

But now, enter the new factor. The East, as usual, has been slow in recognizing the revolutionary spirit that is stirring the West. The feeling of injustice is of long standing. Scales of prices that perhaps were necessary in the days of small traffic and uncertain payments have persisted long after the shadow of an excuse has passed. The hopes of partial relief by access to the American markets were last fall dashed to the ground, and immediately the revolution was on. The grain blockade of last winter in sight of the American market added force to the revolution. This campaign was conducted after the most approved fashion, the Conservative speakers proving conclusively that reciprocity was dead and that a Provincial legislature could not make it effective even if it were not dead. The people voted exactly as they would if not a speech had been made.



The prophets are already forecasting the future. The Alberta election will be a repetition of this. The rotten Conservative government in Manitoba can scarcely survive an election since the telephone and elevator scandals. The Liberals have carried Quebec and claim a fighting chance in Ontario. Borden went into power bound by obligations that will prevent his doing anything opposed to the predatory interests. Some say that Laurier will administer a dose of the Borden specific at the next session of Parliament, others that he will wait till two or three Provincial elections are held.

But the victory of a party is not necessarily a victory for the people. Parties serve the people only when they see dire punishment awaiting them for their failure. And it is by no means certain that the people of Canada are prepared to exact democratic service from any party. Still, some progress can be reported.

GEO. W. ATKINSON.



AUSTRALASIA.

Corowa, N. S. W., Australia, June 7, 1912.

General elections were held last month in the States of Queensland and Tasmania.

The Labor party lost ground in Queensland, but gained in Tasmania. Before the election in Queensland, there were 40 Liberals and 32 Laborites; after, the numbers were 47 Liberals and 25 Laborites.

In Tasmania, the old Parliament was composed of 19 Liberals and 11 Laborites; the new one consists of 16 Liberals and 14 Laborites.



In every State as well as in the Commonwealth, there are now two parties only, Liberal and Labor.

In the Commonwealth and in the States of New South Wales and West Australia, the Laborites are in power; in the other States the Liberals have majorities.



Hon. George Fowlds, New Zealand's leading Singletaxer, has stated he has definitely determined to throw in his lot with the Labor party. "I hope," he

says, "to see the Labor party of New Zealand adopt a sane programme of reform which all the moderate progressive people of New Zealand will be able to commend." That these hopes are not without solid foundation is shown by the important planks adopted at a recent conference of the N. Z. United Labor party. Planks 2, 3 and 4 read as follows: (2) Proportional representation on single transferable vote. (3) A land system shall be established which shall bring into the most productive use, either by individual undertakings or by public enterprise, all natural resources; shall make absentee ownership and private monopoly in land impossible; shall secure to the landholder all the values created by him and those only; all such values to be exempt from all taxation; and shall secure to the public in an annual tax all values created by the public. (4) Increased taxation of land values; the revenue so raised to be used to reduce the cost of living by the reduction of customs taxes on necessities of life not produced in New Zealand, and by the reduction of railway freights and fares.

ERNEST BRAY.

INCIDENTAL SUGGESTIONS

RELIGION AND THE SINGLETAX.

Seattle, Washington.

When I came West from college, something more than ten years ago, my attention was called to "Progress and Poverty"; and with all the ardor of youth I began calling the attention of others to it, only to find the others uninterested and satisfied with the existing order. Thereafter the Singletax lay on the shelf, for me, with the nebular hypothesis and other beautiful theories which, while they manifest the perfection of reason, seem to be of no practical consequence. The inevitable awakening came about three years ago when a neophyte in the faith demonstrated to me that people as a rule were interested and dissatisfied.

My tendency to pursue the same hectic agitation so common among political reformers was checked by the consciousness that the visible results were not commensurate with the quantity or quality of Singletax effort which had been put forth in the generation just past. Thereafter it was my privilege for more than a year to move in various communities on the Pacific Coast where I could talk politics with individuals and groups who knew nothing of me, and among these I took pains to observe the grounds for their action or reaction, as the case might be, with the purpose of ascertaining the Singletaxer's line of least resistance in offering his gospel.

There were many interesting conclusions that forced themselves forward, out of the mass of evidence accumulated, but they are relatively unimportant in comparison with the prime factor that shall be the basis of my action in the future as it has been in the two years that have passed since my study of the question. The prime factor lies in my belief that the accomplishment of the Singletax ideal depends on our reaching the minds of men and women whose lives are actuated by religious