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'PREAMBLE'

DEVOTED TO: explaining the
social nature of ground-rent and
the injustice of taxation.
ADVOCATING: the complete
abolition of taxation. The public
collection of the freely offered
and automatically adequate
ground-dues.

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LET US PUSH TOO

Constantly the forces of state slavery do their work, leaving no opportunity untried to promote the victory of communism and the onset of another dark age. Their methods are legion, but they are most dangerous when surreptitious.

In the popular press, one method of promotion is to imply that Marxism means some kind of philosophy, and that those who go by the name of Marxists are of high intellectual calibre. Let us see what Robert McKenzie says about Pierre Vallières arrested as an F.I.Q. suspect:

-- "Nègres Blancs" is the fascinating... revolutionary manifesto which Vallières wrote... It has won international acclaim (Russia? Cuba? Algeria?) The book is a searing description of how Vallières... emerged... to prominence in Québec's predominantly middle-and-upper class intelligentsia (there! he's dropped the intellectual hint.)

...With an unusual mixture of eloquence and Neo-Marxist theory (something like transcendental meditation, I'll be bound)... Nègres Blancs pleads for a total multi-national revolution.

Would you believe that the Vancouver Sun would be working for the "hegemony of the proletariat" by publishing this arrant nonsense? Where haven't they infiltrated?

Let's tell everyone that the idea of public appropriation of publicly-created ground rent and total abolition of taxation is so simple that even the dullest among us can understand it. But let us not forget to mention that its ramifications are so labyrinthine that we find ourselves dealing with abstractions worthy of an Einstein or a Marcus Aurelius.

QUIT SOBBIING

The W.D.F. is making a great fuss at the present time regarding "American Ownership". They dislike the influx of people ready to flee the problem of the negro. That is putting up the price of land in almost all areas of Canada. Somehow these people have to be stopped, and the latest idea from the Victoria soothsayers is to prevent anyone but Canadians buying land at tax sales.

What is the difference in being robbed by American, Canadian, or Hottentot? It's all robbery just the same. (No offence to Hottentot readers

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OPEN LETTER

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K. Ross Noble,
Professor of History,
University of Montana,
Sir;

To quote from your article reprinted in the Readers' Digest, in which you castigate the minority of young people who actively oppose "the establishment"; "It took me many years of considerable anguish to get where I am.... I was nurtured in depression; I lost four years to war; I am invested with sweat; I am a "liberal"...." This description might fit me, except that I gave six years to war, but do not count the time entirely lost, for I learned much about humanity, especially the values which really count when ambition, class, and property are rudely annihilated by the reality of imminent death.

Nevertheless, I feel that in spite of your correct moral attitude, you have somewhat misinterpreted the situation of the young protesters. You appear to adopt the self-righteous attitude of - "I am living proof that if you work hard enough, you can all make it." But this is not necessarily so in a social sense. It would be more true to say - "Life today is like a race with the prize to the swift and cunning."

The "establishment" has been telling young people to go to school more years in order to get a better job. At first, it was "finish high school" then "go to college", then "take post graduate studies", but this exhortation has now ceased because even "the establishment" including you and I, can see that now a university degree is demanded before a young person can attain a post in which a grade ten education was once adequate. We should be aware too, that many graduates would be glad to find employment of any kind.

We said "This is how it works. Get with it!" and we were patently displeased. If young people were to go on believing us, they would have to be sub-human, for even the most stupid of us learns after a time not to repeat his errors.

We led them to believe in truth and justice, and all the time they see in the old order, nothing but vice and corruption. They know that the law is for the wealthy. They also know that in the sewer of politics the older rats scramble for the scraps which fall from among the garbage of the mighty. They see virtue punished, and vice elevated to the highest pinnacles of power.

Now, they will certainly look some other place for help. They will look, - and are looking - in the direction of the people who have been critical of "the establishment" all along, - the revolutionary communists. In their innocence, they lend their support to the destruction of all that is good in our society as well as all that is bad. It is now imperative that we get off our high horses and be more critical not of others, but of our inadequate understanding.

When you name a series of exponents of social philosophy, you give a very incomplete list. You forget any mention of perhaps the greatest American social philosopher, Henry George. George equated the prosperity of the receding frontier to the fact of free land and free people. He showed abundantly clearly that as people make private property of land, and as population increases, there arises a cleft in society between the "haves" and "have-nots". The landless become wage-slaves, the landed become the new aristocracy living off unearned and increasing ground-rent.

George further showed that a concomitant evil is the continual increase of taxation which can only reduce the wages of labour while ostensibly "soaking the rich". He showed that spreading the wealth around was a palliative measure, not a cure, and doomed to disappointment. George proposed the restoration of the state of free land by the public collection of the economic rent of all land. This revenue, he advocated on grounds of morality, feasibility and justice, to replace taxation of wages and commodities which is not only unjust and self-destructive, but does not conform with the good sense used by the average person in his daily business.

How far-reaching this measure really is, it is difficult to appreciate from the short description I have given here. May I suggest that you lose no time in heading for the library and taking out a copy of Henry George's "Progress and Poverty". Maybe it will help you to understand a little better the protest of youth, and perhaps it may persuade you to do something to salvage what there is of good in our society before it is trodden beneath the foot of the vandal.

CHAOTIC TAXATION

I.H. Asper who writes on taxation matters, is very pleased that the Canadian Government is going to inform people by means of an "advance ruling" what is likely to be the consequence, tax-wise of a proposed transaction. Says he - In simple cases this means that the taxpayer can now go about his business knowing exactly how he'll fare tax-wise.... The tax law has become so complex and tax officials have been given such wide discretion as to how to treat taxpayers that it has become almost impossible for the taxpayer's professional adviser to confidently predict the tax effect of a proposed action...."

This is dandy! No-one can understand the laws relating to taxation, therefore we must depend on the grace and favour of an official of the Dept. of National revenue! But, unfortunately, this oracle may refuse to interpret the slaughtered chicken and the pigs' bones, for,, Where the tax issue is one that turns on whether a payment is received as a tax-free capital gain or as taxable income, the tax department will likely refuse to give a binding ruling.