

## Jesus' Social Economics

JESUS teaches us to pray: "Our Father which art in Heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven." Then "Give us this day our daily bread." If in an earthly home the children are all treated equally and justly, how much more so in the family of the Heavenly Father. "The earth hath He given to the children of men." The profit of the earth is for all." He makes sun to shine and the rain to fall on all. Jesus pictures a happy state when we need take no thought for the morrow, but be as wild flowers, fed and cared for by the Heavenly Father. For all of His creatures there is a full and free environment,—free sunlight, free air, free rain and water, and free land to produce from. Paley said "If we saw in a barn yard one good-for-nothing bird sitting there doing nothing and all the other birds pecking and piling up heaps of grain for that good-for-nothing bird for half a day before they could pick for themselves, we would have the condition among birds that exists among men. A few men corner the earth and the rest of us live by their good pleasure. As the Chinese say, "We get our breath from under the other fellow's chin." Jesus ends His words of fairness and justice as He prayed "Thy kingdom come, thy will be done on earth as in heaven," by saying, "Seek ye first the kingdom of God and His righteousness and all these things (food and clothes) shall be added unto you." If sunlight, air, water and land were free to all, there would be no necessary poverty. It is not a question of dividing the land among all but of dividing the value or rent. All ground rent would go to the public for taxes and public uses and industry, trade and manufacture would be free from taxes. We would all be the landlord and all tenants. Men would hold as little land as possible and there would be plenty for all. House rent would be much lower as there would be fewer vacant lots and more houses. Study Matthew 6 and Nehemiah 5.—W. E. MACKLIN.

## Ohio's Opportunity

OHIO'S Constitution now permits the Legislature to abolish the personal property tax. Governor Myers Y. Cooper at Columbus has appointed a committee of 120 to draft a new law under the changed tax provisions. The real estate boards and others who want to retain the personal property tax and to increase the revenue from that source undoubtedly are in the majority of that committee of 120. Ohio citizens who want to get rid of the tax utterly, or to reduce the revenue from it, can write to the governor their reasons in full, and ask him to send the letters to the chairman of the committee. They may do some good. It seems to be taken for granted by the land speculators that the change will result in raising more revenue from bank depositors, mortgage owners, etc., to "relieve real estate from its unjust share of taxation."

Some of them claim to want to "relieve home-owners;" but their real object is to reduce the amount of revenue derived by the tax on land values. Ohio Single Taxers would do well to get busy on this matter, either individually, or collectively, or both.

## LeBaron Goeller Lectures at Endicott, N. Y.

CHARLES LEBARON GOELLER lectured at Endicott, N. Y., Feb. 26, in the Central Methodist Episcopal Church. The Binghamton press said of the lecture that it was "splendidly illustrated with lantern slides and diagrams carefully chosen to emphasize the argument."

Mr. Goeller also had a fine meeting at the Binghamton Young Men's Club and two more dates are promised in the near future.

I SUPPOSE, almost alone in the category of social and fiscal reforms, this (taxation of land values) is one which meets with practically the unanimous approval, without distinction of politics or party, of all the great municipalities. \* \* \* What are the two great principles upon which, as far as I understand it, it is founded? They are very simple.

They seem to me to be based upon commonsense and equity.

The first is that those who benefit by public improvements, those who especially benefit by public improvements, should contribute their fair share of the cost of them. The next is—and I think it is right and just—that the community should reap the benefit of the increased values which are due to its own expenditures and its own growth. These two principles appear to me not to be inconsistent, but are a necessary corollary of the doctrine of the rights of property if equitably applied.

PREMIER H. H. ASQUITH.

THE social structure, at whatever time or place, rests on its producing class, as a pyramid rests on its base. Given a base that is weak and continually becoming weaker, it does not require higher mathematics to envisage the downfall of that pyramid. History records no time when the producers, the mass of mankind, were left unmolested in the possession of their products, and history may be read as a chronicle of war and crime and devastation.

OSCAR H. GEIGER.

A CITIZEN has apparently no right to lie down anywhere without paying someone else for permission. All that he can legally do is to tramp along the high road. If he rests on a public bench he is liable to be moved on. But it is not physically possible to be always moving on.

Toronto Telegram.