

he asked. He said his next choice then was John J. Murphy.

There was a simple funeral service at his former home on Lincoln's Birthday. The Manhattan Single Tax Club, of which Mr. Heydecker was a member for over fifteen years, was well represented; the City Tax Department sent a delegation, composed of several of the commissioners, deputies and clerks, to whom he had greatly endeared himself; the New York Tax Reform Association was represented by its secretary and assistant secretary, and the Special Tax Commission, of which he was a member, was also represented.

The Hon. John J. Murphy, in accordance with his last request, read as part of the service the last pages of George's great book, which had most profoundly influenced the life of Edward LeMoyné Heydecker.

LAWSON PURDY.

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## EDITORIAL CORRESPONDENCE

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### PHILADELPHIA'S TRIBUTE TO FELS.

In the city which Joseph Fels called his home and from which he went out to the world with his magnificent gift of himself and his great fortune toward the emancipation of civilization, there assembled on Sunday night, March 8th, a throng of men and women that filled the Forrest Theater and received there a soul-stirring baptism in the ideals of justice and equal opportunity for which Fels lived and worked. It was, therefore, the kind of memorial meeting that "Joe" Fels himself would have preferred, if any. Mere eulogy of his personality or of his kindness or of his generosity was distinctly not the keynote of the addresses made on that occasion. Nor was there any display of mawkish grief over his sudden and untimely death. Rather a hopeful and profoundly serious dedication of that great gathering to carrying forward the banner for which Fels fought to his dying breath. The truth is that one of the most significant features of this splendid memorial meeting was not what the several speakers had to say about the life of Fels. It was the suggestion that came to the meeting from the Central Labor Union of Philadelphia, which had earlier that day at its regular business meeting passed unanimously a resolution, as follows:

Resolved, that as a memorial to the world-wide service which Joseph Fels rendered to the cause of human freedom, and especially to the cause of free speech, one or more permanent stone rostrums be placed on the City Hall plaza to be dedicated to free speech as guaranteed under our constitution.

To that end a committee had been named to act with committees from other bodies to get this purpose before the Mayor and City Council. Thunderous applause greeted this suggestion and it was heartily indorsed by the speakers, especially by Louis F. Post, Assistant Secretary of Labor and former editor of *The Public*, and by the Hon. Josiah C. Wedgwood,

the eloquent and forceful member of the British parliament, who had come all the way across the sea to testify to his knowledge of the tremendous land reform movement in England, brought about by his friend and co-worker, Mr. Fels.



The meeting, which was arranged by a committee of men and women prominent in the Single Tax and other reform movements, was presided over gracefully and feelingly by United States District Attorney Francis Fisher Kane. Frank Stephens of Arden read a number of the messages which had been received from sympathizing groups in Norway, Sweden, Spain, New Zealand and other countries, and from several distinguished friends of the dead leader in this country, including a telegram from Henry George, Jr. Fine tributes also were read from the Houston Single Tax League and from the town meeting of the Single Tax experiment station of Arden, Del. The latter is good enough and brief enough to bear quoting in this necessarily condensed report, thus:

Ever and anon is born a man who devotes his life to a great cause. Joseph Fels was such a man. He lives in the energy and enthusiasm which he sent surging over three continents, and in the men and women into whose hearts he infused some measure of his profound faith.

A resolution also was presented by Mr. James H. Dix, and unanimously carried, suggesting the city of Philadelphia erect a suitable permanent memorial to Joseph Fels, and that a committee should bring that matter to the attention of the mayor and councils.



Henry George, Jr., was on the list of speakers, but was prevented by sickness from being there. His place was ably taken by Dr. Scott Nearing of the University of Pennsylvania. Dr. Nearing referred to the "life abundant" which the Great Teacher came to bring, and said all would agree as to the essentials of such a life—home, family, job, sense of proportion, love of the beautiful, etc. These in large measure Joseph Fels had possessed, and one thing more—the belief that those things should be the possession of every one. Nearing said he was filled with appreciation for what Fels had done rather than with regret that he had died. The great monument to Fels would not be of marble or brass but that of his devotion to a creed "that will transform society within the next generation." Applause greeted this statement and the speaker ended with this remark: "He has begun a work which we must continue."



Mrs. Rudolph Blankenburg, wife of the Mayor of Philadelphia and a strong suffrage leader, as the next speaker, quoted the well known views of Mr. Fels in favor of woman suffrage. He had said that votes would help women "to do what they had always done and to do it better." Then Mrs. Blankenburg started off on a vigorous suffrage talk with the following tart words to the men, which caused a laugh. Said she:

Men are inconsistent in expecting women to rear public-spirited sons while refusing them the opportunity to

cultivate their own public spirit by participating in public affairs. There is a lamentable lack of public spirit in the majority of men. We have repressed the mothers; therefore we have second-class men.



Chairman Kane introduced Mr. Post as "the life-long friend of Joseph Fels." Mr. Post spoke with great feeling of his friend, dead in fact but living in spirit and truth, as a "rich man of brotherly love" who had lived in City of Brotherly Love. In that larger sense, Mr. Post showed how Fels, though a Jew by birth, was broadly Christian in spirit and had obeyed the injunction to give all he had to the poor, but not in the form of charity. He had given toward the establishment of a principle which he believed would make poverty unnecessary for any human being. His was the brotherly love that is based on "brotherly rights." From George, Fels had learned what the tap root of poverty is and he sought to eradicate that root. That was the monopoly of the earth by a few. Said Mr. Post:

. We may not live to see his hopes realized. That is no more our affair than it was his. He has done his duty with reference to the rights of others and passed on. We meet here in order to draw inspiration from his life as well as to honor his memory. \* \* \* The rich man who spends his income for the right, as God gives him to see the right, living modestly that he may have the more to spend for that purpose, is a man to be applauded. He is a man whose memory the good people of a city should be glad to perpetuate. Joseph Fels was such a man. His career of true philanthropy is additional proof of the right of this city to the democratic name it bears—the city of brotherly love.

Mr. Post asked point blank, who is responsible for social injustice? and then answered: "You and I and every person in this hall—all are responsible and all are obliged to find the reason why."



But the great climax of a great meeting came with the closing address by the English member of parliament. Tall, broad-shouldered and at ease, but with a certain British pugnacity and a voice full of vibrant power, Mr. Wedgwood stirred the audience to prolonged applause by his fluent and forceful appeal. "I am here," he began, "because I loved Joseph Fels. I loved him, not because of his money, but because he was a fighter for freedom and against injustice." Then he went on to speak of the prevalent notion that in America at least men are free and to say that the men who work know they are not free. He referred to the freeing of the chattel slaves and added: "For God's sake, men and women, open your eyes to the wage slavery of the present day." He spoke of how Fels had stood always for free speech on the theory that only so can the public make a wise choice between what is true and what is false.

But the main point of Wedgwood's address was that the meeting should not be allowed to adjourn without a statement of the economic ideas for which Fels stood, which he proceeded to give. First he repeated the iron law of wages under which men must work on the terms of the employer, or not at all; second, that no change can be effected so long as the heritage of all, the land, is the prop-

erty of the few; and third, every worker must be enabled to receive the full product of his toil. He called on all to join in the work of breaking down the wall that still stands as a barrier between the worker and the raw material.

Finally Mr. Wedgwood spoke of the great work Fels had done in England, thus: "In England he did this. He enabled us to carry a general election on the land question, and he enabled us to carry a budget which gave us valuation of the land separate from the improvements thereon. Having spent two millions in getting that valuation, we don't expect idle land to remain idle when once it is booked. Our object is, of course, to get all local taxation removed from houses on improved land and based instead on the land values." In the course of this campaign Fels had used as one weapon the famous song to the tune of "Marching Through Georgia" which had been sung all over England by young and old, as follows:

"The land, the land, the ground on which we stand;  
 "The land, the land, why should we be beggars with bal-  
 lots in our hands?  
 'God gave the land for the people.'"

The speaker said that Fels had given England a new national song, that he had left his mark in England and had given the English a new Doomsday Book.

EDWIN S. POTTER.



## THE ELECTION OF HI GILL.

Seattle, March 5.

Some aspects of the election of March 3d in which Seattle gave Hi Gill a majority of 13,000 for the mayoralty have more than a local significance.

A purely personal factor was that Gill claimed to have been awakened by his recall two years and a half ago to realize that his previous administration had been used by designing friends for their personal gain; yet his "reform" did not swing 7,000 votes.

In the primaries, with nine candidates running and a nomination conceded to Gill, forty-four orthodox ministers out of the city's 225 churches undertook to pick Gill's opponent in the finals by endorsing Griffiths, although Winsor, a Socialist and a Unitarian, seemed about to lead the field. The resentment caused by the ministerial endorsement put Griffiths into fourth place. Many of the non-radical votes thus lost to Griffiths went naturally to Trenholme, a candidate generally supported by the same interests that favored Gill, and between whose views and those of Gill there is to be found but little distinction except that of superficial conformity on the one hand and indifferent frankness on the other. The result was that Trenholme was nominated over Winsor by a few hundred votes and the ministers and the people had a devil's choice, so that about eight per cent of Tuesday's vote deliberately failed to vote on the mayoralty candidates.

Among Gill's former supporters there was a considerable defection to Trenholme because of the fear that Gill's election would give a tremendous "boost" to the state-wide prohibition movement now under way; nevertheless Gill's election seemed a foregone conclusion from the moment it was known that he