

The Mail Bag

OUR TRADE RE-ADJUSTMENT

Editor, Guide:—Your article under above heading in Guide of September 30 is alright except as regards the Mother Country. It is quite unthinkable that we should any longer place any tariff against her goods after the magnificent struggle she is making for the whole Empire, pouring out her blood and treasure like water. Where would Canada's trade be now but for the British navy? It is but a trifle that we can do in return. Is not England, too, sheltering and feeding thousands of Belgians, to whom the Empire owes so much. The very least we can do is to welcome English goods and help her trade. By so doing we should at the same time be helping forward the prosperity of Canada. Let farmers now insist on having at once what they have long been trying for, viz., Free Trade with the Mother Country; and honor.

F. W. GODSAL.

Cowley, Alta., October 6.

BULK-HEAD CHARGES

Editor, Guide:—It seems to the writer that here is a matter needing some attention at the present time. We all know that the West has a short crop. Dozens of farmers want to ship half carload lots now and if bulk-heading charges were at all reasonable, they would bulk-head cars and neighbors would ship together. It seems to us that a very great injustice is done in these excessive bulk-head charges. Formerly the railway company had some good excuse. Elevator room at terminals was comparatively scarce and the C. P. R. in particular would unload no flax except at Horn's elevator, which meant that when a car was loaded with flax and wheat, the wheat would have to be unloaded at Fort William and then the car be taken away around the Bay to Port Arthur and the flax unloaded at Horn's elevator. The old order of things has passed away. Huge new elevators, better equipped than ever, are yawning for some grain in order to make over-head charges. There seems no earthly reason why every bulk-headed car in the West should not be sent to the government elevator directly, where they can take in every kind of grain whatever. There will not again this season be any congestion at any of the terminals and we think that farmers should demand that these bulk-head charges be cut exactly in two, at least for the rest of the season, and if every elevator is not agreeable to accept the reasonable charge of \$1.50 for bulk-head charges, all bulk-headed cars should then be sent direct to the Dominion government terminal elevator. Such an arrangement would prove a benefit to thousands of Western farmers who need relief and it would also save them thousands of dollars in dead freight. Take a farmer who has only 600 or 700 bushels of barley in order to get some money must ship it, we have many cases of them paying anywhere from \$15 to \$40 dead freight. If the bulk-head charges were made more reasonable, they could induce their neighbors to ship with them.

BLACKBURN & MILLS.

Winnipeg.

WHAT THE SINGLE TAX MEANS

Editor, Guide:—Thomas Carlyle has said that "the history of the world is but the biography of great men." This may seem an exaggeration, but in the domain of human thought it is true. In all ages it has been the great prophets, the great poets, philosophers and scientists who have been the real leaders and inspirers of humanity, and to their wide sympathies, clear vision and deep insight, is due the discovery of those great truths and principles on which our civilization is built.

As examples of the influence of great men on human thought I will select three great thinkers who have lived in modern times. The achievements of the first two I will mention but briefly, the third I will deal with more in detail. These three men are Sir Isaac Newton, Charles Darwin and Henry George. Some may think it presumptuous to associate Henry George with Newton and Darwin, those two mighty leaders of thought. For this I offer no apology.

for I believe that even now Henry George is recognized as one of the great men who have created an epoch in human thought. Newton's sphere was astronomy. His thoughts were in the heavens. His work was to trace the motions of the heavenly orbs and learn the laws by which they were governed. To observe the processes and operations of living nature; to extend the domain of natural law into the organic world, was the work of Darwin; but in the world of struggling, palpitating, suffering humanity was the work of Henry George.

Newton and Darwin have profoundly influenced human thought; they have given us higher and truer conceptions of nature, yet they are of no direct practical interest in human affairs; they call for no immediate change in existing social conditions. As I have said, Henry George's sphere was the social life of man. He has shown us not only the existence of a great principle, but also that this great principle is being ignored and violated. He appealed not only to the love of truth, but to those sentiments of justice and freedom on which the well being of society depends.

Henry George has shown us that much of the misery that has usually been attributed to the "inexorable laws of na-

ture" is in reality due to human maladjustments and social wrongs. In this we gain a truer conception of nature, and of the beneficence of the Creator.

The reasons usually given for the existence of poverty are: first, that nature has not provided enough food for all the inhabitants of the world, and therefore a great many have to go hungry; and, second, that existing poverty is due to the inherent badness of human nature, to laziness, incompetency, and lack of foresight. This, of course, is a very comfortable doctrine for the wealthy, privileged classes who do not wish to be blamed for these conditions.

As I have said before, that which distinguishes a truly great thinker is his directness of insight, his ability to recognize underlying principles; principles which, from their very simplicity had been overlooked. The great truth that Henry George recognized is that the earth on which we live, and on which our existence depends, is a heritage, to which every human being has an equal right, and the reason why so much poverty and misery exists in civilized countries, is that the majority of the people have been deprived of their rightful heritage. In other words, the land on which our existence depends has been monopolized by a few individuals, and the non-land-owning class, who form the majority of the population, have to comply with whatever terms the land-owners choose to dictate in order to

wish to build houses or make other improvements, have to pay to the land-owners an exorbitant sum for the privilege of using their land. Thus the people being unable to build houses for themselves, are forced to crowd into whatever buildings the landlords choose to erect, and to pay to them high rents for the privilege of living in what are often the most squalid and insanitary surroundings.

Henry George has not only revealed the cause of existing poverty, but he has, with equal certainty, pointed out the remedy. This remedy is the taxation of land values, or the "Single Tax." Briefly stated, it means that all taxes should be abolished except the tax on land, and that in proportion to the value of the land, which means not only its intrinsic value, but that value which land acquires by location. For instance, in the country the value of land is almost entirely determined by its inherent possibilities, fertility, etc. In town and cities it is determined by location. At first we may think that the Single Tax on land only is unjust to the land-owners, but further consideration will convince us that it is the only just tax.

It is the presence of human beings and human industry that gives land its value. Land values are created by the growth of the community. When we tax houses, stock, implements, etc., we take from the individual the products of his industry and toil. But when we

tax land we take what really belongs to the community. In the words of Henry George: "We take for the use of the community that value which is the creation of the community, leaving sacred to the individual that which belongs to the individual."

It would be hard to enumerate all the reforms which would be effected by the introduction of the Single Tax. Industry, freed from the incubus of unjust taxation, would flourish as never before. The stream of wealth, which, in the form of rent, now flows into the coffers of the landowners, would be retained by those who worked and toiled to produce it. Not only would there be a greater production of wealth, but it would be more equally distributed. Under the Single Tax system the land would be available to all who wished to use it. No man who wished to engage in honest productive work would be deprived of that privilege. All would have an equal share in the bounties of nature, and according to their abilities and industry would reap the benefits of the same. It would not change human nature, but human nature would have the opportunity to develop those qualities which are best and noblest, instead of, as is now often the case, those which are worst.

This, in brief, is the philosophy of Henry George. Some may say that his views are visionary and impracticable, but few who have studied his great work, "Progress and Poverty," will render such a verdict. Henry George has shown, in the most convincing manner, that human society is governed by natural laws as inexorable as those which govern the physical universe. That to live in conformity with those laws means social health and well-being, and that their violation means poverty, misery, and social decay. He shows that land monopoly is an evil which violates those principles of justice and liberty which are the basis of human society; a malady which is exhausting the energies and destroying the vitality of the social organism, and the sovereign remedy for this malady is the restoration to the people of the land; their rightful heritage, of which they have been deprived. The Single Tax is the method, the instrument, so to speak, by which this consummation is to be attained.

It remains for those who have grasped the great principles laid down by Henry George, who have caught the inspiration of his teaching, to carry forward the great reform with which his name will always be associated. The task is a great one. The enemy, Special Privilege, Selfishness and Prejudice, are strongly entrenched, and only by the best efforts of those who love Truth and Freedom will they be driven from the land.

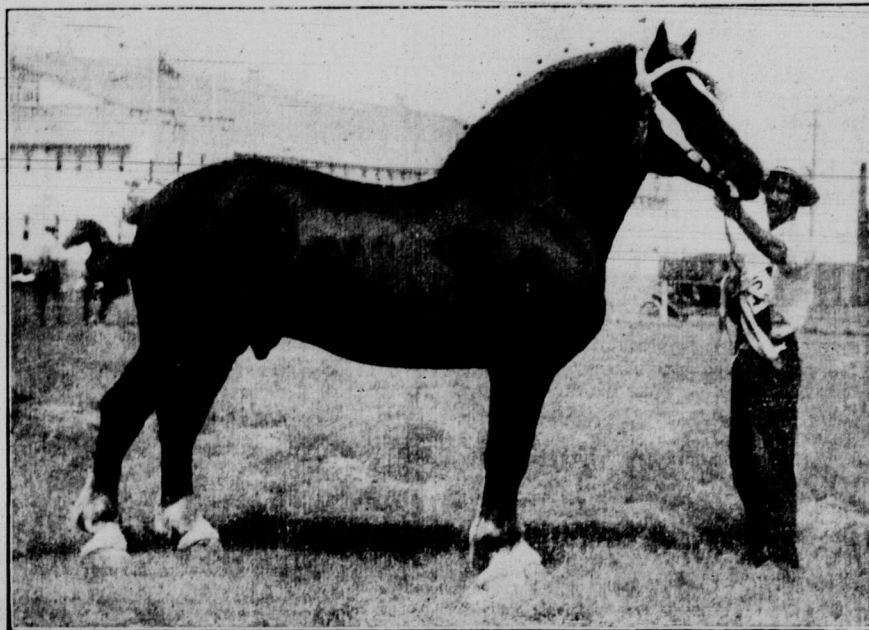
It is doubtful if a prophet or reformer ever uttered a call that appealed more to the heroism and devotion of his followers than did Henry George in the closing chapter of his great book: "In to the Valley of the Shadow of Death often leads the path of Duty; thru the streets of Vanity Fair walk Christian and Faithful; on Greatheart's armor still ring the clanging blows. Ormud still fights with a human—the Prince of Light with the powers of darkness. He who will hear, to him the clarions of battle call. How they call, and call, and call, till the heart swells that hears them! Strong soul and high endeavor—the world needs them now. Beauty still lies imprisoned, and iron wheels go over the good, the true, and the beautiful that might spring from human lives."

J. H. RICHARDS.

Chatter, Man.

NOTICE TO CORRESPONDENTS

This Department of The Guide is maintained especially for the purpose of providing a discussion ground for the readers where they may freely exchange views and derive from each other the benefits of experience and helpful suggestions. Every letter must be signed by the name of the writer, tho not necessarily for publication. The views of our correspondents are not of necessity those of The Guide.



"ORANGE DE HOFSLADE"—Champion Belgian Stallion at Regina exhibition is one of the strongest showings ever seen in Canada. The horse is grandson of the world's Champion Belgian stallion "Brin d'Ore." Imported by E. Pootman & Sons and owned by Downey and Edwards, Arlington Beach, Sask.