about her took courage and there gleamed other lights, and behold another and another. But she did not see them.

Yet her light does shine. "Yea," saith the spirit, "they do rest from their labours and their works do follow them."—*Bolton Hall.*

### The Tribulations of Mr. Agriculture.

Mr. Agriculture fell sick and consulted Dr. Chaplin and Professor Balfour.

"What you require, my dear sir," they said, "is some support. First of all you want to get on your feet, so to speak. We'll send you along a tonic taken from the rates; specially prepared for your case," and after blessing all the children they took their leave. But poor Mr. Agriculture got no better, and Mr. Town-dwellers, who had paid for the tonic for five years, protested that it was useless, and that he would stop the supply.

"See here," said Mr. Agriculture, "if this tonic is withdrawn I'll stop work." Mr. Towndweller said he had heard of a specialist, by name of Dr. George, whom they decided to see. After careful consideration, Dr. George discovered that the poor fellow had bound himself with several yards of land monopoly and land speculation bandages, which he ordered to be removed right away.

"But," said Mr. Agriculture, "Dr. Chaplin and Professor Balfour said on no account were these to be removed, as it would mean instant death."

Mr. Towndweller said "that it was risky, though he had heard some of Dr. George's friends say that Dr. Chaplin and Professor Balfour had a large interest in the business that made the bandages."

Mr. Agriculture said "he would like to think over it, as he had always been accustomed to the bandages."

Mr. Towndweller asked "if his friend could not get some other bandages."

Dr. George replied "he didn't know of any; that he had no faith in them, and that every one who used them had to take tonics." He advised them to consult the "Up-to-Date Primer," the latest scientific work on the effects of bandages.

### The Coming of the Single Tax.

I told you not to pay more than six years' rent for land in the city or out of it. Not heeding my gentle voice you took the gas company's lots off their hands at from 12 to 15 years' rent, just because it appeared to be cheap in comparison to the speculative prices of the past. But in sober truth, the gas company is away ahead of you in the deal. The gas company is not a fool. I told you a few weeks ago that land in California was worth only six years' rent. I was mistaken; it isn't worth so much as that. Recent events have transpired to change my estimate. I now think it is worth as a speculation, very little if anything over four years' rent.

I will frankly give my reasons. In the first place, the real estate mar— I forgot, the market in paupers and suicides is paralysed with a big scare. Maybe you remember what the many times millionaire Ames said of capital. He said "there was nothing in all the world so timid and cowardly as a million dollars except three million dollars." See where you are at? You have not the three millions, but you have more timidity and cowardice than three millions. A few instances will illustrate. A real estate agent told me a few days ago that he recently negotiated a sale at just one-half the price at which he sold lots in the same block two years ago. While waiting a few days for the parties to meet and exchange deed for coin the buyer called, and said:

"I guess I won't take those lots; you may call the sale off."

"Why, what's the matter now? I thought that was a go, sure."

"Well, I hear a good deal of truth about this Single Tax, and there's a good deal in the papers about it. I don't know how soon people may take it into their heads to adopt it, and if they should what would there be in it for me, buying those lots; get left, wouldn't I?"

And then he left. Another case I have from the owner himself. His lots, but little improved, cost a few years ago, with subsequent street improvements added, over ten thousand dollars. He has now had them up at six thousand dollars for some time, and no takers. Now he is going to order them to be sold, for he said, "the Single Tax is coming, and every year I keep those lots they will drop on my hands a thousand dollars." So you see he has it figured out about the same as I did. But it will come sooner.—*San Francisco Star.*

**Ask all Candidates for Municipal and Parliamentary Honours this Question—**



## The A B C of the Land Question.

THE REPORT OF AN ADDRESS DELIVERED BEFORE THE BRADFORD LABOUR CHURCH ON 21ST JUNE, 1896, BY L. H. BERENS.

The primary object of this institution is, I am given to understand, to spread amongst the people a right understanding of the Social Question—that is, not only an increased appreciation of the wrongs and injustices from which they suffer, but also the knowledge of how these can most speedily, most simply, and most effectively be remedied. At all events to assist in such work is the object of my Address this afternoon. And as in my opinion an understanding of the Land Question is the necessary precursor of a right understanding of the Social Problem, my remarks will deal almost exclusively with that great root question.

Now, to obtain some insight into it, one must first clearly appreciate three points: (a) What is Man? (b) What is Land? and (c) What are Land Values? The first two points can very briefly be disposed of; for whatever else man may be considered to be, economically speaking, he is a land animal. It should not be necessary to emphasise the fact that man cannot create anything, all he can do is to produce—that is, to draw forth—from the natural sources all those things necessary to his existence and comfort. And it is just these natural sources that in economics are included under the term "land." For land is the element, the control of which gives control of all other natural elements and forces; and hence the possession and monopoly of land is equivalent to the possession and monopoly of nature.

True it is that the air, the rain, and the sunshine are nominally free to all; but how can the individual enjoy them, or avail himself of them, without using land? To grow food, to build houses, to mine, to manufacture, to trade, in short to live requires the use land; and hence if we have equal rights to life—a proposition which I think none would care publicly to deny—we must all have equal rights to the use of the land. To secure this right to some only is to infringe on the equal rights of the rest of the community. And unless the equal rights of all to life be made the foundation and touchstone of all our social laws and institutions, then we have no other criterion of social right and wrong save might: a position which it would be most unwise, not to say dangerous, for the privileged classes of to-day to take up. And those who do not accept this most immoral doctrine, and who desire the well-being of the Nation and the progress of the race, should not cease their efforts until they have secured the abolition of every law and institution that is a direct infringement of the equal right of all to life.

But the private ownership of land is not only a direct infringement of this fundamental law of equal freedom, but is a direct infringement of the only principle of which the institution of private property itself can be defended. For the institution of property has for its object to secure to each individual what is due to his own industry and abstinence. But extending this institution to land—to nature—secures to some what is due to the labours of others.

Before an intelligent audience it should be unnecessary to dwell on the essential difference between property in commodities, in things produced by human labour, and property in land, in the natural sources whence all commodities can alone be drawn forth. A man may claim as his own everything due to his own activities; but on what—save on might—can he base any claim to the monopoly of nature; in other words, on what can he base any claims of pre-eminence over his fellow-citizens in respect to the bounties of nature? It may be well to point out here that while Land Reformers claim for all equal rights to the sources of wealth, they do not claim for all equal rights to wealth already produced.

This may or may not be in possession of those who are morally and rightfully, as well as legally, entitled to it. But with this we have nothing to do. We cannot undo the wrongs of the past. What we can do, and should do, is to prevent once and for all similar wrongs in the future. We know that the power of the spoilers, of the misnamed "capitalist" classes, does not depend on the possession of commodities already called into existence, nor on possession of the stores of food, clothing,

machinery already produced, but on the power they are now secured to control the natural sources whence alone further production is possible.

The power of the masters during the recent great coal strike did not depend on the possession of the comparatively few tons of coal already drawn forth from the bowels of the earth, nor on the possession of the spades, shovels, trucks, and other machinery, by means of which production is assisted. What it did depend on was the power to hinder the miners—their hands—from access to the great natural storehouse, whence alone coal, as all other commodities, is derived. Break up this power, and, as they well know, the power of the so-called "capitalist" classes will be abolished, and the masses will be free, not in name only as at present, but in reality and for ever.

But how is this to be accomplished? you may well ask. Are we to divide the land between all the members of the community, and have periodical redivisions as occasion may arise? This would be a very crude and unsatisfactory way of solving the problem. The true remedy is, not to divide the land, but the value of the land. But to enable at least some of you to understand the justice and effectiveness of this simple remedy, a few words are necessary on the third and last point raised at the commencement of the address, viz.:—What are Land Values? By Land Values are meant, not the selling, but the annual rental value of land *irrespective of any improvements in or on it*. Land Values are natural and inevitable; they must spring into existence wherever a community of men settle down; that is, of course, in such places where the natural advantages are such that men can maintain existence by utilising them. In all such places some portions of the land will be either *more fertile or more advantageously situated* than the rest.

It is to these two advantages of fertility or situation that the existence of Land Values is primarily due; while all public and private action that tends to add to the prosperity or increase the productive powers of the community, tends to increase these values, and the question we would urge on every community to consider is as to whether these values shall in future, as in the past, be allowed to enrich a few only, or whether they shall be appropriated for the equal benefit of all.

Now if every member of the community has equal rights to nature, they must all have equal rights to these natural advantages, or to their value. And if each member of the community has a right to claim as his individual property all what is due to his own activities, then the community as a whole has a right to the possession of what is due to its activities, viz.:—The increased value accruing to land owing to their presence and united exertions. And it is just these Land Values that land reformers claim as the proper and natural fund to supply the common revenue required by the community. Moreover, they contend that by appropriating these values for common purposes, every member of the community could be secured equal rights to labour, the full possession of the results of his own toil, and his equal share in the bounties of nature. More than this no honest man can claim or desire; with less than this no free man should rest content.

In another address to be given this evening, on "How to raise wages," I shall deal almost exclusively with the effects of such a system of taxation. Here I would only point out that over financial questions, over the Budget, the House of Lords has practically no control; and hence the power to take the steps necessary to the realisation of this root reform rests entirely with the House of Commons. And if we had, as we can have when the mass of the workers once desire it, a political party Liberal in spirit as well as in name, then the next Liberal Budget, instead of taxing the necessities and earnings of the masses, would impose a tax on Ground Rents, on the unimproved value of land irrespective of what is being done with it or of the improvements in or on it. In conclusion the lecturer urged on his audience not to be misled by any side issues, but to study the root question, in which alone the key to the social problem was to be found.

## Glasgow Liberal Council and the Taxation of Land Values.

At a meeting of the Glasgow Liberal Council held in the Religious Institution Rooms, on the 23rd June, Councillor Fife presiding, the following resolution was submitted on the motion of Councillor Ferguson:—

That the appropriation to the services of the community of the City of Glasgow of the ground values created by the community, and not by individuals, is an increasing necessity. That this can be best done by rating all land within the city at its full market value, whether used or unused, and this Council recommends to the municipal electors to see that the candidates for whom they vote in November are prepared to support this method of lightening the pressure of city taxes upon the industry of the community.

Councillor Ferguson, though present, was unable, through a severe affection of the eye, to submit the motion, and his speech was read by the Chairman. Mr. Ferguson pointed out that the taxation of land values was a plank in the platform of Imperial Liberalism, and no West of Scotland Liberal could be returned without it. As Imperial Liberals, it would be their duty at the municipal elections to aid this great reform, even were it not of paramount importance to them as Municipal Liberals. Intellectual, moral, and physical food should become year by year more available for the entire population.

By an immutable law the increased values of invention, skill, industry, and thrift, passed slowly, but certainly, into the ground, upon which the forces of production must exist, and he who was permitted by the ignorance of a nation to own the ground, owned everything that existed upon it. The law itself belonged to the nation, and must be used by it in the way that was conducive to the greatest happiness of the greatest number, no matter what individual claim stopped the way. Upon the 12,000 acres covered by Glasgow there was an annual rental of four and a half millions, of which, at least, two and a half millions were land values. Some acres of land in the city were worth £5,000 per annum. This was all unearned increment. It was created by labour and capital, and then, in the fullness of time, appropriated by either the Crown vassal, the land speculator, or the worthy trader who bought his own premises. Had this unearned increment been preserved, Glasgow to-day would be free of all rates and taxes, including those for water and gas, and have probably a million per annum with which to make the lives of the workers 50 years long, instead of 27, which was their present average. He, therefore, urged that it was their duty as municipal Liberals to put this question in the very front of their platform in November.

Mr. Hugh Murphy seconded the motion.

It was pointed out that the Town Council had, in June, 1895, affirmed in favour of this principle, and since then had been in communication with all the assessing bodies in Scotland, seeking their co-operation in asking the necessary powers from Parliament to make Land Values the basis of the City's taxation. We were constantly being told that this was an Imperial question. To meet this, candidates ought to be pledged more definitely to support the Town Council in an endeavour to secure the necessary parliamentary powers.

The resolution was unanimously adopted.

### Onward.

The billow bursts on the rock-bound coast, and then goes hissing home,  
And the only trace of its savage might is a sheet of flashing foam;  
And the rain-drop falls on the mountain side, and is lost in the fronded fern,  
And never a trace of its lifetime's worth can a mortal eye discern,  
But the waves wash in with relentless force, and smite with a heavy hand,  
Till the constant crash of their coming tells, and the rock is yielding sand;  
And the rain-drops fall till they fill the streams, and the streams swell day by day,  
Till the roaring river rips its banks by the hundred yards away.  
And so it is with a great reform, though the work is plain when done,  
'Tis step by step, and blow by blow, that the roaring field is won;  
Though the strife be fierce, and the gains seem small,  
We must keep on striking home,  
And to win the cause of the Single Tax we must build as they builded Rome.

QUIDAM.

"Are you in favour of Taxing Land Values?"



# The Single Tax.

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deen, Greenock, Paisley, and other Towns and  
Villages throughout Scotland.

## TO LAND REFORMERS.

The Executive of the Scottish Land Restora-  
tion Union appeal to all sympathisers  
throughout Scotland to become members of  
the Union. Minimum Annual Subscription,  
1s. A Subscription of 2s. 6d. secures mem-  
bership of the Union and a copy of the  
"Single Tax," post free, for a twelvemonth.  
5s. secures membership and papers for  
twelve months and an assortment of *Single Tax*  
Pamphlets and Leaflets including those  
published during the year.

TO SECRETARIES OF POLITICAL AND SOCIAL  
REFORM ORGANIZATIONS.—The Scottish Land  
Restoration Union are prepared to supply  
lecturers on social and labour problems, for  
open-air and indoor meetings. Address—The  
Secretary, 56 George Square, Glasgow.

Friends who desire to be informed on the  
land question, or to assist others to that end,  
could not do better than invest in an assorted  
number of the pamphlets published by the  
Union. See list on cover.

**NOTICE OF REMOVAL.**—Owing  
to the growth of the work of the Scottish Land  
Restoration Union and the *Single Tax* we  
have removed to larger and more central  
premises at 56 GEORGE SQUARE. These offices  
will be open from 9 a.m. till 10 p.m., and  
we cordially invite all friends to come along  
with new members and subscribers to the *Single Tax*  
and otherwise assist in the betterment of  
the organisation. The new premises will  
consist of two offices, with a hall attached  
with accommodation for seating about one  
hundred persons. When not being used for  
meeting purposes the hall will be open as a  
reading and recreation room for the members  
of the Union and *Single Tax* subscribers.

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?

Special Terms to anyone willing to  
sell the "Single Tax" at Public Meetings.  
Write or call at Office, 56 George  
Square.

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

"We would simply take for the community  
what belongs to the community, the value that  
attaches to land by the growth of the community;  
leave sacredly to the individual all that belongs  
to the individual. . . . Thus, if a man  
takes a fish from the ocean he acquires a right of  
property in that fish, which exclusive right he  
may transfer by sale or gift. But he cannot  
obtain a similar right of property in the ocean,  
so that he may sell it or give it, or forbid others  
to use it."—Henry George.

## The Free Trade Jubilee.

On 26th June, 1846, Britain was partially  
delivered from the policy of Protection. All  
honour to Richard Cobden for his efforts in  
freeing us from this fetish. That the trade of a  
nation needs to be protected from the operations  
of the trade of other nations is as stupid and  
shortsighted an idea as that the gas-workers  
need protection from the light of the sun. But  
Cobden's work has not been completed. The  
peace-and-plenty-for-all anticipations have not  
been realised; and if the lion lies down with the  
lamb, the lamb is inside the lion.

### WE HAVE MADE PROGRESS

in a wonderful manner during the last fifty  
years. Invention has kept pace with expan-  
sion, and our commerce and industry have  
brought us a full measure of success. But our  
progress is still towards inequality, and to-day  
we have an unemployed class and a social  
problem that are at once the concern of Parli-  
ament and the man in the street. There is in  
our midst poverty and misery of the most  
appalling description, and "want and the fear  
of want" overshadow the lives of thousands and  
tens of thousands of the toiling masses.

It is said and suggested quite frequently in  
the press and on the platform that other  
countries have not

### RECIPROCATED THE FAITH OF COBDEN.

But it surely cannot be inferred that had they  
done so the social problem would not be with  
us to-day. Free Trade among nations is, after  
all, but freedom to exchange. The next step—  
Free Trade in production—has yet to be taken;  
and it is because of this that we have a social  
problem to solve; it is because of this that the  
anticipations of Cobden and the early votaries  
of the faith have not been realised.

Freedom to exchange wealth with other  
countries oils the machinery of trade; but of  
what avail is this if a section of the community  
is permitted, through ownership of the land—  
the source of all trade—to impose fines and  
restrictions upon all wealth produced within the  
country. That is

### THE FUNCTION AND PRIVILEGE

of the owners of land. They stand at the gates  
of production and demand so much toll for their  
own behoof, and no trade can be done save on  
their terms, whether it be a mine, a farm, a  
factory, or a city improvement that is being  
wrought on.

How can it be said, then, that we have Free  
Trade when such a force is constantly in opera-  
tion? The more wealth produced, and the more  
demand increases, the higher becomes the value  
of the natural opportunities upon which it is  
produced. Science, invention, and improve-  
ments generally constantly tend to lower the  
price of labour products, but as they fall in  
price the higher becomes the value of land; and  
the land speculator, ever on the outlook for a  
part of the future "unearned increment," is  
induced to bring trade to a stoppage by impos-  
ing a prohibitive price on the land most urgently  
wanted. Such is the power of those who own  
the land, and until this power is destroyed  
freedom of trade cannot be established.

How can this be accomplished? How can

### FREE TRADE IN PRODUCTION

be secured? Simply by taking in taxation the  
values of land, apart from improvements,  
and relieving industry of the burden of  
taxation. At present industry is saddled with  
the cost of maintaining government, both local  
and Imperial, while the values of land are taken  
by a class who happen to be the owners of the  
land—by law.

To live, we must engage in the production  
and distribution of wealth; and we have a right  
to the freest possible conditions. Why, then,  
permit the source of trade to be held as the  
private property of any one class? We have a  
right to an equal participation in the values of  
land. They are created by the presence, indus-  
try, and growth of the people, and to appropriate  
them for public uses only is but justice.

This is the

### SINGLE TAXERS' PROPOSAL:

to abolish all present forms of taxation on  
industry, and to substitute a Single Tax upon  
land values. Industry will then be really free;  
free, not only from the taxgatherer, but from the

baneful clutches of the "dead hand." To  
institute such a change will be the certain  
death of the vacant land enterprise, and so  
settle the unemployed problem; for no man  
would be interested in keeping desirable land  
out of use at monopoly prices if he were taxed  
upon its annual value. Free Trade can solve  
the social problem and bring us to the promised  
land, Richard Cobden saw in the distance;  
but it must be

### REAL FREE TRADE,

and so long as we refuse to carry his teachings  
to their logical conclusion, by removing every  
barrier in the way, just so long are we doomed  
to wander in the wilderness.

We may call in the aid of factory acts,  
workmen's dwellings, old age pensions, and  
any amount of other such socialistic plasters;  
but in doing so we are only apologising for  
the social contract that breeds the necessity  
for these things; and at the same time crushing  
out the true individualism of the nation, by  
teaching the "unwholesome and unnatural  
doctrine that it is the duty of the state to do  
for men those things that they can do and  
ought to do for themselves.

### THE FOLLOWERS OF COBDEN,

like many other reformers, are baffled and  
perplexed to-day by the social phenomena that  
accompanies progress; but let us not delude  
ourselves that Free Trade is responsible for this.  
The principle has yet to be established.  
Richard Cobden, fifty years ago, took us only  
part of the way out of the land of bondage.  
Had he been spared, we have his word for  
it that he would have gone further on the  
march and faced even the ramparts of land  
monopoly; yet we have been marking time  
ever since.

There is room now, and more than room, for  
another such leader. Where is the statesman  
who is prepared to take Cobden's place, and  
stand out for the complete emancipation of  
industry? The way is clear; the issue is  
straight. The Taxation of Land Values is a  
just principle, and it makes every time for  
freedom of trade.

## Lord Rosebery's "Gold Mine."

Speaking at a public meeting recently on the  
Agricultural Rating Bill, Lord Rosebery said:—

If there were in the centre of this country, or  
anywhere in this country, a deep, deep gold mine,  
from the proceeds of which these financial operations  
might be conducted, I should be in favour of  
everybody's rates being paid.

This is plain speaking, and should stimulate  
us, as Mr. John Morley would say, to do some  
"bold thinking." Is there such a mine at  
hand? We answer at once in the affirmative.  
Wherever men are gathered together, as in  
cities and towns, for purposes of trade and  
social advantages generally, this "gold mine"  
appears, and just as the place extends by  
increase of population and by the development  
of trade and commerce, this mine is discovered  
to contain the more gold. It is known as  
"Land Values." Nor is there any other "gold  
mine" from which to pay "everybody's rates."  
The values of land are created by the com-  
munity as a whole. All other values—the  
value of a coat for instance—belongs to the  
person or persons who produced it, and we  
have no right whatever to take the rates out of  
the labourer or the products of labour, so long  
as the very presence of the people creates this  
"gold mine" of Land Values.

But this is what we do. We permit a small  
section, by virtue of their ownership of land,  
to take the full fruits of this "gold mine," and,  
as if they were specially selected for public  
favour, they are not asked even to contribute  
anything from this gold heap to the rates.  
The labourer, the artisan, the shopkeeper, the  
manufacturer, all contribute out of their  
earnings, but the landowner escapes.

Lord Rosebery himself thinks this is anom-  
alous. Speaking at the St. James' Hall,  
London, on 21st March, 1894, he said:—

The London County Council has laid down a  
principle—the Taxation of Ground Values—which  
will not be allowed to die until carried into effect.

Here then is the gold mine deep enough and  
full enough to pay the rates and taxes of the  
country. Has Lord Rosebery changed his  
mind since 1894, or has he any notion of some  
other more suitable mine.

SERVE THE CAUSE BY HANDING THE PAPER TO A FRIEND.



### How to Raise Wages.

AN ADDRESS DELIVERED AT THE EVENING MEETING OF THE BRADFORD LABOUR CHURCH, JUNE 21ST, 1896, BY L. H. BERENS.

In a previous address on "The A B C of the Land Question," I endeavoured to show the justice of the Single Tax; that is, of a tax on the unimproved value of land irrespective of the income derived from it, of the uses to which it was being put, or of the value of the buildings and other improvements it may contain. In this address I shall devote myself almost exclusively to a consideration of the effects that can confidently be expected from the adoption of such a system of raising public revenues. Englishmen dearly love a precedent; hence, instead of imagining anything revolutionary, let us suppose that when next in office the Liberal Party were to abolish the existing farce of a land tax, and re-impose the old tax of four shillings in the pound of Land Values, *not on the value of the land some three hundred years ago*, but on the value given to land by the demands, the necessities, and the activities of the people of to-day.

Towards such a tax the legal owners of our town lands would contribute whether they had built, or allowed others to build, on their holdings or not; all owners of the mineral lands, whether they had mined or allowed others to mine, on such land or not; all owners of land suitable for gardening, agricultural, pastoral, or other purposes, according to its value irrespective of the uses to which it is being put. Manifestly such a tax would hit our landowners in their weakest spot, viz., their trousers pockets. Those who already were putting their holdings to the best use of which they are capable would pay the tax and, being relieved of other taxation to even a greater proportion, might look pleasant. But the owners of land who are "waiting for the rise" of land held vacant or devoted to inferior purposes, how would they fare? Such a tax would of necessity be a mighty lever to force them to use such land, and, what is even of greater importance, to put it to the best use of which it is capable.

The owners of vacant land in our towns would soon be only too glad to build on it, or to allow others to do so on much more reasonable terms than they demand at present. So, too, the owners of mineral lands would at once be anxious to sink new pits, or to allow others to do so, in order to earn out of the land the tax they would be called upon to pay whether their holdings are in use or not. The same argument applies to land suitable for allotments, horticultural, and other purposes. But to put land to use requires labour; hence this simple means would at once create an increased demand for workers. Those employed in producing wealth from mother earth would require the services of other workers; and so on *ad infinitum*.

Now you can all see what effects this must produce. While ten men are running after one job, there must be unemployed, and there can be no material and general increase in wages. But when ten would-be employers are running after one man, I need hardly say what the result would be. At all events there would be an end of the much-talked-of unemployed difficulty, whilst wages would rise, rise, rise, until what? I shall answer this question more fully later on. Here I would only point out that, as Adam Smith put it many years ago—"The annual labour of every nation is the fund which originally supplies it with all the necessities and conveniences of life which it annually consumes." Hence this annual produce constitutes the natural wage of the workers of the community. More than this they can never get, for there is no source whence it can be derived: and with less, a nation of free men should not rest satisfied. But I think I have now said enough to prove to you that the proper answer to the question, "How to raise wages?" is *Tax Land Values*.

To Land Reformers this answer is conclusive, and the whole matter as clear as the proverbial pike staff. But to make it more clear to the as yet uninitiated, let us further analyse the present position of the workers, and then compare it with what it would be under the system we Single Taxers are endeavouring to establish in every country that claims to be civilised. As already pointed out—in the address on the A B C of the Land Question—all "the necessities

and conveniences of life" are the product, not of one, but of two factors—land and labour. Give to labour access to land, to nature, and he is free and independent, and according to his abilities and the tools at his command, can produce whatever he may desire. But deprive him of it and he is helpless, and can only live on the terms and by the favour of those who control the natural storehouse. And this is practically the position of those generally designated "the working classes" in the so-called civilised communities of to-day.

Being locked-out from the natural outlet of labour, being deprived from access to the natural opportunities, robbed of their fair share of the natural bounties, they have to compete one with the other for permission to work. And it is owing to this most unnatural competition that the wage of the individual worker, whatever may be the value of the commodities he produces, is constantly kept at the lowest standard of living the majority of them will consent to take. I said "whatever may be the value of the commodities he produces," for as all of you know, the labourer in the most fertile fields, the miner in the richest mine, the weaver in the most profitable mill, receives no more than his brother worker toiling on the poorest land, the worst, or in the least profitable mill. The profit of labour accrues to those who toil not neither do they spin, and that entirely owing to the present system, founded by force and maintained by force, of the private ownership of nature.

Some of you may demur at this statement, and ask, "how does the monopoly of nature influence the earnings of the weavers and other industrial operatives?" The answer is a simple one, and one which it would be well for the more skilled workers of the towns constantly to bear in mind. The earnings of the more skilled workers are based on and determined by the earnings of the ordinary unskilled worker. The wages of those employed in mines, mills, railways, etc., are on ultimate analysis determined by the wages of the ordinary unskilled agricultural labourer. For not only is it from their ranks that the competition for employment in the better paid industries is continually maintained, but it is manifest that none would work in mill or mine, or in any other employment for less than he could earn, or than his brother worker is earning, by devoting his industries to the primary industries from mother earth. Hence any measure that would enable these to retain a greater proportion of the wealth their labours call into existence, would also tend to increase the earnings of all their brother workers in other industries; and anything—such as the present monopoly of the natural sources—which reduced their earnings would tend to decrease the earnings of all.

And it is certainly high time that the so-called "capitalist" classes should be taught that the land, the fountain and source of all material blessings, is nature's gift to all her children; that it was to be utilised by all, not to be monopolised—or used as a "means of investment"—by some; that to its use all have equal rights; and that its fruits should be equitably shared by those who assist in the gathering, but by none else. And this much needed lesson the imposition of a substantial tax on Land Values would teach them in a manner not to be mistaken or misunderstood.

Under the system which we Single Taxers aim at establishing in every country which claims to be civilised, the whole rental value of land would be appropriated for the benefit of all to provide the common revenue to be expended for the benefit of all. And as each one of us has to use land, each would contribute to the common revenue in proportion to the value of the land he was utilising.

Under such a system none would willingly own a single acre of land unless he wanted to use it, and, what is perhaps of equal importance, to put it to the best use of which it is capable. Under such a system all would be secured equal opportunities to live, to labour, and to enjoy. The individual earnings of those engaged in producing from mother earth would consist of all due to their industry; and earnings in all other branches of industry could never permanently fall below this; for as soon as it did some of those engaged in it would turn to the natural outlets to industry which at all times

would be open to them. Thus the natural desire to swell the ranks of any industry temporarily more remunerative than the rest, would injure none, but tend to benefit all. For through such competition any advantages accruing from improved methods of production in any one industry would soon be shared by all.

In conclusion I would like to point out that I know of no Single Taxer who would advocate the sudden adoption of this system in its entirety; they know that it can only be adopted gradually; but they also know that every step taken in its direction will tend to permanently alleviate those social evils from which society is now suffering. While its ultimate adoption will render possible a civilisation and social life such as philosophers have aspired to and poets dreamed of.

### Single Tax Items.

A Bicycle Company has purchased a site for a manufactory in Manchester at a price of £360,000.

The site upon which the Glasgow University stands cost £81,000 in 1865. It was acquired by a Mr. Boyle in 1800 for £8,500.

The *Newcastle Daily Leader* says, "Wherever the British farmer is not oppressed by legal restrictions landlords exactions, he can, if he is a man worth his calling, still prosper by tilling the soil."

The following resolution was unanimously adopted at the 13th Annual Meeting of the English Land Restoration Union on May 20th, 1896:—"That the proposal in the Agricultural Rating Bill to pay one-half of the rates on agricultural land out of imperial taxation is accompanied by no guarantee that it will even temporarily benefit the working farmer and labourer; is unjust to village ratepayers and to taxpayers in town and country alike; and is in fact an appropriation in aid of two millions of public money for the relief of the landlords who are chief burden upon the agricultural industry."

### The Value of Ground in London.

A ground rent of £1,100 per annum, secured on a property in Cornhill, London, facing the Bank of England, has just been sold by auction, realising £42,500. This is at the rate of £2,452,023 per acre.

### Economic Conditions in England.

A remarkable condition of affairs exists in England at the present time. Business is improving and wages are rising, while neither rent nor the price of land is rising—in fact, both rent and the selling price of land are falling. What is the explanation of this apparent anomaly? The following item from the April number of *Land and Labour*, the organ of the Land Nationalisation Society, of which Dr. Alfred Russell Wallace, the eminent English scientist, is president, supplies a key to the seeming mystery:—

"The anxiety of the great landlords to evade the coming revolution by getting rid of their land is becoming increasingly evident. The Duke of Devonshire has just parted with a big slice of his real property in Derbyshire. The Duke of Norfolk has decided upon disposing of about 4,000 acres of his Yorkshire estate, which it is said that his tenants will probably acquire. About a year ago Lord Ashburton rid himself of his Somersetshire property, which realised about £120,000, and now his Wiltshire estates are to go the same way."

Heretofore, whenever business began to improve the price of land went up and the landlords hastened to take in the slack by raising their rents. But now that the advanced stage of the agitation for the taxation of ground rents has struck terror into the hearts of the landlords, improvement in business has the just and legitimate effect of improving the condition of labour, and wages rise. Here is a fact for intelligent representatives of American labour to ponder well. Will they do it?—*Joseph Leggett, in the San Francisco Examiner.*

Free land means free men, and until we have the first the last is impossible. This is a law of nature, universal and everlasting. No matter what the condition of man may be, he is governed by the law, and is free only in proportion as the land is to him free. The savage would die if denied access to the land, and the difficulty of his life, such as it is, will be in exact proportion as his free access to land is restricted. It is the same with the civilised man. It matters not how remotely he may be removed from direct connection with land, he is as dependent thereon as the savage.

Go into any agricultural parish you please, and it is ten to one that you will find the majority of the acres owned by individuals who are living far away from that parish. The property is there, and what I contend for is that you shall tax that property for the instruction of those whose labour gives value to that property.—*Richard Cobden.*

READ THE APPEAL TO LAND REFORMERS ON PAGE 4.



## The Zephyr and the Oak.

By WILLIAM REID.

A zephyr in its perigrinations through a huge plantation happened to bustle rather coarsely against a huge oak, and met with what the oak probably considered a well merited rebuke.

"Hullo! my friend," said the oak, "possibly you are of opinion that nobody has any rights here but yourself; at anyrate I'm free to say that you rather make your presence felt. Why, blow me, you have shivered my timbers in a manner begotten of the closest acquaintance-ship, not to speak of your encircling my limbs with your cold breath. Perhaps the next time you are coming you will send us word beforehand so that we may be able to welcome you in a manner fitted to your lofty position."

By way of an apology the poor zephyr managed to stammer out a rather poor pun about there being no oakasion for satire. What he had done was merely the result of his usual free manner. He came and went, he said, as the spirit moved him, and his right to do so had never, so far as his recollection went, been questioned. However, he said—

"If it comes to a question of right, what right, pray, have you to monopolise this favoured spot? Here you have been standing this number of years, to my knowledge, growing taller and fatter year by year, extending your roots in order that you may get more and more of the earth's substance, and increasing your branches so as to intercept the sun when it comes to visit your poor relations—the twigs. Take my advice," said the humble zephyr, "and don't talk about rights any more, for, if everyone got their rights, it strikes me you would have to be content like me with a good deal of knocking about." During all this time the zephyr had been circling around in a restless manner till thinking he had clinched the argument he paused for a reply. The oak was, as oaks generally are when confronted with a zephyr, visibly shaken and feeling that the argument was not altogether in his favour, he resolved, in his largeness of heart, to end the quarrel.

"Much of what you say is true," said he, "and on coming to think the matter over I don't think that we need fall out over such a trifling matter. We have always got on very well together heretofore, and I see no reason why our friendship should not continue. I am quite willing to own my obligations to you, and perhaps I spoke rather hastily. You were always kind to me. Often have you carried the spray to me when I was thirsty. You have warmed me into life again with your life-giving breath when I have been well nigh perishing with cold, and you have never neglected coming in the autumn to rid me of my cast-off garments; and even the little discomfort you sometimes occasion is nothing compared to what I have to put up with from the bolder and more pretentious members of your family. Accept my apology, dear zephyr, and for the future let us only think of our mutual indebtedness."

This speech had the effect of softening the zephyr who replied with a thoughtful air—"Yes, good friend oak, we are mutually bound together in our interests, and while you have praised my goodness towards you it must not be supposed that I alone am good. Often have I also received favours from you. When in the past I have by reason of my calling in life had my constitution impaired. When my breath was tinged with poisonous gases I could always rely on your willingness to restore me to my normal condition again. And when we reflect that we are each necessary to each other I think we should be prepared to look over any small inconveniences we may cause each other."

At the conclusion of this speech there ensued one of those awkward pauses which friends often experience when they have said all they care to say on any particular theme and are at a loss to know what subject they should launch into next. The embarrassing effect of their dilemma would have been quite apparent to anyone who had happened to pass at that particular time, although it produced quite an opposite effect on the one from the other. The oak stood erect as if rivetted to the ground, his every limb being rigid, whereas the zephyr swayed backward and forward and looked as if very little would have put him to flight altogether. At length the oak broke the silence.

"I say, my friend," said he, "I have always been a stay-at-home sort of individual and consequently have not seen much of the world and its ways, but you have been a roving fellow since your birth and I have no doubt you could inform me on a good many matters on which I am entirely ignorant. There is, for instance, our friend, man. What sort of an individual is he? Occasionally I have had a glimpse of him from a distance, and I have heard strange stories concerning him. I have heard it whispered that he is arrogant enough to proclaim himself 'monarch of all he surveys,' and I am inclined to believe from what I have seen that he really is as bad as he is described. More than once he has come to this plantation and made a murderous attack on some of our friends with an iron instrument, and I have seen him maltreating our friend, the horse, whom I fear he is fast discarding, having displaced him by machinery—a tri— or bicycle I think they call it.

At this the zephyr shook with laughter and replied, "Well, on some of the points, at least, you have not been misinformed, though your views concerning our friend, man, seem to me rather partial. Had you seen him as I have you would not wonder at his being barbarous in his nature. The members of his family may, for ought I know, have been at some time quite as gentle in their nature and behaviour as we ourselves are. However, that may be, I can at least say that he is in a pitiable plight now. The members of his family lead a life of continual feud and seem bent on devouring each other. What is the cause of this of course can only be surmised. It is said that one of the family, by name 'Midas,' had such a craving for gold that he prayed that everything he touched might be turned into it. The gods heard his prayer and answered him in a manner that quite alarmed him and he died, and although the ponderous amount of gold was too much for him, it proved too little to be divided in quantities sufficient to meet the demand, and the result has been a continual fight; each seeking to possess his brothers' portion.

"One of the lower branches of the family—the Fuegians—at one time almost continuously spoke a language of two words, the said words being 'yammer schooner,' which is by interpretation, 'give me;' and an amusing thing in connection with this is, that the rest of the family laugh at the mention of such a thing, forgetting that all the words in their extended languages are only used (as a rule) to make the same request. Oh! if you could only see them as I have seen them. If you could see the licentiousness, the waste and the revelry on the one hand, whilst on the other you can see nothing but the most abject misery."

"The strong trampling on the weak, I suppose," said the oak; "I have heard something about this; it is called the survival of the fittest?"

"Yes, that is the cant phrase by which it is described, although it cannot truly be said either that the strong trample on the weak, nor that the fittest survive."

"What then can it be due to," said the oak, "the weak cannot trample on the strong, and as everyone seems as anxious as the other to get possession of the gold, some must be strong and use their strength, else how could they get it?"

"By stratagem," said the zephyr, "as I will presently try to show you. The conditions under which they live make it quite immaterial whether anyone is strong or not if he happens to have had a foolish ancestor. It works out in this way. The fight for gold had been going on many years before any of the present members of the family arrived on the globe, and this is what happened. Some men got to know somehow that 'Midas' had buried some of his treasure deep down in the earth, which was the common property of all, no one having seen any advantage in possessing it. The knowledge of this wrought a change in their methods of warfare. The strong men of this group did not longer fight for gold, but for land, knowing when they got the one they would get the other. The weak men of the group being unable to fight, had recourse to stratagem. They went to their less informed brothers, knowing their passion for gold, and offered to give them gold in exchange for their property in the earth;

and in every case the bait was taken. Of course, those who sold their possessions had no notion that they were bartering gold for gold.

"Years passed on, and the magic hand of 'Midas' was again revived in other members of the family. But, alas! although they made gold they were not permitted to keep it. To use their magic influence they had to touch the earth, and other men possessed the earth. These owners of the earth said we cannot allow you to use our earth to manufacture gold except on condition that you hand the gold over to us. Of course we will give you as much as will feed your craving for it, and encourage you to go on producing. If you care to do this you will confer a benefit on yourself as well as on us. If not, we can fall back on what was left us by our progenitor 'Midas.'"

"And that," said the oak, "explains to me fully how the weak can oppress the strong. It is because the weak may be possessors of the earth, the source from which gold must be drawn, and those who desire to find gold must accept the earthowners' terms. Do you know, friend zephyr, that reminds me of an incident that happened long ago in this very plantation. It was winter time, and a snake crept towards my roots benumbed with cold. I was unable to assist him as I had unfortunately thrown away my last season's garments and my new ones had not arrived. Just as we were discussing what was best to be done a man happened to come along. Seeing the plight the snake was in he kindly raised it and placed it in his bosom. His warm blood revived it again, and just at that point, when one would naturally have thought the snake would have thanked the man for his kindness, it raised its head and stung its deliverer. The thought of such base ingratitude remained with me for long years after; but oh! I never thought a man could be as cruelly treated by another member of his own family. You have truly seen many wonderful things, but I cannot say that I envy your experience."

## The Raid on the Ratepayers.

£6,000 FROM HASTINGS.

Our St. Leonards-on-Sea correspondent "Delta," has the following straight letter in the *Hastings Times*.

SIR,—Will you kindly allow me to ask your readers if they have seriously considered how this iniquitous Agricultural Rating or Raiding Bill will affect them if it passes into law?

The Total rates of Hastings being about £120,000—that is, the 250th part of the rates for the whole of England—its equitable share of the £1,500,000 that falls to England under the Bill would be a 250th part thereof, or £6,000, equal to a fourpenny rate. This is practically the contribution which the over-burdened ratepayers of the borough are to make to the relief of their wealthy neighbours. I advise each ratepayer to figure out for himself how much his personal quota will be.

As to these neighbours who are to benefit it is interesting to know that there are 164 persons in the country who "own" over 1,000 each, and that they hold an aggregate of 540,000 acres out of the total acreage of 869,000, and enjoy a rental of half a million or so, that is, an average of £3,000 each. (See *Contemporary Review*, Vol. lxiv).

So that Hastings with its 6s. rate, pretty steadily increasing, is to forego a grant in aid of £6,000 per annum, in order that these 164 persons with a rate that has decreased within the century from 8s 7½d to 2s 4d may pocket plunder at the rate of 1s per acre, or a total of £25,000!

As one of our local papers remarked, the other day, the ground landlords of Hastings do nothing for the town but squeeze as much out of it as they could, and therefore the town must help itself. Well, while we are struggling to help ourselves, and letting our ground landlords "help themselves" to some £180,000 of our annual earnings, is it not presuming a little too much on our ass-like patience to ask us to allocate £6,000 of our rates for the benefit of the country landlords?

The argument that the £2,000,000 of "relief" to landowners is justified because it comes out of the death duties is absurd. The death duties are no harder on landed estates than they are on other property, and there can be no earmarking of public revenue collected from any particular class. And the plea that if Hastings contributes £6,000 to the landowners, the landowners in return may spend more money in Hastings is equally preposterous. They may, but they may not! And if a fourpenny rate is to "mitigate" our present distress in this way, why not put on a special "Distressed Dukes' Rate" of 10s, and have a regular boom in the town at once?

Will not our local rating bodies see to this matter, and enter a protest before the Bill comes to be considered on report? Crewe has already protested by a petition to Parliament, and other municipalities, and London vestries are likely to have something to say about it.

**Our Natural Storehouse, the Land, is Locked.**



## Bishop Nulty on the Land Question.

### THE RIGHT OF THE PEOPLE TO THE LAND.

Speaking in Mullingar last month Dr. Nulty, Bishop of Meath, referring to the Irish Land Bill at present before Parliament, said:—

The principles on which he had based his objections to the Bill are novel to the common ordinary principles of landlord literature.

The land of every country belongs of right to the people of the country, and not to any class or fractional part of them. God was perfectly free in the act by which He created the people of every country; but when He was pleased to create them He bound Himself by his own voluntary decree to provide them with the means, at least necessary and sufficient, to preserve and enjoy the gift of existence. As a matter of fact that provision is found nowhere but in the land, and there it is to be found abundantly. It is only on the fruits of agriculture and productive industry that society can subsist, and that man is enabled to live in any country, and as on the other hand the operations of productive industry of every kind are impossible without society, the right of every community of free access to the land, and to the free, and untrammelled use of the land of their country is incontrovertible.

### THE RIGHT OF EVERY INDIVIDUAL

in the community to the use of the land is equally clear and unquestionable. Every man who comes into this world carries in his hand the great national right or charter to the free and undisturbed possession and enjoyment of the existence with which the Creator has endowed him. On the other hand, he also carries with him into this world wants and necessities and requirements which must be provided for, and satisfied, if not abundantly and generously, at least sufficiently. Hence, it follows that the absolute necessities of life, if not prepared and actually at hand for his immediate use, must, at least, be within his reach, and actually within his power. . . . He must at least have the power of providing himself with them by producing them by his toil and labour. But, as the production of these commodities is impossible without the land, his right to the use of the land is clear and indisputable. To deny

### HIS RIGHT TO THE USE OF THE LAND

would be to deny his right to live, and would be tantamount to pronouncing a sentence of death on him, for no other crime except the crime of claiming a right to live. There is no power on earth competent to deprive a man of his natural right of free access to the land. Less than this could not guarantee to him the full, free, and independent enjoyment of life and existence which his Creator had conferred on him. But landlordism—at least as it has existed in this country—not only ignores, but positively abolishes and destroys this great natural right of property which every man holds in his fair share of the land; and it is only out of the ashes and on the ruins of the sacred edifice of property which the Creator himself could not withhold, and which the Creator himself cannot abdicate, that landlordism has sprung up, grows, and flourishes. It has wrested the land and the ownership of the whole land out of the hands of society and of all the members of society on whom its Creator had formally and undeniably bestowed it. It has appropriated it all, and vested it to the last inch as private property in itself exclusively.

The question of the land was the fundamental question in every country. Home Rule is a great gain; education is a great gain; but after all we can only live by the land. Therefore, the rights which God Almighty has given us in the land are sacred and inalienable, and if we preserve them we will have plenty, peace, and prosperity in our land.

### America.

The Single Tax movement in America is sailing on to victory all along the line, acquiring a momentum as it goes that is at once amazing and inspiring. The fight at Delaware is being well sustained. The latest achievement for the Single Taxers there was the arrest of George Frank Stevens and William Horan at an open-air demonstration in the town of Dover, for obstructing the pavement. They were summarily sentenced to pay a fine, or suffer imprisonment for 30 days. They took the 30 days, and the result was a national advertisement for the Single Tax and the cause at Delaware. The excessive zeal of the local "beak" was severely sat on by the Mayor the following day setting the crusaders at liberty, saying he would release every man who was imprisoned for public speaking.

### The Hyattsville Experiment.

The Single Tax was tried a few years ago in the little town of Hyattsville, Maryland, but only for a year. The landowners won in the Court of Appeal on the ground that the Single Tax plan of collecting taxes was contrary to the constitution of Maryland. Mr. J. H. Ralston, one of the Hyattsville Commissioners who imposed the new assessment, writes to the *Delaware Star*:—

As a matter of fact, the practical workings of the Single Tax in Hyattsville were favourable to the Single Tax. During the year of its existence more new

houses were constructed than during any similar period in Hyattsville. Labour was more generally employed, and at the same time the taxes upon all who used land productively or for home purposes were reduced from one-half to two-thirds on the average. The deficiency was made up by a corresponding increase of the amount of taxes paid by speculators who held the land out of use. This very increase made them more willing to part with their holdings for the purposes of town development. There is every reason to believe that were the Single Tax adopted by Delaware, where your constitution interposes no obstacle, the state would increase in prosperity to an unexampled degree. Such certainly is the inference to be drawn from the Hyattsville experiment.

In the town of Wilmington there are now twelve Single Tax Clubs, with an aggregate membership of 1,000.

The *San Francisco Call*, a leading daily, gives the Single Tax a constant supply of favourable attention.

The Hon. Joseph Leggett has just written an admirable essay on "The Rise and Growth of Landlordism in England," which has been issued in pamphlet form. It has already been widely circulated, and the *San Francisco Star* recently gave it as a supplement.

### Chicago Land Values.

The *New Age* has favourably reviewed, in a leading article, the Eighth Biennial Report of the Bureau of Labour Statistics of Illinois.

"It is a happy coincidence which" (says the *New Age*), "in the midst of the debates on the 'Landlord Relief Bill,' brings to our table the results of one of the most complete and searching investigations into the relations of land and taxation which has ever been attempted. This is the Eighth Biennial Report of the Bureau of Labour Statistics of Illinois (E. F. Hartman, state printer, Springfield, Ill.).

"In no great city, probably, can the nature and growth of urban land values be studied so easily and so profitably as in Chicago. Within little more than half a century a frontier military post has developed into one of the greatest commercial centres of the world. The 'raw prairie land at the mouth of the Chicago river,' which in the thirties could be bought in quarter-acre lots at less than £5 a lot, is now covered with massive 'sky-scrapers,' and luxurious residences, with busy saloons and teeming slums. The population has grown from a few score in 1830 to considerably over a million and a half. The growth, the industry, and the expenditure of this population are reflected, here as anywhere else, in the enormous growth of the value of land.

"An astounding table, given in the report (p. 277), traces the growth in value, year by year, of a single quarter acre lot from 20 dollars in 1830 to a million and a quarter dollars in 1894. Yet even this is not the most valuable site in Chicago, for in March of the present year, a block of land 90 by 91½ feet, the site of a newspaper office, changed hands at a figure which represents a value of no less than 8,318,635 dollars per acre. Nowhere else, except in the very centre of the city of London, is land more costly than this. 'A piece of land 4 feet by 4 feet 4 inches—not enough for a man's grave—at the corner of State and Washington Streets, Chicago,' is more valuable than 100 acres of average farm land in Illinois (p. 19). So valuable are Chicago business sites that, even including such mammoth buildings as the Masonic Temple (20 stories) and the Schiller Building (17 stories), the value of forty-four of the monstrous erections, commonly called 'sky-scrapers,' is actually less than the value of the land upon which they stand (Table xxi.)."

Mrs. W. K. Vanderbilt wears a solitaire diamond ring for which she paid 45,000 dollars. The annual report of the New York coroner shows that 4,500 women are buried in the Potter's Field every year from New York. The wedding trousseau of young Miss Vanderbilt is said to be by far the finest and most costly ever worn by an American bride, costing into the hundreds of thousands of dollars. The almshouses on Randall's Island, near where the wedding took place, is so full of paupers that over a hundred of them are compelled to sleep on the floor.—*Coast Seaman's Journal*.

## How Russia pays for Coronation.

While reading the accounts of the coronation of the Czar, of the pageants, processions, and feasts, of the pomp and parade, of the barbaric splendour, of cloth of gold and glittering gems, I could not help thinking of the poor and melancholy peasants, of the toiling, half-fed millions, of the sad and ignorant multitudes who belong body and soul to the Czar.

I thought of the backs that have been scarred by the knout, of the thousands in prisons for having dared to say a whispered word for freedom, of the great multitude who had been driven like cattle along the weary roads that lead to the hell of Siberia.

The cannon at Moscow were not loud enough nor the clang of the bells, nor the blare of the trumpets, to drown the groans of the captives.

I thought of the fathers that had been torn from wives and children for the crime of speaking like men.

And when the priests spoke of the Czar as the "God-selected man," the "God-adorned man," my blood grew warm.

When I read of the coronation of the Czarina, I thought of Siberia. I thought of girls working in the mines, hauling ore from the pits with chains about their waists; young girls, almost naked, at the mercy of brutal officials; young girls weeping and moaning their lives away because between their pure lips the word liberty had burst into blossom.

Yet law neglects, forgets them, and crowns the Czarina. The injustice, the agony, and horror of this poor world are enough to make mankind insane.

Ignorance and superstition crown impudence and tyranny. Millions of money squandered for the humiliation of man, to dishonour the people.

Back of the coronation, back of all the ceremonies, back of all the hypocrisy there is nothing but a lie.

It is not true that God "selected" this Czar to rule and rob a hundred millions of human beings.

It is all an ignorant, barbaric, superstitious lie—a lie that pomp and pageant, and flaunting flags, and robed priests, and swinging censers, cannot change to truth.

Those who are not blinded by the glare and glitter at Moscow see millions of homes on which the shadows fall; see millions of weeping mothers, whose children have been stolen by the Czar; see thousands of villages without schools, millions of houses without books, millions and millions of men, women, and children in whose future there is no star, and whose only friend is death.

The coronation is an insult to the nineteenth century.—*The Journal of the Knights of Labour*.

## Too Much Wealth—Too Many People.

By H. H. HARDINGE.

(Actual occurrence.) Scene—Factory in

Enter traveller for steel works.

"Good morning, how's business?"

"Oh, slow; not much doing; how is it with you?"

"Oh, about the same; everything appears to be dead or dying."

"Well, what's the trouble; don't people want steel any more?"

"Yes, I suppose so, but the fact is there is an over-production; we need a war to make times good, and besides there are too many people anyway."

"Well, well, that is exceedingly good; too many people and over-production of wealth in one breath; did the idea originate with you?"

"No, I've heard it before."

"Well, so have I, and I'm sick of such rot."

"Rot?"

"Yes, sheer nonsense."

"Why?"

"Well, you want a war to decimate the population; don't you think that is a very clumsy and expensive device for accomplishing the desired result, to say nothing of the physical suffering endured by the wounded, and the long trail of widows, orphans, wooden legs, sorrow, pensions, pension frauds, and an endless train of uncomfortable sensations, and recollections. Now, to a person of your bloodthirsty proclivities the uncertainty of killing your victims

**The Single Tax is the Key to Open it.**



outright and others failing to reduce the surplus to the required figure, leads me to propose a much better plan. Now, why not first select your victims, appoint a public executioner with an able corps of assistants, fix a date, and have them all beheaded handsomely at the hands of a competent, skilled, and withal, a very dignified and high salaried official? Then, when the population is reduced to a comfortable figure, at about 3 p.m. lead off with a grand ball for survivors, appropriate rejoicing, and grand display of fireworks in the evening."

"But it seems so cold blooded."

"It is philanthropy itself compared with your suggestion—war and its horrors. You would take the flower of the land, the best blood obtainable, and sacrifice it, while I would select the incapables and generally useless people."

"Heigho! well, that would be an unhealthy sort of boomerang, and I am not in favour of it."

"Well, what is the matter with increasing the land, instead of decreasing the population."

"That's all right in theory, but it won't work in practice; you can't make land."

"Perhaps not, but you can increase the available supply by placing the unused land on the market. Don't you know that fully nine-tenths of the natural resources of this country are untouched at a very conservative estimate, and that to throw all this on the market would have the same effect upon labour as the discovery of nine countries like this."

"Well, I never thought of that, but how can it be done?"

"Can you keep a secret?"

"That is my specialty."

"Well, I'll tell you; Single Tax on Land Values."

### Driven to Seek Death.

(To the Editor of the Single Tax.)

"A woman named Knell, the wife of a sailor, who arrived at Fairleigh from Maidstone on Saturday, accompanied by her two children, yesterday threw the younger of these into the river Medway and afterwards jumped in herself. The alarm was raised by the other child, who witnessed the occurrence. The poor woman had vainly tried to support herself and family. The bodies were recovered subsequently."—*Lancashire Evening Post*.

SIR,—It is to be regretted that the British public pay so little attention to such cases as the above. So far as I am able to judge, the woman has been the victim of conflicting circumstances. Dame Nature has ordained that if a person desires to live, that person must EAT. It cannot be said, however, that she is harsh, inasmuch as she agrees to provide the material, on the understanding that mankind provide the labour necessary to dissolve, combine, or otherwise modify that material, so that it may satisfy human desire. A further investigation of the matter reveals the fact that some person or persons, called "Society," have made laws which interfere somewhat with these arrangements.

The laws of this Society say that this material is the property of certain individuals, and that if anyone wishes to use his powers of labour, he must pay a certain sum to the aforesaid individual for permission to do so.

This the poor woman was unable to do (and thousands are in a similar position), having nothing of her own but her labour, and as neither Dame Nature nor Society would relax their laws, she had to choose between being branded as a pauper and death by starvation or drowning; and she chose the latter, evidently thinking that it was the easiest of the two.

It is obvious that Society is responsible in some measure for this, and it remains to be seen what the result will be when it is tried at the High Courts of Justice.

It would seem as if the poor woman had conferred a favour upon Society by taking her departure, there being far too many people in this little world already, and Society might do worse than offer assistance to those who intend to diminish the population by giving up the struggle.

An impertinent body of men called Single Taxers have the insolence to deny that there are too many people existing, and to assert that the interference with nature is the primary cause of pauperism and loafers, and that no matter whether population be large or small, so long as the machinery which produces them remains in operation, they will continue to be manufactured. Such statements, of course, are of the most reckless and outrageous description.

No wonder in this battle of right that the work is hard and uphill, when we have to fight against ignorance, indifference, prejudice, and vested interests combined. Being a working man, I have many opportunities of speaking on the subject with my fellow-workmen, and even the most indifferent of them know that the Single Tax is in some way connected with the land question and the solution of the labour problem. Some of them are members of our organisation, whilst others, although not members, have accepted the principles of the Single Tax, and have, to my knowledge, been instrumental in making it more widely known.—

Yours fraternally,  
Accrington, 12th June, 1896. JOSEPH DAVIS.

### Churches and Evictions.

"A great Council of the Presbyterian Churches of the world is sitting in Glasgow," says the *North British Daily Mail*, "discussing organs, catechisms, 'human hymns,' and other petty questions, which have as much to do with real Christianity as a minister's hat and coat have to do with his spiritual life. Would it be too much to ask the reverend delegates to turn their attention for a little to true religion, to read the reports of Sir John Orde's eviction campaign in the Outer Hebrides, and to give us a deliverance on the persecution of the widows and the oppression of the poor? Public opinion has failed to bring Sir John Orde to his senses, and the Tory Government will take no step to check his tyranny."

The Pan-Presbyterian Council might do worse than try its hand at a remonstrance with the despotic laird. That would be something in the interest of religion and of the simple Presbyterian people who are being turned out of their houses to starve in a Christian and Presbyterian country. In one house they had to leave the children in bed, because they had been recently ill with scarlet fever and whooping cough, and could not be moved without danger. They had to leave an old man in bed because he was suffering from cancer, for which he had undergone two operations. In another case an old woman could not be ejected because she was paralysed. The afflictions of these poor people were their protection. One of the hardest cases was that of the widow who had given up her croft to Sir John Orde, some six or seven years ago, on the promise that she would get a house elsewhere. Does it not make one's blood boil to hear of the frail creature being driven out of her hut, and sitting down on the ground in front of the door, weak and dazed, clasping a bible in her hand? Or take this other case—

"Next appeared two of the brigade carrying out between them the half-nude figure of what one and all of the onlookers declared to be a dying woman. This was old Christina Flora McLeod, who had been taken out of bed by the gallant brigade. A petticoat and stockings were put on, and then she was carried out and laid down across the top of a peat dyke in front of the house door. She fell off immediately the men let go. The poor old woman was grievously ill and utterly helpless. The scene was revoltingly cruel and inhuman. As she fell off the dyke she was caught by one of the brigade, and again she was propped up on the top of the dyke. Again she was let go, and immediately helplessly fell off the dyke, and was again caught by a member of the brigade, who laid her out in a corner on the top of some peats against the turf dyke."

"That is the kind of thing that is going on in this country which we call Christian, while the churches talk of creeds and doctrines, and stipends and seat rents, and the great Presbyterian Council disputes about rhymed psalms, 'uninspired' hymns, and instrumental music."

### North Uist Evictions.

#### NEW VERSION OF AN OLD HYMN.

Summer suns are glowing  
Over land and sea;  
Happy light is flowing,  
Beautiful and free.  
Landlords all rejoice  
Ever on their way;  
All earth's thousand toilers  
Tribute must them pay.

God's free mercy streameth  
Over all the earth;  
But the landlords steal  
Kindred, home, and hearth.  
Broad and deep, inglorious,  
Mocking heaven above,  
Hell's land laws notorious  
Veil eternal love.

Lord, upon our blindness,  
Thy pure radiance pour;  
Help us to be preachers  
Like thy saints of yore.\*  
Help us tread the pathway  
That our Master trod,  
Smiting every tyrant  
With thy Word, O God.

We will never doubt Thee;  
Thou, O Lord, hast said  
Whoso will not labour  
Shall not eat of bread.  
Light of Light, shine o'er us,  
Help us clear the way  
For thy Gospel message  
To all men to-day.

This our land is Christian,  
So the statutes say;  
But for God's free blessings  
Men must landlords pay.

\* Hugh Latimer.

W. D. H.

### Question and Answer.

#### Land Value and Labour Value.

1. If the community creates value in land, does it not also create value in other things that have value?
2. If the community has the right to absorb the "unearned increment" in land, why has it not the right to the unearned increment in other things?
3. Is it necessary to collect the value created by the community in the form of taxes in order that the community may get its proper share?

MARTIN WALLACE.

The first two questions are different parts of the same proposition. Taken together they show that you wish to ask why the community, without which neither land nor anything else would have value, has not the same right to appropriate the value it gives to other things than land that it has to appropriate the value it gives to land. I shall, therefore, answer the two questions as one.

Since value is an incident of trading, and it takes two to make a trade, no such idea as that of value can attach either to land or to other things, unless two or more persons communicate—unless, that is to say, there be a community. In this restricted sense the community does give value to other things than land; but that is a different thing from creating the value of other things in the same sense in which the value of land is created.

The value of land is created by the community without any effort whatever, either original or continuing, on the part of the owner. He makes no return, renders no equivalent. But as to other things than land, the owner must render in labour as much value as he gets. It is only as he, or those from whom he derives title, put forth labour, that the community attaches value to the products of labour. Analyse the difference here pointed out, and you will find that the values of land are profits of monopoly, whereas the values of other things are compensation for labour.

Lying out on the harbour is a ship worth half a million dollars, and here on one of the business streets is a vacant lot worth half a million dollars. Compare them. The owner of the lot does nothing, and has done nothing, neither he nor his ancestors or assignors, to serve the community in return for the value which the community gives to the lot. When we say, therefore, that the community gives that value, the assertion should be read with thundering emphasis upon the one word "give." But how radically different with the ship. Had that not been built by the owner, or his ancestors or assignors, the community could give it no value; it would have no existence. All the value the ship receives from the community the owner must earn, either by original production or by continuing use or by both; and should he try to secure a greater value from the community than the equivalent of the labour which through his ship he gives to the community, other labour would build and operate other ships in competition with his, and scale down his demands. The value of the ship, instead of being literally given, as is the value of the lot, is in the nature of an exchange for labour.

Compare now the variations of value. With the growth of the community the value of the lot rises, for the supply of such lots does not increase with the demand for them. But the value of the ship falls; the larger community can by economy of labour make ships cheaper than the smaller one could. Reverse the condition by supposing the community to decline. Then the value of the lot would fall, but the value of the ship would be no less, and it might be more. The value of most articles would be more, in consequence of the greater difficulty of procuring them in a small than in a large community. Thus you may see, throughout the possible variations in value, that the value of the lot is regulated solely by the needs of the community, whereas the value of the ship is regulated by the labour it represents.

Consider the matter in any way that you will, put the proposition to any test that you please, and still you will find that the value of labour products is a value which the owner earns, and that the value of land is one which the owner does not earn; the former is an exchange, the latter a naked exaction.

Answering your third question, though there are other ways than by taxes of securing to the community the value it creates, the Single Tax is the simplest, the most economical, and the most effective, in the present stage of the world's progress, that has yet been suggested, so far as the general occupation of land is concerned.

LOUIS F. POST.

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