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Policy: FREE LAND, FREE TRADE, and PROPORTIONAL REPRESENTATION

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The Henry George Congress

The twelfth Henry George Congress was held at Detroit, U.S.A., from October 14th to 16th. The November-December issue of "Land and Freedom" carries a report of the proceedings, from which we extract the following: Among the delegates was Mrs. Anna George deMille, daughter of Henry George and president of the board of the Henry George School of Social Science. There was Charles H. Ingersoll, the man who made the dollar famous—and who is now using that fame as president of the Manhattan Single Tax Club organized by Henry George, to broadcast the message of freedom over a dozen radio stations every week. There was Frank Brown, who fifty years ago sold Tom L. Johnson the copy of Social Problems that was to make Single Tax history. L. D. Beckwith, editor of "No Taxes," champion of economics as a science "as exact as any"; N. D. Alper, lieutenant of Judge Jackson H. Kallston in his campaign for a constitutional amendment in California; J. B. Ellert and Fred Pease, of Single Tax town, Milk River, Alberta; Encelvalist Fiske Warren; Colonel Victor A. Rule, Rabbi Michael Aaronson—all were there and a host of other Georgist leaders.

Upon one thing all were agreed: The Henry George School of Social Science must go on! The memory of Oscar Geiger, founder of the School, was rejoiced in at every session for having given the movement that priceless gift of a way of growth. There can be no substitute, each said, for the study of the writings of Henry George which talk a language at once modern and eternal.

In addition to a wealth of interchanged ideas, out of this Congress came (1) a commission to study the choice of Henry George's birthplace, and (2) the choice of Toronto for the 1938 Conference.

October 14. Morning Session.—A. Laurence Smith, Chairman of the Local Committee, presented by Dr. Frank Cody, Superintendent of Schools of Detroit, who gave the address of welcome. Dr. Cody spoke of the liberal spirit that prevails in the public school system of Detroit and praised the educational purposes of the Henry George Congress.

Percy R. Williams, Chief Assessor of Pittsburgh and Executive Secretary of the Henry George Foundation, responded with an expression of appreciation to Dr. Cody, and to the local committee for its arrangements.

Henry H. Hardinge, Chicago, suggested that if the life story of Henry George could be given on the screen . . . it would be a revelation of "a great man, a great period, and a great problem." Mrs. Anna George deMille, New York, told of the difficulties that must be faced in inducing producers to launch such a picture.

The afternoon session was devoted to reports of the Henry George School of Social Science, and to a discussion of plans to promote the School.

Mrs. deMille announced the publication this month of the first number of THE FREEMAN as a monthly critical journal of social and economic affairs designed especially to serve the graduates and teachers of the School.

Many delegates related their experiences in connection with the development of schools and indicated the great progress that has been made.

The question of an abridgement of "Progress and Poverty" to serve as a text book for the School, as suggested by Professor Harry Gunnison Brown, was brought up by the Chairman, but the general opinion in opposition was expressed by William J. Palmer. "From our experience with classes using 'Progress and Poverty' is that the book as it now stands is an economic standard. We do not need an abridgement. In no case will the book make an impression unless you can get the student to dig in, and when he does, in the abridged edition he will find it is all there and simple."

At the evening session, presided over by Gilbert M. Tucker, of Albany, N.Y., Colonel

Victor A. Rule, in a masterly address analysed the cause of slums and showed how the taxation of land values and the exemption of improvements would solve the problem. Describing the various paternalistic and charitable housing projects around the world, Colonel Rule censured each one for being no more than "clean rag on a dirty finger to emphasise the filth of the finger." "It is a bad thing," he said, "for the Government to undertake to do for the individual what the individual can do for himself."

Speaking on "Unemployment and the Single Tax," David Gibson, Cleveland, said in part, "I often think that the public is about as ignorant of economics today as it was of sanitation at the time of the cholera. We are doing as foolish things today in combating unemployment as the people of Cincinnati did in fighting cholera. They rang church bells. They held religious parades. They did everything but clean the streets."

"Labor troubles are the result of a quarrel between employee and employer as to who should bear the cost of rising land values. County records show that Cleveland with a population of 1,000,000 has a total land value of \$1,000,000,000—\$1,000 per unit of population. The land of Cleveland is held by 86,000 owners, less than 10 per cent. of the population. \$50,000,000 (one half of the total land value) is held by 125 families. \$50,000,000 rent must be paid each year before anything can be done. This is an absolute debit against producers. For mass prosperity you must have mass purchasing power." This is impossible, Mr. Gibson made clear, when public values are privately appropriated.

George C. Olcott, Chicago land values expert, gave figures to show that

Adams Housing project in Chicago, he said, is costing \$2,000 a room whereas \$1,000 is considered adequate. The land for the project cost \$140 a foot whereas in the very best residential sections, land does not exceed \$100 a foot."

At the morning session on October 15th, a plea was made for the co-ordination of activities. Mr. Tucker suggested the possibility of a federation of existing Georgist organizations which would embrace all who believe in the fundamental programme of Henry George. Among the functions of the new organization would be (1) to maintain a complete up-to-date list of those who subscribe to the essentials of our programme, (2) to serve as a clearing house for the ideas of the movement; (3) to secure publicity for the movement; (4) to contact and follow specific influential individuals; (5) to lend aid and encouragement to the Georgist publications; (6) to keep new converts busy and interested.

At the afternoon session there was an interesting discussion, opened by Edward White of Kansas City, on "Plans for Promoting the Single Tax." He told of many issues that have arisen in his city which have served as pegs on which to hang the Georgist story. Colonel Rule spoke to the question: "Shall we try to Concentrate All the Single Tax Activities in One State?" and said, "My answer to this question must be no." He dealt in a very able manner with his subject.

In the evening the Annual Henry George Foundation banquet was held, and in an inspiring talk Mrs. Anna George deMille reaffirmed her faith in the future of the movement and in the work of the Henry George School of Social Science as the "way out of war, race hatreds, and the misunderstandings of the world."

Congressman Charles R. Eckert said: "We must formulate a comprehensive programme to fit the national and state governments, so that every one of us may know what to labor for. I think Single Taxers ought to take an active part in politics. Politics is corrupt and it is vulgar. But politics can be put on a plane so that every campaign can be turned into an educational enterprise. If we had a group of Single Taxers in Congress—say 45 or 50—it would be possible to bring pressure upon those who direct the public affairs of the nation."

L. D. Beckwith, editor of "No Taxes" and "The Forum," Stockton, California, said: "Love or hate has no more to do with economics than it has with mathematics, chemistry or physics. We have rights that go as far as the equal rights of others. Nature prevents us from going farther. There are only three ways to get income—from rent, wages and interest. Just take away your opportunity of getting rent and you are at once limited to wages and interest. The only way to get more wages and interest will then be to make yourself more useful."

At the morning session on the 16th the subject: "What State Offers the Most Promising Opportunity?" was discussed. Many delegates expressed their opinions on this question, each expressing their desire to see their State developed on Single Tax lines.

Dr. Frank Millikin, Hamilton, Ohio, presided over the afternoon session when the subject under discussion was "Organization for Action." There was a very interesting talk on this question, delegates giving their experiences as to the best means of furthering the Henry George cause.

A strong committee was formed to bring something of a concrete nature before the various organizations, so that increased action would be possible.

The Congress carried a resolution affirming that the public appropriation of land values would cure hard times, unemployment and poverty; and also recorded its approval of the movement now under weigh in California to obtain a larger measure of land value taxation in that State. A committee was appointed to assist the Tax Relief Association of California in carrying on this campaign. The Conference was

The Song of the Wage Slave

The land it is the landlord's
The trader's is the sea,
The one the user's coffer fills—
But what remains for me?
The engine whirrs for master's craft;
The steel shines to defend,
With labour's arms, what labour raised,
For labour's foes to spend,
The camp, the pulpit, and the law
For rich men's sons are free;
Theirs, theirs the learning, art, and arms—
But what remains for me?
The coming hope, the future day,
When wrong to right shall bow,
And hearts shall have the courage, man,
To make the future NOW.

I pay for all their learning,
I toil for all their ease;
They render back, in coin for coin,
Want, ignorance, disease;
Toil, toil—and then a cheerless home,
Where hungry passions cross;
Eternal gain to them to give,
To me eternal loss!
The hour of leisured happiness
The rich alone may see;
The playful child, the smiling wife—
But what remains for me?

They render back, those rich men,
A pauper's niggard fee,
Maybe a prison—then a grave,
And think they're quits with me;
But not a fond wife's heart that breaks,
A poor man's child that dies,
We score not on our hollow cheeks
And in our sunken eyes;
We read it there, where'er we meet,
And as the sun we see,
Each asks, "The rich have got the earth,
And what remains for me?"

We bear the wrong in silence,
We store it in our brain;
They think us dull, they think us dead,
But we shall rise again;
A trumpet through the lands will ring;
A heaving through the mass;
A trampling through their palaces
Until they break like glass;
We'll cease to weep by cherished graves,
From lonely homes we'll flee;
And till, as rolls our million march,
Its watchword brave shall be—
The coming hope, the future day,
When wrong to right shall bow,
And hearts that have the courage, man
To make the future, NOW.

—Ernest Jones.

CHRISTMAS: ITS MODERN IMPLICATION

At the very well attended Xmas meeting of the Berri Henry George League the Rev. A. E. Vogt, of the Berri Methodist Church, gave an address on "Christmas - Its Modern Implication." The president, Mr. F. H. Sharley, president, and warmly welcomed the speaker and visitors present. Mr. Vogt, who has taken a great interest in public affairs during his stay in Berri, does not believe in side-stepping any question. He considers that the solution of world problems lies in the direction of applying the real meaning of Christmas to all political, commercial and social activities throughout the year, that religion is essentially a seven day a week affair, and that all citizens should shoulder their rightful portion of national and international reconstruction.

At the conclusion of his address Mr. Vogt answered numerous questions chiefly relating to world-wide movements designed to establish Peace on Earth and Goodwill towards Men, on a permanent basis. He was accorded a hearty and most appreciative vote of thanks, which was moved by Mr. Denman and seconded by Mr. Kunooh, and supported by some of the visitors.

In the course of his address Mr. Vogt said that the observance of Christmas was never more specialised than now. An historic event enacted in Bethlehem in the first century has been capitalised by commercial interests in the 20th century to an unprecedented degree. This colorful expression of Christmas is legitimate only when the essential meaning is not forgotten.

The first Christmas Day—or the advent of Jesus—stands in history as the launching of a new revolution. Earth was challenged to take up the song of the Angels—"Glory to God in the Highest, Peace on Earth and Goodwill toward Men." Earth has not yet taken up the song, yet there is no song the modern world needs more.

The modern world in fact presents a frightening contrast to the idea of the world, which Christmas suggests. Nation today is afraid of nation, so the race of armaments goes on, speeded by armament firms in the grip of vested interests.

Their inevitable train, unemployment, poverty and bitterness, deprive people not only of their material heritage, but also of their spiritual birthright.

As I read the New Testament, Christ intended that none who seek to do His will dare remain insensible to these fears and injustices. Christ placed the highest premium on personality, and in His Kingdom of God idea everything else was subordinate to man's needs, qualified only by the condition of "Brotherhood."

In the moving drama of human affairs probably the biggest enemy of the new and desired order of peace and goodwill is the spectator; the man who counts himself external to world affairs, who at one turn applauds and at the next jeers. This is not the spectator's hour. Every man is needed in the arena, bringing to bear the force of his convictions and the contribution of his faith to the battle at issue.

It is futile for instance to pray or hope for peace unless we are willing to pay the price of peace. It is impossible to usher in world brotherhood with a few oft repeated pious platitudes—we must allow brotherliness to become operative, beginning in us. The cost of peace and world brotherhood demands that all our interests and loyalties be subservient to the Kingdom of God idea. In the words of Elizabeth Barrett Browning—"If patriotism be a virtue indeed, it cannot mean an exclusive devotion to ones country's interests—for that is only another form of devotion to personal interest, family interests or provincial interests, all of which, if not driven past themselves, are vulgar and immoral objects. . . . I confess that I dream of the day when an English Statesman with a heart too large for England, having courage in the face of his countrymen to assert of some suggested policy: 'This is good for your trade, this is necessary for your domination but it will vex a people hard by; it will hurt a people further off; it will profit nothing to the general humanity; therefore away with it. It is not for you or me.' When a British Minister dare speak so, and when a British public applauds him speaking, then shall the nation be glorious, and her praise instead of exploding from within, from loud civic mouths, come to her from without, as all worthy praise must, from

the alliances she has fostered and the populations she has saved."

Does Australia believe in peace sufficiently to risk her wool market by joining with other nations in the event of sanctions being applied against Japan in the present struggle in the East, or are we willing to risk our immediate economic security by demanding greater freedom in commerce and industry as a gesture to better world relationships? I think that most of us should consider, before we continue to pray for peace, whether we are willing to enter the campaign which will make peace possible. There is still a Cross in Christianity, even in the 20th century.

Any programme to merit the result of success must be international in vision and brotherly in motive.

The experiment in Russia has reached sufficient proportions to demand the attention of the world. It isn't adequate even for Christians to dismiss it with a shrug, or to call it a godless thing. So many of the aims of Communism check up with Christ's conception of the Kingdom of God. Each stands for a classless society. But here we discover a cause of inevitable breakdown. To get this classless society the Communist shoots the Capitalist. But Jesus changes the Capitalist. Zaccheus made restitution to those he had exploited—he accepted the conditions of citizenship in the Kingdom of God. The Nazi regime is fascinating the world, but a system which has no room for Jews, not even Rotarians, is not likely to bring Peace on Earth and Goodwill toward men.

The Christianity of Jesus Christ meets the needs of the modern world. Its revolutionary programme is more daring and more difficult to fulfil than the demands of the Red Flag. Let us take cognisance of this fact at this time. Either Christmas is a lie, or else it can be related to present needs in the making of a Brave New World.

I conclude with some words from Henry George. They are taken from his book "Progress and Poverty," page 332. And in doing so I am constrained to agree with those who in published articles declare him to be not only a Social Reformer but a Christian Social Reformer.

He evidently believed that to have Peace on Earth and Goodwill toward men we must be willing to give glory to God. Here are his words:—

"BETWEEN democratic ideas and the aristocratic adjustments of society there is an irreconcilable conflict. We cannot go on permitting men to vote and forcing them to tramp. We cannot go on educating boys and girls in our public schools and then refusing them the right to earn an honest living. We cannot go on prating about the inalienable rights of man and then denying the inalienable right to the bounty of the Creator. Even now, in old bottles the new wine begins to ferment, and elemental forces gather for the strife.

"But, if, while there is yet time, we turn to justice and obey her, if we trust liberty and follow her, the dangers that now threaten must disappear, the forces that now menace will turn to agencies of elevation. Think of the powers now wasted; of the infinite fields of knowledge yet to be explored; of the possibilities of which the wondrous inventions of this country give us but a hint. With want destroyed, with greed changed to noble passions; with fraternity that is born of equality taking the place of the jealousy and fear that now array men against each other; with mental power loosed by conditions that give to the humblest comfort and leisure; and who shall measure the heights to which our civilisation may soar? Words fail the thought. It is the golden age of which the poets have sung and high-raised seers have told in metaphor. It is the glorious vision which has always haunted man with a gleam of titful splendour. It is what he saw whose eyes at Palmos were closed in a trance. It is the culmination of Christianity—the City of God on Earth, with its walls of Jasper and its Gates of Pearl. IT IS THE REIGN OF THE PRINCE OF PEACE."

STATE ELECTIONS

The following candidates will contest the forthcoming elections, advocating Henry George principles: Flinders, Mr. E. J. Craigie; Eyre, Mr. A. I. Schubert; Chaffey, Mr. H. S. Denman.

Full particulars relating to these campaigns will appear in next issue.

The Genesis of Protection

(By M. Datson).

In attempting an analysis of the pedigree of that which is probably the most prodigious and most evil fraud that ever disgraced and fouled the name of man; that peace-destroying and hatred and unemployment-creating fallacy, which is an insult to the very name of commonsense, namely "tariff protection" (as it is known), let us submit something of the history of its stupid inception and its vile development. Let the truth also be first stated, that is, that many workers accept it merely because of its name. Do you want protection? they are asked. And without even the slightest investigation, consideration or hesitation, the reply is, "Yes, of course we do." "A rose by any other name would smell as sweet" perhaps. But one wonders when one sees this vile stinking weed—this, one of the chief causes of the world's past and present human slaughter—called by such an honorable name.

However, omitting the more ancient history of this great world curse, and starting from the time of Queen Elizabeth and the 16th century—about the year 1750—Acts of Parliament were perpetrated against foreign shipping and against trade with Holland, Flanders and Belgium. Under these laws the three countries mentioned retaliated with even more drastic similar laws. And the facts of history are that "the English merchants were driven out of the Netherland towns, their ships seized, and their goods confiscated." Retaliation followed, with violence begetting violence—then, as now, hostile tariffs led to international hatred, and ultimately to war.

Queen Elizabeth seeing the utter suicidal folly of this "protection," rescinded both the shipping and tariff restrictions, and recurred to the sensible policy of mutual trade to mutual benefit. She reverted to what, in modern jargon, is called free trade (how can trade be "free" when the very word means buying and selling. Freedom to trade, is of course, the real meaning of the term "free trade.")

However, Queen Elizabeth's rescinding of "protection" came too late. Buccaneers, like Drake and many others, set out for loot and revenge. A small port, called Stamford, from which name the word "tariff" originated—was dedicated to plunder and to the payment of tribute, before shipping was allowed to pass that place—refusal to pay resulting in the murder of all on board, and the confiscation of all cargo. Such is the origin of "protective tariffs."

Pirating, the vile offspring of Elizabeth's "protective" policy, became rampant as a recognised profession. Captain Kidd, did he not perform and demonstrate his amusing entertainment of "plank walking?" And there were many others, right down to the 18th century and Dampier—who was a buccaneer of sorts.

Coming to more recent times, a great American writer named Lybarger quotes as fact that tens of billions of dollars—over and above the natural prices of all American goods and commodities—have been extorted from the people of U.S.A. under the honorable name of "Protection"—which means at the very least 20,000,000,000 dollars of mean robbery, and the gulling of American workers that it was all for their benefit. But the amount of theft, called "protection" was far more than that vast sum. And look at the result—the greatest depression in all America's history, all man-made.

Then, in America, amateur thieves took a hand; in fact took many hands. Al Capone, and a thousand others of his type, emulated the Big Business rascals; and many millions of dollars were extorted from practically all small business men, under the name of "protection"—that is to save their shops and stores and themselves from being all "bombed" to the skies; a great many murders being one of the results of this milder form of "Protection."

And yet we have men like Mr. Joe Lyons calling themselves believers in "Protection"—so as to secure the votes of the many who accept it without the least knowledge of what it is or how it works.

"The Standard"

An Australian Journal to advocate the rights of the people in the land, abolish taxes upon trade and industry, and tax land values.

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THE OPEN FORUM

Question: I understand that under the Henry George doctrine it is intended to take the full rental value of land for public purposes. Would not action on this line mean a grave injustice to the man who has purchased his land under the existing revenue policy?

Answer: No injustice would be done to a landholder who had secured his land under the present system, if at any time the community decided to adopt the principles of Henry George. Under British constitutional law the Crown has always retained the right to collect the rent of land for public purposes. Under that law no person can be an OWNER of land in the same way as they can OWN things which are produced by labor. The rental value attaching to land is due to the collective presence of the people, and is not due to any individual effort. Therefore, according to the principles of justice, no individual can appropriate land rent without doing injustice to the rest of the community. Land rent is the natural fund to defray the cost of government. The fact that under our present system the Government has not been sufficiently courageous or honest enough to take this people's created value for the people does not invalidate the principles enunciated.

If a man has purchased land under present conditions, we are justified in assuming he was perfectly satisfied that the price he paid represented the PRODUCTIVE value of the land. That value is not in any way affected owing to the fact that land rent is taken for public purposes. Moreover, no purchaser of land has a guarantee given him at the time of the purchase that he will be exempt from contribution to revenue in the future. He is still expected to pay his share of the cost of government. When land rent is taken for public purposes, it is a fund sufficient to defray all necessary government charges, therefore all the irritating taxes now levied upon wealth producers would be abolished. Under the changed conditions the man in question would find that although he had purchased his land under the old conditions, as a producer of wealth he would be in a better position making the one payment of the rent to the Treasury than he was by paying so many direct and indirect taxes levied upon him. Certainly if

desired to sell his holding he could only realise on the improvements due to expenditure of labor and capital on his part, and would not be able to capitalise the land value and sell that. However, he would have the satisfaction of knowing that if he desired to buy a property all he would have to pay for was the improvements. Wealth producers have all to gain by the adoption of the Georgean principle. Those who have secured land—not for use, but for speculation, would no longer be able to "get rich without working." They would also be better citizens as a result of the change, as they would then earn their living with the sweat of their own brow, instead of, as in the past, by the sweat of their fellow men.

Question: A certain section of reformers stress the importance of monetary reform, and claim that an alteration in our money system is essential before the unemployment problem can be solved and wealth producers enjoy the product of their labor. These people claim their reform as being of greater importance than a change in our system of land tenure. How would you deal with such a contention?

Answer: We are aware of the fact that a certain section of the people hold the view that a change in the monetary system is of greater importance than any other reform. They claim that with the introduction of labor-saving machinery there are not sufficient jobs for all, hence there is a shortage of purchasing power, with the result that all goods produced cannot be purchased. To remedy this evil they suggest the payment of a national dividend, all to participate, irrespective as to whether they have produced wealth or not. We do not doubt the sincerity of those responsible for this contention, but respectfully suggest they have not given due consideration to the working of economic law.

If our monetary system was altered as they suggest, and the economic policy now in operation was not altered, there would still be the inequalities in the distribution of wealth as we see today. These people overlook the fact that MONEY is not essential for production. As a matter of fact money is needed only AFTER production has taken place, and is then used to facilitate exchange of labor products. We emphasise the fact that it is possible for people to live without money—and many do today—but no one can exist without access to land. It will thus be seen that the settlement of the land question on right lines is of paramount importance. If people are

divorced from access to land they are slaves, as they cannot produce those commodities which are necessary to sustain life, except on the terms dictated by those who control the earth.

Under our present system the possession of money enables its possessor to go into the social service market and exchange it for commodities of various kinds. When this fact is realised it will be seen that if money is freely distributed to those who have not contributed to production, and they secure goods as a result of the money, they are really getting the result of some producer's labor. Manifestly this would be unjust, and would accentuate rather than solve the present trouble. We are not unmindful of the fact that this class of reformers refer to what they term NATIONAL CREDIT. Credit is based upon production. If a man produces £100 worth of wealth he may be said to have credit to this extent. He can take his produce and exchange it with others up to that amount. It will be noted that this is INDIVIDUAL CREDIT, and should not be nationalised.

Labor is the real purchasing power. It is because many are denied the right to labor that they are short of what is termed "purchasing power." In other cases men produce, but a section of the product of their labor is taken from them by land and trade monopolists, and by taxation, therefore they cannot purchase the things they desire. The remedy for this is not to distribute money freely to all and sundry, but to destroy land monopoly by the collection of land rent for public purposes, and to abolish trade monopolies by the removal of tariff barriers. When this is done there is no need nor justification for taxation of any kind, and the trouble is cured by application of economic law to the affairs of State. We commend a study of these principles to those who now favor monetary reform.

EXTRACTS FROM BRITISH COAL BILL DEBATE

Mr. George Hall: "When one hears certain remarks with regard to compensation for royalties, one would assume that it is only from the payment of royalties for coal underground that the Government profits. I have a mind

showing the value of the coal in the houses 120 years ago. There were then 100 houses in that district. The royalty owner owns the surface. In that district there is now a community something like 20,000 people. We went to the royalty owner and landowner, and asked him to sell us some land on which to build a school which could be attended by the children of the miners who were producing the royalty for him. He said: 'I will sell you the land, but I must have £1,000 an acre for it.' We afterwards asked him for some land on which to build a hospital for miners who were injured at the colliery. He said: 'I will give you a quarter of an acre of land, upon which the actual buildings of the hospital will be situated, and I will charge you £400 an acre for the remainder.' We asked him also for land for a cemetery, and he said: 'I will sell you land for a cemetery, but you must pay me £300 an acre for it.' In that case it can be said that the descendants of the persons who bought that property have received more in royalties every month for the last 30 years than it cost him to buy the whole of that land."

Mr. Gordon MacDonald: "The royalty owners have received over £50,000,000 in the past ten years, and the coal owners have received less than £19,000,000. It is not for me to plead the cause of the coalowners, but I would like someone to get up in this House and justify the royalty owners getting £50,000,000 while the coalowners, who, after all, do invest their money and skill in the industry, got less than £19,000,000. I worked in the mines for 22 years. During that period I drew in wages less than £2,000. I worked hard, faced great dangers, and ran great risks, and I was brought home occasionally brutally injured. Every day I worked in collieries in my own division. The royalty owners of the colliery where I worked for 22 years received during the same period over £100,000. Many of us feel it is questionable whether the nation ought to compensate royalty owners to any degree."

Under the Coal Bill the sum of \$66,450,000 is to be paid as purchase price for royalties now enjoyed by the privileged class. The coal miner uses his labor in the production of coal, the coal companies provide labor and capital, but the landlord renders no service whatsoever, yet he is to be awarded this immense sum for the cessation of the robbery of the people. Such a measure constitutes a grave public scandal.

Report on Northern Territory

The report of the Payne Commission on the development of the Northern Territory provides very interesting reading. It states that the completion of the North-South railway line is no longer within the sphere of practical politics, but that other lines should be constructed. It is recommended, with a view to securing the development of holdings and the improvement in the quality of stock, that encouragement should be given by eliminating Crown resumption rights from moderate-sized leases when extensive expenditure upon improvements is undertaken by the lessees. It is further suggested that country suitable for sheep should be converted from cattle to sheep by the provision of transport facilities. It is urged that two new railway lines should be built, better housing provided, and more consideration given to the health of women.

A suggestion that will be of great interest to Henry George men is that the income tax should be abolished for a term of 20 years, upon companies and individuals, except in regard to bonds, bank deposits, etc. It is also recommended that for a period of 20 years all tariff taxes be abolished, and that Darwin be declared a free port for all goods intended for use in the Northern Territory.

We heartily support the suggestion of the abolition of the income and tariff taxes, not only for a period of twenty years, but for all time. It is pleasing to get this official recognition of the fact that these taxes are a burden placed upon industry, having the effect of retarding production and making it unprofitable. While doing so we are justified in asking that the concessions be extended to all other parts of the Commonwealth. If taxation has an injurious effect upon production in the Territory, it must be equally injurious in all other parts of Australia. There is no gainsaying the fact that the tariff very materially increases the cost of production, and presses with great severity on primary production. For this reason suggestions of the Commission should have a universal application to all producers.

The Commission recommends two new railway lines, and is emphatic that better transport facilities should be provided. It is reasonable to ask that those who receive the benefit of these public utilities should pay the cost into the public treasury in the rental value of their leases. Undoubtedly the provision of such services will make the leases more valuable, and as that value will arise by reason of communal effort it should be taken for the benefit of the community. We trust the members of the Federal Parliament will bear these facts in mind when giving consideration to the Report.

Obituary

It is with sincere regret we record the death on January 3 of Mrs. Cyril S. Solly, of Lapson. The deceased lady had not been ill for any lengthy period, and her death was unexpected. She was highly respected by a very large circle of friends who knew her true worth, and will be very much missed in the Timbo Bay district. We extend our sympathy to Mr. Solly and members of the family.

Mr. W. A. Wornum, late of Norwood, who has rendered valuable service in the cause of economic freedom, passed away on December 24. In the northern part of this State, and later in the metropolitan area, our late friend used his best efforts to secure the adoption of Henry George principles. For some time past he was not enjoyed good health, but his demise was not expected so suddenly.

Another worker for just principles who resided in the Kings district for many years died at the end of the year. We refer to Mr. C. Sutton, who was at all times willing to use his best endeavors to assist the cause of social justice. Owing to bad seasonal conditions the late Mr. Sutton removed to Minnamurrah Valley, and it was there that he died. Even these co-workers were respected by a large circle of friends, and we extend our sincere sympathy to the surviving relatives.