

SPAIN.

EL IMPUESTO UNICO for August has some very good translations: Henry George's address on the occasion of opening the Paris conference in 1889; Bishop Nulty's pastoral; and much on the Hanley, &c., pollings. Mr. Argente shows the origin of increasing cost of living in the increasing efficiency of land monopoly in times of lower value in rent for so much money. Mr. J. Capitan shows how much the revival of Whig Liberalism in Spain as elsewhere is due to the "new thought" that they everywhere try to profit by, and to stifle. Mr. M. Gracia Oro describes the strong original tendency of the Republican Federalist party in Spain, as founded by Pi y Margall in the last generation, to our teachings. Maybe they will be the first party to follow the admirable lead of the Danish peasants! Mr. J. Ruiz-Castizo addresses an appeal to the middle classes to take a more generous part in the struggle for mutual justice among men. A most gratifying instance of our progress in La Rioja is the success of Mr. F. M. Lacuesta at the Eighth Regional Agricultural Congress of Old Castile at Burgos in June-July. This important body of landowners at the instance of "the J. C. Wedgwood of North Spain" passed two admirable resolutions—one advocating exemption of agricultural improvements from local and general taxation when due to individual effort and not to general conditions: the other (on rural depopulation) advocating a change in land laws to make it more clear that use of land is the object of giving a secure tenure. The most important foreign news is from the Argentine, even there light is showing. Senator Lainez is reported as giving an excellent Parliamentary speech on the need for a Valuation Act, which "Whig Peers" have hung up for two years. The Argentine Press is also improving, Senator Lainez' organ in Buenos Aires, EL DIARIO, is now quite definitely advocating the Single Tax to lower the appalling cost of living (June 24th).

There are also details new to some of us of a great further step in British Columbia. The Tory-Democratic Cabinet of M. B. (who drove from public life Premier Martin, the Whig leader, "late of Hanley") has decided on abolition of all State taxes save on Land Values, having seen the vast benefits secured by the optional abolition of all such municipal taxes in the Province (COLONIST, 29th April, 1912). It is no compliment to the British Press that such news arrives via Spain!

The first Henry George Commemoration dinner in Spain has been arranged for 1st September, 1912. More than fifty Spanish Single Taxers will be assembled, among whom may be named Antonio Albendin, Baldomero Argente, Juan Diaz Caneja, Juan Centeno, Felix M. Lacuesta, Manuel Marraco, Mariano Gracia Oro, J. Fernandez Ollero, and J. Maria de Sucre, with many others from all Spain; Mr. Joseph Fels is also invited in the hope that he may be able to attend. The dinner and meeting will be held in Haro, a little village in La Rioja (on the Upper Ebro), where our ideas have taken the strongest root in Spain.

The issue of EL IMPUESTO UNICO for September is entirely devoted to a very full and accurate account of the life and writings of the Prophet of San Francisco. M. J. S.

CHINA'S NEXT STEP.

DR. SUN YAT SEN AT SHANGHAI, APRIL 18TH, 1912
AS PUBLISHED IN THE "INDEPENDENT"
(NEW YORK) OF JUNE 13TH, 1912.

The republic is established in China, and though I am laying down the office of Provisional President, this does not mean that I am going to cease to work for the cause. After laying down my office, still greater affairs demand my attention.

Some years ago a few of us met in Japan and founded the Revolutionary Society. We decided on three great principles: (1) The (Chinese) people to be supreme as a race (i.e., not to be under the dominion of an alien race). (2) The people supreme in government. (3) The people supreme in wealth production. Now the Manchus have abdicated, we have succeeded in establishing the first two of these principles, and it now remains for us to accomplish the revolution of society. This subject is being much discussed in the world to-day, but many people in China are ignorant of what is involved in such a question. They suppose that the aim of the regeneration of China is

only that this may become a great and powerful country, on an equality with the great Powers of the West; but such is not the end of our effort. To-day there are no wealthier countries than Britain and America; there is no more enlightened country than France. Britain is a constitutional monarchy; France and America are republics; but the gap betwixt the poor and the wealthy in these countries is too great. And so it comes to pass that thoughts of revolution still rankle in the minds of many. For, if this revolution of society be not effected, the many cannot enjoy complete joy and happiness. Such felicity is only for the few capitalists. The mass of labourers continues to suffer bitterness and cannot be at rest. Now, the revolution of the race and the revolution of government are easy, but the revolution of society is difficult. This is because it is only a people of high attainments that can work out a revolution of society. Some will say, "We have succeeded so far in our revolution, why not be content and wait? Why seek to accomplish what Britain and America, with all their wealth and knowledge, have not yet undertaken?" This would be a mistaken policy. For in Britain and America civilisation is advanced and industry flourishes. It is therefore difficult to accomplish a revolution of society. In China we have not yet reached this stage, so such a revolution is easy for us. In Britain and America capitalists with their vested interests are entrenched and it is therefore difficult to dislodge them. In China capitalists and vested interests have not yet appeared; hence the revolution of society is easy. I may be asked, "To accomplish such a revolution as you foreshadow, will military force be necessary?" I reply, "In Britain and America it will be necessary to use military force, but not in China. The coal strike in Britain is a proof of what I say. Yet the coal strike cannot be called a revolution. It is merely that the people desire to get possession of the sources of wealth and can only do so by violent means. Although the revolution of society is difficult to accomplish to-day, the time is surely coming when it will be an accomplished fact, but by what desperate means it shall be accomplished and through what dangers the state shall pass, it is difficult to prognosticate. If we do not, in the beginning of our republic, take thought for the future, by-and-by, when capitalism is developed, its oppression may be worse than the despotism which we have just thrown off, and we may again have to pass through a period of bloodshed. Will not that be deplorable?"

There is one point to which we ought to give the greatest attention. When the new government is established it will be necessary that all land deeds shall be changed. This is a necessary corollary of the revolution. If we desire to forward the revolution of society, then when the change is made a slight alteration should be introduced into the form of the deed in order that the greatest results may be achieved. Formerly, people owning land paid taxes according to the area, making a distinction only between the best, medium and common land. In the future, taxes ought to be levied according to the value, not the area, of the land. For land varies much more than in the ratio of these three degrees. I don't know by how much the land in Nanking differs in value from land on the Bund in Shanghai, but if you rate it according to this old method of three degrees you cannot assess it justly. It would be better to tax it according to its value, the poor land paying a low tax and valuable land a high tax. The valuable land is mostly in the busy marts and is in the possession of wealthy men; to tax them heavily would be no oppression. The poor land is mostly the possession of poor people in far back districts; nothing but the lightest taxes should be levied on them. For instance, a piece of land on the Bund pays taxes at the rate of a few dollars to the acre and a piece of land of equal area in the country pays an equal tax. This is far from being just. If the tax were levied on the value of the land then this injustice would be done away with. If you compare the value of land in Shanghai to-day with what it was one hundred years ago, it has increased ten thousandfold. Now, industry in China is about to be developed. Commerce will advance, and in fifty years' time we shall see many Shanghais in China. Let us take time by the forelock and make sure that the unearned increment of wealth shall belong to the people and not to private capitalists who happen to be the owners of the soil.