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AN ENGLISH GARDEN CITY.

By Annie L. Diggs.
(From the Cosmopolitan, June, 1903.)

If the heart of old England, where bits of fine old forest linger here and there on gentle slopes or undulating ground, where a clear stream winds unafraid, and where, where it will into pools, all fringed with clustering shrubs and drooping vines which hold their glossy greenness the whole year through—here, in the midst of all this quiet island beauty, there has grown, within a few years, a little city whose picturesque houses, set in bright, flowering gardens, seem not to intrude, but to supplement the natural beauty which was there before them.

The plain-story story of this English "garden-city" is very simple. Add but the illumination of its warm atmosphere of human kindness, and you have a story like the tale of a good dream come true. When you know that these houses of artistic design and of modern equipment, having all the conveniences which should furnish homes of comfort and refinement, are the homes of men and women of the toiling class who elsewhere struggle away their days and drag through existence in squalid, crowded hovels of the hot-house city slums, then you know that something unusual has gone into the making of this village of Bourneville.

The founder of Bourneville is Mr. George Cadbury, an English Quaker, who inherited but a moderate fortune. He was engaged in the manufacture of cocoa. Many years of severe business struggle and absorbing personal effort preceded the splendid business which now employs thirty-five hundred people. The cocoa-works were at the first located in Birmingham, a city which until this day has the largest number of working-men in slum and gloom. In the blessed year of our Lord 1860 the report of Birmingham's health-board tells the horrible story of two hundred thousand persons housed in airless courts with little light or ventilation, and sanitation of unspeakable shame; forty thousand back-to-back houses, where God's sunlight never shines, and a death-rate in one abnormal year of forty to the thousand. Thus is summed up the obligation which private capital discharges toward its tenantry. To get his workers away from such conditions grew to be the passion of Mr. Cadbury's life. He moved his factory five miles out from Birmingham, and began building, under the direction of first class architects, commodious and artistic cottages which, at the outset, he sold to his workmen at cost, on long-time payments. But soon the inevitable occurred: As the buildings multiplied, their valuation rose; the increased price tempted the workmen; the cottages were bought by landowners from whom Mr. Cadbury wished his employees to escape, invaded the place; and the future threatened to repeat his purpose to secure permanent homes for the families of his working men.

Mr. Cadbury believes that the worst of human ills follow the unwholesomeness of city life. Back to Mother Nature lies the road to healthy people and bodies. Therefore, in order to safeguard these new homes against eventual overcrowding, to preserve the airiness of garden space, and to save the natural beauty spots, he soon became apparent that private ownership of land must be held in check. Mr. Cadbury relinquished his ownership of the entire village estate. A deed of trust was executed, making over to successive trustees the control in perpetuity of the property for the original purposes. The value of the gift is nine hundred thousand dollars. It consists of four hundred and eighty acres of land, together with cottages, the annual rental of which is twenty-five thousand dollars. None of the revenue returns to the donor. The entire income must be expended for the up-keep of the buildings, for public utility and improvements, and for building more houses. The rents of the cottages range from sixty-five dollars to one hundred and seventy dollars per year. The lowest price of these is but a few cents more for convenience, but the only interior features, alluring gardens and environment so satisfying to refined tastes, and all this at less cost than one ordinary, brick-built cottage, a few haughty city court where human creatures head from birth to death.

The tenure of individual occupancy is secured in perpetuity to the cottages precisely as if there were no change of ownership; that is, by complying with conditions. In this case, the rental goes to the "Public Trust" which discharges the obligations of taxes, insurance and maintenance; in other cases, the rental imposed by the State upon the individual occupant takes the name of taxes instead of rent. In each case, occupancy is conditional. The deed of the Bourneville "Public Trust" declares that men may not live by bread alone; his birthright includes the right to play as well as work. And the children, and, however wide the tent may grow in future years, provision is made for romping grounds not farther than five minutes' walk for little feet. For the girls there is a great recreation ground, partly of charming woodland haunts and partly equipped for outdoor games; there is, also, a fine pavilion for entertainments. The men have cricket, football grounds, fishing pools and swimming pools; professional instructors in athletic sports are employed by the company. The hours of the cocoa factory work eight hours a day, with a half holiday on Saturday. Their out-of-door hours are devoted to recreation, such as field sports, gardening and indoor games. In the books and in the latest periodicals. There are literary societies, debating clubs and institutions for serious study. Two professionals are employed to instruct the girls in their gymnasium. Each girl who works in the factory is required to exercise in gymnastics fifteen minutes every day, her time being given her out of the company's hours. There are twenty-four hundred young women employed in the airy, light, pleasant factory rooms. They wear white uniforms during working hours, their cheeks are rosy with health, and they look fresh and hearty enough to grace any home or gladen any mother's heart. A school beside the pretty lodge gate leading out from the factory one Saturday noon is this cheery, bright procession of working girls come from their week's work to the factory in their spring gait and erect figures with the listless, shuffling, sullen—and, alas! sometimes brawling—throats I had seen emerging from

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consciousness of that pernicious caste which set legs in good, old England. Any man, not being overworked in the factory, goes straight to their gardens with their spades and shovels, and the hoe makes a cheery epic that the dumb, uneducated, quondam, whose awful story is told in his slanted brow and dehumanized visage. I have never seen poorer or more gloriously happy youngsters than the little people skipping after their fathers, who with spade and barrow to work their "allotments" after factory hours. These garden allotments are on the vacant lots which await future building, and although every cottage in the village has its vegetable and flower garden, the yield of which runs to more than a half-dollar a week—a practical lesson of the rent—the man eagerly ask for more ground to work. Two professional gardeners, constantly employed by the company, give instruction and advice. A boys' and girls' class in gardening receives scientific instruction and does practical work. The village gardeners' association holds annual festivals. Prizes are given for fruits, flowers and vegetables. Last year the quantity of these entries for prizes numbered over one thousand.

tion of industrial home-making is being closely watched by sociologists and by practical business men. Mr. Cadbury, whose long business career gives him rank among the most successful, urges a like program for other firms employing large numbers of work people. "Move your factories into the country, house your helpers humanely," says Mr. Cadbury. "For, even though a commercial business, unwarmly by one spark of human sympathy, blend with the incentive—it will pay."

Not one of the least of the novel sensations I experienced at Bourneville was when I stood in the quiet garden at the foot of a tree, looking at the rows of cottages, each with a small plot of garden in front of it. The cottages, built of brick, were arranged in long rows, each with a small plot of garden in front of it. The cottages, built of brick, were arranged in long rows, each with a small plot of garden in front of it.

THE WAGE RECEIVER.
It is possible for two workmen to argue all day about religion and politics, and to become bitter enemies. The wage receiver, however, has no such doubts. Circumstances has settled this question for them, so there is no need for argument. A wage receiver is a man who receives so much money for no more than his ordinary work. He is a man who receives so much money for no more than his ordinary work.

PAUL LINCOLN CRITICISED.
Editor Toiler: In answer to Paul Lincoln in Aug. 7th Toiler, will say that if a man cannot work at will and own his own property, he must be a "wage slave" somewhere. Each has a right to own his home, and logically they have a right to own the product of self, also to keep it or give it away.

The single tax is not a burden to any one. It will not burden you as much as returning a borrowed man after it. You would feel ashamed if the owner had to come after it. The rent that attaches to your location attaches in spite of you. The community causes it to attach and you are unable to ignore it to take it home. (The community treasury is its home). They don't ask you to do it. They send around a man or more to see how much it is worth. It costs you nothing, you hand it to the collector. This is less burden (tax) on you than returning a borrowed home to its owner. You are glad, for you exclude them, and your title to the exclusive possession traces direct to the Great Creator. And all you need to show as owner of the exclusive possession of the lot is your tax receipt.

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to it and on Ontario lines which it absorbed nearly \$50,000,000. Is our Parliament doing anything to-day to secure for the people of Canada the same passenger rate over the Grand Trunk as that road gives to the people of Michigan? It is doing nothing in this direction. On the contrary, according to Hon. Mr. Prentiss, the Dominion Government proposes to take many millions more of our money and give it to the company which charges us fifty per cent. more for passenger rates than it charges our neighbor across the line—Sun.

IRON BOUNTIES.
Mr. Ross says that the \$85,000 spent by the province on iron bounties has produced satisfactory results. No doubt it has—to the recipients, and particularly to the Hamilton Blast Furnace Company, which has received four-fifths of it. But from a public standpoint it has been money thrown away. It has resulted in the establishment of a single industry or the cheapening of the price of iron by the fraction of a cent. It has been just so much pocket money, as it were, to those who received it, and has resulted doubtless in their contributing more liberally than they otherwise might have done to campaigns for principal and interest of loans made

WHAT IT PROPOSES.
The distance from Detroit to Chicago via the Grand Trunk Railway is 226 miles, and the single fare is \$3.25. The distance from Detroit to Toronto is 226 miles, and the single fare is \$3.25. The reason for the lower fare to Chicago, though the distance is seventy miles greater, is that the Legislature of Michigan has fixed the passenger rate through that State at two cents per mile, while the rate in Ontario is three cents per mile. The Grand Trunk Railway in Canada received not one dollar of public aid. The Grand Trunk Railway in Canada received enormous loans from our Government, and to-day owes us for principal and interest of loans made

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The single tax simplifies government. Extreme socialism adds to the lumber of public officials. Too much government now. Monopoly and socialism complicates it. The single tax makes the natural and true distinction between what should be socialized and what individualized. The most important thing is to socialize rent, and yet Socialists have nothing to say about it. Rent always exists where a community settles to live. If the community does not get it, the individual does. There is no other way it can be used. To let the individual get it, we break the eight commandment.

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