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THE SQUARE DEAL

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GEORGISTS GAIN GROUND IN DENMARK

In the Danish municipal elections on March 14th the Justice Party (Georgist) gained many scattered seats and increased its representation on the urban councils, which in 1946 was but one, to fifty.

The Communists lost half the seats they held and are now represented in only six of the eighty-five city and town councils.

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In making no adequate provision for furnishing adults guidance and leadership in dealing with problems with which they are for the first time seriously confronted after they become adults, in failing to make adult education our primary concern, we virtually render worthless whatever we have succeeded in teaching them as children in school and college.
-- Ralph Borsodi, in Education and Living, page 27.

THE SQUARE DEAL

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F. C. R. DOUGLAS NOW A BARON

On February 27th the London Times announced that Sir Francis Campbell Ross Douglas had been elevated to the Peerage, with the rank of Baron.

Baron Douglas was born 60 years ago in Manitoba, but made his career mostly in London, England. A solicitor and accountant by profession, he served for 26 years on the Battersea Borough Council, part of the time as Mayor, and for 12 years on the London County Council, part of the time as chairman. From 1940-46 he was M. P. for Battersea and from 1946-49 Governor and Commander-in Chief of Malta.

Baron Douglas was for many years on the editorial staff of Land and Liberty, and was also Assistant Secretary of the United Committee for the Taxation of Land Values. He attended the Henry George Centennial Conference in New York in August-September 1939.

His accession will undoubtedly strengthen and (what is at least equally important) liberalize the Labour group in the House of Lords.

MUCH NEEDED NEW BOOK

For several years no satisfactory life of Henry George has been available, the excellent biography by Henry George Jr. being out of print. Recently however the University of South Carolina Press has published HENRY GEORGE: CITIZEN OF THE WORLD by Anna George de Mille (276 pp. \$3.50.) Besides an excellent account of the events of his life the book includes well chosen selections from his speeches, published writings and correspondence, and is freely illustrated with pictures of himself and his family and with reproductions of posters and cartoons from his political campaigns. Skilful editing by Don C. Shoemaker has helped to make a first-class volume. It is obtainable from the Henry George School, 50 E. 69th St., New York.

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I am glad to know that you are engaged in an active campaign to make known the economic and fiscal ideas of Henry George. If the United States had hearkened to his warnings forty years ago, it would have saved itself most of its present tribulations so largely due to monopoly fostered by private control of land and natural resources. -- Professor John Dewey, in a letter to Mather Smith (1935)

CELTIC LAND TENURE

Robert Wynne

The system of land ownership which allows the owner to appropriate the rent so as to make land into a saleable commodity is un-Celtic, un-Christian and pagan. It came to Europe through the pre-Christian slave state of Rome; crossed into England in 1066 and into Ireland shortly afterwards. Wales was not conquered by the Normans and their land system did not begin to supplant the free land system of Wales until the fourteenth century. The popularity and determination of the revolt of Owain Glendwr can be ascribed very largely to this cause. The story of Ireland in this connection is that of condemning millions to death through starvation and millions more to exile. It is this system that prevails today, tempered somewhat by paternalism but with similar results in varying degrees.

The old system of free land can be easily and simply restored. A progressive tax should be levied on the value of land alone that would, in a specified number of years, take the full economic rent of land as revenue in lieu of all taxes on industry and production. This would render land free of price, to be available for use as needed and without in any way disturbing present possession of any land or site which is in full economic use. Capital would no longer leave Eire; neither would her sons and daughters. This is the first principle of social life -- "The profit of the earth is for all." Not only is this a law of Moses, it is a law of nature and failure to observe it will see the whole world being swept by the Communistic scourge.

(The above is part of a letter published in The Celtic Time, published in Cork, Eire. The Celtic Time is a small monthly, mainly in English but with brief articles in Erse, Gaelic and Welsh. It circulates wherever there are many Celtic people, being quite popular in Brittany and in the United States. The same number included the Declaration of Principle and Policy reproduced in THE SQUARE DEAL of November-December last. -- Ed.)

BAD TAX ABOLISHED

Early in March a bill passed both U. S. Federal Houses abolishing the 10% a pound tax on colored margarine as well as a series of license fees for manufacturers and distributors ranging between \$6 and \$600 a year. A victory, albeit a small one, for common sense. The trouble is, too often bad taxes are like the hydra heads in Greek mythology -- when one is cut off two more take their places.

THE LABOUR GOVERNMENT STUMBLES

In the July-August 1945 number of THE SQUARE DEAL it was stated: "The British Labour Party now enjoys an unexampled opportunity. Unless it blunders on a colossal scale it has before it ten or fifteen years in which to make its policies effective."

The same number reported that 35 members of the Party had signed the following resolution: "That no final and satisfactory solution of the problem of town and country planning, of the provision of homes at reasonable rents, and of reform of local taxation, can be achieved until a general valuation has been made of the value of land apart from the buildings and improvements upon it, and such valuation is made the basis for public acquisition and taxation."

If the Party had promptly acted in the spirit of this resolution, it would now be in a stronger position than in 1945. But unhappily the influence of stupidly short-sighted union leaders, not to mention those interested only in selling out to the monopolists at the best price, brought it about that the Party did blunder on a colossal scale. In THE SQUARE DEAL of January-February 1948, under the title "Labour Government Heads to a Fall", it was stated: "The Government soon showed, however, how tenuous and uncertain is the line separating a Socialist from a Tory. In stead of freeing the land for enterprise by taxing the monopoly holder it passed the preposterous Town and Country Planning Bill, increasing beyond measure the difficulties in the way of putting land to any better than its present use. It arranged for the distribution of over £300,000,000 to land monopolists, by far the greater part of the fund going to the largest monopolists. It increased beyond measure restrictions on all kinds of enterprises, making it impossible for small concerns to get started or indeed to continue in existence."

The result has been that the Labour Party now holds office in a precarious manner. Even in 1945 a minority Government, it finds the majority against it more than doubled. The collapse of the Liberal Party shows that many who did vote Labour did so only because they feared still more a Tory Government.

There has not been time for the paralyzing effects of the Town and Country Planning Bill to be demonstrated, except in very small part. The Conservatives seem content to let the present Government carry on so long as they do not do anything more of a drastic character. The longer they hold on the worse for them. If they hang on for the full five-year term the only possible result is a collapse equalling that of the Liberal Party.

IMMIGRATION AND UNEMPLOYMENT

(Extracts from a speech in the Canadian Senate, March 16, 1950, by the Honourable Senator Arthur W. Roebuck)

No one who remembers the hungry thirties and the thousands of men who were unable to provide for their families, or who can recall the picture of the long lines of weary men queueing up at the soup kitchens, can contemplate anything like that happening again without being deeply concerned. It is certain that if such a condition lies waiting around the corner we would hesitate to bring people to Canada who would simply have to line up with our unemployed. It would be a poor service to the immigrants and a poorer service to ourselves.

I do not feel that the answer to this horrible problem is that unemployment is consequent upon over-population; therefore I do not feel that reduction in numbers is a solution. . . . As unemployment is found both in countries that are heavily populated, and in countries that are sparsely populated, I contend that the actual number of those seeking work is not the cause of unemployment. There is more to it than that. Unemployment is based on two factors: the natural resources on which labour may be expended, and the organization which is necessary in these times to effectively apply our labour, enterprise and capital to these natural resources. . .

Canada is fortunate in the way of business organization. No nation in all history was ever able to change its method of production as rapidly and with as much facility as did Canada when it last went to war. . . . As to the availability of natural resources, it is obvious that the development of Canada's vast resources has only been scratched, and the idea that there are too few jobs for our population is a fallacy. There are as many jobs as there are men to do them, just as there is enough air for every living person to breathe. And this condition will continue so long as there is space for men to stand and natural resources of land and mine and forest for people to utilize.

There is no limit to the number of jobs to be done. The only limitation lies in the availability of resources. Honourable senators may travel from Halifax to Vancouver in search of a natural resource upon which to employ their capital and labour at a profit and, because of the price at which the resource is held, fail to find anything irrespective of how valuable and useful to mankind it might be. So the real problem that faces us in this matter of employment is not

the possession of resources -- which we have in vast quantities -- nor the ability of our businessmen to use them, nor the willingness and the intelligence of our working population. The real problem is the availability of resources which may be used at a profit.

When you permit men to come into your country you add to the forces of those ready to carry the overhead, to pay the rent, to keep the railroads running and to maintain a profit for businessmen. But when you close the door to outsiders you reduce the effectiveness of your labour forces, you make it more difficult to carry your overhead, and consequently reduce the likelihood of being able to make a profit. The whole thing depends on maintaining a profit for business and not allowing too large a portion of this profit to be carried off by mere ownership and monopoly.

During the last ten years land values in Canada have been growing, and this has been a detriment to employment. ... There is very little land value in Canadian farms, except in those which surround our big cities and towns, where there is site value. Land values in cities and towns themselves have advanced in spectacular fashion. ...

Now, consider that from the standpoint of the immigrant. As a rule he comes here without much capital, though, perhaps, with some, and he is greatly affected by the price at which the resources of the country are held. If the price is low, his chance of making a good living is all the greater. The higher the price at which the resources are held, the less is his likelihood of success. Every dollar that is taken by monopoly and forestalling means a dollar less for industry and enterprise. So our immigration problem is not exactly one of the number we can admit, but rather one of the number who can be absorbed under our economic conditions.

I have not lost hope, honourable senators, that our economy is still sound, though I grant to you that to thoughtful people there is reason for anxiety. Business goes into the red when exactions become too severe, but so far neither our land values nor our business failures have so increased as to make it wise for us to close our doors against the hungry people of Europe. Furthermore, if instead of bringing in fifty or one hundred thousand people a year we brought in many more than that, the period when exactions consume profit will be deferred, not hastened. In that way we might keep business on a profitable basis longer than we otherwise could, and thus postpone the evil day.

(On March 20th. was appointed a Special Senate Committee on Human Rights and Fundamental Freedoms, with Arthur Roebuck as Chairman. This may turn out to be of great importance.)

UNHAPPY NEW BRUNSWICK

At Confederation New Brunswick was second only to Nova Scotia as the richest Province of the Dominion. It had, and has, great possibilities. It has at least double the natural resources of Denmark, which with four million people on five-eighths of New Brunswick's area, has made great advance since the war. It has as favorable a climate as any in the Dominion, a population individually of high calibre, ports on the Atlantic -- all material things needed for a standard of living higher than that enjoyed by any Province at present. One thing only is lacking.

Fifty years ago Alberta and Saskatchewan together had less than half the population of New Brunswick. They suffered grave disadvantages: -- a severe climate, scanty rainfall, a short growing season, extraordinary distance from markets for what they had to sell and sources of supply for what they must buy. But they had what New Brunswick lacked -- a tax system which to a tolerable extent checked the holding of land out of use.

New Brunswick has not held her young people -- they have gone by thousands to where opportunities are open. Alberta and Saskatchewan have developed until they have together about four times New Brunswick's population, with a far higher standard of welfare. As early as 1933 New Brunswick ranked seventh of the nine Provinces in per capita wealth. In 1945-46 it ranked eighth in per capita production (Combined totals for the two years: N. B. \$635; Alta. \$946; Sask. \$874.) With this economic ill-health came ill-health of another kind -- it had the second highest death rate. (Combined rates for the two years -- N. B. 20.5; Alta. 16; Sask. 15.3.) In both years it had an infant mortality exceeding that of any other Province, even P. E. I.

The worst is yet to come. On March 29th J. G. Boucher, Provincial Treasurer, announced that the Province would levy a four per cent sales tax, estimated to yield \$2,000,000. He said: "The Province must have its dose of economic vitamins and the new tax will provide them." Most readers of THE SQUARE DEAL will know without further explanation that the effect of the tax will be more like what in certain circles is known as a "Mickey Finn" of "knockout drops."

A Provincial tax on the unimproved value of land, equivalent to the Dominion land tax in New Zealand, would provide more than the \$2 millions required and would mitigate the most important hindrance to production, resulting in increased revenues from other taxes. The sales tax will cost an inordinate amount to collect, reduce production, reduce the yield from other taxes, and lower the already deplorable standard of living. Unhappy New Brunswick!

SALEM GOLDSWORTH BLAND

Rev. Salem Goldsworth Bland, D. D., died at his home in Toronto on February 7, 1950, at the age of 90.

The son of a Methodist minister, Dr. Bland entered the ministry in 1880, and was active therein for over 50 years. Strongly humanitarian and with a keen sense of justice, he advocated a number of social reforms, some of which have been effected. He was largely instrumental in the founding of the Salem Bland Home for refugee children near Barcelona, Spain.

Dr. Bland's outspokenness resulted in his suffering considerable persecution. About the time of the Winnipeg general strike in 1919 he called attention to the grievances of the strikers, and although he at no time advocated the strike, and was absent from Winnipeg when it occurred, he was widely accused of being one of the ringleaders.

Dr. Bland was for many years a member of the Single Tax Association and Henry George Society. In his later years he became increasingly crippled as a result of an accident many years before, but he came to the annual meetings of the Society even after being compelled to resort to crutches. He was one of those whose courageous devotion to justice and the cause of humanity is the main hope of the future.

BUE BJÖRNER

Bue Björner, founder of the Henry George School in Denmark, died on Feb. 16th after an illness of several months. Part owner of a large lumber business, he was past director of the Copenhagen Chamber of Commerce and at the time of his death a member of the Danish Parliament. His address on land values taxation in Denmark was considered among the best at the 1948 Conference of the International Union for Free Trade and Land Values Taxation. He was 47 years of age.

DENMARK'S PROGRESS

In a relatively short period of 100 years Denmark has been transformed from a nation of vast feudal estates to a nation of independent, small landholders. By partial application of the single tax, Denmark has achieved a transformation of society that has been approached only in the United States during the days of the open frontier. -- From a special bulletin on "Where Are We Going?" published by the American Institute of Economic Research, 1947-48.

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My friends ask, "How long will it take to bring about your proposed reform. My answer is, "How long will it take if we don't start." -- Andrew P. Christianson.

OUR DAILY BREAD

Dr. Viggo Starcke

If we Georgists have to speak to common people about great and eternal things, it is very important to make quite clear what we mean by the words: right and wrong, justice and injustice, righteousness, love and charity.

Let me illustrate it in a simple and, perhaps, childish way.

If I have a working-place, some land to work upon, and if I plough the land, sow the seed, harvest the crop, grind the flour and bake the bread -- my daily bread -- then there is a voice inside saying: My bread is Mine! And if you also have a working place where you earn your daily bread, you also say: My bread is Mine.

We all feel that is right. "My bread is Mine" -- that is the beginning of justice. But it is a narrow and limited justice if I am interested only in my bread and my own right. It is the righteousness of the Pharisees. And if our righteousness is not greater than the Pharisees', we shall never reach that form of human living for which we are created.

If I want the right of a working-place and the right to the bread I have produced, there is a voice inside me -- if I only will listen to it -- saying, "Do unto others as you would have them do unto you." Then I will not only say: My bread is Mine! but also Your bread is Yours! Then justice is filled with a warm and human feeling and is extended to something new. Your bread is Yours.

This is Love

There is no greater love in the world than this -- to give other people the same right, freedom, and opportunities as you want for yourself, and let them earn their own bread and be masters of their own life and luck.

If you have a bad crop, if your harvest fails, or if you are ill or crippled, so that you are not able to earn your own bread, then perhaps I may be willing to help you.

Then I may take my own bread and give it to you, saying: My bread is Yours! This is Charity, not quite the same thing as love and righteousness. We cannot do without charity -- in catastrophes and under special conditions -- but we cannot do with that alone. Love and righteousness are necessary. Charity, alms and subsidies can be necessary, but it is best if they are not necessary. I run the risk of beginning to pride myself that I am good; and you run the risk, if you become accustomed to charity, of your independence and self-respect being broken down. Charity is not all of love, and it is not Christian love

if we try to do with charity alone.

You shall have your working-place, the same rights and freedoms as I have.

If you have done your work and earned your bread, and I come and take it, saying: Your bread is Mine! that is wrong, injustice, theft robbery.

It is the way of recent Normal Social Conditions.

Theft and robbery are punished by law. But I can try to get your bread in other ways. In olden days I could make you my slave or serf. Nowadays I can do it in a more polite way. I can own my own land, but I can also own the land, the working-place which is necessary for others. Then I can say: Well, you are allowed to work here, but I shall have your bread, a smaller or greater part of it. I can put mortgages on land, so that you have to pay your bread in interest. The result is the same. Your bread is Mine! It is still theft, still robbery, even if the laws allow it. Law and justice are not the same thing, but they ought to be, and they certainly shall be.

If your crop has failed on your working-place, and famine has resulted in hunger and scarcity in your house, then perhaps I may like to help you. Then I could go to my neighbor's house, around the back door, take his bread and give it to you. His bread is Yours!

That is Social Welfare, Beveridge Plans, and all that. It is sentimentality, distorted charity, and injustice against my neighbor. In this way, political life is corrupted, because political strife is reduced to a fight between classes and parties hoping to reach power -- power of imposing taxes, power of giving subsidies, looking forward to getting your vote in return.

In fact, political life takes that shape and most people are so short-sighted that they give their votes, not to the people who pay the taxes, but to the parties which provide the subsidies.

Collaboration is the key to social life. If we work together in freedom, on mutual free contract, we are able to produce much more bread. But if we do so by force, pool the production under the State, and divide the result in some equal way, saying: We shall produce to the best of our ability, and consume according to our needs, then I eat my share of bread and say to you: Let us share again! My ability is not as great as yours, but my requirement is greater, enormous.

Our bread is Our bread. This is Communism.

In point of fact, men's abilities differ. Although we may have the same share of land and the same opportunity, it may be that you are more clever, more energetic, earlier up in the

morning, while I am silly, stupid and lazy. You produce three loaves a day; I produce only one. Some people say: We have not created ourselves, therefore we have to make conditions equal, for we must be "egalitarian". One loaf and three loaves make four loaves -- that is two for each of us. It certainly looks like equality in conditions, but it is not equality in right. The result is not very practical. I can live with only one loaf a day and when I can have one of yours in subsidies, I say: Why trouble so much? The next day I produce nothing at all. And you say: I am working hard the whole day, but the State and the taxes take the greater part of my product. Why trouble so much? The next day you produce only two loaves. Result: two loaves in common instead of four. The community is thus made poorer. We see it every day, in every country, in every branch of activity.

You are clever. We resolve to put you in office, so that you can rule and direct, sitting at your writing table, writing papers, proclamations, schemes, statistics, conducting enquiries and planning five-year plans. I have to do the productive work, seriously hampered by restrictions and rationing, reading what you are writing, writing what you are asking for. The result is smaller loaves, less bread, worse bread.

This is the Planned Economy, red tape, bureaucracy, State Control. "My Paper is your Bread!" Isn't it good?

Love and justice are ethical, they are moral, and they are an important part of religion. But not that alone: they are practical, productive and common sense.

So long as people keep saying: "What shall we eat?" or "What shall we drink?" or "Wherewithal shall we be clothed?" we are like heathens and shall not be able to solve the problems.

We sometimes forget that man does not live by bread alone, but by spirit, by inspiration. On the other hand, it is a fact that man cannot live without his daily bread. Therefore we pray: "Give us this day our daily bread!" But in what way can we get it? In a world so rich so blessed it should be possible. Let us try to begin with righteousness.

What you produce is yours. What I produce is mine. What none of us have produced, the land, the gifts of Nature with all their riches, all their values, all their forces -- they must belong to all of us.

Let us try to begin with justice. All other methods have failed. I believe that then all the other things will be added to us. There will be bread enough for everybody, and there will be twelve basketfuls more than we can eat. -- An address delivered at the International Conference. A few introductory paragraphs are omitted.

LAND TENURE

Private ownership makes possible the continuous exclusive and private possession of land which is necessary to the best use. What I am opposed to is allowing the landowner to take such a large share of the community-produced ground rent. If the landowner were permitted to keep, say, five per cent of the ground rent, it would ensure private possession of the land and prevent the nationalization of the land, which is the case in England under the 1948 agricultural act. -- John C. Lincoln, in an address at the Conference of Henry George Schools in Chicago.

It was not until just over 100 years ago that the absolute ownership of farming lands became the rule in South Africa. Before that time, in Cape Colony, all farms were granted in leasehold and subject to a rental. When they changed hands no payment had to be made for the land -- the improvements only had to be paid for. In this way land was free of purchase price and was free to all who could make good use of it. To go forward we must now go back to these good and just principles, which recognized that the land did not belong to the few, but to all of us. -- Mather Smith, in The Free People (Johannisburg) Jan. 1949.

A new Cuban law requires landowners to lease tillable land unless it is being farmed personally or by tenants; refusal means increased taxes. Among other benefits, says the news report, "it is predicted that land values, which are excessively high, will decline." -- Sydney Myers in the Henry George News, Jan. 1949.

A land title represents no labor. Land is the free gift of the Creator and the title deed is a sheet of paper worth not more than ten or fifteen cents. Holders of land do just four things for the money they get: (1) They invest in their land titles. (2) They negotiate leases. (3) They get out of our way so that we can support them. (4) They return occasionally to collect what they charge us for the privilege of living and working in our own country. -- The Forum (Stockton) June 3, 1948.

We must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of Divine bounty on which we utterly depend. -- Malvern Conference.

The pagans hold earth as property. They do blaspheme God. -- St. Ambrose.

God's footstool is not property. -- St. Cyprian.