

stable standard, but the tenant pays the same rent whether the landlord gets it all, or has to pass on a portion. It is the rental value which is the product of the community and if we deal with it under a disguise, the people will misunderstand the whole transaction, just as they do when we tell them that taking off all taxation from them, is placing a tax upon them.—G. R. HARRISON, Ourimbah, N. S. W., Australia.

A SUGGESTION FROM F. H. MONROE.

EDITOR SINGLE TAX REVIEW:

We should increase our efforts to carry the teachings of Henry George to the schools, colleges and universities.

We do not seem to realize how insidious is the work of plutocracy, not only in the selection of teachers but in the coloring given to even the most elementary text books tending to discredit the great emancipators of history and to glorify the tyrants.

As a means of activity to offset this influence it is suggested that our friends in various cities offer prizes varying from five to twenty-five dollars, depending on the grade of the school or college, for the best essay or oration on the following subject: "How can involuntary poverty be abolished."

Such a prize should if possible become a prominent annual proposition. Anyone interested in adopting this idea locally, can easily arrange the detail with the principal or president of the institution to which the offer is made.—F. H. MONROE, Palos Park, Ill.

HOW THE CAUSE WAS URGED IN NEW SOUTH WALES.

EDITOR SINGLE TAX REVIEW:

Mr. H. J. Chase in your Jan.-Feb. number, refers to the Rhode Island Campaign and speaks of N. S. W. Mr. Chase is absolutely right in his conclusions as to the best preliminary methods of presenting a *local* Single Tax policy.

As one who was privileged to take a small hand in our Rating Revolution here, I would say that we didn't present to our audiences the whole ethical vision of the Single Tax religion—we merely pointed out that it meant for the using landowner decreased taxation, to the non-landowner a chance to buy land at a reasonable figure and to the land speculator a medicine which would make him an honest citizen, even against his will. And to the credit of some of our land speculators, it wasn't always against their will. I know one Congregational minister who journeyed nearly 200 miles to cast his vote for a rate of 4 3-4 d. on unimproved values and he owned vacant land only in that borough—and his vote helped carry the day in a very stiff fight.

We found all landowners (excepting land speculators) quite prepared to endorse the policy of raising municipal revenue from land values only, in the case of curbing and guttering and making roads and streets; but what many objected to, was paying on land values for water supply, sewerage, lighting streets, fire service, etc., which services they pointed out vacant land didn't require.

I found a local adaptation of Post's footnote No. 18 on page 20 of *THE SINGLE TAX* confounded their arguments every time, and convinced them too, unless they happened to be big land speculators in some other district, and were therefore afraid that if we carried local Single Tax in No. 1 district, No. 2 district might follow suit to their great expense.

I wish the Rhode Island campaign great success, and hope Mr. Chase will follow out his own ideas as outlined in the Jan.-Feb. *REVIEW*. When people have taken the first step—local Single Tax—we can then lead them further and on to *higher* ground.—J. R. FIRTH, Redfern, N. S. W., Australia.

DEMOCRACY AND THE DOCTRINE OF JESUS.

EDITOR SINGLE TAX REVIEW:

"And Jesus went about teaching in their synagogues and preaching the Gospel of

the Kingdom, and healing all manner of sickness, and all manner of disease among the people."

Let me first ask my unbelieving friend to restrain the smothered exclamation of disgust, and my Christian brother to restrain his condemnation for a while. Let us reason together in the spirit of those who long for the truth, and if we find it, follow on, no matter where it may lead.

Suppose this same Jesus going about in our large cities preaching in our "synagogues," and preaching the same doctrines of pure democracy that He preached in Galilee, and trying to make headway against sickness and disease. For anyone to attempt such a task, would require a strength much more than human.

But if we would apply the principles of pure democracy, which He taught, to our society, would we not be doing His work and would we not be bringing about His Kingdom by the only method possible for us poor humans? It would help to stop the manufacture of the sick, the lame, the halt and the blind; it would even give life to the dead, (the hopeless and despairing) and would stop filling graves with the bodies of loved ones, crushed and broken before their time.

To my mind pure democracy or the establishment of Justice, must include as a basic principle, the doctrine that each person born into the world has a right to demand and to receive a share in the natural gifts or bounties contained in the world, and that he should have, without either begging or paying other men for the privilege, the right to engage in the pursuit of life, liberty, and happiness.

What we call the Single Tax (for want of a better name) will abolish special privilege by taxing the value of such privileges, and it will destroy land monopoly by taxing the value given to land by the presence of population.

Can anyone imagine so many sick, crippled, despairing and disheartened people in the world if we adopt this plan? Would not the horrible conditions under which men work in mine, field and factory be changed, when the opportunities to mother Earth are thrown open to all, and where the employer or the capitalist will have to

seek out and persuade, not drive, the worker to enter his employ?

If the billions of dollars now invested in land (giving the power to obstruct and forestall labor and invention, and the power to exact service where none is returned) were employed in pushing forward legitimate healthy production, then the "good things" promised by the Master, if we strive for God's Kingdom on Earth, will be ours and the healing of the sick and the banishment of all manner of diseases can be undertaken with some hope of accomplishment.

OLIVER McKNIGHT.

Phila., Pa.

TAXATION IN SPAIN.

After we finished our business in the custom house, there was yet another annoyance as we passed through the doors of the city (Cadiz). This is what is known in Spain as the Consumption Tax. It is one of the most odious means of taxation and occasions more complaints, more fights and rebellions, in cities and towns, than anything else. Every package, satchel, or trunk that goes into a different city or town is stopped by the Consumption Tax officer and searched to see if there is anything dutiable, in order to collect the corresponding tax. All vegetables for the market, groceries for the stores, etc., must be taxed, and taxes paid before they dare enter a city. Fortunately I had not my baggage opened in any of the cities of Andalusia, as they were satisfied as soon as I said I had simply necessary wearing apparel, but in Corunna the officer made me open a valise. I spoke to him so sharply and harshly for molesting travelers who came to Spain to spend their money, and expressed myself so strong against the abominable system, that after scarcely looking at the open valise, he told me to close it and go, without any further ceremony. He seemed to feel uncomfortable as an officer engaged in such a mean employment.—"Spain of Today From Within," by Manuel Andujar. Fleming H. Revell Company, Pubs., 1909.