

of western Pennsylvania and from young manhood spent his life in Johnstown. When a young man he taught in the public schools of Johnstown and later engaged in the plumbing and heating business. He was in his 53rd year at the time of his death. His widow and a daughter, Miss Margaret Mahaffey, survive.

A Memorial Service for the late Mr. Mahaffey was held in the Majestic Theatre, Johnstown, on Sunday afternoon, December 16th. This service, which was largely attended, was presided over by Hon. W. W. Bailey. Several local friends paid brief, but feeling, tributes to the worth and character of their co-worker and the eulogy was delivered by Lee Francis Lybarger. Letters and telegrams of regret and appreciation from prominent Single Taxers and others from all parts of the country were read at this Memorial Service. It was the first time in the history of the city of Johnstown that a Memorial Service was held for a private citizen.

While it was the moral feature of the Single Tax which had a compelling attraction for Mr. Mahaffey, yet he was keenly interested in all the practical work being done for the cause. At the time of his death he was the president of the Cambria County Single Tax Club. A very constructive piece of work was his effort to have what is known in Pennsylvania as the "Pittsburg Plan" of taxation extended to the third class cities of the state. There were then about 25 of these cities and through the efforts of Mr. Mahaffey trade organizations and civic bodies all these cities except one, endorsed the "Pittsburg Plan" and passed resolutions asking the Pennsylvania State Legislature to enact a law to this end. Mr. Mahaffey did considerable work with members and before committees of the 1915 term and just when indications pointed to favorable action by that body a political exigency arose and the resulting factional feeling made further progress with the matter impossible.

Mr. Mahaffey's voice and wisdom will be sadly missed at Single Tax councils.

#### HENRY G. CASEY

ON January 14 passed to the higher life Henry G. Casey, of Auburn, Maine, aged sixty-eight years. Brother Casey was a pioneer in the movement, earnest, aggressive, never for a moment losing interest in the cause of human freedom. With voice and pen he ably and persistently preached the religion of Henry George as manifested in the unanswerable logic of Progress and Poverty. From the pure sparkling spring at the original source he drank in and offered to mankind what he believed to be the very water of life. Enthusiast? Yes. In a world torn by the conflicts of international strife, dismayed by clouds of doubt and uncertainty, of lax allegiance, and illusions of victory through compromise, would that there were more of his kind:—faithful sentinels, clear visioned, pointing the way.—E. M. E.

## A Priest on the Land Question

VERY REV. CANON VILLIERS, of Birmingham, has been writing in the *Catholic Times*, Liverpool, on the land question. In opposition to the views of the respected Canon it has been usual to quote Pope Gregory the Great, Bishop Nulty, and Rev. Dr. M'Glynn. A notable priest who has given years of special study to the land question and taxation subjects, supplies a statement which will interest *Irish Weekly* readers. Here it is:—

"I feel bound to presume that Canon Villiers writes seriously when he deals with the most serious subject of our day—the social problem. The land question is that. The unemployment question is that. The misery of the people has sufficient appeal in itself for any Christian heart. But that misery we know to be responsible for a great deal of vice and religious ignorance and indifference.

"Canon Villiers writes as if there were some special theological teaching of Christian doctrine concerning the virtue of justice. In truth, however, the Decalogue is older than the Old Testament. It was written on the tablets of the heart before being on the Tables of Stone.

"Of course, every theologian will say, because every educated lawyer will say, and because every fairly intelligent honest man will say, that we must acknowledge private individual claims over land. The chief modern teacher of the doctrine that (considering the nature of things and the good of the people) there cannot be real private property in land, has fully explained the exact sense of his words. Henry George quite admits private claims in the individual cases. Only he says (like the English law, for that matter) that such claim or right is not the same as one's ownership of a coat or a carriage. He says that the landlord should always (as he did of old) pay rent to the public authority. If there were a just land law to that effect THEN THE OWNERS (let them so call themselves, since custom has given the word a wrong meaning) OF MINES AND GROUND WOULD PAY A JUST RENT—the very fairest of all taxes. A just land law would bring about real freedom to work. And freedom of employment is even more elementary than freedom of trade. Yet many people who must be thought well meaning refuse to consider the question of the natural and true remedy for poverty. They not only approve of such irrational and expensive arrangements as 'Customs and Excise.' They also approve or propose various Socialistic dodges which are degrading and demoralising. If men able to work were free to work, they would have neither desire nor claim for dole or relief. They would provide for themselves and their families with ease and with pleasure."

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Lot dealer's advertisement asks: "Do you realize that 90% of the men in the U.S. are earning \$1,800 annually and less?" We are not sure about the earning; but admit they don't get more.