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The idea of socialism being to eliminate individual capital, interest and competition, protection follows as a matter of course. The factors of production being divided as a state enterprise, it follows necessarily that the state will tolerate no competition, and in order to prevent it must shut out importations. To attempt to abolish competition is to war out the highest possibilities of man. The evil is not in competition but in the conditions under which we compete. Adjust against nature. Competition is a factor of our very existence, assisting to bring the conditions, remove unnatural restrictions and monopoly of natural resources and competition remains as a power for good. Interest is just, a man has a right to a return for his money, as much as for the rent of a house. The evil is in conditions that make exorbitant interest

possible. Industrial capital and ownership of machinery are no evil, but the evil lies in conditions that make it possible for capital to dictate terms to labor, and no man, and no combination or aggregation of men, have a right to interfere in the use by another of his legitimate property while in so doing he interferes not with the rightful interests of another.

Socialism conflicts with nature and is therefore a dangerous specific. Taking from the individual his rights to the use of the results of his labor by abolishing private capital and interest, it would put in their place a despotic control by the state. Socialism, therefore, fails to meet the requirements that every man is entitled to the use of the full value of what he produces. As this requirement is just no individual is entitled to what he does not produce. To deny this is to take from another what belongs to him, and if the individual cannot do this neither can the state, which is merely an aggregation of individuals. Taxes, therefore, laid on capital, improvements, income, business, etc., are unjust as the state does not produce these. But what does the state or community produce? It produces land values, and the land value due to the presence of population, government, and public works, the state or community has a right for the fulfilling of its requirements. To illustrate, somewhere on Vancouver Island there is a natural anchorage, a good site and all the natural advantages for a modern city. But it is forest. A speculator obtains the land at \$3.00 per acre. Presently population comes in, a town forms, grows into a city. Now the land is worth from \$200 to \$20,000 per lot and the original owner has done nothing; he has leased out the land to tenants and pockets the difference between the \$3.00 per acre and the \$200 and \$20,000 per lot. Has he any right to this? Did he produce it? He did not, and he has no right to it. What produced this increase was the presence of population, the institution of government, fire, police, water and sewerage systems, etc., and the community has a right to take this increase through taxation for carrying out its requirements. It is no wonder that the producers are continually fighting amongst themselves and that poverty, crime and ignorance prevail when the producer pays the expenses of general government and in addition the increase of value of the land due to their own labor to an idle landlord. This, then, is the remedy for the discord. Taking for the state the value of land created by the state or community and abolishing all other forms of taxation, idle land would be thrown open for labor, as it would not pay to keep it idle. Labor becoming, then, more in demand, wages would increase, so low wages is due to restricted opportunities for labor due to monopoly of land by which so much land is held idle. The results of labor applied to land would be the basis of wages, as no one would work for less than he could earn upon the land. Land under this system being easy of access and the produce being left with the producer instead of being in part appropriated by an idle landlord, the fullest earnings of his labor would be his reward. Thus wages rising and prices falling, the non-producer wiped out, the producer keeping the

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value of what he produces, the state taking only what it produces and returning same as roads, police, etc., to assist in production of future wealth and its preservation, poverty, crime, ignorance and vice, which are all bound together, would largely disappear and harmony would take the place of discord.

"SENEX."

THE PRESENT HELP.

There is never a day so dreary,
But God can make it bright;
And unto the soul that trusts Him,
He giveth songs in the night.
There is never a path so hidden,
But God will show the way,
If we seek for the Spirit's guidance,
And patiently watch and pray.
There is never a cross so heavy,
But the loving hands are there,
Outstretched in tender compassion,
The burden to help us bear.
There is never a heart that is broken,
But the loving Christ can heal,
For the heart that was pierced on Calvary,
Doth still for His people feel.
There is never a life so burdened,
So hopeless and so unblest,
But may be filled with the light of God,
And enter His promised rest.
There is never a sin or a sorrow,
There is never a care or a loss,
But we may carry to Jesus,
And leave at the foot of the Cross.
What more can we ask than He's promised,
And we know that His word cannot fail,
Our refuge when storms are impending,
Our help when temptations assail,
Our Saviour, our Friend, and Redeemer,
Our portion on earth and in heaven;
For He who withheld not His own dear Son,
Hath with Him all things freely given.



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