

A SERMONETTE

(For the Review)

Text, Matt. 22: 21. "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's."

The "things that are Caesar's" are the things that human hands have made; the "things that are God's" are the things that God has made. Things *belong* to those who make them.

The products of labor are Caesar's. Every man is a Caesar so far as labor products are concerned.

Natural resources, the earth and all that therein is, as they come from God, are God's. By belonging to God we mean the same as when we say the sun, moon and stars are God's. They are given for the use of all. We render these to God when we render to all tribute for what He has given to all but which we are entitled to appropriate for our own individual use. Rendering value to all is paying to the State, community or country.

Labor products are human property; natural resources are God's property, not our own or our neighbors'. When we pay a man for the earth we render to a landlord, or so-called land-owner, what is God's property.

We render to Caesar, not to the State, or community whatever we pay to an individual for a labor product. This is proper and constitutes legitimate "business." We are not to pay this to the State because it does not belong to all. To pay this to the State is to render to God what is not His but Caesar's: it is to render to God what He does not ask for; it is nothing that He, as distinguished from human beings, has produced. We rightly render to God, that is we regard and treat as His, all things of Nature, natural things, which no man can produce. When we take for our own individual use something out of what belongs to all and pay for that use into the public treasury, we make up to all for what we have from all, that is the earth or some portion of it;

in other words we render to God the things that are God's.

While therefore we inwardly protest against paying taxes on the products of labor as uncalled for by justice or any divine law we gladly pay instead into the public treasury the value of the exclusive possession and use of things which God has made, which belong to Him and He has made for all.

We cannot literally give anything to God: all we can do is to regard and treat His creation as His, and not our own or our neighbors' individually.—REV. CHARLES HARDON.

A TRIBUTE TO A REVIEW
CORRESPONDENT

Mr. E. H. Collis, of the Temora, N. S. Wales pays this striking tribute to Mr. A. G. Huie, who needs no introduction to REVIEW readers:

"Tall, slight, hook-nosed and bearded, Mr. A. G. Huie, the mildest-mannered opponent who ever thrust home in deadly debate. An unknown, inoffensive man, toiling long hours on an inadequate pittance in a Market-street office in Sidney, Mr. Huie's opinions are being received with increasing respect on tramcars and outback alike. How then is he making so deep a mark upon contemporary and future thought? In the first place Mr. Huie has the faith which moves mountains. To be a zealot is, however, not sufficient. The real secret of his strength is that which Lord Macaulay ascribed to the French philosophers of the eighteenth century, the greatest of whom was Voltaire. "They were men," wrote the great historian, "who with all their faults, sincerely and earnestly desired the improvement of the condition of the human race; whose blood boiled at the sight of cruelty and injustice; who made manful war, with every faculty which they possessed, on what they considered as abuses; and who on many signal occasions placed themselves gallantly between the powerful and the oppressed." As much might be said of Mr. Huie, our local cham-

pion of liberty, equality of opportunity and freedom of trade.

Alexander Gordon Huie was born in the bush near Wagga in October, 1869. He was the eldest son of Alexander Huie, a Scotsman from Edinburgh, who in 1868 married Miss H. Carige, both families having come to Australia in the early fifties. The infant Huie narrowly escaped being washed away in the great flood in the Murrumbidgee of 1870. A child of the bush, the first thirty years of his life were spent in remote country centers, where opportunities for education were somewhat few, and those not of the best. The Huie family had a full share of bush vicissitudes, and times were often bad. Unlike most country boys, young Huie was a good walker, whereas the Australian youth usually prefers to ride. He has walked from Wyalong to Lake Cudgellico, a distance of about eighty miles, in two days, a remarkable performance, although the time is perhaps slightly longer than the railway train will presently take to perform the same journey. The youth was also a good duck shooter, and thought nothing of walking twenty miles to pot these birds.

His first employment was as a shop assistant, but this did not last long. Before he was twenty he used to argue for free trade against those whom he smilingly described as "local fiscal heathens." Leaving the shop, the young man took up general bush work and fencing, wool washing timber cutting, building houses, working on bridges, and all the rest of it. Accordingly, when Mr. Huie discusses the land problem he cannot be dismissed as a doctrinaire, for he knows life on the land.

At the age of twenty Mr. Huie read Henry George's "Progress and Poverty." Up to this time he had argued for free trade from a natural sense of right and justice, but in this book, which opened a new world to so many, Mr. Huie realized the basic principles of production, employment, trade, and progress. A quarter of a century's experience has confirmed him in his faith. Mr. Huie is still a Single Taxer. No one who has been in his company has ever

been left in any doubt on that point.

In 1894 he contested the Lachlan electorate. The young man did not succeed, but he surprised everyone by the run which he gave his opponents. Five years later he came to Sydney where he soon made his presence felt. He became secretary of the Single Tax League, and in 1905 he started *The Standard* which he has edited ever since.

TAKES ISSUE WITH HERBERT BIGELOW

EDITOR SINGLE TAX REVIEW:

I notice that you refer to Herbert Bigelow's pamphlet, "What Shall we do with Our Millionaires," as "an admirable piece of Single Tax propaganda." The proposals at the beginning of that pamphlet, summarized on page 6, may be good Socialism, and it may appeal to the rich as a good means of averting revolution (without interfering with their privileges), but they are not Single Tax. Have Single Taxers become so discouraged with the progress of the movement that they are ready to substitute for its just demands the policy of Robin Hood? May I call your attention to some comments on the income tax on pp. 296-7 of the *Public*?

You have probably seen the enclosed review of Prof. Taussig's book on the tariff, but I send it in the hope that you may feel like commenting on it. Your recent reflections on the professional economists have been most happy and refreshing.—

FRANCIS W. GARRISON.

THE Pueblo (Colo.) Single Tax League continue the publication of their *Bulletin* in which the operation of the present taxation of improvements are clearly set forth. Pueblo, it will be remembered, was the city which adopted the Single Tax. In a campaign deliberately conducted by the official assessing bodies to discredit the system the Single Tax was finally repealed by a trifle over 200 votes in a total of 6,300. The promises of the repealers that taxes on homes would be reduced have not been fulfilled.