

A CHRISTIAN SCIENCE BIBLE LESSON.

The subjoined communication is from an earnest Single Taxer who is at the same time a Christian Scientist, and who believes that there is a possibility of harmonizing what is true in the doctrines of each. It is printed without comment, and without dissent from its conclusions. We are assured that its statement of Christian Science doctrine does not differ from the interpretation of most believers in the doctrine of "Science and Health." That some of these statements to non-Christian Scientists will seem extravagant, and others a wresting of words from their generally accepted meanings, seems to us clear. But Mrs. Golzier is better able than we to speak in the phraseology of Christian Scientists and in terms intelligible to them.

Editor SINGLE TAX REVIEW.

Editor Single Tax Review :

Quotations from the Bible and "Science and Health" (the C. S. Text-book) are put into volumes and appear as "The Christian Science Quarterly;" they form the sermons of all the C. S. churches throughout the world.

The following references are from the sermon called "Doctrines of Atonement," dated Oct. 14th, 1906.

"'At-one-ment,' as explained in my book, is a Christian Science word derived from 'atonement.' Believing that the only efficacious atonement is being one with God, Mrs. Eddy wisely divided the word to bring out the thought."

This clearly connects the subject of my propaganda with the sermon in hand.

GENESIS, CHAPTER 12, VERSE 1 :

Now the Lord said unto Abram, get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will show thee.

Christian Scientists rarely take the literal sense of the Bible but apply to every object a figurative meaning; hence we will interpret Abram as nation, and country as form of government. Figuratively, as otherwise, the Lord must be known as Principle, truth and all good.

So this verse is illuminative. Principle demands that the nation depart from the old form of taxation, government and distribution of wealth—that form which is practiced by neighboring nations and by their and our predecessors. By following justice as Principle a better social system will be revealed.

Same chapter, verse 4 :

So Abram departed as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

According to "Helps to Bible Study," "Haran" means a dry country. Dry countries are unproductive. Even "years" in Christian Science are not divisions of time, but periods of progress; so when it says Abram was seventy-five years old when he left the old country, it should be understood that the nation was far enough advanced to look with discontent on the old unproductive, unjust sociological conditions, and to

believe that decency and morality demanded a departure from them.

Decency and morality are but comprehensible terms for Principle. All Christian Scientists know that there is no Principle without God and no God without Principle.

ROMANS, CHAPTER 4, VERSE 1 :

What shall we then say that Abraham our father as pertaining to the flesh, hath found?

Of course we say he found that Principle is God. We find that Single Tax is Principle; so then if Principle is God, then is Single Tax from and of God.

Same chapter, verse 3 :

For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness.

From "SCIENCE AND HEALTH," page 258, beginning with line 32 :

The divine demand, "Be ye perfect," is scientific—and the human footsteps leading thereto are indispensable. Mortals are not inconsistent who, watching and praying, can "run and not be weary; * * * walk and not faint"—who gain good rapidly, and hold their position; or attain slowly, and yield not to discouragement. God requires perfection—but not until the battle between the spirit and flesh is fought and the victory won.

No man can be perfect unless he lives under a perfect government; and no government be perfect except it has its foundation in economic justice. My brother Scientist has our Leader's word for it that he cannot jump through the air at perfection, but must get there by footsteps on the ground. Step by step must all taxes be abolished till all things are free to all men; and public utilities are maintained by values created by the public.

The continuation of the above quotation from "Science and Health" reads :

To stop eating, drinking or being clothed materially before the spiritual steps are gained step by step, is not legitimate. When we wait patiently on God, and seek Truth righteously, He directs our path.

The earth is spiritual and not material, say Christian Scientists. But even if there could be such a thing as matter, and by some distortion of the truth the earth could be material, still would we have to use it until we attained the spiritual spheres. And since we need the earth so constantly, it is a most unrighteous dispensation that some few persons should own absolutely, and have unthwarted dominion over it.

Our path is marked out for us and we cannot through sophistical assertions avoid it. Our path is Truth, and if we seek it for its own sake we shall find it; otherwise we will be destroyed; in which case it is not God's doing, but the consequence of our own stubbornness which makes us balk at the right path. Need I say the right path is the Single Tax?

S. & H., page 239, line 29 :

The perfect Mind sends forth perfection, for Mind is God. Imperfect mortal mind sends forth

its own resemblances of which the wise man said, "All is vanity."

The perfect Mind, God, has conceived and sent forth the Single Tax, the true government, without imperfection on earth as it is in Heaven. The imperfect mortal mind has sent forth its own resemblances in all the various abortive forms of government so productive of widespread overwhelming poverty, resulting in hideous sin, sickness and death. Well did the wise man say of them, "All is vanity."

JULIA GOLDZIER.

A COLORADO FAIRHOPE.

Editor Single Tax Review:

In the October number of *THE SINGLE TAX REVIEW*, last year, I made some mention of this place as being a Single Tax colony on the Fairhope plan. In one respect Fairhope is closer to the Single Tax ideal. Here the State and county taxes on personal property are paid by the individual owners and only taxes on real estate paid by the Nucla Town Improvement Co. *in toto*, and apportioned among the lessees according to the value of their holdings.

The people here are mostly socialists, and few have a clear understanding of the Single Tax.

When the lots were to be leased for 99 years to members of the company on conditions of paying the annual tax or rent only (besides the initial membership fee of 5, or 10 dollars per lot, according to location), many were seized by the spirit of speculation and leased lots they had no use for. Now they find that taxes cut off all the "unearned increment" and that the initial payments are useless investments. Some would rather forfeit their leases than to pay the taxes, and they decry the Town Co. organization for having invented this scheme to enrich the town. But this is exactly what may be expected. Under the Single Tax system no one has any business to lease or occupy more ground than he has use for. It is intended to hit land speculation on the head, and hit it hard, and when hit of course there is a howl. But on a small scale like this it is impossible to fully exemplify the Single Tax. In the first place where the land for a town site has to be bought and a membership fee charged, or shares of stock sold for the payment of same, it deviates considerably from the Single Tax idea. Under a strictly Single Tax system the land is really common property, and nothing whatever is paid for except the annual value of the privilege of occupancy, that is, the annual rental value.

Then again, where population is sparse and land values low, the benefits derived from this system are correspondingly small. The Single Tax system will not show its beneficial results to a very great extent before it is applied where population is dense and land values are high.

But whether on a large or small scale the Single Tax is the only solution of the social problems that confront us. To this point our friends, the socialists, are pressed with increasing force.

The Colorado Co-operative Co., which was organized here a few years ago by a number of socialists for the purpose of irrigating the desert lands of this valley, was intended to be a strictly co-operative company on the socialistic plan. But like so many socialistic organizations of the kind, it has proved a failure, both as to practical economy and co-operation, and whatever success the enterprise has attained is really due, not to socialism or to co-operation, but rather to the elimination of those elements and a return to sound business principles. Co-operation that ignores the difference in value of each individual as a producer, and consequently ignores individual rights, runs up against the inherent consciousness of such rights in spite of all theorizing, and hence arise dissensions and the breaking up of such organizations. Co-operation, in order to be successful, must, like other institutions, be based on perfect justice. Under such laws co-operation will come as it were spontaneously and without government interference in private concerns. This is what experience is teaching socialists here and elsewhere as fast as they are able to learn.

GUNNAR NAUMAN.

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THE GREAT MORAL ISSUE.

Editor Single Tax Review:

Is it not possible that the "rank and file" are now abreast of the leaders in our movement? The thought occurs that it may explain the exodus to worship false gods at the shrine of Socialism. I think we are much to blame for this condition because of our failure either to realize the great wrongs in society, or our cowardice in denouncing them.

When I consider the basis of the rights of property and observe the millions upon millions that are going into the pockets of those that do not earn them, the masses robbed of their wages and their patrimony; when I recall that this is many times more than has been stolen by all the thieves in the penitentiaries; when I see all the churches silent on the great evils, and not only tolerate but honor the thieves in their congregations, it appears time to stop splitting hairs over definitions, stop talking about lessening the percentages of theft, and call for its eradication. If we do not recognize this condition as existent we are deficient Single Taxers, and if we do and denounce it not, we are unworthy of trust.

The material issues are great enough, the moral issues are so tremendous as to justify the casting of political parties or the founding of religions. The times demand men,