

ability to provide food, homes and services depends on its power to deprive some or all of the people of what is their rightful property. The State cannot be both generous and just.

Some Alternatives Two alternatives to the Slave State were suggested by Sir Alexander: (1) To consider what can be done to solve the age-long question of incentive, and (2) To enrol among the followers of Lenin - Communism. What appears to be a third alternative he described as the 'nightmare possibilities' of a world in which there were more jobs than men. In such a world, he said, men would avoid the unattractive, unpleasant or arduous jobs, while employers would spend their days enticing away the employees of others with offers of higher wages. But such things could happen only in nightmare. The fear that in free conditions no one would do the unattractive and unpleasant jobs is the legacy of a system in which the compulsion of want forces men to do unpleasant work for starvation wages. Employment in coal-mines, blast-furnaces, sewers and other dangerous or unpleasant occupations could be, and would be made safer and more attractive if such services were essential and were sufficiently desired by the community. But before considering whether more jobs than men, or more men than jobs is the better plan, the question should be asked: What has Nature done about it?

Nature's way A 'job' is popularly understood to mean employment given to somebody, but Nature is more impartial. She does not give us houses or put food on our tables, but provides us with unlimited opportunities to produce these things. Every acre of cultivable land, every forest, every site in town and village, every clay, coal and lead deposit, and every sea, lake and stream contains endless opportunities for useful employment in the production and distribution of desirable things - far more potential jobs than there are men now living or likely to inhabit this planet. Only when these natural opportunities are withheld from use does employment become scarce and regarded as a gift or boon. More jobs than men is Nature's gift to humanity, and to describe it as a nightmare implies that the compulsion of physical force or of want is the natural basis of civilisation.

Changing from Monopoly to Freedom will be a gradual process, and the beneficiaries as well as the victims of the present iniquitous system will be able to adjust their lives to new and better conditions in a society of free people. In such a State the incentive to useful toil will be the assurance that the toiler will (with or without an employer) receive the full value of his product or service. No-one could then become wealthy at the expense of others, and the lowliest would share the advantages of the modern productive arts.

ONE SHILLING a year

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THE PORCUPINE

(WITH SOME TELLING POINTS)

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MR. CHURCHILL ON FREEDOM Speaking at Wolverhampton on the future of the Empire, Mr. Churchill said: "It is my duty to set the people free, so far as possible and as soon as possible, from wrong-headed planning and from official interference in daily life and work ... We shall return to a system which gives incentives for effort, enterprise, self-denial and initiative."

Joy in Heaven! We are told that there is joy in Heaven when sinners repent, but whether his party will repent, Mr. Churchill to the penitent form or not, remains to be seen. Churchill's record does not inspire hope; how has it come about that it seems necessary to "set the people free"? "States do not change overnight from democracy to totalitarianism," said Mr. I. Sandys recently. "Gradually the fundamental freedoms are whittled away, and then the final coup d'etat is possible." Here are some examples of the whittling away of freedom for which the Conservative party in pre-war days was responsible - the "National Government" was predominantly Tory:

In 1932 the Shipley Colliery was fined £650 for raising the price of much coal. At another colliery 700 miners were discharged because their output had been reduced by the Coal Quota. The 'dole' for 700 unemployed miners cost, at that time, about £50,000 a year; this had to be provided by the public who also had to pay high prices for coal because production was restricted. For growing many potatoes, a farmer was fined £300 in 1938; another was fined £400 for supplying milk to hospitals without the necessary Government permission. The Government's potato scheme provided that growers should increase his acreage; only professional growers were allowed to sell only to certain merchants. Growers who sold to the public or to keepers or consumers were to be fined; fines for increasing the acreage were at the rate of £5 per acre. The Government also threatened with wheat-exporting countries to restrict production and to raise the price of imported wheat by £5 per ton.

During the war, when the Government found that - without its assistance - the enemy was 'protecting' Britain from abundance and cheapness, the penalties for producing potatoes were replaced by inducements to increase the potato acreage.

It is difficult to reconcile the promise of a Conservative "return to a system which provides incentives for effort" with the foregoing examples of Conservative legislation. Another, and worse, example of Conservative policy was the repeal of the Budget Tax on Land-values in 1932. Philip Snowden, Chancellor of the Exchequer in 1931, had taken the first legislative step towards making the people economically free by putting a Tax on Land-values in his Budget. This was repealed by the Conservative Government a year later - in order to protect the unjust privileges of the landowners, and regardless of the public support which enabled Mr. Snowden to strike this first blow against the ancient wrong of landlordism. But the indolent is not yet complete.

Sowing the Seeds of War. The seeds of the last war were sown in 1932 when, under Conservative rule, Britain ceased to be a free Trade country and the Ottawa Agreements made the Empire a 'closed shop.' The effect on other countries may be judged by the following statements:

Signor Casati, President of the Italian National Exports Institute, said at a meeting attended by Signor Mussolini that the Ottawa Agreements would do damage to Italian exports to the extent of over 500,000,000 lire annually, and that the closing of potential future markets in the British Empire would do untold damage to Italian trade in the years to come.

The "Nichit Nichit" (Japan) pointed out that the British Empire covered one-fifth of the earth's surface, and contained vast unexploited natural resources. It declared that the Ottawa plans for an economic bloc amounted to an exclusion of other powers from sharing the vast possibilities of the British domain.

Was Mr. Churchill thinking of this crime against humanity when he said in 1946 that the last war could have been prevented by firm and righteous action before it occurred? Be that as it may, even the most glib of electors should know that pre-election promises are of little value; sometimes they are designed to distract attention from past misdeeds. But when the electors (or a sufficient number of them) understand and demand economic freedom, they will be represented in Parliament by men who will remove the causes of poverty and war by means of Land Values Taxation and Free Trade.

Freedom through taxation. Does that seem absurd? Taxation has for centuries been used to enslave, defraud and oppress the masses, but it is an instrument which can also be used effectively to liberate them and promote general prosperity and peace. Taxation

of Land Values is not merely a good way to provide public it is a simple method by which ancient wrongs can be ended won. Land acquires a rental value only when more demand for its use rises or falls. The community creates rental value of the land occupied by the community, and viciously unjust that this value should be enjoyed by private individuals. Land Values Taxation would 'nationalise' fund, but the provision of public revenue from a new source its chief merit. It would free the people by ending their 'unjust legal right to prevent employment by holding of use.

Real freedom is equal freedom; it is based on equal opportunity to use the natural resources (land in town and country) from which all the material needs of humanity can be met. It is the natural right of every human being to achieve happiness, individually - by way of self-employment to all on equal terms. The wicked laws which stand bet people and Nature's provision for their welfare, and the erected by selfish interests in trade and commerce which the nations into hostile camps, can be swept away by me Taxation of Land Values and complete Free Trade. Neither servative party, nor any other party, can 'set the people without taking these first steps.

THE CLEVER ASS "Modern education tends to starve imagination by giving too much intellectual training. He went on to say Lord Lindsay of Birker on Sept. 22nd. You have just intellectual training, you produce what is common these days - the clever ass. There are masses of them about . . . they do not believe in anything which is proved by judgment or statistics."

THE "WELFARE STATE" At a recent meeting of the British Sir Alexander Gray, Professor of Economy at Edinburgh University, said that if, in the Universal Declaration of Human Rights, the Welfare State is an adequate standard of living for everyone, it must last resort have power to compel its subjects to keep their bins full, with ample reserves, under the counter. "I do not guarantee everyone against want," he said, "unless the right to take anyone forcibly and pack him off to the Cornwall to do whatever requires being done there." A State such as Sir Alexander described, would not be named 'Slave State.' As the State owns nothing until taken something from its subjects, it is obvious that