

that was beyond question, was indisputable. How Joseph Fels has kept the first commandment since then, is history. I need not mar the splendid vision of it by trying even to word it.



THE WORKER FOR JUSTICE.

Address of A. P. Canning at the Joseph Fels Memorial Meeting in Chicago, March 11, 1914.

In the last chapter of "Progress and Poverty" we find these words: "The truth that I have tried to make clear will not find easy acceptance. If that could be, it would have been accepted long ago. If that could be it would never have been obscured. But it will find friends—those who will toil for it; suffer for it; if need be, die for it." Thus, from the cottage of a poor man struggling to make a living on the western margin of our civilization was heard again the voice of a prophet. For only the prophetic eye could see through the gloom of poverty, indifference and hostility, the host of earnest men and women in every walk of life, who were to receive his message, and catch something of his spirit. Surely this prophecy of Henry George, published in 1879, has been fulfilled in all particulars, in every nation where the vision of justice allures the weary sons of men.

The call of the "Prophet of San Francisco" has been answered not only from the ragged ranks of the disinherited masses to whom his gospel means so much. His challenge and invitation to all those who are willing to trust liberty and follow wherever it leads, has been accepted also by many who had the power and ability to win high places of preferment, and thus separate themselves from the struggling masses of men "who must beg some brother of the earth to give them leave to toil." Editors, preachers, artists, and captains of industry have responded to his call, and disdaining the ephemeral success which could be easily theirs, have striven for the realization of that vision which brought immortality to the obscure printer of California. "This is the power of truth."

The most hopeful sign of the times is not that so much money is being spent to relieve temporarily the distresses of the poor, but that one or two millionaires and many less rich have seen the necessity, and are willing to spend their lives in an intelligent effort to destroy the cause of involuntary, undeserved poverty, with all its attendant miseries.

When the story of his service and sacrifice is told, no name should be more potent to inspire the youth of this and other lands than that of Joseph Fels, who joyfully left the lounging rooms of wealth and ease in spite of the sneers and criticism of his class, to battle till death for the rights and liberties, not of his own nation or race, but of all mankind wherever the battle was on.

His is another honored name added to the long list which could be gathered in every land of those who have attempted by pen, voice, or money to realize the vision of Isaiah through the simple measure of justice proposed by Henry George. A list destined to grow every year, until the coming of that day when those who build houses shall inhabit them, and those who plant vineyards shall eat the fruit of them.

Death interrupts our frivolous as well as our serious employments. Let us rejoice that when it came it found Joseph Fels not striving for personal gain, but struggling for human brotherhood, a cause which has the power to translate ordinary men and women now, as it has in the past, into heroes and heroines. Joseph Fels, disdaining the pleasures of the ease-loving rich to work and plan for the exploited masses was a worthy member of the race which has produced the greatest figures in world history, running back over the hill of Calvary and into the valley of the Nile to the great Lawgiver who left the honors, pleasures and privileges of Pharaoh's court to lead a race of slaves into liberty.

Quoting him again whose challenge changed and quickened the currents of Joseph Fels's life: "Like the swallow darting through thy hall, such, O King, is the life of man! We come from where we know not; we go—who shall say? Impenetrable darkness behind, and gathering shades before. What, when our time comes, does it matter whether we have fared daintily or not, whether we have worn soft raiment or not, whether we leave a great fortune or nothing at all, whether we shall have reaped honors or been despised, have been counted learned or ignorant—as compared with how we may have used that talent which has been entrusted to us for the Master's service? What shall it matter, when eyeballs glaze and ears grow dull, if out of the darkness may stretch a hand, and into the silence may come a voice: 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!'"



JOSEPH FELS, LOVER OF MAN.

From a Sermon Preached by Rabbi Nathan Krass in Brooklyn, New York, March 13, 1914.

There are some Jews who pride themselves on the fact that they have outgrown the tenets of their faith and have substituted philanthropy for religion. For the stirring ideals of the religion of their fathers they have naught but contempt. And of what does their *soi-disant* philanthropy consist, and by what motive is it impelled? Are they really interested in helping their fellowman? Are they not chiefly concerned with glorifying themselves, and is not their help merely a tempo-

rary palliative rather than a cure? Do they burn with a passion to wipe out poverty, inequality, wretchedness? Do they love their fellowman as real philanthropists should? How can they? A man that would dry the springs of idealistic inspiration can never be himself inspired or inspire others.

I am proud to mention tonight the name of a real Jewish philanthropist who passed into the larger world a few days ago. Joseph Fels was born a Jew, knew the history of his people and felt the glow of the great moral light that shone across the ages kindled by Israel's teachers of righteousness. He made a fortune in business, but he felt that to be a soap manufacturer and make a substance that would cleanse the body was not enough. He searched deeper and farther. He saw the great distress in the world. He saw that democracy and humanity had not yet entered the industrial realm. He felt that permanent justice and not temporary relief was needed. And so, like the great idealists of his people, he lifted his work to the heights.

Only from the peak of spirituality can men fling the purifying bolts to clear a stifling atmosphere of self-complacency. This did Joseph Fels accomplish. And thus was he in life and in his labors a real Jew and because he was a real Jew he lived the life of a real philanthropist.



JEW AND ALSO CHRISTIAN.

Address of Herbert S. Bigelow at the Fels Memorial Meeting in Cincinnati, March 8, 1914.

In the account in the book of Matthew, of the burial of Jesus there is a sentence which forces itself upon my mind today as an appropriate text for a sermon in appreciation of the life of Joseph Fels. It is the fifty-seventh verse of the twenty-seventh chapter of Matthew, where occurred these words: "And when evening was come, there came a rich man from Arimathaea named Joseph, who also himself was Jesus' disciple." Applying these words to him in whose memory we assemble today we must truthfully say: "There came a rich man from Philadelphia named Joseph, who also himself was Jesus' disciple."

With what propriety may we speak of Joseph Fels, the Jew, as a disciple of Jesus? With what propriety may we speak today of Joseph Fels, the Christian?

"Mr. Fels," Lincoln Steffens asked him one day, "what in your opinion is the mission of the Jews in the world?" It was a witty answer which this Jew gave to the question, but it was also a serious answer. "In my opinion," said he, "the mission of the Jews in the world is to teach Christians Christianity." I speak of Joseph Fels the Christian, because I believe that if the nominal disciples of Jesus, particularly the rich ones, were to follow

the example of Joseph Fels, they would all of them be better Christians.

It is not the mission of Jews to teach Christians Judaism. It is not the mission of Christians to teach Jews Christianity. It is the duty of Jews to strive for the realization of the noblest ideals of Judaism. It is the duty of Christians to strive for the realization of the noblest ideals of Christianity. In proportion as these ideals are realized, the differences between men will disappear, and they will find themselves in essential harmony of thought and purpose.

According to some conceptions of Judaism, doubtless, Mr. Fels could not even be called a Jew. It is certain that according to some conceptions of Christianity he would have resented being called a Christian.

It would not be fair to the memory of Joseph Fels to claim him as a disciple of Jesus or to connect this great Jewish citizen with Christianity unless it is understood that by Christianity we do not mean what some Jewish people here this afternoon may think we mean, or what many Christian people may think we mean.

A noted revivalist came to a town in Illinois where lived a Henry George man of my acquaintance. In a short time the town was churned into a lather of so-called religious excitement. Whatever it was, the whole town got it, and the revivalist said that it was Christianity. But my friend did not agree to that. He went to the meetings because, as he said, they did put on a good show. This friend of mine was a man of some consequence in the town and admittedly a good citizen. His presence at the meetings seemed to be a challenge to the Evangelist. One after another worked upon him, but he was unmoved. Finally the evangelist himself left the platform and made a personal appeal to my friend. He urged him to "go forward." "No," said he, "I could not do that, not even if all the rest of the town did. I do not believe what you preach and I will not pretend to believe it." "But," said the Evangelist as a final argument, "it will help your business. If you go forward it will be the talk of the town. It will help you in your business." My friend replied promptly and with heat, that the Evangelist had no right to make that kind of an appeal to him or to any man. "That," said he, "makes hypocrites of men, not Christians." Whereupon the Evangelist turned upon his heels and left him with this remark: "If you will not come to Jesus, then you can go to hell." If Joseph Fels had been in that meeting, he would have felt just as my friend did. If that is Christianity, then he was not a Christian.

Again, when we speak of Joseph Fels as a disciple of Jesus, it is due him that we should acknowledge the difference between that which Jesus taught, and that which other men have taught about Jesus.