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## NEWS NOTES

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—The interruption of the Tehuantepec Railroad route by Mexican hostilities has caused Governor Goethals to begin a barge service through the Panama Canal about May 10.

—Theodore Roosevelt ended his trip through unexplored Brazil at Manaos, one thousand miles from the mouth of the Amazon, on the 30th. The party took passage on steamer down the river on the way to New York, where they are expected about May 20.

—Attention has been called to the fact that the new theory of gravitation announced by Professor T. J. J. See on April 24 is apparently the same as suggested in 1910 by L. G. Bostedo, then of Chicago, but now of Toledo, Ohio. [See current volume, page 419.]

—“Red” week, an eight-day campaign of the German Socialist Party, has resulted in adding 70,000 new names to the roll, and bringing the number of paying members to more than 1,000,000. The membership of the party has increased from 384,327 in 1906 to 1,052,000 in 1914.

—Reports from Santo Domingo state that another revolution is under way. President Jose Borda Valdez has been overborne by the revolutionists, and is trying to make his escape by sea from San Diego. The American Consul reports foreign subjects safe. [See vol. xvi, p. 1045.]

—Rehearings were granted on April 29 by the United States Circuit Court of Appeals to Olaf A. Tveitmoe of San Francisco, Richard H. Houlihan of Chicago and William C. Bernhardt of Cincinnati, iron workers convicted of conspiracy to dynamite at Indianapolis in December, 1912. Rehearings were denied at the same time to William Shupe of Chicago, George Anderson of Cleveland and Peter J. Smith of Cleveland. [See current volume, page 301.]

—The California State Railroad Commission on April 29 gave the Pullman Company thirty days in which to correct a number of abuses. One of these is the payment of inadequate wages to porters, which compels travelers to pay tips in order to receive service. The company is severely denounced for this in the commission's report. Other conditions to be improved are overheating of cars, tipping of conductors to obtain lower berths, disturbing of passengers by making up of berths at an unnecessarily early hour, neglect of women passengers, and of tourist passengers, poor sanitation and speculating in tickets by porters. [See vol. xvi, pp. 753, 1040.]

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## PRESS OPINIONS

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### Joseph Fels.

Harper's Weekly (New York), March 14.—Joseph Fels will be missed. He was a man of insight. . . . His heart was most centered in a principle that, in modified form, commends itself more and more to students of taxation. He was one of the few persons of wealth in this country who have not been

satisfied with philanthropy, but have opposed the very sources of extreme wealth, fighting the monopolies and concentrations that produce inequalities. Fels lived in obscure hotels. He traveled in third-class railway compartments. He made friends of the humble. He had the fervor of a conversion that came late in life. To him the root of all evil lies in the monopoly of land. The unearned increment was to him an almost personal devil. He went about the world fighting for the Singletax, talking to everybody about it, depleting in the cause a fortune made honestly in selling soap. He believed the Singletax would make an end of poverty. Few men live as happily as he lived through the closing years of his busy existence. He believed he had found his answer. His conscience was clear; his path lay straight ahead; his influence was powerful. The radical program of the British Government was in part stimulated and hastened by him. The group of land reformers in our country were largely nourished by him. He scorned charity in his public speeches and practiced it in his private life. He was sincere and generous and glowing. He was a Jew, and he had the virtues which we are pleased to call Christian.



Herbert Quick in the Fargo (N. D.) Courier-News, March 2.—Joseph Fels belongs to the great school of Hebrew prophets. “The land shall not be sold forever,” saith the Lord, “for the land is mine,” wrote Moses, and Fels lived to sow the world with this Mosaic truth. He never forgot that the land is God's, not man's, and that God means it for us all, and not for some of us. “The earth hath He given to the children of men,” did not mean to Fels some of the children of men. “The earth belongs in usufruct to the living; and the dead have no right or power over it,” is Jefferson's way of putting it, and Joseph Fels delighted in the power his wealth gave him to preach this redeeming truth. . . . A great man. A living spiritual force. How can his place be filled—in America, in Britain, in Japan, in the nations of the continent of Europe?



W. S. U'Ren in the (Portland, Ore.) Journal, February 23.—There is nothing in my life of which I am prouder than my association with Mr. Fels in the Oregon campaigns of 1910 and 1912, not only for Singletax, but for the people's power in government, and in cleaner politics. . . . I think it would not be possible for any man to be more devoted to an ideal for humanity than Joseph Fels.



Boston Journal, February 24.—Joseph Fels, philanthropist, who “did not believe in philanthropy,” is dead. . . . Three years ago in Boston he said that he did not believe in charities, for they were the agents of pauperization. He added that he intended to spend “the damnable millions I have made to wipe out the system by which I made it. We cannot get rich under present conditions without robbing the public.”



Milwaukee News, February 24.—Many very rich men have given liberally to various charities, but

few of them have fought, and given so freely for a cause, as Joseph Fels. He was a small man in stature, but a whirlwind in energy and enthusiasm. Few were his equal in knowledge of the Singletax theory, an idea which obsessed him; and fewer could meet him in argument on or equal him in presenting the subject so dear to his heart. He was not an orator, but he spoke with a force of eloquence that few could resist, using simple but forceful terms to express his ideas, making them clear and comprehensible to all his listeners.



New York World, February 23.—Mr. Fels did more than give money to the cause of Georgeism. He gave himself. An idea that gains such advocates may not triumph in its original form, but it can hardly perish utterly.



The Living Church (Milwaukee), February 28.—There are millionaires whom one thinks of primarily as men; and there are men whom one thinks of primarily as millionaires. Mr. Fels was a splendid example of the former. God give him rest, and His blessing!



Jewish Exponent (Philadelphia), February 27.—He labored unselfishly, and in a measure against his own financial interests, to promote the welfare of his fellow-men, and in so doing tried his best to make the world a better place to live in. The world needs more men of his type, men willing to travel outside the beaten track for the purpose of doing good. He will be greatly missed by a wide circle of friends the world over.



Catholic Citizen (Milwaukee), March 7.—Without discussing the merits or the vacuity of the Singletax idea, we see much to admire in Joseph Fels as a model convert. The new idea possessed him heart and soul—and pocket. He evinced that genuine liberality which hastens to give while we live.



Frank Crane in the New York Globe, March 31.—There died the other day in Philadelphia a soap-maker by the name of Joseph Fels. If not the greatest, he was the most typical, significant and characteristic philanthropist of our day. This he was because he represented direction which modern altruism is taking. . . . The intelligent man of today is shy of old-fashioned charities, for he sees that real charity is changing unjust conditions. What the manly poor want is not alms nor dole, but opportunity and a square deal. How he goes at changing bad conditions is his own business. It may be through one ism or another, this party or that; the main thing is: Does he strike at the root or chip the bark? . . . It is for this reason that I call Fels the most rational philanthropist of his time, and place his name in the list of those who benefit their fellow-men by money above those of Carnegie, Rockefeller, Dr. Pearson or any other princely endower of institutions.

Philadelphia Record.—In the death of Joseph Fels Philadelphia has lost a useful and honored citizen whose fame and activities were international. In his home city he has long been known as a philanthropist interested in all deserving movements for social improvement, but it is not generally understood that he was hardly less well known in London, where the sad plight of the poor and unemployed enlisted his keenest sympathies. . . . It is no exaggeration to say that he was generally regarded throughout the world as the leading exponent of the ideas of Henry George. Not only in this country, but in England, Denmark, Germany, Australia, New Zealand and other lands he was unceasing and generous in his efforts to advance the cause that was dear to his heart, and he never spared himself in his labors to this end. While Philadelphia loses a good and unselfish citizen, many communities in foreign lands will also feel that they have lost a devoted friend and advocate.



Progress (Melbourne, Australia), March.—Joseph Fels is dead. He did not live to see anywhere the full application of the gospel to which he had given up his life. Like a former great leader of his race, he was not permitted to enter the promised land—only to view it from the mountain top afar off. Yet by his financial assistance at a critical moment and the intense energy with which he threw himself into the work, he brought the Singletax movement to a position of world-wide influence, which gives assurance of its approaching success.



Bodenreform (Berlin), March 5.—Joseph Fels had for many years sought to obtain satisfaction by means of every conceivable form of benevolence. But his nature was too profound to find satisfaction in such work. Then Henry George's master-work came to his attention. At once he rose to a great height above those of his class in society, who believed that "by noble deeds of philanthropy" they were fulfilling the obligation which their wealth imposed upon them. Henceforth he dedicated his life to the dissemination of the single idea, which he was convinced would some day transform itself into food and homes for all men willing to work. . . . In Norway and Denmark, in France and Spain, in England and Canada, in the United States and South America he sought to further the struggle for social justice. Many of our friends will remember him from the Dresden Convention, in which he took part, and on which occasion the President of the Land-Reform League nominated him as the first, and until then the only ranking member.



London Daily News and Leader, February 24.—Few men in our time have given themselves with such absolute devotion and disinterestedness to what they believed to be the cause of the common good.



The (London) Nation, February 28.—In Mr. Joseph Fels, whose untimely death in Philadelphia is reported this week, were combined in an unusual de-

gree the two great gifts of his race, the capacity for money-making and a whole-hearted enthusiasm for ideals. It has been said that nearly all the money he made by soap he put into the Singletax campaign. His generous assistance to land reforms in this and other countries was a theme for caustic criticism with those who cannot understand why any man's philanthropy should extend to foreigners, or why any economic truth or social reform should have a world-wide significance. But though the propagation of the gospel of Henry George was his chief object in life, he had a wide and generous interest in many other causes, and lent a helpful hand to innumerable cases of personal distress.

London Jewish Chronicle.—Many of the late Mr. Joseph Fels's services to social and political causes are well known to the public, but others are known only to a few. One of the most remarkable, which he took care was never mentioned in his lifetime, occurred about four years ago. Mr. Nicholas Tchaykovsky was arrested in Russia and the Russian authorities, yielding to the pressure of public opinion in this country, and yet unwilling to release their man before the trial, fixed bail for him at the enormous sum of 5,000 pounds sterling. Mr. Fels was approached by Mr. Tchaykovsky's friends, and without much hesitation put down the money. He never took back his money, but gave the greater part of it to the fund for the support of Russian political prisoners and Siberian exiles. There was yet another occasion on which he came to the rescue of the Russians in a remarkable manner. That was in 1907, when the Russian Social Democrats, intending to hold their party congress in Finland, were successively driven from there and Sweden, and ultimately came, several hundred strong, to this country, without any means of either staying or departing. It was Mr. Fels who came to their rescue and lent them 17,000 pounds sterling without interest and on the mere promise to repay on some future occasion. Only an insignificant fraction of the money has been repaid. This was all part of his hatred of the despotic and anti-Semitic Government in Russia—a hatred so great that he invariably refused, in spite of many tempting offers, to extend his business to Russia even in the form of granting an agency to some Russian commission firm. . . . Israel Zangwill writes: "The death of Mr. Joseph Fels is a grievous loss to the Ito. Some six or seven years ago he walked into the office of the Ito as a stranger from America and offered me a hundred thousand dollars on condition that Itoland should be established on a Singletax basis. Though not without sympathy for the Mosaic economics of Henry George, I did not see my way to accept the money or to handicap the Ito's chances by binding it to any particular program, and Mr. Fels gradually became sympathetic with the objects of an Itoland irrespective of its economic basis. He also joined the committee of the Emigration Regulation Department, and on one occasion traveled with me to Bremen to receive a number of capriciously deported emigrants. Of all the Ito schemes, the Mesopotamia project interested him most, and he was disappointed that all Judea did not enthusiastically rally to the concep-

tion. He had, however, offered some of his own land in Paraguay as a nucleus for a colonization scheme, and it was by his ready generosity that the Anglo expedition was able to start without waiting for the funds which were collected later. In Mr. Fels the Ito loses its only English-speaking capitalist, but it is on moral grounds that his loss will be most deeply lamented, for his cheeriness and good humor and breezy American speeches (always working round to the Singletax panacea for poverty) lent inspiration to every Ito gathering that had the privilege of his presence. Of the loss to me personally, it is more difficult to speak, for to know Mr. Fels was to love him."

John Paul in Land Values Press Bureau (London).—The writer of these brief words knew him as well as any man, and better than most people, and can faithfully say that if ever a man stood body and soul for social justice and human progress that man was Joseph Fels. He simply burned himself out with enthusiasm for the cause he loved to serve. He was rightly regarded as a great advocate and a great fighter, but in all his strivings he bore no malice. He was a simple-minded lovable character, one whom it was a privilege to know and have as a friend. Like most men who occupied the position he held, he was frequently misunderstood, but he accepted this with much philosophy, and never neglected an opportunity to have a frank talk with an opponent. He loved his fellow men in whatever walk of life he found them. He gave much from his store of worldly goods to spread the light on his cure for social problems, and with his devoted wife he generously helped many other causes as well. He gave himself—he gave his life—ungrudgingly to the cause of human progress. Whatever company he found himself in, whether at a conference convened specially to consider the practical policy, or at any kind of public demonstration, he fearlessly proclaimed himself as an unfettered disciple of Henry George. He knew that a beginning must be made in the direction of the practical policy advocated by the land values movement, but it was the ideal of complete industrial emancipation which inspired him. He looked on other kindred movements with much sympathy, but with a profound conviction that the best way he could help all genuine progressive thought was to promote the agitation to free the land from the bondage of monopoly. This was his religion, and he lived up to it. The radical movement the world over for the restoration of the land to the people has lost its greatest advocate in the death of Joseph Fels.

My only use for money is to wipe out the damnable conditions that make it possible for a small number of people to make money at the expense of the many. I consider charity another name for the manufacture of beggars.—Joseph Fels.

I do not claim to be a Socialist, Tory or a Liberal. I am all of them. I am a Tory because I have got something that doesn't belong to me; I am a Liberal