

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

motives. I mean to make the distinction between an appeal to selfishness, to "intelligent self-interest," to economic expediency, on the one hand, and an appeal to the mutual obligations of common brotherhood on the other.



I am fully cognizant that my conclusion is, with many people, an error too well established to admit of argument; but the larger opportunities for observation in the recent campaign in Seattle have only deepened in me the feeling of futility in appealing to those who, as a great philosopher observed, have set their hearts exclusively upon the pursuit of worldly welfare and are always in a hurry, for they have but a limited time in which to reach, to grasp and to enjoy it. Moreover, to be valid, my proposition requires a definition of religion that will be as broad as the answer to the question in which Jesus Christ asked whether profession or action was the basis of worship: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

The strength that the Seattle campaign brought in support of the views here presented came not out of the defeat of a fiscal proposal, but out of a victory for a moral proposition—a victory none the less because it lacked some votes of being able to enact a law. How much of a victory it was can best be comprehended by learning how deep is the fear of approaching righteousness in the hearts of those modern Pharisees and Sadducees to whom we are, literally enough, publicans and harlots.

Among Singletaxers there are many who have been so thoroughly repulsed by the formalism of modern church life that the idealism of Henry George is, for the present, the only intelligible translation of the exhortation to have but one God and to love one's neighbor. Curiously enough, Roman Catholics are next to the Christian Scientists, according to my experience, in the readiness and fervor with which they adopt the tenets of the Singletax; while my own denomination, the Presbyterian, comes somewhere near the end of the list of sects. And of professions, ministers of the gospel are not by any means the most susceptible to the lure of the sinless tax, quite surpassing in impregnability the lawyers and the doctors; while among that great mass of people who are not cunning enough to dissemble their beliefs, who do as they believe and who adopt the Singletax only because it is right, there is the way of successful approach—an approach that can only be made, under whatever title, by an appeal based on the fundamentals of religious principle.



It seems to be pretty well agreed by observers that the present unrest, inevitable as it may appear from a materialistic viewpoint, is but the manifestation of an effort on the part of the race to realize in practice those ideals that are all embraced in the one term religion; it is a seeking after righteousness, a righteousness the letter of which is familiar to all, and the fulfillment of which (as applied to the social organism) Singletaxers understand. How better can it be offered to the seekers after truth than on the basis and in the terms of that brotherly love

which, present or absent, is the measure of civilization's glory or debasement?

Vancouver presents what seems to me to be an important lesson to our band of instructors in civic righteousness. Hailed far and wide as the "Singletax city," most of its people have no conception of what the hue and cry is about, except that it makes good free advertising; what is more, they boast of and are glad in—which means that they worship—the large increase in the people-value of land that has come with the exemption of buildings from taxation. They who worship are far from desiring the destruction or alienation of their god, and in the ultimate reckonings it will probably be found that Seattle is nearer lasting accomplishment on Singletax lines than Vancouver is.



Among the workers in Seattle a majority will disagree with the idea here presented, including many whose motives, under whatever name they may be known, are in the last analysis both religious and Christian, needing no spur save the common weal, no faith but that the evil of collective life will cease when we adopt the boundless good that is placed here for us by eternal Love and that moved Henry George as no other power could have moved him.

THORWALD SIEGFRIED.



THE CHURCHES ARE WAKING UP.

Chicago, Ill.

It has been customary among social reformers to arraign the churches, and especially those who profess to be followers of the Prophet of Nazareth, for neglect of duty as guardians of morality and religion. And such arraignment has, I believe, on the whole, been well deserved. Individual righteousness between man and man has been more or less strenuously urged, but social righteousness has, for some reason or other, almost wholly been lost sight of.

However, the churches are waking up. Here is an instance:

At the General Conference of Unitarian churches, held at Washington, October, 1911, a platform was unanimously adopted, which reads, in part, as follows:

The General Conference of Unitarian and other Christian churches stands and believes that the individual churches must stand and work:

For equal rights and complete justice for all men of all races, in all stations of life.

For the control of the natural resources of the earth in the interests of all the people.

For the abolition of poverty.

For the most equitable division of the products of industry that can ultimately be devised.

For such safeguarding and extension of the institutions of democratic government as will permit and insure the maintenance of the rights of all against encroachments from the special interests of the few.

And the same sentiment was echoed at the annual meeting of the Western Unitarian Conference, held in this city in May, in the following unanimously adopted resolution:

Whereas, A potential world democracy is leavening