

## Back to the Land

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get and less profitable to use. Taxing labor values takes directly from those who use land, thus further reducing the profits from the use of land.

People are not going on the land because land speculation and monopoly, encouraged and developed by unjust taxation, has placed the land beyond their reach. Farmers are leaving the land because using the land has been rendered unprofitable by wrongful methods of taxation. This back-to-the-land question is almost solely a matter of taxation. Prof. Ely, of Wisconsin University, in his book on "Taxation in American States and Cities," says:—

"Taxation may create monopolies, or it may prevent them; it may diffuse wealth, or it may concentrate it; it may provoke liberty and equality of rights, or it may tend to the establishment of tyranny and despotism; it may be used to bring about reforms, or it may be so laid as to aggravate existing grievances and foster hatred and dissension among classes; taxation may be so controlled by the skilful hand as to give free scope to every opportunity for the creation of wealth or for the advancement of all true interests of states and cities, or it may be so shaped by ignoramus as to place a dead weight on a community."

Few people—very few—comprehend the tremendous importance of this question of taxation. All that Prof. Ely says is true, and much more could be said along the same line. The masses may be driven to poverty and distress by wrongful methods of taxation. It may be so placed as to lead to the concentration of the wealth of a nation in the hands of a mere handful of persons. This is actually what has happened in many countries in the past, and is going on at the present day. All the evils which Prof. Ely mentions have been brought into effect in Canada by bad methods of taxation. Great monopolies have been created. Vast wealth has been concentrated in the hands of a few individuals and corporations who practically control our political institutions and shape the economic policy of the country. Inequality, dissensions among the classes, and despotic machine government have been fostered. Politics have been corrupted. Unemployment and poverty have been produced in an acute state. A dead weight has been saddled upon the community. Our basic industry—agriculture—has been robbed of reasonable profits and the people driven from the land. All these evils have been brought about by wrongful taxation. The great fortunes piled up by the few have been literally stolen from the people thru the power of land monopoly and other forms of special privilege which have been brought into existence by vicious taxation.

Taxation means a great deal more than a mere matter of raising revenue for public purposes. It is a great moral question—a great religious question—a question of life and liberty—a question of civilization—a question of peace and goodwill or of domestic dissensions and foreign wars. It is immoral to place burdens upon or take the earnings of the people for the benefit of the privileged few. It is interfering with the life and liberty of the citizen to restrict the use of the land and the right to dispose of the legitimate products of labor. What could be more within the sphere of practical religion than to stand for justice, equal opportunity, brotherhood? Talk of brotherhood on any other basis than that of justice and equal opportunity is mere piffle. Taxation which violates all principles of justice, forces unequal opportunity, causes unemployment, poverty and distress, denies the people the rights of life and liberty, and leads to strife at home and war abroad, is a fit field for the operation of practical religion in one grand effort to remove the incubus. The system of taxation in force in Canada fosters and produces all these evils.

Does it not seem strange that there should be an acute condition of unemployment and poverty in a country where the means of employment are standing unused on every hand? All the employment in the world results from the use of land, and in no other

way can any employment arise. All the wealth in the world results from the use of land. Man cannot create anything. He simply takes the raw material of the earth which nature has provided and converts it into something for his sustenance, his comfort or his happiness. Man, by his labor, converts forests of timber into buildings, furniture, etc., metals into machinery and tools, soil fertility into food and clothing. Everywhere in the country idle land invites the people to come and employ themselves upon it. Aye, nature begs of man to use the materials which she has so lavishly provided, from which to produce everything in abundance which he may desire. There is unlimited employment for all. The only thing in the way is taxation, administered, as Prof. Ely says, by ignoramus or worse—men dominated by the cupid-ity of special privilege.

Nature also provides a natural revenue, equal to all the requirements of the country. There is no necessity for taking one farthing of the private earnings of any citizen in taxes, and it is immoral to do so. There is a fund which is provided by the community as a whole. This fund is the annual value of land, economically known as rent. Why should we confiscate private values produced by the labor of the individual, when we have this fund which is not rightfully the private "property" of any one, but is produced by and attaches to all the people? By taking this publicly-created fund for public purposes, we practically abolish all taxation, for every dollar of value that the people do not take will be taken by private tax gatherers. It must be paid to someone. Nature provides the fund and it cannot be abolished. But the people can take it for public purposes and thus pay it to themselves. There is no other way by which an absolutely equitable distribution of communal values may be made.

How shall we open up this great storehouse of nature to all the people, and thereby abolish unemployment and poverty, provide equality of opportunity for all, and bring about an equitable distribution of wealth? How shall we force the parasites off the backs of the people who use the land, and thereby make it easy to obtain land and profitable to use it? The remedy may be expressed in the one word "taxation." "Simply take for the community what belongs to the community, the value that attaches to land by the growth of the community; and leave sacred to the individual all that belongs to the individual." Stop taxing labor and the products of labor and tax only land value. Stop forcing those who are engaged in honest employment to pay over the greater portion of their earnings for public revenue or to private monopoly. Stop confiscating private earnings and take community values for public purposes. We can solve the land question only in this one way.

### Winter Poultry Troubles

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mouth every time it breathes. Any birds doing this will be sure to have the above mentioned pus formation in the throat.

Associated with roup we often find chicken pox, and this combination is the worst one to try and eradicate of any I know. Chicken pox can be detected by the peculiar white scabs on the comb, wattles, face and head. Probably a bird has been fighting, and what were wounds originally may later fester and develop into pox. This disease spreads very rapidly. Isolate any affected birds and apply a salve made of two parts of vasoline to one of iodine. Apply this daily until cured. Bathing, washing or rubbing the head well with a three-per-cent solution of carbolic acid will also effect a cure, but the above named prescription is the better of the two.

Manitoba bee-keepers are offered the free use of a circulating library on bee questions. The library is in charge of R. M. Muckle, provincial apiarist, department of agriculture, Winnipeg. The demand for bee literature, which recently has been quite heavy, indicates a growing interest in apiculture.

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