

295185

Oct 31 1902

THE NEW YORK
PUBLIC LIBRARY

THE
SINGLE TAX
REVIEW

A Record of the Progress of Single
Tax and Tax Reform Through-
out the World



AUTUMN NUMBER

October 15th, 1902. Vol. 2, No. 2.

Yearly Subscription, \$1. Single Copies, 25 Cents

PUBLISHED AT 62 AND 64 TRINITY PLACE

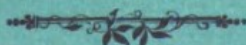
NEW YORK CITY, N. Y.

SINGLE TAX REVIEW,
JOSEPH DANA MILLER, Editor and Publisher.
MRS. CHARLOTTE E. HAMPTON, Associate.



TABLE OF CONTENTS.

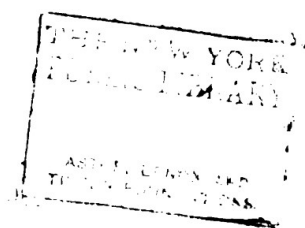
THE CHURCHES AND THE SOCIAL PROBLEM	<i>Rabbi J. L. Stern</i>	1
IS THE SINGLE TAX MOVEMENT MAKING PROGRESS	<i>Jos. Dana Miller</i>	4
ECONOMIC FREEDOM	<i>Rabbi Emil Hirsch</i>	6
REV. THOMAS McLAUGHLIN	<i>Interview</i>	11
THE MOVEMENT IN COLORADO	<i>E. O. Bailey</i>	13
IMPORTANCE TO RELIGIOUS TEACHERS OF THE SOCIAL PROBLEM	<i>Rev. R. L. Burtzell</i>	17
THE PREACHER AND THE CITIZEN	<i>Rev. John F. Scott</i>	19
SMITH WASN'T REALLY CRAZY	<i>John F. Baker</i>	20
HOW I BECAME A SINGLE TAXER	<i>Rev. S. W. Sample</i>	21
A NEW GOSPEL	<i>James Love</i>	23
THE PASSING HOUR	<i>The Editor</i>	27
PUBLISHER'S NOTES		33
EDITORIALS AND PERSONALS		33-34
IN MEMORIAM—ARTHUR H. STEPHENSON	<i>Florence A. Burleigh</i>	35
A HERO IN THE RANKS	<i>Wm. Lloyd Garrison</i>	36
NEWS—DOMESTIC		37
NEWS—FOREIGN		43
PREACHERS OF RIGHTEOUSNESS		45
ANSWERS TO A CORRESPONDENT		49
WHAT THEY ARE SAYING OF "OUR TOM"		50
SOME MISAPPREHENSIONS CONCERNING THE TAXATION OF COAL LANDS	<i>A. C. Pleydell</i>	54





PREACHERS OF RIGHTEOUSNESS.

(See page 45.)



THE SINGLE TAX REVIEW

A Record of the Progress of Single Tax and Tax Reform
Throughout the World.

♦ ♦ ♦ ♦ ♦

THE RELATION OF THE CHURCHES TO THE SOCIAL PROBLEM ♦ ♦

BY RABBI J. L. STERN, OF CUMBERLAND, MD.*

(Expressly for the Review.)

Humboldt, in his great and remarkable essay on "The limitations of the activity of the state," holds that "the true goal of man is the highest and most harmonious development of the faculties." The individual problem, therefore, is this: "What must a man do in order to succeed in reaching his true goal?" And this is the social problem: "What must society do to make possible the success of each and every individual who strives towards his true goal?"

What are the conditions for the successful solution of the individual problem? What conduct will assure to a man the highest and most harmonious development of his physical, intellectual and moral talents? They are plainly twofold in their nature. One condition lies wholly within the individual. The individual must endeavor to develop his faculties by his own exertion, he must work; labor to strengthen his physical powers, reason to enlarge his mental gifts, serve to practice his ethical inclinations.

The other condition lies entirely without the individual, resides in his environment, which should be such as to give him the greatest possible freedom to exercise his powers. For the development of his physical powers the individual must have free access to the physical universe, equal access with all others to the physical world so as to insure to him the full product of his labor. This will insure him leisure for intellectual work and expansion, and it will also remove external incentives, temptations to vice and create about him a healthy field for the exercise of his altruistic leanings. That is to say the individual should live in an environment of freedom limited by the equal freedom of all others, in an environment of equity, of justice. To secure for the individual this environment of justice is the office of society. The doing of this is the solution of the social problem.

* *Vide*, back pages of this magazine for sketch of author.

What is the aim of the churches? Whatever be the differences between the several denominations, between the several organized bodies of men banded together for religious purposes, they have this in common, that they all strive for the moral betterment of men as individuals and for mankind as a whole. The Christian prays: "Thy kingdom come; Thy will be done on earth as it is in heaven." And the Jew thrice a day expresses the hope, that we might speedily behold the time when the world will be established under the kingdom of the Almighty, and when all the wicked on earth shall have been turned towards God. And they both pray: "Lead us not into temptation." If this be their prayer and their hope then the goal of their endeavor must surely be the establishment on earth of a reign of righteousness.

Society is an abstraction, a relationship, a phenomenon, a nonentity, and has no real existence. It has no mind to be elevated, no soul to be saved. The souls to be saved are individual souls. The objection may consequently be raised that the church, or the churches, having nothing to do with society, that the individual is their sole concern; that the prayer for the coming of the kingdom of heaven on earth merely expresses the wish that all individuals might be saved and that the term "kingdom of heaven on earth" stands for the time when the salvation of individuals shall have become general.

This objection is valid to a certain extent. The aim of the individual must ever be his own salvation, to become holy, to become perfect. The "Ye shall be holy, for I the Lord your God am holy" of the Old Testament and the "Be ye therefore perfect even as your Father which is in heaven is perfect" of the New, are commandments to the individual. Yet while it were wrong to say that the holy life, the perfect life of the individual is impossible in a society which is not based on righteousness, or worse, which is based on unrighteousness, it is at the same time quite plain that in such an environment individual salvation becomes extremely difficult and almost impossible. In Sodom not a righteous one remains. Thus, though it be admitted that the churches' chief concern is to bring about the salvation of the individual it is at the same time clear that without the establishment of a reign of social justice the salvation of the individual becomes practically impossible; the establishment of such a reign must, therefore, be the foremost concern of the churches. (The ancient Jews clearly saw this; thence the legend that among the seven fundamental laws revealed to Adam and confirmed to Noah was the one enjoining on every being the duty to assist in the establishment in the community of just government and that whoever does not so assist is deemed unworthy of Life everlasting, of being saved.)

The objection brings into stronger relief the similarity which does exist between the aims and the solidarity which should exist between the activities of the churches and of society in its secular aspect, i. e. governments. Their respective perfection, nay, even their very existence or organizations, are not aims in themselves but are aims only for an end: As the real reason of existence of the churches is the salvation of individuals, and the churches are merely one of the means of individual salvation, so also is the real *raison d'être* of government not an end in itself but merely a means, *the* means, to secure the environment which is to make the highest and most harmonious development of the individual possible. It is almost a work of supererogation to sum up the foregoing by saying that the coming of the kingdom of heaven on earth hoped for and striven after by the churches is identical with the solution of the social problem aimed at by secular society, and that the relation of the churches to the social problem may be defined by saying that the solution of the latter is, under a different name, the chief aim, professedly, of the former.

But the churches do not act in accordance with their professions. There are, indeed, a few Catholic priests, Protestant pastors, Jewish rabbis and a

goodly number of laymen in the churches who, in their individual capacity, seek to bring about the reign of righteousness in the society of men. The churches as such, though they teach children to pray : "Thy kingdom come ; Thy will be done in earth as it is in heaven," not only neglect to do anything that is of any value towards the making true of the wish, rather do they all in their power to uphold established wrong and to entrench it more firmly every day.

Only one instance need be cited to prove that this assertion is well founded. The very first requisite for the introduction of a reign of righteousness of the kingdom of God on earth is the theoretical recognition and the practical establishment of the right of all men to the equal use of the universe. It is through the use of the earth that man uses the universe, that he breathes the air, that the red blood courses from his heart through his body, that he eats, that he drinks, that he thinks and speaks, that he basks in the warmth of the sun, enjoys the sheen of the moon and admires the twinkling of the stars, it is through the use of the earth that he lives and moves and has his being : Prove to a man that he has not the equal right with all other men to the use of the earth and you have proved to him that this world is not governed by justice and by mercy ; prove *that* blasphemy and you have proved to him that other—that the Fatherhood of God and the brotherhood of man is a myth ; prove to him that blasphemy and you have proved to him the arch blasphemy : that there is no God.

Has any church ever done anything to uphold the right of all men to the equal use of the earth ? Is any church doing anything in behalf of the theoretical recognition and the practical assertion of this fundamental right ? Are not all churches found rather on the other side of this question, if not actively then, at any rate, passively by their silence ?

The ancient Jewish commonwealth (one might call it church) recognized the right to the equal use of the earth by theoretic statement and by legal enactment. There is no proof, though, that the law of the jubilee was ever carried out in practice. On the contrary, in the Talmud it is stated that the nationality of Israel was lost on account of the non-observance of these very laws. How clear was the vision of these rabbis of the Talmud !

No church is known that has ever upheld this primary right of man, no church, at any rate, to-day does assert that right. The head of the Roman Catholic church has directly asserted the right to private property in land and thereby denied the equal right to the use of the earth ; although it should be said that the same church has since declared that the theory of the equal right of all men to the use of the earth is not contrary to its doctrines. The other Church which also claims that name par excellence and calls itself Catholic, the English church, is directly committed against the recognition of the equal right to the use of the earth, else how could a score of its prelates hold seats in the English House of Lords ? But it is invidious to specify : Jews and Gentiles, Catholics and Protestants are very much alike in this that through their churches they are not asserting the equal right of all men to the use of the earth, and that they are not condemning the opposite theory and practice. In this one respect as in several others the churches have not yet done anything which might show that they understand what is their true relation to the social problem, simple and close though that relation be ; indeed, it seems plain that they do not understand that by assisting to solve the social problem they would be working at the solution of their own : that of the establishment of the kingdom of God on earth.

4 IS THE SINGLE TAX MOVEMENT MAKING PROGRESS?

IS THE SINGLE TAX MOVEMENT MAKING PROGRESS?

JOSEPH DANA MILLER,
in the *Independent*.

(Reprinted by Permission.)

I am aware that to those not interested in a reform any claims of its progress made by its friends will seem, in the absence of visible signs, to be attributable merely to the natural enthusiasm of the zealot. While the tendency of the advocate of a truth to magnify what is trivial or incidental may be admitted, yet I think it nevertheless true that the advocate actively warring for a principle is no more likely to be deceived than the individual who watches the phenomenon unsympathetically from without. For the latter will be impressed only by such incidents as are large enough to receive popular or newspaper recognition, the lesser minutiae of happenings, the gathering volume of smaller occurrences, possessing cumulatively a significance, are more than likely to be lost upon him. To these latter, who are of course the great majority, the progress of the single tax movement will no doubt appear to have been arrested by the death of Henry George in 1897, and to have ceased altogether with the decline of popular interest in the theory.

Yet I venture to assert that the principle of the single tax is to-day more widely accepted than at any previous time in its history—that not alone is this evidenced in the altered attitude of thoughtful minds toward its advocates, at whom the epithets of anarchists, communists and confiscators are no longer hurled, but is to be observed in many legislative measures enacted and proposed in this country and abroad. It is true that the indefatigable search for new objects of taxation has not been abandoned, and that the bewildering ingenuity of the foes of wealth, who labor by fines and penalties to make its production and conservation more difficult, still continues; nevertheless there has been in many high places a sensibly increasing appreciation of the fact that the efforts to tax personalty are unavailing and result in the minimum of revenue with the maximum of inequality, fraud and perjury; governors no longer propose new and drastic measures for its enforcement; and along with this tendency has traveled an increasing disinclination to accept the conclusions of political economy, the professors of which are to-day busily readjusting their theories to meet the new skepticism.

These are the smaller, the unaccomplished and transition features; but what of the larger incidents? In other words, not in the changed attitude of mind toward the old political economy, for which the influence of the new is mainly responsible; not in the growth of unbelief in the rigor of old methods of taxation (evidence enough of the breaking down of long established fiscal customs) must we be satisfied to look for evidences of the progress of the movement begun by the publication of "Progress and Poverty" in 1879, but to things actually accomplished or in process of accomplishment.

For answer, therefore, to the inquiry propounded in the title of this article, and plunging at once into our subject, let us turn to Colorado, now a "storm centre" in the world-wide movement for tax reform. In that State in the coming autumn the voters will be called upon to accept or reject a constitutional amendment permitting the adoption of what is known as the Australasian Tax System. This system is an approximation to the single tax now in operation in New Zealand and many parts of Australia. It will permit the adoption by any county of the exemption from taxation of improvements and of capital invested in productive industry. The vote submitting it to the people was passed by the Legislature one year ago and was recommended by the retiring Governor, Thomas, and by the present Governor, Orman. It received a practically

unanimous vote in both houses, and it seems likely that it will be carried by the vote of the people in the autumn with flying colors. While not in itself a single tax law it will bring the adoption of the single tax measurably nearer. Opposition to the bill has been based chiefly on the ground that it means single tax and that its father, Senator Bucklin, is a single taxer. It should be said that Senator Bucklin's bill was framed only after a lengthy stay in New Zealand, where he had been sent by the Colorado Legislature to investigate the operation of the new system of taxation in that colony. Senator Bucklin included the results of his inquiry in an admirable report which, widely circulated in pamphlet form, has contributed materially to the success of what is known as the Australasian Tax Movement.

Turning now to other States, there are additional evidences of the progress of those ideas set in motion by Henry George twenty-two years ago, which at that time could hardly have been foreseen even by the most sanguine. In Ohio Tom L. Johnson's agitation against the evasion by the railroad corporations of their just share of taxes and the fact that the popular Mayor of Cleveland is a single taxer has aroused a widespread general interest throughout the State in the work of the Ohio Single Tax League. In Chicago the agitation led by two young public school teachers, Miss Margaret Haley and Miss Catherine Goggin, single taxers, has resulted in placing upon the tax lists over \$262,000,000 of corporate property and increasing the revenues of Chicago by over \$2,000,000. In other States the principle of local option in taxation, in which single taxers have a peculiar interest, has made wonderful progress. In Massachusetts especially, where single taxers have demanded local option that counties may have the power to adopt the new system if they vote to do so, the agitation has grown steadily in favor, with the result that a bill is now before the Legislature of that State embodying these demands, which have been so insistently yet tactfully pressed. The friendliness of the Boston press, the unexpected accession of the powerful advocacy of Charles Francis Adams, the general interest in the work of the Massachusetts Single Tax League, all give promise of the probability that that State may be the first to inaugurate the new system of taxation. It may be objected that progress toward local option in taxation is not single tax progress. But when it is remembered that this movement has been led by single taxers, that it is everywhere advocated by those who wish to see industry relieved of its burden, it will be seen that the influence of the new school of political economy is mainly responsible.

It was through local option in taxation that New Zealand, the country that leads the world in this reform, secured land value taxation in sixty odd towns and taxing districts. In many of these districts improvements are exempt and there is no tax on personalty. New South Wales in 1892 adopted a Government land tax and reduced its customs duties. In 1901 Queensland practically exempted improvements from taxation. A few years ago Germany applied without reservation the principle of single tax to its colony of Kiau Chou in China—no taxes are there imposed save a tax on land value. In Manitoba all improvements in or on land used for farming purposes are exempt and taxes are levied upon "prairie values" alone. In British Columbia localities have the power by statutes framed from 1886 to 1902 to exempt improvements, and many taxing districts have taken advantage of the law and have exempted, wholly or in part, buildings and other improvements. In the province of Ontario many expressly named products of industry are exempt; municipal option to exempt machinery, plants and tools engaged in manufacture is also permitted.

Turning now to Great Britain, the growth of the single tax principle among our Scotch, English and Irish cousins is notable. It has fought its way up to Parliament, where on more than one occasion it has been debated at that

high intellectual level which makes the Commons unique among legislative bodies. In Great Britain the name "single tax" is rarely used, nor does the agitation take the same form it does here, for the movement has Protean shapes. In Great Britain three hundred local rating authorities have petitioned Parliament for power to levy rates on unimproved values only, and the Liberal party has included this in its program. Many of the municipalities in the old country have had striking examples of the growth of land values and are recognizing that it is a just principle that these values should be taken for the use of the whole people who create them. It is but two months since a bill for urban site value rating was introduced in the Commons, and on the motion for a second reading the friends of land value taxation scored a substantial victory by largely reducing the normal Conservative majority. Sir Henry Campbell-Bannerman, the Liberal leader, in a speech delivered on the 19th of February, declared that "the taxation of land values is a reform both necessary and urgent, and the first Tory you meet on the street will say as much." An overwhelming majority of the Scottish representatives in Parliament, Conservatives as well as Liberals, are pledged to the issue of land value taxation; indeed, it is doubtful if there are more than two or three of the seventy-odd Parliamentary districts of Scotland where a representative could be returned who would dare to antagonize the growing feeling that the landlord class must be divested of their privileges and that this must be done through the operation of the taxing power.

Such is a brief *resume* of the essential facts in the progress of the single tax in the last few years. I make no argument as to the benefits that are cited as certain to result from its adoption; with that I am not concerned. But single taxers can at least reasonably insist that they are at last a force to reckon with and that a very substantial progress has been made. That some of the steps that have been taken have borne other names, that single taxers themselves are less uncompromising than formerly, is nothing; the character of the agitation has changed, but not its essential aim, and the general movement of tax reform all along the line seems, it must be admitted by those who will indulge their candor, to have been in the direction and along the path which single taxers have pointed out, not always with perfect tact, but with high sincerity and splendid zeal.



ECONOMIC FREEDOM.

BY RABBI EMIL HIRSCH.*

Lesson, the 25th chapter of Leviticus.

Certain words possess the native magic in undiminished power to stir the depths of the human heart. Among these ranks high, truth; and loyalty is one of the elect. But of this high company perhaps the one crowned with the most richly studded diadem is "freedom." We incline to the belief that this sacramental word was introduced into the dictionary perhaps one hundred and twenty years ago, that at all events then it began to sound its emphatic appeal and found resonant echo in the affections and the attitudes of men. But this offhanded impression is erroneous. Freedom has been the aspiration of men

* Rev. Dr. Emil G. Hirsch, of Chicago, is one of the foremost Jewish rabbis in this country. His congregation is one of the largest and wealthiest. He is perhaps the *biggest* native American in the Church; calls himself a radical, is intellectually a giant, and to adopt the language of another, is "intermittently spiritually lofty." The broad, general lines of the above sermon, so eloquently beautiful in parts, delivered at the Sinai Congregation earlier in the year, leave little to be desired, though a closer inspection reveals some

ever since they came into their human patrimony. Its forevision has winged the lyre of many a poet years before even the so-called Christian era began to be counted. Its winsome smile is a favorite theme of the Greek writers and orators. It points the eloquence of many a Roman politician; it has not been a foreign accent in the literature of the ancient Hebrews. Why, from this literature our own nation had to borrow phrase and idiom when it desired to cast into articulate speech the sentiment of its young independence. The Biblical verse I read to you is inscribed on Liberty Bell. It was sounded in the native city of our Magna Charta from the belfry of the cradle shrine of our American political nationality. And yet, though freedom has the power to stir with emotions every truly human heart, how few are they who have grasped its truer implications. When we talk of freedom we generally have in mind our political rights, and then even we confound them with privilege, forgetting that freedom while conferring signal distinctions demands also the performance of sacred duties. We are still under the thrall of eighteenth century dogmatism. The leaders of thought in France and in England who, in that era of storm and stress boldly speculated on the destiny and the dower of the human race, were undoubtedly convinced that with political barriers laid low peace and happiness would choose to abide in the tents of man. If in their day justice was a stranger in the habitations of the human kind they laid its absence at the door of denied freedom. They reasoned that with special privileges abolished, distinction of class obliterated, and every man in possession of the unalienable right to help determine the social will as expressed in political action, freedom accompanied by her first-born child, justice, and its fair faced mate, contentment, would take an honored and exalted seat at every table around which men were gathered and be a glad guest in every house where men met at the call of their own inclinations or entered in obedience to the decree of nature.

We read an interesting chapter from the Bible this morning. If you believe that the Bible has come from God you must have a care not to be too liberal in your hearts with such words as anarchists and socialists. For on the theory that God is the author of our chapter, the men who plead for a new system of land ownership simply recall the divine precepts of God. How a really orthodox Christian or Jew can ever explain his faith that God as the author of the Bible has denounced private ownership in land while he, the pious Jew or Christian, presumes to denounce Henry George as a disturber of the public peace, as a pestiferous anarchist, is beyond comprehension. But of course we do not believe that this chapter was written by God. What of it! The sentences show at all events that one time or another away back in the history of Judaism, there was a man, perhaps there were many men, who thought deeply on the problem of private ownership of land, and practically came to the conclu-

"rifts in the lute." For example, the good Doctor says, and rightly: "The natural right to ownership in ethics is limited not in law—the law is not always ethical—by the corresponding power of production and social service." But elsewhere he says, speaking of the right of inheritance and the fact that the state may nullify a bequest: "Therein is the proof that the power to bequeathe is not a natural but an acquired right." Whether the right to bequeathe is or is not a natural right—and single taxers generally hold that it is—the Doctor's logic limps a little here. For the law may not decide what is *natural* any more than what is *ethical*, so "therein" cannot lie the "proof."

Nor is it true that "What I produce is mine by right divine as long as I use it for the benefit of all." There can be no divine right of property at all if its right of use be qualified—it must in such event cease to be property. Nor does the happiness of the community depend upon the use to which property in things produced by human labor is put. The self interest that determines its use cannot harm, but on the contrary must benefit all. And this is true of all property save property in land.—THE EDITOR.

sion that Henry George and his fellows advocate. Were these men fools or were they wise? We, however honest, from our point of view, we, who on the whole are the beneficiaries of the prevailing system of land ownership, have no doubt but that this chapter in the Bible is chimerical utopia ; that its re-enactment into law will interfere with vested natural rights, and as such ought to be branded and stigmatized as dangerous. But let us not forget that while we ride on the crest of success millions and millions of human beings are in the trough of the waves ; that while we have no particular reason to complain, there are millions and millions who drenched in misery must according to their view point protest that things are not as they might be. Is the philosophy basic to this chapter after all so unjust? We have talked of political freedom as the panacea. We are profuse in our protestations of faith in the efficacy of political freedom even as the surest road to economic peace. But how many of American freemen are economically independent? Carrol D. Wright, the Commissioner of the United States Government, in charge of the Bureau of Labor, has brought together statistics showing that in this country forty-five millions of human beings to meet the expenses of their living have an annual income of \$155 to their credit. Think of it ! \$155 to buy shoes, garments, bread, medicine, school books perhaps, and for a whole year of three hundred and sixty-five days. Forty-five millions of men, women and children, at this notch of the economic scale ! But, say you, that is a division by too large a divisor. Mr. Wright was provided for the contention. Ten millions of men have an average income a year of \$500 on which to support wife and children. But then, this condition is due to their own lack of foresight. Why did they marry? Aye, but if they didn't marry, Mr. Millionaire, where would you get your business from? Their marrying has filled your sweat shops with human hands. It has made your bargain counter a possibility. Your own business would go to pieces if these ten millions of men had acted according to your comfortable theory, which does of course not interfere with your pleasure. You have a right to marry. Teach this gospel and you will discover what will be its fruit, aye even in your own well protected garden. You will have no one to supply your bargain counter ; you will find no one to work in your sweat shop ; you will have no one to buy your adulterated food. Your whole business will go to pieces. \$500, ten millions of men. These are trustworthy figures, that admit of no quibbling ; and that is possible in the best and the wisest nation in the world. Where is the possibility for these "submerged" to lead a truly human life? Have you ever been in the tenement house districts? Have you ever peeped into the rooms dignified by the name of "home" in which your brother men, women and children have to live? They live under conditions in which you would not expose the life of your pet dog ; yet they are human beings. Your horses are under better shelter, better grooming, and better food and receive better medical attendance than ten millions of men, women and children, yet they are members of the human family. It is their own fault? Have they been drunkards, have they been improvident, have they been stupid are they corroded by vice? Let us take the last point first. Grant that they are. Will you blame them? Virtue is a delicate flower that will only develop in the open. What virtue can resplendently bloom in a hovel? The virtue of chastity and modesty cannot thrive where there is absolutely no chance for privacy. There are hovels on the west side where grandfather, father, wife, grown-up daughters and grown-up sons have to live, if that be living, in one room, in houses where every room presents the same horror. You talk about virtue ; can there be virtue in such living? We complain that the little boys will steal ; that they will pilfer iron couplings and brass nuts in the railway companies' yards and sell them to the fence keeper. And the wise men and women of modern philanthropy beseech

the legislature to enact a law making it a penal offense for a fence keeper to buy any article whether stolen or not from minors, pretending that this will save society, and the children. You may enact a thousand laws. You will arrest the boys as often as you can get a policeman to seize hold of them, and yet the boys will continue to steal from the railroad. These boys are not different from what ours are. Let us be honest. Do the rich hesitate to defraud the government? Are we honest and consistent in our contentions? Do we pay custom duties as we should when we come back from Europe? Do we pay our taxes as we should? Have we fear of the law? Has the law made us saints? Have we the right to condemn the little urchins? They are hungry, and if they are not they crave some pleasure as well as we do. They know that little boy over on the avenue has his "fun." And they would have theirs. They also want to go to the theatre once in a while, but as they cannot patronize these decent shows that we do, they seek the blood and thunder shows. Now, that costs money. Where are they going to get that money from? They steal. Will the law change this? First change the conditions, raise the moral tone, and the "Law" will be found largely superfluous, as now is bound to be ineffective. Liberty of political action is after all a tinsel gew gaw. Economic independence is the very essence of true liberty. It, and not a political counterfeit was the solicitude of that old Hebrew legislator who wrote this chapter to prevent just such lawless conditions as are prevalent in every modern industrial state throughout the world. We may differ as to the practicability of this scheme. But the underlying principles are certainly beyond all dispute. Property to be morally sanctioned must be sanctioned by proper use. Production and social service alone confer the right to property. What I produce is mine by divine right as long as I use it for the benefit of all.

The natural right to ownership in ethics, is limited not in law—the law is not always ethical—by the corresponding power of production, and social service. This is the only foundation for a just law regulating the status of private property. There is none other, and there can be no other. If you doubt my statement devote some minutes to the study of some treatise on ethics. I care not on what basis it be written. Ethics may be on the Christian basis; on the Jewish foundation; on that of the hypothesis of evolution; on that of the idealistic or the materialistic dogma. Whatever its basis no system of ethics but recognizes that production and social service alone confer moral title to property. In other words property is ours not for selfish, but for social ends. You are the owner of what you have produced, if in your use of what is yours you look not merely to your advantage but to the advantage of all. Of course Adam Smith and John Stuart Mills, contend that if you consistently follow your own interests you further the interest or interests of all. But this comfortable optimism has been shown to be illusive by every thinker who holds the consecration of his high proclamation. Interest, selfish interest, carried to its logical end is not conducive to social harmony. It leads to the very opposite. What one produces is one's own by right divine. But even this property is one's own only as long as its use is directed for the benefit of all. Use of property which is merely selfish and detrimental to others, is immoral use. By such use weakened the credentials to ownership; even when production has conferred the title. This logically, as one may readily infer, excludes in the first place the right of inheritance as a natural right. Lasalle was perfectly justified both from a moral and a philosophical point of view in insisting that the right of inheritance is not a natural but an acquired right. The state does not meddle with your acts when you give away property while you are living. The moment one closes his eyes the state has to approve of the bequests made. And when the will is not drawn up in proper form the court upon being invoked interferes and nullifies

the deceased owner's last will and testament. Therein is the proof that the power to bequeath is not a natural but an acquired right. Another point which this definition of the ethical warrant for property brings out is that there in sober truth no title to land.

There is title to the use of land, but not to the land itself. I "own" a corner lot which I say is mine. I have not made or produced it. Our Jewish teacher was right when he said to God belongs the earth and the fullness thereof. He was a great philosopher who said that he who drove the first stake into land, and called it his own was the first one to bring trouble upon humanity. What right has a man to hold a lot on which others would settle? He refuses to settle on it, he holds it for a rise in price. He bars others from the use thereof. In some states you cannot hold a lot and leave it unimproved. Unless it be put to use within a certain time the state interferes. There are countries to-day still of the opinion that the right to the possession of land is not a natural right. We claim the unearned increment, but complain about the undeserved decrement. Does that not uncover the whole fallacy of our reasoning? What makes a lot valuable? That you and I and others require it for use. If fifty thousand people moved away from a certain neighborhood, land property would forfeit its value. You and I make its price. Hence the Georgeites are right when they insist that property rights cannot be in real estate. They are in the use, but not in the land. This theory may be two centuries ahead of our time. But these changes are coming to pass. When I peep into the future I have no doubt that with the advance of civilization men will be brought to the adoption of these principles of the old Jewish law. And no harm will accrue to any one. We simply shall have a better humanity. You will agree, friends, that a society in which there is neither poverty nor excessive wealth is the best society. Where men by their labor win what sustains body and soul; where men enjoy through their earnings the higher implications of manhood; where all find the opportunities of a human life, society is better than is ours, in which a few have almost everything, and the millions have next to nothing. You and I of course are still at ease, but how long do you think it will be before even we shall feel the pressure? It is coming on like an avalanche; one industry after another is syndicated, and where syndicates leap into life someone is sure to be "skindicated." More and more men are forced into places of economic dependence. You ask, is not a man as comfortable on a salary with a good position as a man who struggles for a livelihood in a precarious business? In a certain sense he is more comfortable, but in another he has lost something of his manhood, he is dependent to a large extent on the whims of one or the other. As long as the original owners, who grew up to be the controllers of vast merchantile enterprises, are at the helm, there is probability of some mitigation of this dependence. They know what it is to be below. But when the crown prince succeeds the original founders of the dynasty,—when they who never struggled, have become controllers, who, under their domination, can retain his self respect? For them all is a matter of contract; the element of personality disappears; an impersonal relation is established. Life is an equation in dividends. The underling who would save his head must show dividends or lose his position. What will all this come to? These trusts are becoming so terrible, so rich and powerful that there is only one other trust that can cope with them, and that is the state. With this stage reached, we have socialism. But where then will liberty be? Shall we then not have lapsed into absolute slavery? For in a socialistic state none is free, all are enslaved. Or we shall before have an eruption like that of Mt. Pelee. The Deluge! Shall we wait complacently? For the sake of saving our freedom we have a duty to perform. Spread the better knowledge! Mitigate the evils of the present system. Speak to the backward consciences of the people. A crisis confronts us. Drifting on, drifting on, do-

ing a little charity here and there will not stave off the day of judgment. Gog and Magog will rise, I am afraid before the Messianic age will dawn. May God in His mercy so guide men that such terrible night of suffering and of rage may be spared unto the world. Political freedom without economic independence is a delusion. To make men free they require economic independence and safety. Else, notwithstanding their political privileges they are apt to become slaves. Israel came out of a house of slavery. For this reason Moses as our chapter shows, had greater solicitude for the freedom and safety of human personality than for the security of human property. When a system is sanctified through which little children are forced to dance and die at the altar of vice and greed, religion must thunder that something is wrong, and must plead for the living humanities whatever may befall dead properties. Yea, proclaim liberty, says our text. But it was not the liberty to starve, but the liberty to lead an independent dignified human existence, which the Biblical writer acclaimed and recommended. His implied definitions of the limitations of the rights of property will be accepted by humanity, for his principles provide for man's economic independence. Weaken this and you have destroyed God's covenant. God has made the land, not man. His therefore it shall be. Ours is its use for social, not selfish, service. Amen.



REV. THOMAS McLOUGHLIN.*

THE OLDEST PRIEST IN NEW YORK GIVES HIS VIEWS FREELY.

Rev. Father Thomas McLoughlin, in an interview with the Editor of the REVIEW, and in answer to the following inquiry, expressed himself with great candor :

"Will you tell the REVIEW something about your belief in the single tax?"

SINGLE TAX.

"It was in 1886, on my return from a trip to my native land, after 41 years' absence, that I first heard of Mr. George and his book, 'Progress and Poverty.' I read it and saw the light. I studied it and became more and more enlightened and convinced. Ever since then I have been an ardent and zealous propagandist of its economic theories, on account of the wonderful temporal blessings I believe its practical realization would secure to mankind, and still more on account of the great spiritual blessings to follow the adoption of its principles. With my life long friend, Dr. McGlynn, and such distinguished

*Reverend Thomas McLoughlin was born in Shanless, Ardee, County Louth, Ireland, on the 21st of November, 1826, and baptized on the 26th of the same month by Rev. John Levins, P. P. His father was Patrick, a farmer, as was his grandfather, Thomas, and his great-grandfather, John, all formerly of the Parish of Collon.

When young he was sent to a National school, and at the age of fourteen went to the College of Navan, County Meath, where he studied five years. He then came to the United States, and began his studies for the priesthood at St. John's College, Fordham, in November, 1845, which was then under the presidency of Rev. John Harley, and subsequently of Rev. James Roosevelt Baily, afterward Bishop of Newark, and later Archbishop of Baltimore.

prelates as Bishop Nulty, of Meath, and Cardinal Manning, the great and good friend of Henry George, as well as many other bishops, priests, and laymen of the Catholic church, I hold that the single tax would practically abolish involuntary poverty, and with it, the temptations and sins poverty too often brings. It would secure for every man opportunity to labor as well as the proceeds or worth of his labor. It would make him at last a free man, not dependent on any man nor begging of any man permission to labor. It would do justice in giving back to man what God created for him and gave him to live on and by; but what cruel, unjust American law has taken away from and given over to the sole use and benefit of the mis-called owners; thus depriving him of the means of life as we may see in Pennsylvania to-day.

THE FAMILY.

"Under the single tax men would not be unwilling to marry for fear of not being able to support a wife and rear a large family. The family would thus be multiplied and strengthened instead of as now lessened and weakened. A man would love to be in his home (for he could then have a home) and with his children, instead of in the whiskey shop or even in the club. He would be sure of moderate comfort and have little or no fear for the future. He would not envy any one, rich by superior talents or strength of mind or body. The arrogance of the rich and the corresponding obsequiousness of the poor, growing apace among us, would wane and soon cease altogether. Equality would make great and good progress and a man would at last be 'a man for a' that.'

THE SINGLE TAX AND THE BLESSINGS OF CATHOLICITY.

"I believe that the single tax, in conjunction with the mighty power of the Catholic religion on the spiritual side, which has such care for man, watching over him and ministering to him from the cradle to the grave and even after death following him by her prayers and sacrifices, would bring on a little, yea a big millenium, a little heaven on earth, a foretaste of the eternal heaven hereafter.

On the Jesuits taking charge of Fordham College and Seminary, he continued his studies with them, and went through a one year's course of philosophy and three years' theology.

He was ordained a priest by Bishop Hughes, later Archbishop of New York, on the first of August, 1851. In these early years of his priesthood he was distinguished for his love of justice and fair play for every man, black or white.

In a short catechism which he compiled for his children, the answer to the question, "Who is my neighbor?" was "Mankind—of whatever country, color, race or religion." This indicated his natural love of justice and the brotherhood of man, made him an abolitionist before the war, a union man during the war, and later, a strong and zealous advocate of "Single Tax."

His first mission was attending Calvary Cemetery during the sickness of Father Conroy, the then chaplain. After three months, on the first of November, 1851, he was appointed assistant at St. Joseph's Church, Sixth Avenue, New York, under the then pastor, Father McCarren. There he labored for two years, when he was appointed pastor of New Rochelle and its outside missions, Mamaroneck, Portchester, White Plains, Tuckahoe, Rye, City Island, Pelhamville, Harrison, and Bronxville. The mission thus extended from Westchester and Mount Vernon, N. Y., to Stamford, Conn., and from the East River to Yonkers. After ten months he resigned the churches at Portchester and White Plains to his assistant, the late Rev. Martin Dowling. Later he resigned Tuckahoe and Mamaroneck, where he built churches, to resident priests, and finally were established resident priests at Rye, City Island and Pelhamville; and now a church is being built in Harrison. Then his work for some years was confined to New Rochelle alone, where after enlarging and improving his church on Drake Avenue, he finally found it still too small and not sufficiently centrally

THE RICH WOULD NOT LOSE.

"Nor would the rich lose. On the contrary, their happiness would be immeasurably enhanced. Is it nothing to see one's fellow man raised from poverty to comfort, from a life long labor for others to a life labor for himself? For under the benign and just influence of the single tax all the fruits of man's labor would be his own, to dispose of them according to his good pleasure. Is it nothing for the rich to be freed from envy, jealousy, and ever growing hatred? Would it not be a pleasure to see justice done, God's justice, even if we suffer a little ourselves, even if we suffer much? What happiness here below can excel that of seeing our fellow man happy? Give him what God has given him, the land, his rights in land, his God-given natural opportunities, and that happiness is secured at once.

WARNINGS FOR THE FUTURE.

"Not till that becomes the law of the land shall strikes cease. Agreements, compromises, settlements will be but makeshifts to be followed later by more serious complications, dissatisfactions, ending in revolution and war, and the disruption of the country. Statesmen (and we had some in former days), did not foresee as they ought to have foreseen, that chattel slavery could not stand. They made no provision for its abolition. The frightful four years' war followed, and to-day, if there be any statesmen left, they seem not to foresee that the present social labor slavery cannot stand; that it may and will bring on a far more disastrous war than the late Civil War, brought upon us because of the national sin of slavery, ending not in a temporary, but a permanent disruption of the Union. 'Pessimism,' some will cry. The chattel slavery war drowns the cry of 'pessimism' and ought to make statesmen and every man who loves his country seriously reflect.

"I feel fully assured that the Catholic religion and the single tax combined would save the country and hence as a priest I feel it my duty to labor for both.

located. He then purchased the site of his present church, and after many years built a substantial and large enough wooden edifice on it. He took down the old brick church on Drake Ave. and rebuilt it for a school, as it is now seen alongside his marble church, one of the most beautiful in the country. This church was erected some years after the destruction of the wooden one by lightning on June 24, 1890. It was after his parish was divided and under great and trying difficulties; still he succeeded, and the beautiful church now stands a monument to his pluck and perseverance, and an ornament and pride of New Rochelle.

Father McLoughlin is a strong advocate of religious education. He wants Catholic education for Catholics, and for every one else the religious education the parents desire. He is consistent. More than twenty years ago, in trying to relieve the Catholic children of New Rochelle from what he considered and still considers persecution in the public schools, and while protesting against Catholic children being compelled to read the Protestant bible, he advocated the retention of the Protestant bible in the public schools for Protestant children. When it was taken away from them he was the only one to protest, and he addressed a letter to the Protestant parents begging them to vote to have the bible brought back.

Anent this matter of religion in the public schools, he is and has always been very earnest. He almost holds, with one of the wisest and best of American philanthropists, Gerret Smith, that the State has as little right in the school as in the Church. He holds that mere secular education will never make the best citizens, nor even good citizens. Religion is absolutely necessary for every one; for the Catholic, the Catholic Religion first, and second and alone and above all and at any and every and all sacrifice. Like the gentleman who said "I am a Democrat," he says "I am a Catholic," and certainly no one can doubt it.—THE EDITOR.

"I define the single tax as the annual rental value of Land, (natural opportunity) irrespective of improvement or labor spent upon it, paid to the state by him who possesses or has the use of it to the exclusion of others.

"It is an economic proposition, but fraught with tremendous benefits to mankind. Why should not all Catholic priests, bishops, professors and teachers in Catholic colleges, seminaries, and schools all over the country, all over the world, study single tax and understand it? They would teach it and be sure then to hasten the day of its adoption."



THE MOVEMENT IN COLORADO.

BY E. O. BAILEY.

(Expressly for the Review.)

Readers of the *Review* are doubtless watching the progress of the campaign now going on in Colorado, to secure the adoption of the Australasian Tax Amendment.

With many outside of our State, upon both hemispheres, wherever the curse of monopoly has caused a sprouting of reform, the results of the heroic efforts of Senator Bucklin and his followers have become an anxious concern. They realize, in a more or less distinct way, what we feel as a living fact—that here is a great possibility—the accomplishment of which marks the turning point in the universal contest against privilege, the first great practical effort to establish an equitable system of taxation upon the Northern Continent.

States and nations, municipalities and kingdoms have, for decades past, had the question of taxation uppermost on their list of unfinished business. Governments have gone bankrupt, empires have been melted in the furnace heat of the people's wrath, and even republics have fallen beneath the natural forces which a perusion of true principles has produced. At home, hardly a State in the Union but which lies smothered beneath a load of debts. Tax commissions, examinations, recommendations and additional legislation have not, as yet, produced any genuine reforms. Time and time again has the injustice of the present system been exposed, and yet the people suffer patiently on, accepting as a birthright the burden it imposes, and often resisting the hand that would free them.

Indirect taxation turns public funds into private purses, breeds a horde of huge parasites who feed upon franchises and subsidies—and perverts the true course of government into a legalized system whereby the few may despoil the many. But here in Colorado is the beginning of a reform that in course of time may prove to be the universal panacea.

The history of the Amendment has been previously published in the *Review*. During the special session called by Governor Orman to revise the revenue law, strenuous efforts were made by a combination of Denver real estate men and Colorado bankers to secure its repeal. It was this attempt that brought the measure into such prominence. Petitions from every county in the States flooded the legislative halls, demanding that the Amendment be left to the decision of the people. Influential citizens and men whose political future were at stake addressed strong personal letters to the wavering members. Despite the preponderance of opinion in favor of the Bill, so strong was the influence brought to bear, and so all persuasive the means employed to secure its repeal, that it was saved in the lower house by a majority of only two votes.

As a result of this attempt to strangle direct legislation, numerous Bucklin Clubs and Australasian Tax Leagues sprang into existence. In Denver a permanent League was organized under the direction of E. N. Burdick, J. R. Her-

man and Peter Gorman, with Rev. S. W. Sample as chairman of the press bureau. They have been doing aggressive and effective work throughout the campaign, providing the various friendly newspapers with educational articles upon the Amendment, combatting the misrepresentations upon which the opposition solely rely, arranging for speakers and addresses over the State, and the distribution of literature. To quote from the *Chicago Public* of Sept. 27th : "Activity in connection with the constitutional amendment for home rule in taxation has very greatly increased within the week, and prospects are better for a full understanding by the people of the measure at issue—this is due in no small degree to the hostile action of members of the Denver Real Estate Exchange, the Denver Chamber of Commerce and the Denver Commercial Club, who held a meeting on the 16th, and organized the Anti-Bucklin Amendment League, which has adopted the following motto : 'The Bucklin Amendment means the Single Tax, Confiscation, Confusion, Panic.' It has issued a personal letter to sympathizers over the State, calling upon them to organize local leagues, and to prosecute the work of defeating the Amendment. In response the Australasian Tax League has sent to each member of the Chamber of Commerce and to every business man of Denver, and is circulating over the State as widely as its narrow means permit, a challenge to the hostile organization."

This challenge was issued on the night of organization, and as far as I can learn, has not yet been accepted. They dare not discuss the real issue in a public meeting where questions may be asked and reasons must be given. So far they have contented themselves with publishing "tirades" in the newspapers, whose assistance special privilege possessors can always readily procure. As yet the Denver "combine" is the only one in existence, but others are on the eve of formation. They have "right of way" in a majority of the large newspapers of the State, while the Amendment, outside of numerous labor and small city issues, have not an open exponent. The *Rocky Mountain News* has been almost silent editorially since the special session, although giving space generously to any favorable articles.

The *Post* denounces it as dangerous, and the *Republican* can, with difficulty, find terms and cartoons severe enough with which to "kill the thing." (In one issue this paper was kind enough to assert that the local and State organization of the supporters of the Bucklin Bill was better organized and more alert than any of the numerous party organizations in the State.) During the latter part of July Dr. Frank G. Tyrell, of St. Louis, made a tour of the State—speaking in the larger cities. The public was not yet interested in campaign speeches, and the attendance was small. He is expected again a little later. The Hon. John Sherwin Crosby, of New York city, visited the State, addressing enthusiastic audiences and adding immeasurably to the strength of the movement. He saw, what becomes more evident every day, that if the cause is lost it will be due to lack of funds with which to carry on the necessary educational work. We have the workers, but cannot equip them.

On the first of September Senator Bucklin commenced a two months' campaign, speaking in every town, village and city where an audience could be obtained. This untiring, noble-hearted democrat, who for ten years has been battering away at the Bastille of Privilege, still fights an, unbaffled, undismayed.

In the meantime, numerous county and state conventions have met, passed resolutions, nominated candidates and adjourned. Relative to the Amendment, the Arapahoe County Republican Convention made special mention of it, as "untried and revolutionary legislation." Shortly after this the El Paso County Republican Convention duplicated the above resolution, and the State Republican Convention did likewise. Denver being in Arapahoe County, and Colorado Springs in El Paso County—and these two cities containing the "Princes of

Privilege" who rule over the domains of monopoly in Colorado—it is readily recognized as their handiwork throughout.

This placed the Republican party as officially opposed to the Amendment, although they endorsed the other amendments enacted by the Fusion Assembly. After this came the State Democratic Convention which, after a general endorsement of the previous democratic legislative acts—specifically endorsed (4) four of the amendments, making no mention of the Bucklin Bill. So here we are left afloat upon a non-partisan sea, surrounded by the great ships of Privilege—attacked by the Republicans—without any prospects of assistance, valiantly fighting our way into port.

A close examination of the situation will reveal conditions that do not appear upon the surface. Despite the continual agitation carried on for fully four months past—the speeches that have been made—the 100,000 Bucklin Reports (containing a thorough treatise of the nature and effects of this system in Australasia), that have been carefully distributed over the State, and the circulars, letters, cards, etc., without number, that have been used in local work by the different organizations—the amount of ignorance among all classes, upon even the simplest provisions of the Amendment, is amazing. Comparatively few have ever read it throughout. Business men, lawyers, physicians, professors, editors and even politicians, confess to a lack of interest or absence of information.

What this mass of voters will do when struck by the whip of partisanship—or brought under the influence of a calamity-howling candidate, is conjectured. Hence the vigorous campaign of education now being carried on by the friends of the Amendment. The indications are that very little reference to it will be made by the party candidates in public addresses. Many of the nominees for the legislature are pledged to support it. Many, who might oppose, fear the effects such action would have upon the Union Labor vote. And well they may, as nearly every Labor organization in the State has officially endorsed it. Were the vote to be taken to-day it would undoubtedly be ratified by a large majority, but what the next month will bring forth must change the result materially, be it for better or worse.

One peculiar, but not unexpected feature of the campaign against this measure is that the opposition place their highest hopes of success in securing its defeat upon the apparently plausible accusation that it means the "Single Tax."

They use this designation without explanation, as a red flag flaunted in front of an angry bull. The Anti-Australasian Tax League of Denver, in a circular but recently issued, attempts to terrify the intelligent voter as follows:

They say: "We are conservative when we assert that:

First—The Bucklin Amendment means the Single Tax.

Second—It will reward tax dodgers.

Third—It will confiscate real-estate.

Fourth—It will confuse our tax system.

Fifth—It will thwart the revenue law.

Sixth—It will disturb business.

Seventh—It will drive away capital.

(Continuing this ludicrous arraignment they submit the following statement of facts (?))

"Our appeal must be to the intelligence of the voters, and to the instinct of self-preservation in all property owners. No amount of quibbling can conceal the fact that the Bucklin Amendment is essentially nothing less than the single tax on land, which is designed to accomplish the indirect confiscation of

all real estate, immediately or ultimately; not of unimproved lands alone, but of all improvements on land; not of city lots only, but of the farms and small homes of the people of the city. If it is adopted, all existing values will be upset, and a panic may follow. The holders of mortgages will scramble to realize before real estate becomes worthless. Our long-delayed but finally rising wave of prosperity will roll back."

This article may reach some individuals who are willing to lend a hand during the last days of the campaign. I would urge them to consider our needs quickly.

Those of us who live in the state, and earnestly desire this reform, have given of our time and money generously. The work is but half done, and the hardest fight yet to come. We need financial assistance more than we do physical. Good, short articles for publication, from those who are familiar with the amendment—bearing directly upon the Local Option feature it entails, will be valuable. Money may be sent to the Hon. E. N. Burdick, 610 Charles Building, Denver, Colo.



THE IMPORTANCE TO RELIGIOUS TEACHERS OF THE SOCIAL PROBLEM

BY THE VERY REVEREND RICHARD LALOR BURTSSELL.*

(Expressly for the Review.)

Clergymen must interest themselves in the promotion of the temporal, as well as the spiritual welfare of the people. New projects are now offering themselves every day for the betterment of the temporal condition of men. It is therefore important that clergymen should keep in the van in the study of social problems. They are guides in the question of justice, and unless they look below the surface of mooted questions, they will be liable to place themselves in an erroneous position which may thwart their search for the spiritual well being of their neighbor.

In the matter of the Single Tax the principle underlying it, if once understood, appeals evermore to sympathy and cooperation for its spread. This

*Richard Lalor Burtzell, one of the highest canonical authorities in the Catholic Church in America, was born in New York City, April 14th, 1840. He was educated in New York, at St. Francis Xavier's College; in Montreal, at the Sulpicians' College, and in Rome, at the Propaganda.

His ecclesiastical career has extended over a period of forty years, most of it having been spent in New York City. He was ordained to the priesthood by Mgr. Clementi, Archbishop of Damascus, August 10, 1862, having crowned a very successful career at Rome with the title of Doctor of Divinity at the age of twenty-two.

The first few years of his ministry were spent as assistant to the late Rt. Rev. Mgr. Preston, vicar general, as the pastor of St. Ann's Church. In 1868, he was appointed to organize the parish of the Epiphany, where reside the richest as well as the poorest of the city. Within a few years the steeple of the Church of the Epiphany towered high over the adjoining buildings, a magnificent tribute to priestly zeal and fidelity to his flock.

A PRIEST-FINANCIER.

Dr. Burtzell succeeded in building a rectory and an elegant schoolhouse, and after a few years had cleared the church of its financial encumbrance. The importance and diffi-

principle is the important difference between the control of the natural bounties and the control of the results of labor, whether bodily or mental.

The control of the natural bounties must always be subject to the interest of the whole community, to which Providence has given them. Public franchises may give, let or hire these natural bounties, but as each generation has equal share in them, there can be no alienation of them which would conflict with the rights of the succeeding generation. The aim of the Single Tax is to make the speculative value of these natural bounties, which springs from the needs of the community, the source of all revenues for the maintenance and betterment of the community. This would insure for each individual the control of all the fruits of each one's mental or bodily work. Every incentive is thus given to the development of each one's ability, energy and industry. The right of all in the natural bounties is secured by the application to all of the benefits which come from the natural growth or activity of the community itself. Such an advance in the adjustment of the rights of the community and of each individual would vastly promote contentment, and afford opportunities for improvement that would take away the greatest impediment which the moralist finds to the spiritual progress of men.

It is impossible for clergymen who are really zealous not to perceive the constant intertwining of the temporal and spiritual interests of men. The Single Tax gives an admirable solution of the problem of reconciling the progress of the individual with the advancement of the community. Ample recompense is secured to the individual's toil, his abilities are thoroughly appreciated and rewarded. At the same time all that rightfully belongs to the community may be secured for all its members.

This is a true remedy for the overwhelming distress which now completely absorbs all the energies of innumerable poor people for their primary bodily needs, in such a way as to scarcely allow any time, much less any energy in behalf of their spiritual wants.

Clergymen should study and promote the development of all righteous plans for the diminution of the ills of the temporal life so as to make the way easier for spiritual progress.

culty of this work will be appreciated when it is borne in mind that the Church of the Epiphany cost about \$250,000 and that every cent of the debt was paid in less than twenty years.

THE WELL-REMEMBERED PETITION.

In 1890 Dr. Burtzell was transferred to St. Mary's Church, in Kingston. His parishioners were so loath to part with him that they got up a monster petition for his restoration, which, in the course of a few weeks, was signed by 50,000 persons. On November 14th, 1900, his congregation at Rondout presented him a solid gold chalice on the occasion of his ninth anniversary as pastor of St. Mary's.

He is known and loved by every citizen in Kingston and is a familiar and welcome figure at all public gatherings.

SCHOLAR AND LINGUIST.

He is a linguist, being the master of English, French, Italian and Latin, and is well versed in Greek and Hebrew.

At the Plenary Council of Archbishops and Bishops of the United States, which was held in Baltimore, in 1884, Dr. Burtzell acted as theologian to Bishop Moore, of Florida, and his counsel and wisdom were eagerly sought in the formation of statutory law for the government of the Church in this country.

During the celebrated Dr. McGlynn controversy Father Burtzell was counsel to the noted divine.

Dr. Burtzell has never made any concealment of his single tax convictions. He has not thought it foreign to his high office to mingle with his religious ministrations the teaching of social righteousness; and in the few admirably chosen sentences that follow above he reiterates his profound belief in the true economic gospel.

THE PREACHER AND THE
CITIZEN.

BY REV. JOHN F. SCOTT.*

The preacher is a citizen. As such, it is his duty to inform himself on public questions, to arrive at convictions, and to *proclaim them*.

But, in my opinion, not from the pulpit, nor officially. As a religious teacher, he will inevitably use as illustrations accepted facts of science: accepted, that is, by himself as facts. But here he must be controlled, not by a desire to impart a scientific fact, but by the circumstance that that fact happens to be of use by way of illustration of religious truth. If, in the judgment of those whom he wants to influence, the "fact" is not a fact but a fallacy, he will show his common sense by *letting it alone*. A Presbyterian minister (I can only write, of course, for my own class) is a man appointed by fellow-believers to perform certain teaching and administrative functions. There is no call to specify them here: but it is not one of his functions to make of his pulpit a chair of political economy. Abundant opportunities occur outside of the pulpit. The press is open to him. In social conversation and in correspondence—especially among brother ministers—he can frequently proclaim the politico-economic faith that is in him. It may be that without neglecting his regular work he may find time to defend his views before a public audience. His convictions on public questions will command respect (just as will those of a doctor or a merchant) in so far as in his chosen calling he has shown himself to be a *man*.

May I step over into Brother Bolton Hall's domain? A Certain Barber, finding that a Great Tree was pushing its roots up under the foundations of his house, rushed forth and hacked at the Tree with his Razor. Whereat his neighbors smiled. Therefore did the Barber meditate. Betaking himself again to his Razor, he shaved faithfully in the Shop, until such time as he had accumulated Dimes to buy him an Axe. Then did he mightily smite the Tree.

At the work of some of our ecclesiastical woodchoppers, gods and men stand amazed.



The Kamloops, B. C., Convention Provincial Progressive Party have adopted the following as one of the planks of their platform :

"Farm improvements, implements and stock not to be taxed, and wild lands to be assessed at the price asked for them by speculative holders."

* Rev. John F. Scott was born in New York City, in 1860. He was educated in the public schools and the College of the City of New York, graduating with degree of ("A. B.") from the College in 1879. He graduated from Union Theological Seminary, New York, 1885.

He was in active service as a Presbyterian minister in Pennsylvania until '92. Since then, ill-health has prevented him from settling as pastor. For the past three years he has assisted Rev. Dr. McMillan in the New York Presbyterian Church.

He read "Progress and Poverty" in '83 (or late in '82). His father, Prof. David B. Scott, and his brother, William Beldon Scott, were then actively engaged in single tax work. He first got into hot water by arranging for a meeting of the students at the Theological Seminary, to be addressed by Mr. George. The students wanted it, but the seminary authorities opposed it. He was a member of the "Anti-poverty Society" of this city, in '86 and subsequent years until it died. Later, after nine years' absence from New York, he engaged in the work of the New York Single Tax League (re-organized) until it too died.

SMITH WASN'T REALLY CRAZY.

BY JOHN F. BAKER.*

(Expressly for the Review.)

All the way from Southern Manitoba a report had reached his old friends in the Western Reserve that their late neighbor, Smith, had gone crazy.

They had known him from youth up and were greatly surprised. Never had he taken up with any new fangled ideas or bothered his head about the condition of labor, the currency question or any other "unsettling subjects," but had steadily cast his habitual ballot for the candidates of the Grand Old Party. He had been born to that way of voting and slept soundly under a sense of tariff protection.

True, it had been quite a surprise to his old neighbors when he returned from a visit to his brother-in-law in Minnesota and advertised his small farm for sale, and even more when he actually sold out, and they learned that he had bought land in Manitoba.

Smith explained that he wanted to secure land for his boys and that in buying in Manitoba he was doing the best he could for them, and that lots of western farmers were settling across the international boundary. So with his wife and boys he left the old Ohio home early last spring.

Then after some months, came the disquieting rumor about his mental condition. His old neighbors could not credit it.

But when young Johnson, who represents the Buckeye Binder Co. up in the Candian Northwest, came home for his holidays, he explained the whole matter.

It appears that Smith had bought a square mile of railway land near the Souris, in a district where for some years every free-grant homestead had been occupied and where good roads, schools, churches and other conveniences of civilization were already fairly well provided. Meanwhile his brother-in-law with his boys, having less capital, homesteaded several half sections farther west.

Right next to Smith's land on every side were good improved farms; in fact unimproved land was the exception in that neighborhood, while within a few miles were the railway and grain elevators at the market town.

Before buying Smith had made what he considered sufficient inquiry into the economic conditions of the country of his adoption and found some things cheaper, while others were dearer than at his old home, and as this was explained to him as being the effects of the tariff he was not disposed to be too critical. Had he not always upheld tariff taxation?

Even when the township assessor left him his first year's assessment papers he considered the taxation very reasonable indeed. But when later he made inquiry of his new neighbors and discovered that their taxes were no higher than his own he felt himself unjustly treated. Not that his own taxes were too high, but, for their fully equipped farms, their taxes, he maintained should be higher.

It was right here Smith had his first misgivings. Was he to be taxed for a bare mile of land just the same as others who had every improvement, houses, barns, stabling, fences, livestock, implements etc., etc.? That was not the way they did in Ohio and he would not stand it!

When it was explained to him that all farm improvements were, by law, exempt from taxes in that country it did not mend matters; he said that was the grievance exactly; and when it was further spoken of as a partial application of the single tax idea the climax was reached. Had he not read in the Cleveland "Plaindealer" about Henry George's plan to put all taxes on the land and

* In Manitoba all improvements in or on land used for farming purposes are exempt from taxation.—The Editor.

crush farmers, letting the wealthy bondholders go scot-free? And here he was, nicely trapped, living in a community of farmers so deluded they actually did not know what an oppression had been put upon them.

At first he thought of selling out and going back to Ohio, but he liked the rich broad acres he had bought. Even now they were worth more than he had paid for them, while land was still in brisk demand and values advancing.

So he determined to stay and fight it out, and then an idea struck him, an idea that made him wonder at himself for its very audacity.

As has frequently been noted, men, who in the East were mere floaters on the current of public opinion, develop an unwonted energy when exposed to the invigorating atmosphere of the West, and are often a surprise to themselves and to their friends.

So, the elections for the Manitoba legislature being imminent, and finding himself encouraged by some local land speculators to whom this law was as repugnant as was the preaching of Paul to the shrine-makers of Ephesus, Smith determined to announce himself a candidate, and then, when the public should learn from him the way they do in Ohio, his fellow farmers could not all be so blinded as his immediate neighbors seemed to be, and he would teach them a better way.

So Smith's election card appeared in next week's issue of the "Advance" announcing his platform. He got a lot of handbills printed stating his grievance as he saw it and advocating the good old methods of taxation, such as are practised, not only in his native state and in all the other states of the Union as well, but also, he was assured in the older provinces of the Dominion of Canada. This, he held, was such an overwhelming body of opinion against the principle of the Manitoba law that it must convince all who considered it.

But with the great majority of those to whom he appealed, taxation of improvements was a dead issue, dead and friendless as chattel slavery and many another historic abuse. And so it is not surprising that in next week's paper a farmer correspondent facetiously suggested that Smith should be examined for lunacy by the medical board to determine if it were safe to have him at large.

Johnny Johnson's explanation was a great relief to Smith's old friends, but it led to much discussion and difference of opinion among them.

And a good many of these concluded that a law taxing land value only and exempting improvements was all right in a new country, while others argued that it would be a good law to have in force right here and now in the Western Reserve.

But Smith wasn't really crazy.

♦ ♦ ♦ ♦

HOW I BECAME A SINGLE TAXER.

BY REV. SAMUEL W. SAMPLE.*

Strange as the statement may seem to some, my first steps toward the single tax were guided by Horace Greeley. In the year 1886, while a student in the Divinity School at Meadville, Pa., I found, in the library of said school, a copy of Greeley's "Hints Toward Reform." The book instructed me much, inspired me more. One of the principles it advocated was man's right to living-

*Samuel Williamson Sample was born near Eaton, Ohio, January 26, 1855. He received his high school education at Hagerstown, Ind., his college training at Union Christian College, Merom, Ind., and his theological training at the same institution and at the Divinity School at Meadville, Pa.

Mr. Sample was ordained to the Christian ministry in 1875, at Greenville, Ohio, by a

room upon the earth. The method it proposed for the realization of this right was land limitation, together with homestead exemption from taxation and from liability for the payment of debts. The book made a deep impression upon me, and the principles of human brotherhood, justice and equality of rights captured my heart, but the methods it advocated failed to command my intellectual consent.

In the year 1884, while preaching at Lansing, Mich., "*Progress and Poverty*" was brought to my attention. It was evident to me upon first reading that the book was the work of a master of the arts of able thinking and noble living. His was a religious mind. There are three religions in the world: the religion of conventionalism, the religion of convenience, the religion of conviction. Henry George evidently belonged to the class possessed of the religion of conviction. Yet I did not readily yield consent to his conclusions. For one thing, I was afraid that the book, so manifestly the production of a mind strong in the power of imagination, had, by its lofty sentiments and lovely style, cast a glamour between my eyes and the subject it treated. In the next place, I was at that time, and from my cradle had been, an ardent Protectionist, and naturally distrusted argument which as inevitably led to free trade as rivers seek the sea. In the third place, the method proposed by Henry George for the actualization of equal rights to natural resources was so exceedingly simple that it aroused suspicion of its adequacy. It had not then dawned upon me that the greatest things are the simplest—the sea, the sky, love, truth, Godhood. Hence, while I could not answer the arguments nor refute the reasonings of "*Progress and Poverty*," I could not see my way clear to confessing their correctness or championing their conclusions, but simply put them away upon the mental shelf, holding my judgment in suspense. Meanwhile, I diligently read all I could find written against Mr. George's position, but there was no strength in the attacks made, and the manifest weakness of those attacks only served to strengthen the hold of our American St. George upon my mind and heart. In the year 1888, while pastor of the Church of the Redeemer, Chelsea, Mass., a friend who has since done me the honor to become my wife, showed me the fallacies of so-called Protection. This cleared the way for my complete adhesion to the teachings of "*Progress and Poverty*." I again read the great book, the greatest book of the nineteenth century, following thoughtfully and prayerfully the lines of its reasonings to the grand center of justice, where they all meet and out again to the great circumference of their full scope.

In a sermon on "*The Problem of Poverty*," I proclaimed the principles and methods of social regeneration taught in "*Progress and Poverty*." Since that time I have unceasingly continued to advocate the single tax in the pulpit, on the platform, in the press and in the social circle. I am enlisted for life under the cross of this crusade, not for the rescue of the tomb of a dead Christ, but for the rescue of the living Christ from the tomb in which so-called civilization has buried Him.

body of five Christian ministers who believed in special efforts to reach the unchurched. He was not bound to the forms and dogmas of a sect, but was simply ordained to preach the Gospel of Christ, and, as a free teacher and worker, to go into the highways and byways and draw the people in by the attraction of the spiritual gravitation of love. Since that time, he has done much theatre preaching and distinctive work among the unchurched, but has also held regular church pastorates at Grand Haven, Hillsdale and Lansing, Mich., Chelsea, Mass., Minneapolis, Minn., and Jamestown, N. Y. Under his pastorate at Grand Haven, Mich., a new and beautiful church edifice was erected. While pastor of All Souls' Church, Minneapolis, Minn., Mr. Sample began and, by the aid of a citizens' committee composed of members of various churches and of the "big church," conducted a series of

A NEW GOSPEL.

(Translated Expressly for the Review from *L'Ecclesiastique, Paris.*)

BY JAMES LOVER, Author of "Japanese Notions."

During the nineteenth century very great light has been thrown upon the evolution of Christianity and upon our New Testament canon. The unanticipated revelations of antiquarian, archaeological, and Biblical Scholars are really difficult to credit. The editing and scientific study of the Vatican manuscript, the important results of a comparison of ancient versions, and of texts that from time to time have turned up as "palimpsests," the discovery of the "Codex Ephraemi," by Allix, the "Sinaitic Codex," by Tischendorf and "The Teachings of the Apostles," by Bryennios (each seemingly a crowning prize), have lately been supplemented by one more startling yet—the finding of three leaves of what is surely *an original gospel antedating all of our evangelists and of an authority that is simply despotic.*

This grand discovery was reserved for Dr. Alonzo Giotto Himmelreich, a Germanized Italian Doctor of Divinity, and will illumine his name to the last end of time. The find was made at forty-five minutes after ten o'clock on the morning of October 19th 1901, in the monastery of St. Priscilla near Mount Abarro, (the ancient Aberros), in Asia Minor; and has since, by means of phot-

"People's Meetings" in the heart of the city. These meetings were largely attended and enthusiastically appreciated during several years, until over-work and impaired health compelled the preacher to seek a field of lighter work. This he found at Jamestown, N. Y., on the bank of beautiful Chautauqua. In 1898, Mr. Sample, with restored health and renewed energy, returned to Minneapolis, Minn., and resumed the work of conducting the People's Church for the unchurched, besides being editor of the *National Single Taxer* until its removal to New York City, after which event he established and edited the *People's Paper*, which attained a national reputation as an exponent of single tax and anti-imperialism.

Mr. Sample's capacity for work is large. He has done considerable platform lecturing, a great deal of parlor lecturing and much newspaper work. In the campaign of 1900, he stumped eight states for Bryan and Stevenson, with marked power and effect. His mind is synthetic, his spirit is affirmative, his work is constructive. He always sympathizes with the man on the other side of fortune's wheel. He is an earnest believer in the Christianity of Christ, affirming that the ages can no more outgrow the Lord Jesus Christ than the sailor can outsail the horizon. For the past fourteen years, he has been an ardent, clear and forceful apostle of the single tax.

Mr. Sample was married to Miss Mary Helen Tucker, at Chelsea, Mass., June 10, 1896. The mutuality of husband and wife, complements and comrades on all planes, is in this instance most noteworthy. Mrs. Sample is not only a most devoted helpmate of her husband, but is also a learned student of literature and sociology, a zealous single taxer, and a capable speaker and writer.

October 1, 1901, Mr. Sample moved to Denver, Colo., in order to take the pastorate of the People's Church, founded by the late Myron Reed. To this work he has since been heartily devoted, though his labors have not been confined to pulpit or church work.

During the extraordinary session of the Colorado State Legislature last Spring, Mr. Sample served as Chaplain of the House of Representatives. At the close of the session, the *Denver Post* said: "Rev. Mr. Sample has made a profound impression as a Chaplain."

Since the first of June, Mr. Sample has been serving the cause of reform as managing editor of the Press Bureau of the Australasian Tax League. In this capacity, he has supplied newspapers throughout the State, as well as many individuals, with educational matter concerning the Australasian Tax Amendment, working in co-operation with the Hon. James W. Bucklin, of Grand Junction, author of the Amendment.—THE EDITOR.

ographic copies, occupied the attention of Greek scholars and Biblicists throughout the Christianized world. Though the text that we give, (by Professor Grodnofsky of Moscow), has been prepared from a comparison of twenty-eight translations, it follows more particularly that of Dr. Bertolini of Turin.

The original fragment—three disconnected leaves—is in "Uncials" without division of words or breathings, is "Scriptio Continua," and is unanimously held to date earlier than the close of the first century. As can readily be seen it differs essentially from the canonical gospels; which, made up wholly of texts and impassioned talks of the Master, are felt to be so dreamy in tone as to quite conceal the possible in a cloud of the impracticable. Much of the "Book" as we now have it—the corruptions of visionaries of the second and third centuries—is plainly delusive, utterly out of chord with modern development, tending to break down the church and to destroy religion. And at this time especially when—to the great embarrassment of theologians—the world's attention is being sharply called to the incongruity between the Book and current apprehensions of it, these few leaves, gloriously enabling the churches to reconcile piety and practice, morals and politics, the kingdom and the stock exchange, miraculously float down to us as from a Tree of Life. Leaves that show the Master to have had a reasonable side; that, after all, he *did* see the world and its peoples just as they are, and was not always a perplexing personation of the unachievable. In the acceptance of this new Gospel the clergy will be furnished with an abundance of texts not only in accord with ordinary conduct in the battle of business, but in full accord with school "Economics," and thus tending to harmonize the existing discord between religion and science.

Surely in this age of "Finance" the prayers of its professors will follow the learned men who are now ransacking Asia Minor for the rest of the work.

TRANSLATION.

CHAPTER I. THAT IS LEAF FIRST.

8 AND Jesus departing thence came to Jeroda in Galilee and sat by the way side. And there came to him a certain Galilean, a leader of the people, named Akelas.

2. And Akelas, perceiving that Jesus was one in authority and who might inflict upon him evil things or repay him with good things, entreated him kindly, bade him go to his house, and there gave him meat, refreshing him with wine.

(Here eight or ten lines of manuscript are illegible.)

12. Yea, said Akelas, the dwellers of Galilee are poor. * * *

13. Then, said Jesus, lay up for yourselves treasures upon earth. Provide for your households, for where your treasure is, there will your heart be also.

14. Wherefore take every thought for the morrow, for the morrow shall bring thee gnashings of teeth if thou dost not.

15. Seek ye out skilled men from Tyre and from Tarsus, and let Galilee toil. For I perceive that too much cometh into your land from the Gentiles.

16. Behold, I say unto you, toil at your vocations. Build ye dye vats beside the clear waters, and dig ye tan pits in the pleasant meadows. * * *

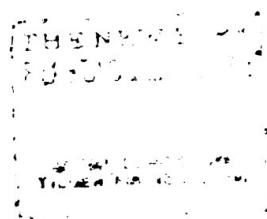
(Here nine lines of manuscript are illegible.)

21. Then Akelas answered and spoke: The poor of Judea and likewise they of Tyre and Tarsus do labor for little wages, so that when evening hath come their hire is but a farthing; and Galileans hire not except ye pay them a penny. Not many are rich, albeit every man sitteth under his own vine and fig tree.

22. Then said Jesus: Heed ye the words of my mouth and the meditations of my heart; put ye up seats for the receipt of customs all around about.



REV. S. W. SAMPLE.



23. And let the merchandize that cometh in from Judea, and from Tyre, and from Tarsus, the goodly cedar from Lebanon, and the dyed garments from Bozrah, be taxed stoutly therein.

24. After this manner shall ye protect your hired servants from the poor of the peoples that lie beyond you; and in your market places shall be sold the things your own labors bring forth.

25. Though of old time my Father hath said: The land shall not be sold in perpetuity, for the land is mine; I say unto you, let them be owners thereof who first seize it and to whom they may sell it forever. To be landlords; so that men shall not stand idle and die, but till the land for the landlords and live.

26. For behold he is a dull son who knoweth less than his father, therefore, I say unto thee I do not come to fulfill the Law; I come to subvert the Law and the Prophets.

27. Then shall they who possess the lands wax rich, and the poor with no share in the land shall always be with you.

28. Then the rich men among you shall wax richer, so that by their spendings and wastings shall the laborers get hire.

28. For I say unto you, blessed are the rich and contented are the poor. Each in his place, as the Father hath appointed.

The first leaf, seemingly discontinuous with the others, ends here.

CHAPTER II. THAT IS, LEAF SECOND.

THE rich men's servants are their money, even so as their lands are their money * * * if thy servants be stubborn and rebel, then shalt thou fall upon them with the * * *

(Here several lines of the manuscript are illegible.)

6. And behold, let the Chief Priest and the Council borrow of the people silver and gold. Get ye a debt upon yourselves. For the peoples which are in debt are peoples favored of the Lord.

7. Verily I say unto you that

30. The rich to have their houses filled with all good things—purple garments, and fine linen, and myrrh and frankincense, and gold—that they give work to the poor, so that the poor get meat and die not.

31. Then shall prosper the land which the Lord thy God giveth thee; and the rich become wise in the ways of righteousness.

32. To be the instructors of the poor that they shall hold themselves in subjection to rulers, and to be in all things obedient.

33. And let the rich men among you cause the doctors their servants to write the words I have spoken in a book, the name whereof shall be *Economics*.

34. Write so subtilly therein that no man can have understanding thereof; and that shall cause even the angels to weep.

35. For unto the doctors and unto Beelzebub it shall be given to interpret the book of mystery, Economics. But unto the poor it shall not be given. (Here in place of the term "Economics" each of the twenty-eight versions uses a different term. Thus the meaning of the Greek word being wholly unsettled, and the term "mystery" applying to it, we have selected Economics—than which nothing more unsettled and mysterious can well be imagined—as the proper term.

where much peoples have bonds in their bags they shall oppose tumults, and chatter not about changing and bettering.

8. Foster ye learning. Teach the people Latin, and Greek, and Hebrew, and Sanskrit, and Astrology, and the Wisdom of the Magi, and—Ethics.

9. For the poor will praise this learning as knowledge and be quieted thereby. True knowledge maketh the heart sick, and exciteth discontent and rebellion.

10. It hath been said to them of

old time, be fruitful and multiply and replenish the earth. But I say unto you, beware of letting thy multiplication exceed the multiplication of the herbs and living things that shall be to you for meat. Your bond servants and laborers may die else.

(Here several lines are illegible.)

14. Blessed are the meek. But let no man walk over thee.

15. Blessed are the merciful who are discreet in their mercies, and who

remember that it is at home that mercy beginneth.

16. Blessed are ye when men shall honor you, and applaud you, and shall say all manner of good things about you craftily for my sake.

17. Blessed is he who is in accord with the times, for he shall find many friends.

18. From him that would borrow of thee turn thou away, or ask of him a pledge. Thou shalt fall behind else and Satan ever seizeth the hindermost.

The second leaf, discontinuous with the others, ends here.

CHAPTER III. THAT IS, LEAF THIRD.

THOUGH of old time in the prophets my Father is called the Just One, and though Job asked, Shall mortal man be more just than God? I now declare unto you my new testament of the Son of Man, that justice is not one eternal decree for all men and all angels and for God himself, but that every matter that thou shalt undertake involving justice, must, by the doctors as prescribed in my Book Economics, be regulated according to the supposed expediency of its place and time.

(This passage is so strikingly in accord with the schools that we have included it in one verse and somewhat modernized the language to make it more emphatic.)

(Here six lines of manuscript are illegible.)

16. If a man desire the office of teacher, he desireth a good work. A teacher then must not be a man of new thoughts given to inquiry, nor a condemner of the times.

17. Not learned alone in his father's tongue, but apt to teach in all the tongues of the dispersion. And learned in all the wisdom of Egypt.

This ends the precious fragment. What a revelation we shall have when the remainder is found!



When the Democratic party introduces a plank in its platform for the government ownership of mines, it means not that the party has gone wholly daft, but that the old politics are dead—dead beyond the hope of resurrection.

18. And he shall speak in tongues. Tongues that no man understandeth, casting up his eyes. So that the unlearned shall marvel thereat and submit themselves humbly to the ordinances of their governors.

19. So may the teachers obtain meat in due course, and raiment, and gold, and offices, and the praise of the rabble, and the incense of the powerful—for a season.

20. Taking no thought of the morrow, for the troubles of to-morrow shall not appear until to-morrow.

21. Let them be called Rabbi and Doctor, that they may be a comfort to the rich, and a menace to the poor.

22. Saying unto them, Go to, ye poor men, weep and howl for the miseries that are coming on you.

23. So that if the common people wax restive and proclaim that justice hath been established for all men and that all have equal inheritance in the earth, that then my doctors of "Economics" may wither them as I withered * * *

THE PASSING HOUR.

BY THE EDITOR.

Bishop Clancy, Bishop of Elphin, Ireland, and, in so far as his ecclesiastical office will permit, a supporter of landlordism, having accused Michael Davitt of "propounding doctrines which are at variance with the teachings of the Catholic Church," the latter, through the columns of the *Freeman's Journal*, replies thus vigorously to the Bishop :

"I beg to tell the Bishop of Elphin that he speaks not for the Church but for himself. We know what happened to those who condemned the late Dr. McGlynn, of New York, for advocating rent theories alleged to be contrary to Catholic teaching. They had to eat humble pie. They are men of brains in Rome, and they know how to differentiate between the true duties and responsibilities of an ecclesiastic and the over-zealous dogmatizing upon economic theories and principles by some exponents of Catholic doctrines, who don't always too clearly understand what they are condemning, and are in the habit of upholding themselves behind the Church's name and authority when their vanity gets a little hurt in some controversy or discussion."

It has not seemed to us that Michael Davitt, intellectually the first man of Ireland to-day, has always kept as close to the true principle of the "Land for the People" as he might have done ; it has seemed to us that he has on one or two occasions consented to weaken the agitation by lending an ear to the demands of exigency, and because of this attitude that the movement in Ireland is not so far advanced as it should be. But no suspicion of insincerity attaches to Davitt's apparent minimizing of principle.

Landlordism in Ireland to-day has arrived at an acute stage. The suffering by recent evictions is appalling. We have previously had occasion in these columns to comment on the editorial stand of the *Cork County Eagle* and *Munster Advertiser*, one of the ablest journalistic champions of the people's rights in all Ireland. From a recent issue we quote the following.

In making a concession to the advocates of compensation, it is clear that the *Advertiser* makes no concession of principle. Yet we cannot help but think that even for the minimizing of the opposition of minor landlords such concession is needless.

"It is apparent on all sides that the present system of land tenure in Ireland is doomed. Its final dissolution is only a question of time. It is too unjust to hold together before the growing intelligence of the people. Realizing this, many of the weaker and poorer landlords would be glad to be freed from their false position if they could only secure reasonable compensation for what is termed their right of ownership. This is not the place to question the why or the wherefore of this alleged right ; it is taken for granted that landlords will be compensated, and, to effect a speedy settlement, it would be advisable to resort to reasonable compensation. The point at issue, then, is really the substitution of a system which will be equitable and just to all parties. Undoubtedly, this cannot be secured by what is commonly designated peasant proprietorship, for it would substitute one privileged class of proprietors for another, with the inevitable result that the way would be opened for a more objectionable system of landlordism and rack-renting. Discontent and agitation would be perpetuated, emigration would continue, and the last state of the country would be worse than the first. The landlords, generally speaking, are inclined to dispose of their claims. They have influence with the Government, and by utilizing this in a judicious and equitable manner they have it in their power to confer a lasting and almost incalculable advantage on the country. As was suggested at their recent Convention, let them deal with the State direct and independent of the farmers. Strictly speaking, it is a matter of utter indif-

ference to the latter to whom they pay the rent, and that they should pay an economic rent for the special privilege of the exclusive use of the earth, both equity and justice demand. The State then having reverted to its original and rightful position as supreme and direct owner of the soil, it could be let in usufruct at an economic rent to the present tenants. No disadvantage would be inflicted upon, or injustice done to, the community by such a settlement, for the transaction would be absolutely sound from a financial standpoint, as in a given period the State would be recouped the initial expenditure; the farmers' improvements would be secured to them; and, as the economic rent would ultimately abolish all taxation, they would be saved from the direct and indirect imposts which are now almost equal to a second agricultural rent, and in some cases exceed it. The labourers would be benefitted, for the State would be enabled to grant them such holdings as they would be able to successfully manage. The same refers to all other sections of the community, for taxation would be gradually rebated, and they would ultimately be left in full and undisturbed possession of all the fruits of their industry. Taxation of to-day, in its multiplicity of forms, is simply the bane of industry.

"We write not in a party spirit, nor for the benefit of a class, but in the interest of the entire community, whose claim to an economic rent for the use of the soil is absolutely indisputable, if equity and justice are to be considered. Private individuals have no moral right to demand and receive a rent or tax for the productive power of the earth; therefore, no settlement of the land question will be just or final that will not recognize the fact that to the entire community belongs the rent that should be paid for the exclusive use of the soil. In equity there could be no such thing as private ownership of the bounties of nature. They are the gift of God to all His creatures alike. To contend, then, that there are only two sections or classes interested in this gift of the Creator to all mankind is at once an insult to common-sense, an insult to equity, an insult to truth, and an insult to the simplest forms of justice. Hear what the late Bishop Nulty says, in a Pastoral so far back as 1881, on this vital question :

" 'The land of every country is the common property of the people of that country, because its real owner, the Creator who made it, has transferred it as a voluntary gift to them. "*Terram autem dedit filiis hominum.*" Now, as every individual in that country is a creature and child of God, and as all His creatures are equal in His sight, any settlement of the land of a country that would exclude the humblest man in that country from his share of the common inheritance would be not only an injustice and a wrong to that man, but, moreover, would be an impious resistance to the benevolent intentions of his Creator.'

"In the face of such a pronouncement from one of Ireland's most learned Bishops, and one of the most holy divines, who occupied a high and distinguished position in the Catholic Church, how can the right of all to the land be disputed? But, had the good Bishop never spoken, God Himself has declared it."

Nothing is more ominous in our social and industrial life to-day than the growing tendency to the increase of child slavery. We call it slavery advisedly, since the wages that can be earned by children from eight to twelve in Southern mills are so paltry as to be barely worth considering. But such labor would not exist at all were it not for the fact that an industrial condition prevails in comparison to which the old chattel slavery was in many respects to be preferred. It seems incredible that thirty per cent. of the employees in one mill in

South Carolina are less than twelve years old, and in another factory twenty-five per cent. are of the same tender age.

A committee of five South Carolina mill-owners—one of them a member of the United States Industrial Commission—went to the legislature and protested against any legislation which should prohibit child labor, saying that such legislation would be a recognition of the labor unions of the State, and therefore not advisable! Hugh Kavanaugh, in the *San Francisco Star*, tells of one town he visited where among 400 children less than 100 attend school. "The mill calls all the children whenever it needs them," the school teacher told Mr. Kavanaugh. Some of these work at night in the mills. Who would not rather see the children of the nation chattel slaves in the average condition that prevailed before the war?

Perhaps Mr. Mark Hanna is sincere in his sudden interest in the labor question. It is not necessary to think him a liar when he speaks in behalf of labor; nor a hypocrite when he protests his willingness to consider the demands of labor unions. It is true his conversion comes rather late, and the example of Tom L. Johnson in Ohio naturally attracts imitators. But though appearances are suspicious, let us not impute motives. If Mr. Mark Hanna has something of importance to say, let us accept it at its face value.

In his Chautauqua address the distinguished Republican Senator said:

"I know the tendency in this country and the world over has been to selfishly appropriate the larger parts of the benefits of industry to capital."

There has been no such tendency. If there were, we should find that capital was growing richer, but as a matter of fact, monopoly is growing richer, and (relatively to the increase in production) both capital and labor are growing poorer.

Speaking, too, of the laboring masses, he says, "We must give them a larger share of the profits of industry which they helped to create." There is something offensive—perhaps unconsciously so—in that word "we." And this insistence upon the Golden Rule! What has it got to do with the question? If it is true that, as Senator Hanna says, "Labor is not getting its own," why should those who are now appropriating the larger fruits of labor generously turn over a part of it to the laborers and felicitate themselves on the practice of Christian Charity. When a man is robbed it will not do to urge the practice of the Golden Rule upon the thief, and ask him to restore a portion of the stealings—it is a case for the police. And though the analogy is not in all things perfect, since the system by which Labor is robbed of so much of its own is a social, not an individual crime, it is obviously a call for repression, and not for preachments upon the Golden Rule between individual capitalists and laborers.

Yet for society as a whole, we may well invoke the Golden Rule. Would Mr. Mark Hanna accept its provisions in the matter of land tenure where each man should be treated alike in the laws? And would he still favor it if we should adopt the Golden Rule in matters of taxation? And what about public franchises, by which Mr. Hanna has grown so enormously rich? Is he willing that society shall adopt the practice of doing for John Smith and every individual of the community equally what in the matter of such privileges it has done for Mark Hanna? We fear he would shrink from the logic of his own preachments.

United States Commissioner of Labor Carrol D. Wright, in his address on "Labor in Law" at the New York Chautauqua Assembly, after referring

slightly to the single tax and other reforms, declared: "The question is not how to kill or remove the cause, but to soften the struggle—for there is to be a continual struggle." Let us preserve at all hazards the cause of this degrading, brutalizing struggle. Let the House of Have continue side by side with the House of Want; let the exploitation of labor by monopoly go on, but do not disturb the foundations upon which this social injustice is built. For then the countless quackeries, the nostrums and palliatives that "soften the struggle" will become useless, and with them the office of Commissioner of Labor, or at all events of those unjust privileges which the Commissioner has so diligently served by his elaborate presentation of statistics.

For Mr. Wright has been a faithful servant of those who profit by things as they are. So far as figures may be marshalled to the support of existing institutions, figures are marshalled; so far as facts may be wrenched from their connection to support injustice, facts are wrenched; all this Mr. Wright does, and his service is worth to his employers all it costs. It is natural he should want the struggle to "continue," that he should speak slightly of all attempts to end it, for that would be to make an end of Mr. Wright.

Such men as Mr. Wright find their supporters, curiously enough, among labor and trade unionists who will not look beyond their own narrow aims. When the International Typographical Union at its recent convention voted down the following resolution it sustained the position of Mr. Wright, and rendered a service to the oppressors of labor.

These are the resolutions:

Whereas, Labor organizations in New York, Colorado, and other States are agitating or changes in the present system of taxation; and, whereas, taxation has a vital effect upon the demand for labor and the rate of wages;

Resolved, That a committee of nine be appointed to investigate the relation of wages to taxation and report to the next Convention of the International Typographical Union.

Commenting upon this action the *Unionist*, one of the brightest little papers devoted to the printing trades, has this to say:

Taxation has been the potent cause of discontent and constant irritation the world over. It has incited to revolution probably oftener than any other cause. It has divided nations and contributed to their overthrow. Its importance to the welfare of a nation makes it a subject that should be thoroughly investigated. A workingmen's convention would seem to be a most proper place to discuss the subject of taxation, and at least make an effort to find a solution of the problem that will be just in its operation to all conditions of men.

The International Typographical Union failed to grasp the importance of the subject, and the bearing it has on the welfare of those in whose interest it legislates. In this respect the organization discredited the intelligence of its members and failed to show the progressiveness that the age demands.

History repeats itself. Now as in pro-slavery days, when the slave owner spoke of himself as being divinely selected for the protection of the helpless black race, so the Baers and the Olyphants of to-day pretend to regard themselves as trustees of wealth for the great army of those who live by labor—their own, not that of others. But as the first superstition gave way, so must the second. It may give way peacefully, or it may be broken upon the rack of revolution. But broken it must be.

The movement in Ohio is intensely gratifying. The State Democratic

Convention disclosed the fact that Tom Johnson is now in almost unquestioned control of the party. His popularity is growing. This is not so much by reason of the man's engaging personality as because of the principles which he advocates and which are finding firm roots in the politics of the State. Our readers know the history of that convention—its adoption of a platform in accord with the views of Mayor Johnson on taxation (views that have now become those of the democracy of the State), and the nomination of Rev. Herbert S. Bigelow, pastor of the Vine street Congregational Church of Cincinnati, as candidate for secretary of state.

Since then a wonderfully energetic, and to the voters of the State, a novel campaign has been in progress. Mayor Johnson is making a tour of the State in an automobile, and with tents. Enthusiastic meetings are being held everywhere. The question of taxation is the one uppermost at these meetings.

At one meeting in Lima a question was put by the editor of the *Republican Gazette*, of that place, evidently with the idea of putting the Mayor "in a hole:"

"Do you believe in the Henry George theory of a tax on land only?"

"I do not believe in a tax on land," replied the mayor.

"Do you believe in the doctrines of Henry George?" persisted the questioner.

"To that question with all my heart I answer," replied the mayor with great force. "The doctrines of Henry George are the moving spirit of whatever I do, whether as mayor of Cleveland or in this tent or in any other field of activity. Henry George did not advocate a tax on land but on land values. This, instead of increasing the burden of the farmer, as you seem to assume, would greatly lessen it. I believe in Mr. George's proposition to abolish customs houses, to take away the taxes which fall upon houses and improvements which are created by labor, taxes which are therefore in the last analysis, taxes upon labor, and to place these taxes upon monopoly and privilege. I believe this to be the solution of the one great question, the labor question. This question is the rock upon which the nation may yet be rended. The solution of this question is, simply, to take the burdens of taxation from labor and place them upon monopoly and privilege."

Nothing illustrates the rapid advance of the single tax principle more notably than the nominations of single tax men to prominent offices. In California, the Democratic candidate for governor, Franklin K. Lane, is a believer in our doctrines, and a firm consistent friend of democratic principles. His utterances are bold and radical, and if elected we can be certain that industrial emancipation in the State of California is brought measurably nearer.

The nomination of F. D. Larabie for attorney general of Minnesota is also a victory for the single tax cause. Rossing, the Democratic candidate for governor in that State, has evidently absorbed something of those principles for which his running mate, Larabie, stands, for in a speech delivered at Minneapolis the Democratic candidate for governor said:

"The resources of nature, as developed by labor, are the foundation of all wealth. The first element is the gift of a benign Creator to all mankind. Labor is the effort of each individual, the fruits of which he alone is entitled to."

In Beaver, Pennsylvania, Charles R. Eckert has been nominated by the Democrats for Congress. He is the editor of the Rochester *Commoner*, and is a Henry George-Tom Johnson Democrat. R. F. Powell, single taxer, is a Democratic candidate for the legislature in Philadelphia.

In Rhode Island, Lucius F. C. Garvin, the leading single taxer of that State, is the Democratic candidate for governor. Dr. Garvin has been actively identified with the single tax movement for many years. He has been a member of the Rhode Island legislature, and is a man of much force. Rhode Island is not an "easy" state to make a fight for the single tax and democratic prin-

ciples, and Dr. Garvin has been almost alone in the years past. But the ranks are growing, and other hands are now holding up his.

In Brooklyn, our old friend Robert Baker is a candidate for Congress. It is said he was the especial choice of Bird S. Coler, Democratic nominee for governor. No man has worked harder for the cause in years past, and he is possessed of real brains and a world of nervous energy.

Is it not an amazing situation? Here are eighty millions of people, with votes, helpless before a combination of a half-dozen men. Here is a President, elected by the votes of these eighty millions, asking the six if they cannot do something to relieve the situation. And the controversy concerns a material planted in the earth and warmed by the solar heat of centuries—the prisoned sunbeams which must be released to warm the bodies of men and to urge the wheels of industry. And it is asserted by Mr. Baer, in terms at least implied, that as God's trustees the six—less or more—composing the combination are the sole owners of the product of fallen branch and bark and root and solar heat. And the able journals tell the eighty millions that they have actually no remedy, that they can really do nothing—these eighty million people with votes!

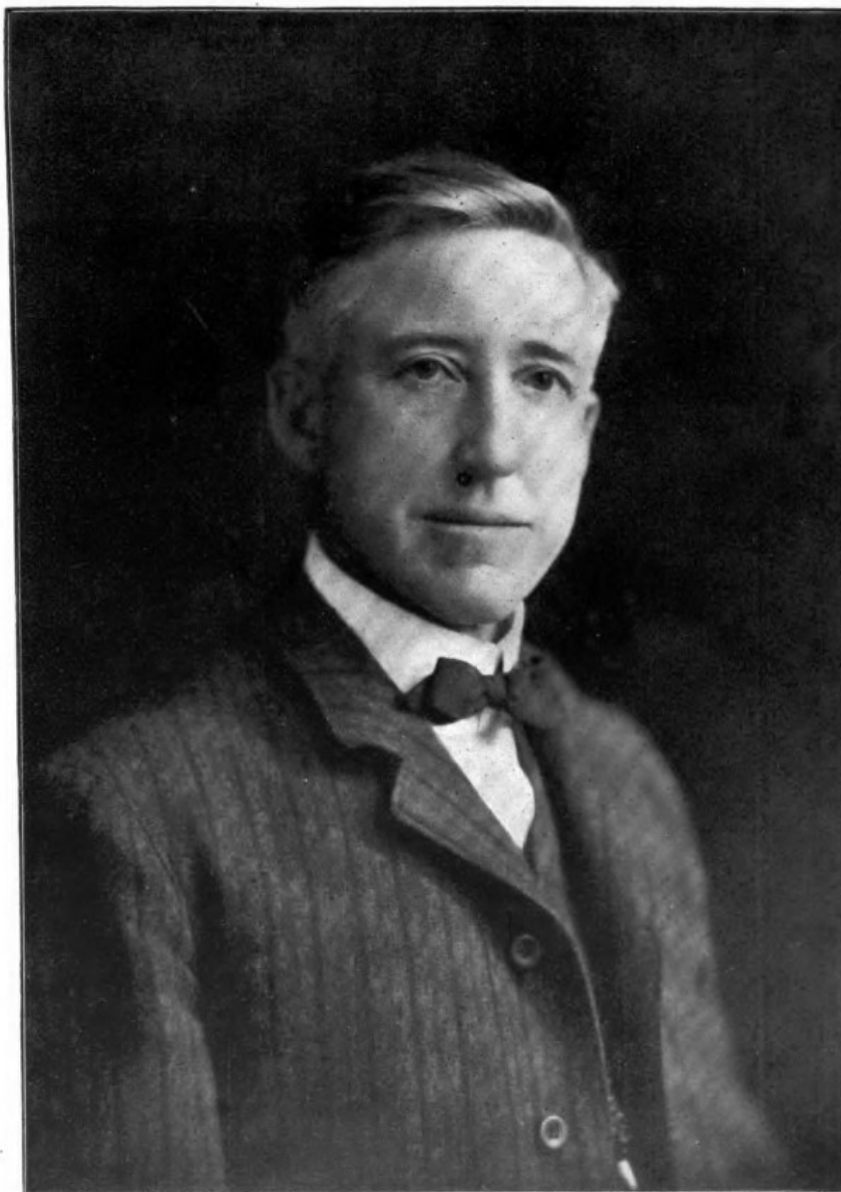
And then a great political party puts as a plank in its platform a demand for the government ownership and operation of these mines, as the only possible solution presenting itself to these sapient political philosophers hunting for votes. "Go," said Oxenstierna to his son, "and learn with what little wisdom the world is governed."

To whom does the coal in the earth and the country's highways belong? Until that question is answered once and for all time there can be no solution. In the absence of a consideration of this question all is darkness and perplexity. And how simple is the solution. If these coal lands in the anthracite region instead of being assessed at \$2.50 per acre were assessed at their actual value, which is nearer \$1,000 per acre, and if the coal-carrying roads as well as all other roads were the property of the people, there would be no coal question. But neither would there be any Mr. Baer, whom the subordination of the masses has impressed with the notion that he is the special anointed of the Giver of all good and perfect gifts. For this absurd idea in the mind of a perhaps otherwise amiable and estimable gentleman could never have existed but for the tacit acceptance of the same theory by the great army of workers. For have they not laid at his feet and the feet of his class the first fruits of their labor? The acceptance of this ideal of social sacrifice might excuse even far more idolatrous notions. Mr. Baer is simply taking his fellows at their word and as it would be neither profitable nor pleasant to question the decree that has made him the apparent trustee of the natural wealth of the anthracite regions, he accepts it unconditionally. And in this Mr. Baer is not singular.

Referring to the Coal Miners' Union, Mr. Robert Morrison Olyphant, President of the Delaware and Hudson, declares:

"This business of preventing men from earning an honest living just because somebody else for any reason does not want to work, I tell you, has got to stop in this country."

True, Mr. Olyphant. So stand aside and let that man with pick and shovel get on to the land.



FRANK D. LARABEE.

SINGLE TAX REVIEW

An Illustrated Quarterly Magazine of
Single Tax Progress

Edited and Published by

JOSEPH DANA MILLER, at 62-64 Trinity Pl.

New York.

Mrs. CHARLOTTE E. HAMPTON, Associate

SUBSCRIPTION PRICE:—In the United States, Canada and Mexico, \$1.00 per year. Payable in advance.

Entered at the Postoffice, New York, as Second Class Matter.

FALL NUMBER.

PUBLISHER'S NOTES.

Many of our subscribers have not yet responded to our call by mail for renewals. They are urgently requested to do so. If this notice is marked with blue pencil, our friends will please accept it as a second notification and kindly remit.

In the back pages of this magazine will be found the price list of all the works of Henry George, together with other minor works on political economy. The holidays are drawing near, and no more acceptable present can be made than books which point the way to industrial emancipation. Do not order of your newsdealer, but send direct to us. In so doing our friends will bear in mind that they are helping the REVIEW.

This number is especially adapted for propaganda uses. It indicates the growth of the movement among Christian ministers. Copies may be mailed at 10 cents each; a few hundred more are left. Let us hear from our friends who may have in mind those to whom it could be sent with a prospect of doing good.

Among the members of the new editorial board of management of the *Arena* are Bolton Hall and E. H. Crosby. This magazine continues to be representative of the current radical thought of the day.

FOR AN ORGANIZATION AND A PAPER.

From the many experiments to found an organ of the movement that shall be self-supporting, this fact stands plainly out: If there were a strong National organization with

local branches, such organization could defray out of its treasury the expenses of publication with the smallest possible tax upon individual members. It is our conviction that the expense of publication ought to be met in this way. By no other method can an organ of the movement, of sufficient character to command respect, succeed.

This is thrown out by way of suggestion, with the hope that it may take shape. It should be of interest to all those who believe that the movement should have an organ. In our judgment there ought not to be two opinions as to this. Apathetic as we are all apt to become after a time as to many of the general facts of our progress, especially where all our energies are enlisted in some local fight that is of immediate importance, that demands all our efforts and all the money that individuals can afford to spend, the history of the movement elsewhere is nevertheless of immense interest and significance. It should find permanent record in a journal that has for its chief purpose the putting into convenient shape for reference every successive step in our progress.

This is important not only to those to whom such news is an inspiration, but to those whose business is journalism—who desire to keep informed of what is being done by those active in a movement to the importance of which they are by no means indifferent.

The thing difficult to understand is that single taxers everywhere should not perceive this, that single taxers anywhere should be indifferent to the success of a great National organ. But so it is. This apathy it is impossible to overcome. Even the *Standard*, as able a paper as was ever published in any cause, was compelled to succumb, and the many attempts since that time to found an organ have met with a like fate. But it will be tried again and again, and it will finally succeed when a great national organization stands at its back, and for this reason if for no other such a national organization should be formed.

The possibility of making an organ self-supporting by any other means will not increase as the movement grows and extends. Mr. George long ago pointed out that at such time this possibility will become more remote, and the cause will not then need a paper of its own. This is in a sense true. All the papers to-day in Colorado are discussing the Australasian tax system and the Bucklin Amendment. There is no occasion for an exclusive organ to discuss it. The same is true of the situation in Ohio, for it happens that our movement has taken unexpected shapes. But in another sense the need of a journal increases with these extraordinary indications of our progress. Our brothers in Colorado are anxious to know what their fellows are doing in Ohio, and if they are to depend upon the papers of their own state alone for information their knowledge will be meagre indeed. Such reflections, and

the further relations that they will suggest ought to give a realizing sense of the importance to our movement of an organ that will command respect, that will be a record of those successive steps in the progress of the emancipation of industry and the enfranchisement of the toiler.

MINISTERS IN POLITICS.

This number is an indication of the interest that is being taken in social questions, and in that chief of social questions, the single tax, by Jewish pastors and Christian ministers. It is indicative of the increasing seriousness of industrial problems when men whose mission, traditionally, is to preach individual, rather than social, salvation, should address themselves to this larger task. But many clergymen have learned to recognize that individual betterment is not possible where social injustice stifles the finer sentiments and higher aspirations. Men must at least have a chance to be good before they can be successfully appealed to upon the value of goodness. Hunger is not an incentive to righteousness, nor the consciousness of being oppressed conducive to love for our fellowmen who thoughtlessly or ignorantly uphold such oppression.

As the great industrial issue forces its way into politics, as political campaigns come to be waged over questions of grave fundamental human rights, more and more earnest minded ministers of Christ will be found making their way to the front. They will heed the cry of the oppressed, and some of them will be among the first to witness the rout of the oppressors. Many an one has heard the call to battle:

"Let the victors when they come,
When the forts of folly fall,
Find thy body by thy wall,"

and they have answered bravely, devotedly.

It has ever been so. Organized Christianity, yielding to the influences of the time, grown servile or Pagan, has been saved by the Christlike souls in her service. The roll-call of the great reformers cannot be named without including many of those eminent in the ministry. Regardless of the cavillings of respectability, they have dared to make practical applications of the teachings of Jesus, and so have rescued the Church from contempt and oblivion and preserved it to posterity.

When the brave young preacher of Cincinnati cast his lot with the forces that are fighting for social justice and consented to head the ticket in Ohio, he was doing what the needs of his time demanded—what Beecher or Channing would have done under like circumstances. In meeting the people, in voicing their wrongs, in attacking those in high places, he is doing what Christ did when he drove the money changers out of the temple. And his acts dignify the cloth. For this kind of Christianity is to be preferred to that which profits by social abuses,

and to that preaching which exhorts the workers to be patient, to look forward to treasures in the next world as a recompense for being robbed of the treasures of this. Christianity of this "comfortable" kind will some day, perhaps, make its preachers mightily uncomfortable when they appear before the Grand Assize.

The *Columbus Press*, with laudable enterprise, has presented some features in the life of the first governor of Ohio, who also was a preacher—Governor Tiffin. He made an excellent governor, carrying into political life those Christian principles which he had expounded from the pulpit. No man ever did more to advance the true interests of Ohio, and his was a clean, honest, Christian administration of State affairs. He was twice elected, practically without opposition. So it may not be well to sneer at Bigelow as a "preacher politician." The term may recoil to plague those who use it now as a sneer against the brave, stalwart, pulpit champion of the people's rights who stands as candidate for the office of Secretary of State.

PERSONALS.

Charles K. Otken, our old friend and worker in the cause at McComb City, Miss., is preparing a book on the single tax, to embody in the simplest language practicable a statement of the principles and the results to be looked for from its adoption.

Prince Leo Tolstoi, single taxer and grand old man of Russia, is the guest of Queen Elizabeth, of Roumania. He is said to have just completed a treatise on economics, the aim of which is to popularize the teachings of Henry George. Some of this we hope to present in translation in a future number of the *REVIEW*.

John J. Murphy, former editor of the *National Single Taxer*, addressed the State Federation of Labor at Meriden on Thursday, Oct. 16th.

Ernest Howard Crosby and James R. Brown addressed the recent Peace Conference at Mystic, Conn.

Friends of J. B. Vining, of Cleveland, who has worked so long and earnestly for the triumph of justice, will regret to hear of the death of Mr. Vining's father, on Aug. 31st.

Messrs. Powell and Lyburger, our good single tax workers of Philadelphia, have been nominated by the Democrats for the legislature, and Callingham missed the nomination for Congress by a few votes.

H. V. Hetzel, of Philadelphia, is in Ohio stumping for Billy Radcliffe, "S. T.," democratic candidate for sheriff of Mahoning County.

Miss Alto Yolo, (Mrs. Gavin D. High)

who has frequently sung at single tax gatherings, was substituted for Mme. Mantelli in the Mascagni Opera Company during its recent engagement in New York. She will go to Paris to prepare herself for grand opera. The good wishes of the single taxers of New York will go with her.

Mr. John S. Crosby's present address is 335 W. 14th street, New York City.

John K. Lewis writes to the *Dayton Herald* calling attention to the editor's mistake in speaking of Mayor Johnson as a socialist. To this the paper replies: "The *Herald* never said that Mr. Johnson was a socialist, but it did say that Mr. Bigelow was one."

J. F. Cowern, of Concord, N. H., continues to send illuminating contributions to the press. In the *Concord Daily Patriot* of Sept. 29th he points out how the coal famine may be relieved.

P. Cullman, Jr., who is one of that active band of single tax workers in Chicago, has a communication in the *Chronicle* of that city commenting upon a proposition of one of the aldermen to license barbers. Mr. Cullman says: "The people of this city are suffering more from unclean and ignorant aldermen than from unclean and ignorant barbers."

IN MEMORIAM.

ARTHUR HERBERT STEPHENSON.

Five years ago the civilized world was startled to hear that Henry George was dead; Henry George, who had devoted his life and his great talents to making practical the belief in the Fatherhood of God and the brotherhood of man. He had written "Progress and Poverty," a book which overturned the old political economy and set men to thinking as they never thought before on that subject.

In one of the early editions of "Progress and Poverty," he printed a request that any one who read his book and agreed with its conclusions should write to him. A young man twenty-six years old read it, and being convinced at once by the irrefutable logic, wrote such an earnest letter to Mr. George that the latter came to Philadelphia where this young man lived that he might see him and talk with him. This meeting was the beginning of the single tax work of Arthur H. Stephenson, who, on Saturday, October 4th, passed into the unknown beyond.

Arthur H. Stephenson was born in West Newton, Mass., January 13th, 1860. He came of good old New England stock and inherited from his ancestors, the Knapps, courage and fidelity to principle. When he was quite young his family moved to Brooklyn where they lived for five years and then returned to Boston. He was sent to school

first at Ware, N. H., and afterwards Plymouth, Mass., going from there to the Boston Institute of Technology. He remained there two years and then went to Colorado to try ranch life, intending to stay five years but he returned within as many months. Soon afterwards he came to Philadelphia to go into the woollen yarn business with his father and brothers, in which business he remained until his death.

When Mr. Stephenson declared himself a believer in the doctrines contained in "Progress and Poverty," he was almost alone in Philadelphia. There was only a handful of Mr. George's followers in the whole country, and a man who opposed private property in land encountered ridicule and opposition. But Mr. Stephenson was brave and cared nothing for criticism; in fact, he was at his best when assailed by his opponents. Immediately on his "conversion," he felt impelled to propagate the ideas he had adopted and organized a society which was called "The Henry George Club," the name afterwards being changed at the request of Mr. George to "The Single Tax Society of Philadelphia." Soon afterwards he started a little paper called "Justice," for which he wrote, editorially and otherwise, for many years and which paper, by a strange coincidence, ceased its existence the same week that Mr. Stephenson died.

The Single Tax Society met first in a small room. Mr. Stephenson and several of the other earnest members acted in any capacity that seemed necessary, and a few of the members did most of the speaking as well as discharging the duties of janitor and chairman, as occasion required. Even when the society held its meetings in a large commodious room a few years later, Mr. Stephenson might be seen with his coat off and a broom in his hand, sweeping out the room.

He was a born leader, with remarkable clearness of vision and rare ability to see through fraud or sophistry, and he went straight to fundamental principles. He was not afraid of conclusions as soon as he became sure that his premises and his logic were correct.

He spent thirty days in jail at Dover as a member of the "Dover Jail Club," during the early part of the Delaware campaign and his great ability, his pen and his purse were ever at the service of the cause of humanity. The single tax was his religion, and the saying that "a prophet is not without honor save in his own country" is not true in this case, for he was looked up to as a teacher of the single tax philosophy not only by his fellow workers in his own city, but by single taxers all over the country. He never was afraid to stand up for his principles, and in his death the single tax cause has lost a brave and able defender.

A memorial meeting was held in Odd Fellows' Temple, Sunday evening, October 12th, at which W. L. Ross presided, and the

speakers were Messrs. John S. Crosby, Samuel Cooper, Arthur C. Pleydell, and Frank Stephens. Letters were read from Richard George and H. V. Hetzel, all paying eloquent tribute to Mr. Stephenson's worth and ability. A quartette sang "Nearer My God To Thee" and "Lead Kindly Light," and Chopin's "Funeral March" was played on the organ.

The following resolutions were passed:

We, the members of the Single Tax Society of Philadelphia, deeply conscious of the loss this Society in common with all mankind suffers in the removal by death of our brother, Arthur H. Stephenson, desire to place on record this tribute to his memory:

"Arthur H. Stephenson was gifted by Nature with more and greater talents than many men, but instead of devoting those talents to the support of privileges which make a few men monstrously rich and many men correspondingly poor, and which are in themselves the cause of most of the evils from which men suffer, he denounced those privileges and worked faithfully and laboriously to abolish them.

"He clearly saw that the institution of landlordism, arising as it does from our treatment of land as property, results in the denial to men of the bounty of the Creator; and he brought to the service of the disinherited and oppressed all the powers of his well-trained mind, standing courageously at all times and in all places for the equal right of all men to the use of the earth, and the consequent freedom and happiness which he knew would follow whenever this right was restored to them.

"Arthur H. Stephenson stood for Justice! Not that conventional justice which is satisfied with the incarceration of petty thieves driven to crime through want, and at the same time applauds and rewards those who through unjust laws rob labor of its just reward; but a justice so exact and far-reaching as to secure to every laborer the full product of his labor; and which would deny to idlers and non-producers the privilege of fattening upon the toil of others.

"Arthur H. Stephenson did not live to see the time, surely coming, when 'if a man do not work, neither shall he eat;' but he contributed greatly to hasten that day, always mindful that to work was to be busy in benefit, and that no one could be esteemed an honest worker whose energies and intelligence were directed to fostering that system which makes the idle rich the pensioners of the toiling poor!

"Holding, as we do, to the belief that 'a man is worth only so much in this world as the things are worth about which he busies himself,' and ever mindful of the great things with which Arthur H. Stephenson busied himself, we call upon all those who, following his example, would do something for their fellow men, to join with us in the

public meeting, to be held on Sunday evening, the 12th instant, at Odd Fellows' Auditorium, to testify to his distinguished services to humanity."

The work which Mr. Stephenson so ably began is still unfinished, and if single taxers would honor his memory as he would have them do, they will work the harder and be the braver now that one more able champion of human rights is gone.

FLORENCE A. BURLINGHAM.

A HERO IN THE RANKS.

There died the other day, at Wakefield, Massachusetts, a humble citizen, by trade a moulder. Measured by academic tests, he was an unlettered man, yet so enlightened was his understanding, so clear his perception of principles, so faithful and persistent was he in the advocacy of an unpopular cause, that his demise calls for more than ordinary notice.

Jeptha N. Ryder was the oldest member of his trade in the town. "Bound to the wheel of labor," he followed day in and day out, for forty-six years, the routine of the mechanic, with small opportunity for relaxation and social indulgence. In spite of this limitation, through his habit of reading and reflection, his sturdy character, his faithful speech, his profound interest in the welfare of his fellow workers, as well as in the community in which his lot was cast, he acquired the respect and commanded the attention of his fellow citizens.

His life was worthy of notice inasmuch as he was the type of citizen upon whose existence and multiplication the survival and perpetuity of democratic institutions depend. There is often given to plain men, untrammelled by conventional standards and unconfused by the sophistry of learning, a clear vision of truths which evade the scholar. It is from Lincoln's "common people" that reformers draw the bulk of their disciples, for wealth and learning are timid and a cowardly subserviency is the price most frequently exacted for popular success.

Mr. Ryder was an early convert to the gospel of Henry George, and an earnest propagandist of the teachings of "Progress and Poverty" when ignorance of just principles of taxation was dense and all abounding. It was at his suggestion that the Massachusetts Single Tax League sustained for a week a series of protracted meetings at Wakefield in 1895, awakening thought by its careful presentation of local tax conditions, illustrated by pertinent individual examples, a memorable episode in the League's history.

Because of our friend's persistent watchfulness, frequent articles in the *Town's War-rants* kept the single tax contention fresh in mind. He was active in securing by a large majority the petition of the town for local

option in taxation, which was promptly presented at the State House by the chairman of the Selectmen. Through Mr. Ryder's influence, also, Henry George and Thomas G. Shearman were included as lecturers in the Town Course.

Indeed, Mr. George's appearance in this course at Wakefield was his last in Massachusetts. The great leader upon that occasion revealed to his friends the physical exhaustion which presaged his death a few months later. He prefaced his address with an earnest and feeling protest against President Cleveland's Venezuela proclamation, which had that very day startled the country. It seemed to the speaker unnecessary and dangerous, inflaming the war spirit that later was to sweep the country into strife and bloody conquest.

When, however, Mr. George addressed himself to the familiar subject of taxation, the effort was evidently a labor and the extreme deliberation of his utterance generated an anxious feeling among the friends who had accompanied him from Boston. He exhibited a marked depression of spirit after the lecture, feeling conscious of his unsatisfactory discourse, and cheering words were needed to lift the cloud. The evening left a strong impression upon the writer, who then looked upon the living countenance of Henry George for the last time. With the event described the name of Mr. Ryder is indissolubly associated.

The circle of early single taxers has narrowed perceptibly since then and the meetings of the faithful bring painful reminders of the brave comrades who have fought the good fight and whose familiar faces are sorely missed. They are not forgotten and their works do follow them. They have not battled in vain. The cause they nursed in weakness is lusty and full of strength, and their faith, which never faltered in days of trial, is finding recognition and justification now. Upon the grave of the devoted and unselfish worker for whom this tribute is written, his old associates lay this offering of sincere respect.

WM. LLOYD GARRISON.

News—Domestic.

CALIFORNIA, SAN FRANCISCO.—(Stephen Potter.) Henry George's birthday was fittingly observed by the San Francisco Single Tax Society at Council Hall, Redmen's Building, in this city. The memory of our immortal leader is still fresh in the hearts of single taxers, as was attested by the earnest crowd that overflowed the hall and warmly greeted the speakers and entertainers. The gathering was augmented by a delegation from the Oakland Society from across the bay. A pleasant evening was passed listening to a charming programme of literary and musical numbers and addresses by prominent members of the San Francisco and Oakland societies.

Mr. W. G. Sawin, the President of the San Francisco society, presided, and in an interesting speech referred to the services rendered in the past by the great men of our country down to the time of George, showing the debt we owed to those unselfish, self-sacrificing men, whose lives had been devoted to the bettering of the condition of their fellows and paying a glowing tribute to our own great leader, who occupied a niche in the temple of fame above all others.

Joseph Leggett took his hearers back to George's boyhood days, reciting many entertaining anecdotes illustrative of the traits of character that were so prominent in his after life, his earnestness and fixedness of purpose, his power of analytical reasoning, his unselfishness and devotion to the cause of justice, and his humanitarian ideas. He traced his life along to that epoch-making event when he first unfurled the banner of the single tax at Metropolitan Temple in this city. He told of his labors and trials while engaged in journalism here, how he was regarded as a crank and cartooned as a rider of a hobby, of the difficulties overcome in the publication of "Progress and Poverty," of his removal to New York, of the formation of the Anti-Poverty Society, of his triumphant tour of Great Britain, of his campaigns for the mayoralty of the great metropolis, of the final recognition of his greatness by the thinking world, and the wonderful progress that had been made in the cause up to the time of his martyrdom. He pointed out how since then in England and Australia and throughout the English-speaking world great advances had been made, and how in this country the work had been taken up by Tom L. Johnson with an energy that promised the most substantial results for the future.

Edgar Pomeroy, past president of the Oakland society, called attention to the battle now waging between the people of Oakland and the great water corporation of Alameda County, now seeking to renew its franchise, stating that the Alameda single taxers were lined up with the people who opposed such renewal and favored municipal ownership, as a practical step in the direction of the end for which they were all working.

At the conclusion of the program a few pleasant moments were passed listening to brief addresses by L. M. Manzer and Ralph Hoyt.

This meeting of the San Francisco society will leave its happy recollections. The prospect of a new impetus being given to the movement under the leadership of Tom L. Johnson has inspired the faithful with renewed hope, and they see a possibility of the fulfillment of the prediction of our friend Leggett that the single tax is due during the first decade of the twentieth century. It had been the intention to celebrate the day by a great public meeting at Metropolitan Hall, as has been the custom in the past, but the word went out that the site of the old hall was wanted for a more modern building,

and the historic "Temple" had to make way before the march of improvement. But a few days' delay in the execution of the contract for its destruction would have enabled us to gather once more around the rostrum where our leader consecrated his life to the cause of justice, but sentiment could not bar the way of commerce, and no delay was brooked. So for the first time since his death we were obliged to hold our celebration elsewhere.

Metropolitan Hall, or Metropolitan Temple, as it was once called, has been, and will be, held in dear remembrance by those who revere the name of Henry George, and in deference to this feeling our society has constantly chosen it for its public meetings.

It was here that the never-to-be-forgotten memorial meeting was held, when the audience arose as one being, and in solemn unison repeated the Lord's Prayer—repeated it as it had rarely been repeated before—coming deep from the heart and finding fervent voice upon many lips that had often rebelled against the utterance of vain and unfelt formulas—coming from the soul in resonant volume and filling the great auditorium until the walls resounded the petition:

"Thy kingdom come; Thy will be done on earth as it is in heaven."

It was here that John S. Crosby electrified a great audience with his matchless oratory, and endeared himself to all who listened by his many and eloquent appeals for the uplifting of humanity.

It was from the same platform that Herbert Bigelow reasoned into a new and better line of thought the multitude which flocked to hear him.

Here our own well-loved Judge Maguire often pointed out in his clear and convincing way the road to that higher civilization where progress and poverty shall not go hand in hand.

And to this shrine Tom L. Johnson made his pilgrimage all the way from Ohio to stand upon the platform and speak in the hall made sacred by him we honor. This was his pride, and the sentiment gave him added strength to overcome the cunning antagonists who came prepared to confuse and overwhelm him with their subtle questions and objections to his argument.

In a few days all that will be left of Metropolitan Hall will be a heap of rubbish. The great organ that so often thrilled magnificent audiences with its diapason has been torn from its niche and removed to other quarters, the stage has been destroyed, and the work of demolition is well under way. It has lived its life, as all things do. So, in the law of change and progress, it will be with our land system. It will live its life and pass, giving way for that which experience teaches us is better and more in accordance with the spirit of the new age. No sentiment of reverence for its hoary past can stand in the way.

CALIFORNIA, OAKLAND. (Edgar Pomeroy.)—The question of bonding the city for improvements still occupies the center of the stage. Single taxers are pronounced in their opposition to this scheme to increase property values at the expense of all the people; a scheme which will place a mortgage on citizens yet unborn; for the bondsale is to run for forty years.

The agitation to bond for the acquirement of municipal waterworks is meeting with almost violent official opposition; every possible obstacle to investigation is put in the way. We have one newspaper in favor of municipal ownership, but as that paper also favors the proposed bond issue, it is difficult to discuss the matter in the press; in fact the press will publish no discussion adverse to the bonds, especially from a single tax standpoint. However, single taxers have the satisfaction of finding themselves asked to attend meetings, act on committees and give advice and opinions on these two Oakland municipal problems.

Oakland single taxers attended the Henry George memorial meeting in San Francisco.

CALIFORNIA, LOS ANGELES. (Ralph Hoyt.)—It is safe to say that every single taxer in the Golden Gate State is deeply interested in everything written, spoken and done by Tom L. Johnson, and all of us are hoping he may be spared to accomplish the revolution in public sentiment on the subject of taxation aimed at with his keen mental vision. At a recent visit to San Francisco and adjacent cities I found single taxers there also enthusiastic over Johnson's work. In common with all others of our faith they realize the importance of what he is doing and hope to see his efforts crowned with complete success. Joseph Leggett is so sanguine in his belief in the effectiveness of Johnson's work that he predicts the ultimate election of the Ohio millionaire to the presidency.

The present campaign in this State is now a matter of deep interest to all honest voters. Strange as it may seem, the Democratic candidate for governor is a democratic Democrat, besides being an honest man and a very talented one. In the person of Franklin K. Lane all true Democrats in the State, including single taxers, have a candidate whom they can support heartily and with a fair prospect of winning. Four years ago Judge Maguire, one of the most capable and best equipped public men in the whole country, was defeated in his race for the governorship by the treachery of supposed friends and the villainy of unscrupulous enemies. Possibly such will be the fate of Mr. Lane, but at present the outlook for his success is very bright. The single tax is not an issue in the campaign, but Lane is not afraid to have people know he is a single taxer, whether they like it or dislike it. His opponent, Dr. Pardee, of Oakland, is a very pleasing and skillful eye doctor, but with-

out any special qualifications for governor. If the voters do the wise thing they will elect Lane, and that will mean a victory for genuine Jeffersonian Democracy.

The Los Angeles *Times*, which five years ago abused Henry George and declared that his election to the mayoralty of New York would be a calamity greater than the election of John L. Sullivan to the Mayoralty of Boston, has recently been printing frequent articles in its local and editorial columns strongly favoring the very principles which George upheld, though the *Times* men probably do not know it. This is only one of numerous instances out here in which truth as it is found in the Gospel according to St. George is being brought before the people in disguised forms. So the world do move, though slowly.

In my experience as a writer for the press on single tax lines I have met with various encouragements and set-backs, alternately, though in the long run the encouragements have overbalanced the adverse incidents. The papers of Los Angeles, four in number, are a queer lot of news-dispensers. They profess to be impartial and willing to give full and fair reports of all important matters coming within their range of knowledge. But any intelligent man can readily discover that they fall far short of being impartial in the matter of printing or not printing certain classes of news. They print what best suits their sentiments—that is to say, the sentiments of the man or men who own a majority of stock in the journalistic corporation. But lately they have changed their course considerably, and now they seem more than willing to give our principles a hearing. The editorial controllers are evidently beginning to see a new light. They cannot ignore the fact that Tom Johnson is coming to the front very rapidly, and that the principle of equal rights is growing more and more of an issue.

Referring again to Tom Johnson, I must mention an incident which occurred in this city a few days ago. Z. W. Craig, of San Pedro, is a candidate on the Democratic ticket for state senator. He is not only a radical Democrat, but also an out-and-out single taxer, and he don't care who knows it. At a gathering of candidates on the ticket here, called by the county committee, speeches were in order. When Craig's turn came to speak he proceeded to make a clean-cut TOM JOHNSON SPEECH, and offered no apology for so doing. His praise of Johnson and his statements of the great work being done by that great champion of human rights elicited most enthusiastic applause, apparently every man present being an admirer of Johnson and his methods. So it is idle for people who desire to see Tom defeated to attempt to stem the tide of his popularity that is now rapidly sweeping over the country—including tax-burdened, monopoly-cursed California.

COLORADO, DENVER. (Rev. S. W. Sample.) —The campaign on behalf of and against the Australian tax amendment to the Colorado State Constitution is, at the present writing, decidedly active on both sides.

No campaign was ever better managed in favor of a reform measure, all things considered, than this one for the amendment. Senator Bucklin is an earnest, wise and practical leader. He has all along been hampered, the entire force of workers in this State are hampered, by lack of funds. If the amendment does not carry, the result will be due to lack of funds. The amount that was poured into the State of Delaware, in its now historic campaign, would have enabled Senator Bucklin and his co-workers to have done a thousand effective things that we have seen to be needful but simply could not possibly attempt by reason of lack of funds. How the vote will be, what the result, no man can tell. The battle is not yet won, it is not yet lost; but if even now the tax reformers of the United States could wake up to a realization of this opportunity, not only for Colorado but for America, and would grant us the needed means, there are certainly a thousand times as much probability of carrying Colorado than there ever was of carrying Delaware. Our voters are not bound much by precedent or custom. They are noted for independence in voting. Party decisions for or against a measure do not settle the question; and just now there is a new loosening of party and precedent ties on the part of many.

Senator Bucklin is now stumping the State on behalf of the amendment and nothing else. This he is doing at his own expense, just as he went to Australasia to investigate social conditions and taxation methods at his own expense. Moreover, in order not to interfere with his word or work on behalf of the amendment, he unselfishly declined renomination to the State senate this year, though renomination and a vigorous personal campaign meant certain re-election. He is one of God's noblemen.

The Stockgrowers' Association of Gunnison County held a convention at Gunnison last week. The so-called "Anti-Bucklin League" of this city sent H. E. Bartholomew, a renegade who had endeavored to obtain employment at big wages on behalf of the amendment, and written in the Denver press in its advocacy, but when he found we had no big barrel to tap, had "seen new light" and become an anti, to debate with Senator Bucklin before said association. The Senator conducted the debate so successfully that Mr. Bartholomew at length declined to attempt further reply, although opportunity was offered him, and the sentiment of the association, which had before the discussion been opposed to the amendment, was so much changed that no effort was made to put the association on record

against the amendment, as had been intended.

Mr. J. R. Herman is acting as Senator Bucklin's advance agent, and is also addressing labor unions, giving public addresses and conducting debates wherever opportunity can be found. Mr. Herman's ability and zeal are both of a high order.

Mr. E. N. Burdick, attorney at law, is chairman of the campaign committee, with headquarters in this city. He is very capable, energetic and devoted. To give details of his work would be impossible, it is so varied. Revenue Commission reports are being sent out all over the State, that work being almost completed. A house-to-house canvass of this city is being started. A district organization has been formed, with Mr. John P. S. Vogt as chairman. The labor unions are being addressed by our representatives at their lodge meetings. Special letters are being sent to business men, home-owners and house-renters, and professional men. There is complete co-operation between the campaign committee and the press bureau in work of this kind and in whatever will advance our cause. It would be impossible to name all who are assisting in the campaign work in this city, but Labor Commissioner Smith, Hon. Peter Gorman, Mr. John Hiles, Prof. Richard Welton, Mr. Thomas Walsh, Mr. Sydney Holmes, Dr. L. C. Law, Mrs. Dr. Burdick Newby and Mrs. James W. Smith should be included in any list. Mrs. Knox, of Chicago, generously spent her two weeks' vacation in assisting our campaign committee.

In the press bureau work I have been largely and constantly aided by my wife; also by Mr. John B. McGauran, who has very ably taken care of a considerable number of papers, and has done, with marked ability, a large amount of additional writing as well as work. The press bureau is furnishing, right along, editorial matter, department matter and communications for considerably over one hundred papers, many of them being given special matter, besides the composition of tracts and special letters and the writing of private communications. Aid in this work has also been given by Dr. Edward Jackson and others.

A challenge to debate the issue of the amendment was sent to the antis in such form that they did not dare to refuse to accept the same. There will, therefore, be a public discussion of the question, "Resolved, That the Australasian Tax Amendment Should be Adopted," at the Coliseum, on Saturday evening, Oct. 11, 1902. The debater on the affirmative will be Judge J. Warner Mills; the representative of the antis will be Hon. Oscar Reuter. Inasmuch as Mr. Reuter was utterly vanquished by Judge Mills in a discussion before the extra session of the legislature last Spring, there is no doubt as to the result.

Never was a campaign conducted by the

opposition in a meaner, baser way than the antis are conducting theirs. The motto of their organization is, "The Bucklin Amendment Means the Single Tax, Confiscation, Confusion, Panic." You can judge from their motto what their speeches and literature are. The secret of the opposition is twofold: First, railway and other corporations which are now in this State paying no taxes at all on their rights of way and franchises in public ways, are naturally afraid that the amendment, if adopted, will bring them to time. Second, the land gamblers fear that the Australasian tax will result here as the Premier of New South Wales has said it did there, in the abolition of their trade.

DISTRICT OF COLUMBIA, WASHINGTON.—The Woman's Single Tax Club met last month at the residence of Mrs. Jennie L. Monroe. Miss Bessie A. Dwyer gave an account of the conference of the National Woman's Single Tax League, held recently in New York. The following officers were elected for the ensuing year: President, Mrs. Jennie L. Monroe; vice-president, Miss Raymond; secretary, Mrs. Henrietta M. Davis; treasurer, Miss Gertrude E. Metcalf; executive member, Mrs. Lona M. Coope.

ILLINOIS, CHICAGO.—(Special Correspondence, G. J. Foyer.)—The Chicago Single Tax Club celebrated the birth of Henry George September 5th in Schiller Hall. The Rev. Father Thomas E. Cox, of St. Jarlaith's Parish, the Father McGlynn of the single tax here, and Raymond Robins, of California, were the speakers of the evening. At 8:15, standing room was at a premium. The speakers paid a high tribute to Henry George, and the principles for which he stood. A large oil-painting, oblong in shape, five feet by four, adorned the platform. This picture, and another with the words "Justice" on top and Henry George below, will occupy either side in the centre of the large banner to be hung across one of the principal streets. The words "Single Tax" alone on this banner are twenty-five feet long and each letter three feet high. No expense has been spared in its making and it is one of the finest banners in the city. Our meetings in general are attracting a large and enthusiastic attendance. Money is given freely to support the campaign expenses. We are ordering the campaign edition of the *Chicago Single Taxer* in 20,000 lots, and distributing them all over the city. The different candidates estimate that an edition of 250,000 will be required to meet the demand. We have daily callers for papers. The public is anxious to receive them and rarely is a paper thrown away. A complete county ticket will be upon the ballot. Candidates are making a house to house canvass, securing signatures to their petition. The Executive Committee of the Single Tax Party at a recent meeting appointed a County Central Committee,

consisting of 36 members and covering every ward and district in the city and county. Names of single taxers living in the various districts were handed to each of these members of the County Central Committee. It is required by the executive committee that each member of the County Central Committee take these names and appoint therefrom precinct captains covering their entire district. All precinct captains who fail to carry out their duties will have their appointment revoked by the member of the County Central Committee in his district, and so on including lieutenants. It can be readily seen that a most complete organization is under way in Cook County. In many of the districts the appointments of captains and lieutenants are almost complete, one ward alone having at this writing 48 men at work. This brief outline of our method of organization should receive close attention by single tax clubs in other cities. It is my belief that the adoption of the single tax will first be introduced locally in some county in the United States, and the practice and illustration of the same will then rapidly spread to all the counties in the United States. The funds of the club are all in a very healthy condition, and I might add that the books of the club will show more money in the treasury than has ever before been known in its previous history of ten years. The other side of the ledger will also show that more money has been expended in the past three years of our political propaganda than has been expended in the previous five years. On October 4th, 16,000 to 20,000 signatures were filled, enabling the party to secure the names of their candidates upon the ballot. It is the expectation of single taxers here that enough votes will be given to the ticket to secure a party standing in the election to take place November 4th. Only hard, persistent work can bring about the single tax. The Chicago club has the men who are willing to do the work. It is said that the slave will never emancipate himself. It is also said that you cannot force the single tax. If this be so, then how will the slave be emancipated—how will the single tax be inaugurated? If the Vanderbilts, Astors and Rockefellers are the ones who will bring about the single tax, why is time wasted trying to sneak into the Democratic Party? I have noticed in previous issues of the SINGLE TAX REVIEW that single tax clubs in other cities are anxiously looking to Tom L. Johnson, who is making a grand fight in Ohio. But what are they doing? Can one man do it all? Why not start the fight in your locality—such a fight as is being carried on here?

The Chicago Single Tax Club, having appointed a committee to co-operate with any single taxers who might be in Cuba, and also to bring what influence could be brought to bear upon the newly-elected officials of the "ever faithful isle," the following report was submitted by Samuel Fox, the chairman

of such committee. The committee say that their work has consisted so far entirely of correspondence and the preparation and mailing of literature from time to time.

The report continues:

"For two or three years, the Cuban leaders could be found assembled in the city of New York, and their society was known as 'The League.' Some of those men to whom our tracts and books were sent in the days before the Spanish-American War, and before the new nation was born, perished on the battlefield, or died, before the realization of any of the great hopes which are the inspiration of freemen. In the minds of such, the contemplation of our great philosophy was already recognized as a preparation for the civil life, which later on would surely come.

* * * * *

"A period of rest intervened, when, after the war, the American occupation of Cuba began. It lasted three or four years. In that period one of our Chicago single tax men* attempted to interest the governor, Lieutenant-General Wood, in the plan to tax land values only, as the only true way to obtain prosperity and abundant revenue. But this committee believed it would be better to wait till the conclusion of the American occupation, and to send no official communication.

"The Constitutional Convention held its sessions in the Marti Theatre at Havana. The entire proceedings of that gathering were conducted by the National Delegates, and without American dictation or restraint. It became possible for us to open a correspondence and do as we had done before with the Cuban League, sending reading matter to be given to any or all members of the Convention, without intrusion or interference with the business of the session. The other committee-man had retired and left this duty entirely to myself. Your librarian, Mr. Maguire, has knowledge of the work which was done, and assisted in the selection of books, all of which were doubtless carefully read by the Delegates to whom they were addressed.

"At the close of the session, the secretary of the Convention, Senor de Quesada, courteously replied to me on behalf of the Delegates, thanking me for the aid given. That was as much as anyone could expect at the time and for myself was sufficient.

"After the lapse of one year the election of a president for the new republic was accomplished, in accordance with the constitutional provision. After his inauguration I deemed it important to approach him on the subject of taxation, in such a way as to anticipate any future adoption of a tax policy, which would be required, or would need to appear just to all the people. My correspondence appears to have given no offence, and has awakened the President's interest in ex-

* Mr. Eldridge.

perimental reforms and the improvement of the tax law. Within a term of two weeks coincident with the receipt of my letters, to the joy of the writer, *he acknowledged what I had sent in the most polite and kindly way on three different occasions.*

"That is as much as we could expect from a new Chief Executive, who is responsible to the law for all his acts. With the machinery of the government in his hands, and with the disposition to recommend new knowledge and good measures for the consideration of the two houses of Congress, which are not yet habituated to political chicanery or malpractice, I believe the conscience of the Chief Magistrate will influence everyone, even his opponents if there are any, to take *a wise and indulgent view of the new tax question.* Before long, we may, I think, look for some of the fruits of our action. I do not consider these things slight and unimportant matters, although undertaken by men like your chairman, who had no pretensions and no other capital than a pen.

"In my opinion then the time has come for this club to watch events in Cuba for themselves, and to participate in the next important work, which will be assigned to us who are on the committee. If a fund of \$25 is raised for the specific purpose of gathering names in Cuba of all sorts of reformers and patriots, and to supply the people there who think with *more single tax literature,* it would be a wise course. Some one may be found in Havana who is a single taxer, a Cuban, a speaker in both Spanish and English. I have knowledge of such a man, who has written papers for the *National Single Taxer*, now out of print, and is or was until recently, a subscriber to *The Public.* If he is available, let us know him.

"In conclusion I will make a motion 'to appoint this man our representative for a term of six months, and require him to send a report to us, first creating him an honorary member of the Chicago Club.' I have also heard of another friend in the province of Pinar del Rio. Such help should be paid, *at least enough to defray expenses for work we may require at their hands.*"

MISSOURI, KANSAS CITY.—Kansas City single taxers plan taking a delegation of fifteen or twenty to the Fifth Annual Conference of the Missouri Single Tax League, to be held at Jefferson City, Mo., late in October. It is expected that the State organization will devote its energies to the promotion of a direct legislative amendment before the next legislature. The Australasian Tax Committee of the Kansas City Single Tax Association will this month complete a subscription of \$250 for the Colorado campaign. Many of the city's most prominent business and professional people, including several large real estate dealers, contributed to this fund. Many favorable newspaper comments on Tom Johnson's Ohio campaign have appeared in Western journals. He is recog-

nized as a man who knows how to get what he goes after—a leader who is making the issues of the next national campaign.

NORTH DAKOTA, MAYVILLE.—(J. E. Totten.)—Ours was the first George Birthday celebration held in the State of North Dakota, and it was worthy of the memory and the occasion. It will not be the last, for the eternal principles of righteousness for which George stood are bound to become more and more widely accepted. The hunting season had just opened on the 1st, and a number were away from town on that account; the Minnesota State Fair opened that day and drew some of our friends, and we were unable to get any of our people in from the country on account of threshing. The different lines of business represented were as follows: superintendent of construction, school teacher, banker, capitalist, real estate dealer, stenographer, book-keeper, retired farmer, cigar maker and druggist. Of these two were our city justices and one was our city auditor. Those who were not "out-and-outs" were very favorably disposed.

Mr. Torgerson spoke on "Henry George." He gave a brief but interesting account of the early life of the philosopher and told of his struggles with poverty and misfortune. The speaker told of the great work to which Henry George had dedicated his life, and how, through suffering and service, he secured a place in the great heart of humanity. Following the remarks of Mr. Torgerson a poem on "Henry George" was read by Mrs. Deitz. The toastmaster then introduced Mr. Totten, who spoke on "The Single Tax," which he described as a very inadequate name for the great system of social philosophy founded by Henry George. He showed how the adoption of the single tax on land values, and the consequent exemption of all the products and processes of industry, would be a benefit both to labor and capital and would secure to all men their equal rights to the use of the earth by taking the values created by the community to pay the necessary expenses of the community and leaving to the individual the full product of his own exertions.

PENNSYLVANIA, PHILADELPHIA.—There was a large and enthusiastic meeting held here on Sunday evening, September 7th, in honor of the birth and services to mankind of Henry George. Several hundred people gathered at the auditorium of Odd Fellows' Temple on Broad street above Arch.

Shortly after eight o'clock the meeting was called to order by W. L. Ross, who spoke ten minutes before introducing the speakers who followed. After the introductory address by the chairman, Mr. Richard Chambers recited a selection from "Progress and Poverty." Frank Stephens and H. V. Hetzel both made earnest and eloquent speeches. The speakers were all liberally applauded. When Tom L. Johnson was referred to as "the brightest star in the political sky,"

there was no mistaking the sentiment of those present, judging from the vigorous applause.

TEXAS, HOUSTON.—Single taxers of Houston are working for municipal ownership, and during the past month organized and conducted, as individuals however, not as a club, a movement against granting to the present street railway company a ten years' extension of its present franchise, which did not expire for twenty-two years. Our city council stood 8 to 4 in favor of granting the franchise, when we took hold of the matter by getting up a petition, calling personally upon the various aldermen and writing communications to the papers, and we succeeded in showing the aldermen that the sentiment of the city was opposed to the extension. Three weeks later when the subject came up for action it was quietly put to sleep by a unanimous vote. There is a strong sentiment in the city favorable to the taxation of land values, and if it could be submitted to a vote of the people there is no doubt it would carry; therefore our efforts are being directed towards getting a home rule in taxation amendment to our constitution. We had such a measure passed by the lower house last session, but too late to reach the Senate.

WASHINGTON, SEATTLE.—Henry George's birthday was celebrated here by a banquet at which a hundred guests sat down. Dr. David De Beck was toastmaster, and among those who responded were Henry W. Stone, Robert Bridges, A. A. Booth, Alfred J. Wolf, Malcolm McDonald, Charles G. Heifner, Rev. W. D. Simonds and Henry W. Stein.

"We can go into any clime," said Mr. Stein, "and know our own the world over—for there exists among them a feeling of solidarity which, though unexplainable, yet nevertheless, is recognizable. This gathering is but typical of gatherings which are taking place tonight the world over among English speaking people. Let us hope the day will come when the whole world will recognize September 2 as the birthday of Henry George."

"The keynote of the whole movement is liberty for the man, liberty for the individual. We have no war against men, our war is against monopoly. Special privileges are usurping the field more and more while opportunities narrow, showing the necessity for opening up the world for man. The time will come when the world will see the enormity of one man's holding in the hollow of his hand the living of his fellow. When that time does come such power will be swept away with one acclaim."

Rev. W. D. Simonds spoke upon "The Man We Honor." He paid a glowing tribute to "Progress and Poverty." The speaker said in part:

"Of a vision 'Progress and Poverty' was born, and from that vision dates Henry George's heroic battle for the 'rights of

man.' A vow—registered, let us believe, in heaven—a vow from which he never faltered was to seek out and remedy if he could the cause of that debasing want of the many which stands in shocking contrast with the monstrous wealth of a few.

"Compelled by that vision and that vow for twenty years he stood the great advocate of the people's rights; the sorrows of the poor were with him by day and night; he heard—when others were heedless—the exceeding bitter cry of children born under poverty's curse; he saw men everywhere exchange manhood for gold, and he knew that in every city women bartered virtue for bread. All this he labored unceasingly to remedy even to that last hour, when martyred by his zeal for civic righteousness, the angels whispered, 'Enough,' and the hero was at rest."

News—Foreign.

ENGLAND.

(From the *Keighley News*.)

There was an excellent and, for the day and hour, well-attended meeting in the Devonshire Hall of the Liberal Club, Keighley, held in commemoration of the birthday of Henry George. Naturally enough the doctrines of Mr. George came in for a good deal of illustration and enforcement from the two principal speakers of the evening. But, as befitted the occasion, a great deal was said about the personality of Mr. George, who appears to have been a most charming man, and was undoubtedly animated by a high moral purpose and by a desire to redeem his poorer fellows from the burden of laws the effect of which was to thwart men's efforts to improve their condition and to keep them in a poverty-stricken and degrading environment.

Mr. W. Thompson, the chairman, in his opening remarks, expressed the opinion that the spirit which animated Henry George was not yet thoroughly understood. Above all things he was a man full of human sympathy, with an earnest desire to do all he could to alleviate human misery and human suffering. They did not say the single tax was the only panacea, but they did say that any scheme for the regeneration of human society and the removal of human misery must have as a foundation for success liberty, justice, and pure wisdom, and this pure wisdom was to be found in the books of Henry George.

Crompton Llewellyn, president of the English League for the taxation of land values, claimed that Henry George combined in himself the qualities which existed separately in other people, but were seldom found in such effective combination as in Henry George. The three noteworthy features of Henry George's work were the exalted ideal he held of what it was possible for human life to attain to if men followed

the dictates of justice and did not by wrong laws mar the possibilities; the second was his burning sympathy for those who were oppressed or miserable; and the third was his keen insight into the underlying causes of things and the power to analyze all the complications of the modern industrial situation. The speaker went on to contend that the taking of land values by private persons was a fundamental injustice. These values were earned by the community, and the merit of the taxation of land values was that it would prevent land being kept idle, and would compel the owners to put it to use, and this would be of the greatest advantage to towns and the suburbs of towns. This advantage would apply to all land, because under present conditions the price which had to be paid for the use of land was artificially increased by the possibility of holding it from use. At present there never was actually enough work to go round amongst the people, hence the competition for work forced wages down, and this condition of things was getting worse with the increase of population. Until this reform of the taxation of land values was introduced all other attempts to improve the social condition would only aggravate the central evil (applause); all the improvements which were made were simply grist to the landowner (hear, hear). To secure social and industrial freedom there must be the taxation of land values as a basis.

Mr. J. W. S. Callie,* the next speaker, was cordially received. At the beginning he referred to a point raised by Mr. Davies, and agreed that the new tax upon the natives of South Africa was an attempt to force them to labour in the mines, because while they preferred to live in their own way such a tax would compel them to work in the mines to obtain the money to pay the tax. It was fit and proper, he went on, that they should celebrate the birthday of Henry George, and they did not intend it to be a funeral proceeding, because, although their leader was dead, his work was going on, and going on to a successful issue. It was well, he urged, that they should know something of the life of the man, and he proceeded to sketch that life, to tell how George started as an office boy, went to sea, returned and became a compositor, afterwards shipped as a sailor to San Francisco, and there left his ship for the gold diggings. After many ups and downs in life, he began newspaper work and became a newspaper editor, and began to write on social problems. Mr. Callie then related how the idea of the single tax came to George, and how in the end he died in the midst of the great fight against Tammany Hall for the mayoralty of New York. He declared that the biography of Henry George by his son was the best biography the world had perhaps had of a man since Boswell's "Life

of Johnson." Henry George was not a dreamer or a philosopher of the study, but a man who knew the conditions of which he wrote, and for which he strove to find a remedy from actual experience and knowledge. Those who believed in his solution had in Henry George a great example before them. This simple plan of his was the most powerful remedy ever introduced into the world's politics (applause). Henry George showed that the poverty which existed could not be blamed upon God, but was humanly made (hear, hear, and applause), that if the crops of the earth were fourfold in quantity there would still be poverty amongst the people (hear, hear). They did not claim for the single tax that it would absolutely abolish poverty but it would abolish economic poverty.

SCOTLAND.

A meeting to commemorate the birthday of Henry George was held under the auspices of the Scottish Single Tax League, in the hall of the League at 13 Dundas street, Glasgow, Wednesday evening, September 3, Mr. H. S. Murray, Galashiels, presiding. Mr. W. Reid, Glasgow, delivered the address. There was a good attendance of single taxers and friends present. Apologies were read from Bailie Burt, President; Rev. James Barr; Bailie Fairlie (Falkirk); Mr. J. D. Hope, M. P.; Mr. David McLardy, and Bailie D. M. Stevenson (Glasgow).

AUSTRALIA.—SYDNEY.

The second annual celebration of the birth of the late Henry George took place last month at the Elite Hall, Victoria Markets, George street, when the members of the Darlington and Sydney Single Tax Leagues held a banquet and public meeting. Mr. P. McNaught, president of the Sydney Single Tax League, presided, and amongst those present were: Messrs. P. J. Firth, president of the Darlington Single Tax League; E. Lonsdale, M. L. A.; F. Cotton, J. T. Fischer, A. G. Huie, Mrs. Martel and Miss Golding. At the banquet the toast of Henry George was proposed by Mr. McNaught and honored silently.

After the banquet a public meeting was held, the hall being well filled with ladies and gentlemen, including members of many of the debating societies of the city and suburbs. The programme included the following items: Overture by Miss Firth, song by Mrs. Scott, recitation by Mr. J. R. Firth, and addresses.

Mr. McNaught delivered an address of eulogy upon Henry George—his life, literary work and lectures. He said that the world had been enriched by the work of the departed apostle of single tax principles. He prefaced his remarks with an allusion to the fact that women were now enfranchised, and he congratulated the leaders of the move-

* Mr. J. W. S. Callie is the editor of the *Financial Reform Almanac*, one of the very best authorities on fiscal questions in Great Britain.

ment, of whom there were several present, on at last gaining their object. He hoped that women would exercise a beneficial influence in the public life of the State. But their object in meeting was, he said, to do, as thousands of others of the English-speaking race all over the world were doing that night—to commemorate the birthday of Henry George. (Applause). That great reformer, in his book, "Progress and Poverty," had set himself to answer the question how best to ameliorate the condition of humanity. His solution of the problem most people were familiar with; and his disciples—called "single taxers" for want of a better term—believed with him that the human individual left to the freedom of his own will would work out his or her own salvation. (Applause). That salvation, however, had to be brought about by one's self, and in order to bring it about one must be left absolutely untrammelled. The Government should step aside from its present course and say: "We will no longer allow the private ownership of land, but will introduce a system of land nationalization whereby every man and woman will get his or her own share." (Applause). Henry George, in dealing with the question, had taken, not the religious or the political viewpoint, but had merely asked himself, "Was it right?" and had given an answer in the affirmative. The position of affairs was exactly the reverse of what the Almighty had intended, and the earth, instead of being the Lord's, was in the possession of a few wealthy landlords.

Reports of this meeting were made by the *Sydney Morning Herald*, the *Daily Telegraph* (Free Trade) and the *Star* (Protectionist).

PREACHERS OF RIGHTEOUSNESS.

(See *Frontispiece*.)

REV. HERBERT BIGELOW.

George Ade, the humorous writer, is credited with having recently said: "All bright minds come from Indiana—the brighter they are the quicker they come." One of these minds is Herbert S. Bigelow, Democratic candidate for secretary of state, who was born in 1870 at Elkhart and came away from there quick enough to attend college in Ohio, at Oberlin and at Adelbert, and after graduating from the latter institution, took a course at Lane Theological Seminary in Cincinnati. While living in that city he became a resident of the Social Settlement in the hope of being able in this way to assist in teaching the poor how they ought to conduct their lives in order to better their condition. It did not take him long to realize that the problem of poverty is not to be solved by Social Settlement methods, though it was not for some time afterward that the true remedy was brought to his attention.

Six months before the expiration of the

time allotted to completing his course at Lane seminary, he received a call from the Vine street Congregational Church of Cincinnati. This church at that time did not differ from the average city church. Its main financial support was derived from wealthy members of the congregation whose will was consequently law in the affairs of the church.

The church had an unusually creditable history. It was founded back in the Forties by a number of abolitionists and had been a station of the under-ground railroad. But when the abolition of chattel slavery was accomplished the church failed to be true to its record and at the time Mr. Bigelow was called to its pulpit, its attitude toward the movement for industrial freedom was one of indifference, if not of hostility.

It was not long after this, however, that the congregation began to realize that this policy was being reversed. The sermons on Sunday after Sunday called attention to social conditions existing as a result of violation of the principles of religion and morality. The ideas of the young preacher in regard to a remedy were not the clearest until an active single taxer, among his hearers, George Von Auer, induced him to investigate the Gospel of Saint George. As a matter of course the plutocratic pillars of the church soon let themselves be heard from. After trying cajollery and threats to induce a change in the spirit of the sermons, they tried to force the pastor to resign and failing in this also, finally attempted to get the congregation to dismiss him. But the novelty of a church where true religion was preached, had attracted enough new members in sympathy with the spirit of the weekly discourses to make an anti-plutocratic majority, and by vote of the congregation, the minister was sustained, in spite of some very shady tactics of the opposition. Defeated in their attempts to oust him, the opposing members withdrew their financial support from the church. This left it almost without revenue. As the new members were poor and in no way able to contribute the large amounts needed for the support of the institution, for many months the pastor received no salary and only with the greatest difficulty could the ordinary running expenses of the church be paid. But during all this dark period there was no faltering. The preaching of the gospel of justice continued with unabated vigor. The membership, attendance and income increased slowly but surely until at the present time, though the church is still far from being in a prosperous condition, the most of its financial troubles have been surmounted. The long struggle and heroic self-sacrifice of one man has resulted not only in an ideal church but in giving to the Cincinnati advocates of single tax and allied reforms the singular good fortune of having head-quarters and a working center in the building.

During the past year Mr. Bigelow has been the leader of a movement among Cincinnati

Democrats to rescue the local branch of the party from the control of Boss John R. McLean and his agent, Lew Bernard. The movement was sufficiently successful in its first test of strength at the primaries to send a delegation from Hamilton county to the State convention in which the gangsters were in the minority. When this State Convention adopted a Democratic platform and chose Herbert S. Bigelow to head the ticket, it demonstrated beyond all doubt that for the first time in many years the Ohio Democracy had been able to hold a convention free from plutocratic influences. The result of the campaign which Tom L. Johnson and Herbert S. Bigelow are together carrying on, cannot now be foretold, but more of the voters are being set to thinking than has been the case before and this is the real object to be attained. Whether the first attempt of the average Ohio voter at this unaccustomed exercise will be a complete success, is not so important as the fact that he has been made to set his rusty thinking apparatus in motion and sooner or later, he will learn how to operate it correctly.

DANIEL KIEFER.

RABBI J. L. STERN.

Jacob Ludwig Stern was born at Creglingen, Wurtemberg, Germany, November 28, 1856; in 1864 his father from whom he takes his middle name was appointed principal of the Jewish Teachers' Seminary at Wuersburg, Bavaria. There J. L. Stern received his education, passing successively through Latin School, Gymnasium and University. Studied pedagogics and rabbinical subjects under his father and at the rabbinical school of Wuersburg. After obtaining his university degree, and passing examinations as teacher and rabbinical candidate took a position as private tutor and traveling companion in English family. Traveled for nearly two years, mostly in classical and sacred lands (Mediterranean coast.) Afterwards headmaster (1879) in English preparatory school. Came to America 1884, married 1885 to Lina Selz. Was ('85-'91) teacher at Hebrew schools in New York, St. Louis; and Rabbi in Salt Lake City, Utah, and since 1891 in his present position at Cumberland, Md. His wife, also an enthusiastic single taxer died in 1902.

Socialistically inclined in his early manhood, last years of university career, '77. His father, in frequent conversations, pointed out the fallacies of socialism; maintaining that land monopoly was at the bottom of the social problem. He often quoted Isaiah, v. 8: "Woe unto those who join house to house, who add field to field, till there is no more room, and are settled alone in the midst of the land;" and calling attention to the Talmudic statement that Israel lost its national independence on account of the nonobservance of the biblical land laws held that the principle of the latter was universal and that the downfall of all the ancient nations could be easily accounted for on that score,

aside from anything else. Observations during travels and further reading convinced J. L. Stern that his father was correct, but like the latter he was at a loss to see the way out, for having seen the operation of land nationalization in a small scale in cases where (in Southern Germany, their home) certain privileges of the landed gentry had been abolished (cash payment), and where the burden, though, perhaps not so obnoxious, re-appeared in the shape of heavy taxation. Thus when he saw early in the Eighties on a bookstall in Brighton, England, a copy of a six-penny edition of "Progress and Poverty" the words on the title page: "Cause of..... increase of want with increase of wealth" immediately attracted his attention and he spent the next few nights in reading the book. To Stern the idea came as the answer to an apparently unsolvable riddle. He immediately wrote a synopsis in German for his father, who was greatly pleased. For a long while his work did not permit Stern to be what he calls a "real single taxer," usually known as a Croasdaler, that is one who not only believes in the single taxer, but who works for it. But since about '90, particularly since coming to Cumberland he has done all in his power to spread the gospel. Through his instrumentality Louis F. Post, Henry George, and J. Sherwin Crosby have lectured in Cumberland in '93, '95, and in 1902. Stern has delivered numerous lectures at home and in many towns along the B. & O. as far east as Baltimore and west as far as Parkersburg, always free. When the weekly Pentateuchal lesson of the Jewish ritual happens to contain the Mosaic land laws a straight single tax sermon is sure to be the subject of his remarks from his pulpit. He is ever watchful for opportunities to write letters to the press, and his scrap book contains some 300 columns of such communications on the single tax and taxation, municipal ownership. Through his instrumentality a provision was inserted in revised city charts of Cumberland that no franchises can be granted for longer time than 25 years.

FATHER COX.

Father Thomas E. Cox was born at Towaunda, near Bloomington, Illinois, forty-two years ago. His early education was obtained in the common schools, in one of which he became a teacher at the age of sixteen. His vacation times were spent in study, and before he finished his twenty-first year he had completed courses in commerce, penmanship and short-hand. He received his bachelor's degree from Mt. St. Mary's college, Emmitsburg, Maryland, June 23, 1886, and his master's degree two years later. His theological course was completed at Niagara University. He was ordained priest May 31, 1890, by the late Archbishop Feehan, and assigned to St. Jarlath's Church as an assistant. Father Cox is at present the senior assistant of the Chicago arch diocese, and one

of the best known priests in the country.

Father Cox is a man of excellent health, large physique and untiring energy. He is noted for his attention to the sick in the hospitals of Chicago. In the midst of a multitude of labors, he has found time to prepare articles for magazines and books for publication. His "Biblical Treasury" is a work of great research, and his "Pillar and Ground of the Truth" is widely known for its crisp and perspicuous style.

Father Cox takes an active interest in social and economic matters. For several years he has been a firm believer in the single tax theory, and an eloquent advocate of the doctrine of equal natural rights. He was chairman of the Dr. McGlynn memorial meeting in Chicago. His address on that occasion was so dignified and clear and withal so considerate and kind that both the friends and foes of the single tax were charmed by its spirit. Father Cox was one of the first persons of prominence to join hands with the Chicago teachers in their memorial fight on tax dodgers. At the great memorial mass meeting for President McKinley, in the Coliseum, Father Cox was one of the principal speakers. Some of his words deserve an everlasting remembrance.

"All history witnesses the futility of tyranny to uproot anarchy or to suppress the growth of liberty. Let us hope that this nation may never unlearn its first lessons. May the death of President McKinley never be cited to rebuke the lives of the revolutionary heroes.

"In a hasty moment we must not lose faith in the ideals and institutions of our country, nor throw away the treasures won for humanity by years of struggle. America symbolizes liberty, freedom of speech, freedom of worship and a free press. If a republic cannot foster these and flourish it cannot exist at all."

S. H. SPENCER.

Rev. S. H. Spencer, now of Ithaca, N. Y., became an advocate of the single tax on land values in the year 1886. His first sermon on the subject was delivered that year to his congregation in Henry, Ill. It appeared in *The Standard* soon afterward, under the title, "It is the Law of Christ," and then circulated pretty widely as a tract in English and in German. On January 1, 1888, *The New Christianity*, a new church periodical, was started in Germantown, Pa., with him as one of the editors; and from that date, and since January 1, 1891, when he became sole editor, many single tax editorials have appeared in *The New Christianity*. His main work, however, has been to lead many new church people to see the folly of claiming for the church an exclusively "spiritual mission" where economic conditions are against the success of such mission. To him Henry George is "the complement of Emanuel Swedenburg—the latter a prophet of the Lord for the establishment of a new

Christian church; the former a prophet of the Lord for the establishment of the necessary conditions or foundation of a new Christian church."

There are but a few of the clergymen and rabbis who are doing the work of the Lord not only in the pulpit but the field of sociology. Scarcely a city but has some representative clergyman who stands for the great principle of economic freedom. What a list they make; hardly a city is without its representative. Dean Williams, Rev. Harris Cooley, Rev. Mr. Pollen, Rev. S. S. Craig, Rev. Henry Anketill (now fighting the good fight in far-away Natal) and Rev. Harold Rylett, (editor of that excellent little paper, *The New Age*, of London).

Rev. Mr. Fuller of Boston (now on a visit in England, but looking eagerly toward Ohio, as he tells in a recent letter to the *REVIEW*) and many others whose names at the minute elude us. And if only those could speak whom fear makes silent, what an army it would be!

BOOK REVIEWS.

It is not often nowadays that we are able to welcome a work of fiction dealing with the industrial question that is not frankly or by implication socialistic in its teachings—and, therefore, superficial in its treatment. Such has been the chief characteristics of most of the novels recently published which are in a class by themselves, and belong to what has not inaptly been described as "the literature of discontent." Literature, however, would be an extravagant term to apply to these socialistic and sociological novels. They make poor reading, and leave but a very fleeting impression. They are utterly without power, either in the conception or manner of telling. Their economics are shallow, their analysis of industrial conditions pitifully inadequate. They are the faintest reflections of what the novel should be. Their protest is therefore robbed of more than half its value.

All these things considered, it is a pleasure to be able to recommend this work of William R. Pedrick ("Eminent Respectability," published by Alfred M. Slocum, 718 Arch Street, Philadelphia). It would not be true to say that some of the faults indicated are not present here, but taken as a whole, despite a certain unreality of portraiture and a distinct absence of the element of pathos, it is so much above the level of novels dealing with the industrial question that it raises high hopes of what the writer may yet be able to accomplish.

As a story, it is distinctly interesting, with a plot of much ingenuity, and possessing many dramatic situations. There is enough of the melo-dramatic to satisfy those who prefer highly seasoned fiction, and there is much penetrating and acute observation on social follies of the day.

J. D. M.

A DISTINGUISHED SCOTTISH VISITOR

Mr. and Mrs. David McLardy arrived on the Umbria last month from Liverpool, and were entertained in New York at an impromptu dinner at the Park View Hotel. Mr. James R. Brown, president of the Manhattan Single Tax Club, presided, and about forty sat down. Mr. McLardy entertained those present with a speech giving some account of the progress of the movement in Scotland.

Mr. McLardy is very widely and favorably known on the other side. He was one of the men who, along with Mr. George, instituted the old Scottish Land Restoration Union formed away back in 1884 on the occasion of Mr. George's first visit to Scotland. He has been president of the Scottish Single Tax League and is now one of its vice-presidents.

He will journey right through to San Francisco, thence to Australia, New Zealand and Asia, completing a circuit of the globe. In Cleveland he will stop long enough to felicitate Mayor Johnson on the progress of the movement in Ohio.

DR. BURSELL'S FORTIETH ANNIVERSARY OF HIS ORDINATION.

On August 12th a public reception to Rev. Dr. Bursell took place at Kingston, N. Y. Judge Alton B. Parker, of the Court of Appeals, presided. This reception concluded the second day's celebration of the fortieth anniversary of his ordination to the priesthood. Among the speakers were State Senator Lawson, who said of Father Bursell: "He has walked among us in the footsteps of his Master, doing good. No greater praise can be bestowed upon mortal man." Mayor Block presented to Dr. Bursell a set of resolutions passed by the common council of the city.

THE MCGLYNN BIRTHDAY.

Dr. McGlynn's birthday was celebrated by a reception and entertainment at the Murray Hill Lyceum, New York City, on Sept. 26th. In spite of the rain a large number were present.

Addresses were made by Sylvester L. Malone, Hamlin Russell and Homer Davenport. John E. Milholland was scheduled to speak, but was unable to appear. There was considerable enthusiasm when a picture of Dr. McGlynn was displayed. A concert was given by the New York Letter Carriers' Band.

One of our well known speakers, who was at a labor meeting, was reproached by one of the orators for "bringing in the single tax theory."

"Yes," he said, "I live upon the earth, and whatever flights I take, I always get back to it—this gentleman never does."

FRANK D. LARABEE.

F. D. Larabee, the Democratic nominee for attorney general of Minnesota, whose portrait forms one of the illustrations of this number of the REVIEW, is known wherever the single tax is known.

He is a native of New York and was born in the town of Parish, Oswego County, New York, May 18, 1858; lived in New York state and attended the common schools until he was fourteen years of age and then moved to Dodge County, Wisconsin, where he attended the common schools for two years and thereafter the Oshkosh State Normal School and the law school of the Madison University. He located in this State in the practice of law in January, 1882, served as county attorney at Moorhead, Clay County, Minn., for two years and moved to Minneapolis in October, 1886, at which place he has since continuously practiced his profession.

Mr. Larabee has never stood for political office. His legal attainments are above the ordinary, and his abilities as a public speaker are widely recognized. The Hennepin County delegation stood as a unit for him for the nomination of governor until he formally withdrew.

Mr. Larabee is a man of the people, a typical American in all the homely virtues that in earlier times went to make some of those rugged statesmen, sturdy in character as the native oak, who laid the foundations of the Republic. The length and breadth of his democracy may be gathered from his well known work on "Government," a work that would never have been written had "Progress and Poverty" not preceded it.

SIGNS OF PROGRESS.

These questions are becoming intensely interesting. You cannot stop the people from reading Stuart Mill, Herbert Spencer and Henry George. The harder the pressure the more the people will begin to fall back upon fundamental principles, seeing that neither Congress nor the state legislatures have anything to offer.—*Boston Globe*.

One piece of real estate in New York that was bought for \$42,000 seven years ago has just been sold for \$125,000. Good argument for the single taxers.—*Boston Globe*.

There is more than a kernel of truth in the gospel of George, and it leads toward simplicity and effectiveness in taxation and a higher equity in the distribution of the fruits of production.—*N. Y. Mail and Express*.

Five acres of land around Charing Cross are held by the Marquis of Salisbury. These acres were obtained by his ancestors 250 years ago for grazing land at the modest rate of \$2.50 an acre for 500 years. What that little bargain has been worth to the Cecils it would be rather difficult to accurately compute.

ANSWERS TO A CORRESPONDENT.

L. H. Clark, Jr., of Sodus, N. Y., requests us to answer the following questions. As they involve so many important considerations they are answered in detail.

Q. What effect would the institution of the single tax have upon present mortgagors and mortgagees?

Ans. The question apparently assumes the immediate adoption of a single tax upon land values for raising all revenue for national, state and local purposes. As it is entirely out of the range of possibility that such a change could take place suddenly it would be idle to speculate upon its effect. The single tax will come as a gradual reform in state and local taxation, and possibly at the same time, but probably later, as a reform in national taxation. Years after important steps had been taken toward the single tax the tax on land values would be far less than the annual ground rent.

Assuming this state of facts, for the sake of argument, the effect upon mortgagors and mortgagees can almost be disregarded. Most mortgages are made for short periods, rarely more than ten years, commonly not more than five years, and many mortgages for only one year, with the intention on the part of the mortgagor and mortgagee that the mortgage shall not be paid at the end of the year but shall be allowed to run as a past due mortgage. A large proportion of mortgages are made by savings banks and insurance companies. These institutions are not permitted by law to loan money on unimproved property and are generally limited to a loan not to exceed one half the value of the property. Thus in most cases their loans will not exceed the value of improvements. As taxes are gradually lifted from products of labor and increase on land values it will become increasingly easier for those who have borrowed money to pay it, and if, as might be the case, this change in the incidence of taxation caused lenders to feel that their security was lessening in value, mortgagors would be more competent to reduce loans by partial payments.

There are cases where loans have been improvidently made and foreclosures would result in deficiency judgments. Mortgagors in such cases are now owners in name only; their condition could not be worse, and very likely would be somewhat improved.

There is one consideration of importance which is worthy of specific reference. Mortgages are subject to taxation in nearly all states and in consequence interest rates on mortgages are abnormally high. As soon as mortgages are entirely exempt from taxation there will be a considerable decline in interest rates, which will make it easier for mortgagors to carry their mortgages and reduce the principal sum due.

Q. Please describe fully the proposed method of assessing land values.

Ans. This question is frequently asked apparently because the questioner fails to realize that land values are now assessed and taxed and no change in the existing machinery is necessary to secure as good an assessment as that now made. Further than this, it is certain that the assessors now in office would do better work and assess land values more accurately than they do now when they are relieved of the impossible task of assessing personal property and the very difficult task of assessing improvements on land. Dealers in real estate in cities can tell off hand very accurately the value of land with which they are familiar. They cannot tell the value of buildings without careful examination and estimates which must include the fitness of the building for the site, as well as the cost of its reproduction. In country districts it is more common to consider the value of a farm as a whole and at present it might be more difficult to value land than it is in cities, but it would certainly be easier to value the land alone than to value the land and the improvements upon it.

The existing machinery of assessments can be greatly improved and some cities and states have better machinery than other cities and states. In Massachusetts, for example, land and improvements are valued separately and in some of the towns the assessments are published annually, or every three or five years. This leads to greater accuracy than in states where assessments are made only once in three years or at less frequent intervals. The first step in improvement is to value the land and improvements separately; the second step is the publication of assessments, and perhaps the best system yet devised for cities is that invented by Mr. W. A. Somers and efficiently carried out by Mayor Johnson of Cleveland. By this system the assessors determine front foot values for lots of normal depth for every block, the proportionate increase or decrease for every block, for blocks of greater or less depth and the proportionate increase for corner lots. Maps are made, or, as in Cleveland, a map is drawn on a large blackboard which is displayed in a convenient room for the benefit of all persons interested. Upon this map are set down the front foot values determined by the assessors. After a hearing is had and a full discussion, the front foot values are finally fixed and clerks calculate the value of each lot by mathematical rules without knowing the owner's name or ever seeing the lot. This plan insures absolute impartiality and such thorough publicity that values must be arrived at with the greatest approach to accuracy, and more than this the very fact that assessments by this system are fixed at a certain figure will so impress the public mind with the idea of the value of each parcel of property that no buyer would offer a sum much in excess of the assessment nor would the seller take much less than the assessment.

The important issue raised by this question is met by the answer that we have machinery for valuing land, and that the officials whose duty it is to value land will have a far easier duty when they have only land to value than they have now. We are not proposing something now which requires new machinery; but something which will relieve men of duties which they have never been able to perform and never will.

Q. Please tell me whether any bills are being introduced into our legislatures in the interest of the single tax.

Ans. At almost every session of every legislature bills are introduced which tend for or against the single tax, and every one interested in the single tax should be able to recognize these bills on sight. Every bill which tends to equalize assessments of real property by requiring the separation of land and improvements in making the assessments, or by the publication of assessments when made, or which in any other way improves the machinery of assessment, or increases the publicity of assessment, aids the single tax cause. Every bill which increases taxes upon labor products, including improvements on land, or upon evidence of debt, or upon evidences of title to property, is against the single tax cause. Every bill which will reduce the taxes upon anything other than land value tends toward the single tax.

In thirty-five states of the Union it is necessary to amend the constitution to improve the tax system in any way that is of substantial value. Single taxers should always aid in securing such amendments provided they are of a character that will insure substantial progress. In New York, most of the New England states, Delaware and the territories, local option in taxation is permitted by the constitution, and single taxers are generally agreed that it is desirable to permit counties, or if possible cities and towns, to exempt classes of property from taxation for local purposes. Bills for this purpose are introduced frequently in several states. Such a bill is annually introduced in New York.

In order to make local option more easily applicable and for several desirable reasons, a plan known as the Purdy plan from the name of its author, Lawson Purdy, has been devised for apportioning so much state tax as counties may be required to pay among the several counties in proportion to the amount of money raised within each for local purposes. A bill for this purpose has been introduced in New York and Ohio. In Ohio it was passed by the Senate at the last session of the legislature and only failed of passage in the House because it was deemed by some to be in conflict with the constitution, and a constitutional amendment has been adopted by the legislature and will be submitted to the people in 1903. Such a bill will be introduced in the legis-

lature of New York at the next session of the legislature and very likely in New Jersey. A bill to amend the constitution of Illinois similar to that passed in Ohio last year will be introduced at the next session.

Single taxers should keep their eyes open, and when they see bills tending toward the single tax they should help them whether they are introduced at the suggestion of a single taxer or not, though they will generally find upon investigation that some single taxer is behind most such bills.

COMMUNICATION.

To the Editor, SINGLE TAX REVIEW:

The work of the Toronto Association has progressed satisfactorily this Summer. We issued a thirty-two page booklet in reply to the report of the assessment commission appointed by the Ontario government, printing with it a condensation of Judge O'Connor's report on taxation and other good matter.

Copies were sent to all the newspapers in the Province, the members of the legislature, the mayor and assessment commissioner of all the important municipalities, and the Reeves of the townships.

A Young People's Single Tax Club has been formed for the purpose of studying Henry George's works and as an auxiliary to the Association. Its first public action was a very successful picnic last August, to which the older single taxers were invited. Our friend, Tom Bawden, of Detroit, was the principal speaker.

On the 13th we had a picnic to Center Island, at which there was a general gathering of the faithful. Speeches were delivered and the future work outlined. The Pavilion, at which we held our Sunday meetings last Winter, being burnt, we have secured the Toronto Opera House and will conduct a series of Sunday afternoon meetings, commencing Nov. 16th. Ernest Crosby is booked for our first meeting and Louis F. Post for the next.

The coal strike is exciting much attention and we are improving the situation by issuing a timely tract upon public ownership and how the single tax would prevent strikes.

We hold an annual meeting for the election of officers, the presentation of reports, and general stock taking, on Oct. 18. At this meeting fuller details of our Winter's work will be arranged.

Mr. W. A. Douglass has opened a campaign as candidate for the City Council and we hope to have some good hot meetings in his interest.

ALAN C. THOMPSON.

WHAT THEY ARE SAYING OF "OUR TOM."

Mr. Johnson made his money honestly enough in the street car business, but during the process of his accumulation he learned

to despise the ordinary scramble for riches and the means men adopt to line their pockets with the coin of the republic. He says so, and because he has taken that position men who are making fortunes by hook or crook fear and detest him. Tom is running on a popular platform, and popular platforms do not suit the predatory plutocrats. He advocates lesser taxes for the poor man and more taxes for the rich man, and that is a dangerous doctrine in the minds of the modern Croesuses.—*Woonsocket (R. I.) Call*.

Tom Johnson is said to be worth \$20,000,000. As presidential candidate he can supply the whole campaign fund, without accepting a cent from those trust magnates that the St. Louis *Globe-Democrat* intimates are weary of Roosevelt.—*Mobile Register*.

Tom Johnson is about to chase the Republicans over his State in a red-eyed automobile. It will be a swift campaign.—*Mobile Register*.

The Cincinnati *Times Star* is very much afraid of Tom Johnson. It calls him "dangerous." Well, that is what the rats say of the ferret.

Tom Johnson is a dangerous man, as all the monopolists in the United States are beginning to realize. Johnson does not wear hoofs, neither does he drink blood or eat babies, but he is death to the tax dodger and the monopolist. He is a reformer and the common people hear him gladly. They do not believe him "dangerous," because he has taken up their side of the fight and they know that he is in earnest and that he will keep his word.

While Tom Johnson is dangerous, he is not dangerous to any man or any cause that simply asks and expects justice.

However, Mark Hanna finds Johnson dangerous.

The trusts are afraid of him.

The tax dodgers hate him.

The man who desires special privileges without paying for them fears him.

The corrupt politicians shun him.

The predatory rich claim to despise him.

Privilege, monopoly and corruption all call Johnson dangerous—and so he is—to them.

All of which may account for the great solicitude of the Cincinnati *Times Star*.—*Johnstown (Pa.) Democrat*.

State and municipal and national ownership of public utilities, and compulsory reduction of street and other railway fares, and a general cry of war on all corporations and trusts and monopolies, would make Mr. Johnson as interesting and enlivening a candidate as Bryan was in his first campaign. And as he "never said a word against silver," Bryan would take the stump for him. 'Rah for Johnson!—*Commercial (N. Y.) Advertiser*.

Mr. Olney's high character and proved ability may be readily conceded, but he bears the stamp of the ante-bellum Democratic party, in which he was reared and to which his early political life was devoted. It misappropriated the title "Democratic" long after the spirit of democracy had left it and it had become the special representative of oligarchy and privilege. The attempt to perpetuate and enthrone the system of slavery in the United States was made by aristocrats in the interest of oppression and monopoly. Although out of that baneful school many pupils emerged into the light of freedom and justice when the true nature of slavery revealed itself, there is no record to show that Mr. Olney was among the number.

Very different is the case of Tom L. Johnson. Born in a slave-holding state and in a family actively identified with the confederate cause, he has emancipated himself from his early influences and stands unflinchingly for universal rights, regardless of race, sex, color or condition. A disciple and close friend of Henry George, the greatest exponent of democracy since Jefferson, he has grasped the fundamental principle on which alone self government can rest. Although no rhetorician, he has exceptional clearness of thought and the rare ability of brief and direct statement, scorning evasion and not afraid of logical conclusion. To this moral and intellectual quality is added an unexcelled experience in the realm of practical affairs. He is not a closet dreamer and declines to pose as a reformer or idealist, although in the best sense he shares the qualities of both. He understands the road he is traveling and knows that a straight line is the shortest distance between two points. His genius leads him to use political methods for the accomplishment of his ideas, and how clean his methods are may be judged from his disdain of unworthy ones. He professes no fealty to civil service reform, but shames civil service reformers by his disregard of party or machine in the choice of officials, to the dismay and chagrin of many of his own supporters. It is doubtful if he is hated as much by his Republican opponents as by the Democratic spoilsmen of Ohio.—*William Lloyd Garrison*.

If the Hon. Tom Johnson swings around the circle and exhibits to a discriminating public his boom for President, other Democratic candidates for that honor will have to hump themselves. Tom is a record hiker when he chooses to show his speed, and the high air of Colorado, where his tour is to begin, is not rarer than his genius for "arousing spontaneous" enthusiasm among the faithful. If his rivals don't walk warily, he will make 'em "look like three cents," if we may adapt a popular phrase to the use of this illustrious friend of the people and himself.—*N. Y. Sun*.

Mayor Johnson was at one time a follower of Henry George. He has since been a follower of Mr. Bryan.—*Washington (D. C.) Star*.

Ohio is waked up over the controversy, and appearances indicate that Johnson is gradually forging ahead. He is able, honest and aggressive, and strikes straight from the shoulder at public evils. He does not mince words with men or measures, and, like Bryan, has no fear of public opinion.—*Effingham (Ill.) Democrat*.

The influence exerted by Tom Johnson upon the party organization is a wholesome one. He is strong, brave and honest. His sympathies are with the people, and he has the ability to fight their battles for them. He is open and above board in his methods, and takes the people into his confidence.—*William J. Bryan, in the Commoner*.

Every time the Hon. Tom Johnson invents a three-cent trolley line somebody rises up to swat both him and his invention. Of course it's a long time until 1904, but at this writing it looks mightily as if Tom would ride to the White House on a nickel fare, if he rides there by trolley at all.—*Newark (N. J.) News*.

The Hon. Tom Johnson is to be chairman of the next Ohio State convention. He set his own date for that convention and strewed the ground with the fragments of the Hon. John R. McLean's partisans. Tom Johnson is the king-pin in Buckeye Democratic politics. He has the brains, he has the friends and he has the money, too. Gentlemen with designs on the Democratic nomination for president in 1904 had better not let Three-Cent Tom out of their sight. He is long-headed. He reaches for what he wants. He has lots of pluck. He is more radical than many Bryan radicals. Tom seems to know where he is at all the time; and widening areas of disturbance may spread around him.—*N. Y. Sun*.

Mayor "Tom" Johnson, of Cleveland, Ohio, who is known throughout the country as a cross between reformer and demagog, says he "works for principle and not for office." It has been observed, however, that whenever Mayor Johnson puts his particular principles on parade he invariably is after an office at the same time. He has a most happy way of so shaping his principles as to make them a species of vehicle to carry him into office. There are a great many men in politics who are as apt as Mr. Johnson is in the same line.—*Wilkesbarre (Pa.) Record*.

The single taxers had a meeting in Columbus the other day and endorsed Tom Johnson. One of Tom's embarrassments, when he comes to run for governor next year, will be his single tax record and associations.—*Toledo (O.) Times*.

When over 16,000 voters petitioned Tom

L. Johnson to be the Democratic candidate for mayor of Cleveland, he consented, and in so doing avowed his faith in the Henry George idea of government, local, state and national. To establish the reform for which Henry George gave his life is the aim of Tom L. Johnson. He never conceals that fact. At a banquet given about two years ago in New York in honor of Edward Markham, author of "The Man With the Hoe," Tom L. Johnson made the public announcement of his retirement from business and his resolve to devote the remainder of his life and fortune to the work of putting into practical operation the teachings of Henry George. Knowing the main facts, one cannot but associate that announcement with what no doubt was in Tom Johnson's mind as he wept over the inanimate form of the hero philosopher who died while bearing aloft the banner of equal rights to all in 1897, in the first mayoralty campaign of Greater New York.—*Robert Cumming, in Peoria (Ill.) Star*.

Single taxers as a rule have found it easy to co-operate with the Democratic party because that party has been going their way. It has not been going their way very rapidly nor even very steadily. It has halted and faltered and often turned aside. But its trend has been toward freedom. Its ideals have been largely those of liberty and equality. And while it has now and again yielded to plutocratic forces within and without, it has yet kept faith with its Jeffersonian traditions, and has struggled toward its ancient goal of equal rights.

But some single taxers have found it advantageous to work through the Republican party. The late Hazen S. Pingree was one of these. And few men in the United States contributed more to the advancement of the single tax principle along practical lines. Some of the most efficient single tax propagandists in Ohio are active in Republican local politics. They find Republicans as ready as Democrats to listen to reason and to join in forwarding policies affecting the common interest. In the West single taxers like ex-Senator Charles A. Towne and ex-Congressman Jerry Simpson have found alliance with the Populists to be the surest means of advancing their views. In other instances single tax advocates have kept in touch with the Prohibition party and through it have spread the gospel of the new political economy. Among these the late Frances Willard may be mentioned, and John G. Woolley is another.—*Johnstown (Pa.) Democrat*.

Is it wise to use the taxing power to enrich the owners of unused lands and to diminish the just profits of productive capital? Is it right to tax the man who benefits the city by increasing its work and wages, when, by exempting improvements from taxation, we would encourage the holders of vacant land to build, and the possessors of

outside capital to bring their capital here for investment? If the tax levied on improvements has the same effect as an annual fine on the same amount—and it does—would not its imposition on land values encourage the increase of improvements and correspondingly discourage the holding of valuable land idle? Take the tax off improvements, and every workingman in the city will pay less taxes on his home! Every merchant can sell cheaper because of the relief from taxes! Every manufacturer can increase his profits and the wages paid to his employees!—*City and State, Phila.*

HOW A GREAT FINANCIAL JOURNAL IS EDUCATING ITS READERS.

There are certain fundamental economic doctrines which single taxers have been preaching in season and out of season for years. They have come to be regarded and spoken of as single tax doctrines. Single taxers are not to be credited with having discovered these fundamental truths any more than of having discovered the multiplication table. They have accepted these doctrines because they are true; and have reiterated them persistently because they are important. And now the doctrines which were long denied and controverted, treated with contempt, and sometimes denounced as villainous or impracticable, are very clearly winning their way into the very highest places and are obtaining assent from the most thoughtful minds. This is true whether we refer to academic teachers or to the hard-headed men of business and finance.

An illustration of this tendency is afforded by articles which are constantly appearing in one of the most important financial papers in this country—*The United States Investor*, of Boston, Mass. This paper is not of course a single tax paper. It is entirely independent of all authorities and all leadership. Its editor and proprietor may have no idea and no intention of presenting single tax doctrine. They simply present such teaching in their columns as appears to them to be important and true. And it is immensely to the credit of this paper that it sees more clearly and writes more intelligently on questions of taxation and other economic subjects than do many other papers. In its issue of May 31st, it has this to say on the question of personal property taxation:

"No nation ever did, or ever can, succeed in establishing good government when public revenue is made to depend on the taxation of personal property." It treats at some length the difficulty which all nations have found in all ages in trying to enforce this method of raising revenue, and presents some considerations in favor of raising revenue from increased taxation of land values.

In another article it shows how this method may be applied to railroads, saying: "If the entire ground rents of railroads were appropriated for public use, not a dollar of such appropriation could be regarded as part of the earnings of the railroad. Every dollar of these ground rents would be the product of the community. The community would receive what it alone had created, and railroads would retain every dollar of their earnings."

Here are a few more quotations which manifest a clear insight into economic truth:

"The poverty of the slums and the bitter struggle for existence which exists in the richest countries result mainly from two causes. The first and root cause is the divorce of population from land on which men must live, and on which labor must operate to produce wealth, for which privilege both capital and labor must make terms with the ground landlord, or remain idle. This leads inevitably to the second cause, the unjust distribution of wealth. You cannot give to one man a million dollars for doing nothing without compelling other men to receive nothing for producing one million dollars. Human laws relating to land and wealth are alone the cause of the poverty which men wrongly attribute to nature and necessity."

July 12th's issue contains an article which clearly shows that capital does not employ labor, but that labor is both the creator and employer of capital.

In the succeeding issue follows an argument for a wider diffusion of wealth, showing that such a condition would be best for the trading and investing classes. "A family with \$5,000 will probably consume as much of the trader's supplies as a family worth \$100,000, and will furnish as many opportunities for the capital of the investor." "The enormous fortunes which are being accumulated at the present time are not good for the nation as a whole. It would be vastly better if this great wealth were going into the pockets of millions of citizens." These enormous fortunes are shown to result from legal privileges. "We leave in the hands of private appropriators the wealth which nature has intended for public expenses, and then we inflict on the nation a system of taxation which taxes the ordinary citizen ten times or a hundred times as heavily as it taxes the rich."

The issue of July 26th discusses public revenue, condemning indirect taxation, and asserting that nature has provided a proper revenue for governments as surely as it has provided proper sustenance for man. It asks: "To whom does site and franchise value belong?" and answers "Most assuredly it belongs to those who have created it: that is to say, to the general community. It cannot belong to the laborer. He has done no more to create it than any other man. And this is true of the capitalist, and it is just as

true of the ground landlord. He has done no more to create rent value than the tenant or any other man. The value, rent, is a communal value, and should be appropriated by the community for public use. It will remove a grievous burden from trade and commerce, it will cure involuntary poverty, it will destroy artificial concentration of wealth, and a thousand evils will melt away when society resolves to achieve this supreme good by remitting all unjust taxation, and appropriating the natural public revenue for public use and benefit."

These are the opinions of a contributor, and it would be too much to assume that the *United States Investor* is committed to these or any other economic conclusions; but it is a welcome sign when such clear expressions of economic truth find a place in such an able and influential journal.

Evidently the economic doctrines which single taxers have been emphasizing for years are ceasing to be, in any particular sense, their teachings, but are fast becoming the common property of all thinking minds. That they should appear in the *United States Investor*, one of the leading financial journals of the country, is a sure sign of advancement, and testifies to the ability and intelligence with which that journal is conducted.

SOME MISAPPREHENSIONS REGARDING THE TAXATION OF COAL LANDS.

(Expressly for the Review.)

As the coal strike, whether settled or not, will continue to furnish a text to single taxers, it seems well to state the present laws and possible remedies for monopoly of coal land in Pennsylvania. Of course the coal question cannot be settled until the railroad problem is settled at least far enough to give the same rates to coal as to other freight. But, leaving out the railroad question, the mere assessment of coal lands at full value would not break the monopoly, unless the people were educated to the point of taking the annual rental value in taxation. As they are not, it is best in proposing remedies to consider the existing situation.

In Pennsylvania there is no state tax on real estate; even if there were the rate would not be high. Coal lands that are used are not assessed at anything like their full value; when unused they are often assessed at surface or farm value; land worth \$1,000 an acre is often assessed at two or three dollars.

Single taxers know that a full assessment and a four or five per cent. tax would drive coal land into use and the price of coal would fall. As the price of coal fell the present value of the land would fall until the poorest mining land in use would lose its value entirely. This would cut down the

present value of coal land enormously, for coal in itself (i. e., mined coal) would have no value, and the only value which would attach to coal land would be due to the differences in ease of getting out the coal. Then full assessment and local taxation would probably prevent monopoly.

But were the assessment raised at present, the people would not agree to a great increase in levy of revenue by the counties; and as the total county assessment would be multiplied to many times the present figures, the tax rate would be so low that the rate would not bear hardly enough on landowners to force idle coal land into use; it would still be profitable to restrict production and maintain high prices for coal. Coal land lies in sparsely populated districts and much of it outside of borough limits, and so would be taxed only for county purposes, and perhaps for school purposes in some counties.

A practical difficulty in full assessment is, that the assessors are local officials, not subject to reviewing authority; and while under free conditions the miners could elect assessors who would assess, the present election laws and political conditions in Pennsylvania are not conducive to honest elections, and in regions controlled by corporations the outlook is poor.

The most practical proposal, at present, is that mineral rights, whether used or unused, shall be taxable for state purposes at a fixed rate high enough to force land into use (say two per cent., for a start); and shall be assessed by a state assessor. This will concentrate responsibility, and tend to prevent discrimination.

I have seen a demand that "the present laws for the assessment of coal properties and railroads at the market value of their stocks and bonds be enforced. . . . no new law is needed." This is an error. The capital stock (not shares of stock) of railroads is now fully assessed under existing law for state purposes, but pays only four mills; and not only is the bonded indebtedness "considered" (practically deducted) in making the wonderful calculations prescribed by law for ascertainment of value, but the real estate used for transportation and terminals is exempt from local taxation; there is also a state tax on gross receipts. Mining companies are taxed on capital stock at the same rate and their bonded indebtedness is also practically deducted. Their capital stock is not taxable locally, though their real estate is subject to local taxation.

The corporations have fixed the tax laws of Pennsylvania so that they pay about half the rate of taxation on their assessments that is paid by farmers and small property owners, and beside they are greatly under-assessed, as by the legal deduction of bonded debt. To change this it is necessary to enact a few new laws and repeal a good many old ones. Those unfamiliar with the tax system of Pennsylvania will find it safer

to stick to the declaration that "the remedy for monopoly of coal lands is the taking of their annual rental value in taxation," and to let the Pennsylvania politicians wrestle with the necessary machinery when we can force a change.
A. C. FLEYDELL.

FOOLING THE NEW YORK SUN.

Almost all conservatism is deadly stupid. But not all. The New York *Sun*, for example, both in its morning and evening editions, is rarely stupid—but is almost Satanic in its cleverness. It is, therefore, just now a subject for hilarious mirth that the *Sun* should have bitten at the following bait, almost as greedily, for instance, as the *Press* might do, though no one would consider it a meritorious feat to fool the *Press*, a paper which obviously takes its own protection editorials seriously. But the *Sun*—ah, that is a different tale. It may be said that the cognomen Everett O'Neill, is formed by a combination of two names of well-known members of the Manhattan Single Tax Club, whom most of our readers will recognize. The letter appeared at the head of the editorial column of the *Evening Sun*:

TO THE EDITOR OF THE SUN—*Sir*: As you stood for the maintenance of the gold standard against the Populistic onslaught of debauched Democracy, so you are standing out against the hypocritical pretence that any element of trusteeship enters into the right by which coal companies hold the coal lands. No more pernicious doctrine could be preached than that which pretends that because of an attempt by the coal operators to manage their own property, the public has been put to a temporary inconvenience, therefore, the public has a right to interfere between employer and employee.

If such a claim is once admitted, it will presage the destruction of our whole industrial system and offer an insuperable obstacle to the advance of civilization. It is at such times as these that the real friends of the established order, which has brought us such comfort and prosperity, can be recognized. You look beyond the passing moment and see that in the struggle of the coal mine operators for their rights is foreshadowed the future destiny of vested rights of all kinds, and that there is no difference between the ownership of coal lands and city lots. Shall we be told that every landholder here is holding New York City land in trust for the people? Yet one statement is as logical as the other.

EVERETT O'NEILL.

But now for the sequel of this escapade. James Jeffrey Roche, of the Boston *Pilot*, who is both an exceedingly clever man and a humorist, and, therefore, is without the excuse of dullness, takes Mr. Everett O'Neill's communication seriously, and replies somewhat tartly that there are actually

people in the country who see no difference between the ownership of coal lands and city lots. Bravo!

A NEW "RADICAL PROGRAM."

The mine-owners, it seems, are not to have a monopoly of reform in South Africa. A Johannesburg message tells of a rather comprehensive scheme which finds favor with the workers on the Witwatersrand. Here are some of the items from this South African "Radical Program:"

1. Manhood suffrage.
2. Taxation of land values.
3. Popular right to unearned increment.
4. Equal electoral districts.
5. One day for elections.
6. Closing of public-houses on election-day.
7. Secrecy of the ballot.
8. Payment of members.
9. Eight hours in Government institutions.
10. Abolition of sub-letting and sweating.
11. Better ventilation of mines.
12. Nationalization of railways.
13. Municipal water-supply and lighting.
14. Nationalization of the liquor-traffic.
15. Free secular compulsory education.

This is not a bad beginning, and we wish the reformers the best of luck. The mine-owners asked for "reform," and the miners should see that they get it. We are sure that the Albus, the Beits, the Wernhers, the Goerzes, the Ecksteins, and the rest of the reforming patriots will be quite glad to see that the war for reform was not wholly in vain. England may yet learn something from South Africa. Meantime the Rand pioneers might do well to study Mr. Chamberlain's speeches—before 1885. There was something about "ransom," we think, which the mine-owners ought not to miss.—*The Morning Leader, London.*

NOT WHOLLY CLEAR, BUT HAS A GLIMPSE.

What is a Tramp, anyhow? A product? Unquestionably yes, and that, too, not of spontaneous generation. Some men, it may be, are born tramps beyond the hope of redemption. That I question. Some men achieve tramping, and, what is of infinitely more importance from the point of view of the well-to-do, is the fact that some have tramping thrust upon them. The proof can be found at any railroad crossing. Five years ago the American people were confessing their childishness in economics by creating and perpetuating a panic and industrial depression. I assume that a panic is lingering evidence that society has not yet learned to walk alone in the midst of the limitless bounties of God, nor lost the fear of the goblins that get us sure when we get scared.—*Geo. L. McNutt, in the Chicago Commons.*

THE LANDLORDS' GAME.

AN INTERESTING INVENTION OF A YOUNG LADY IN WASHINGTON BY WHICH CHILDREN AT THEIR PLAY MAY BE TAUGHT THE TRUE LAWS OF ECONOMICS.

Miss Lizzie J. Magie, a single taxer of Washington, D. C., has invented an ingenious game, played with checkers and dice as is parcheesi, and thus describes it for the REVIEW :

"It is a practical demonstration of the present system of land-grabbing with all its usual outcomes and consequences," says Miss Magie. "It might well have been called the 'Game of Life,' as it contains all the elements of success and failure in the real world, and the object is the same as the human race in general seem to have, *i. e.*, the accumulation of wealth. Representative money, deeds, mortgages, notes and charters are used in the game; lots are bought and sold; rents are collected; money is borrowed (either from the bank or from individuals), and interest and taxes are paid. The railroad is also represented, and those who make use of it are obliged to pay their fare, unless they are fortunate enough to possess a pass, which, in the game, means throwing a double. There are two franchises: the water and the lighting; and the first player whose throw brings him upon one of these receives a charter giving him the privilege of taxing all others who must use his light and water.

"There are two tracts of land on the board that are held out of use—are neither for rent nor for sale—and on each of these appear the forbidding sign: 'No Trespassing. Go to Jail.' One of these tracts of land (the largest on the board) is owned by Lord Blueblood, of London, England, and represents foreign ownership of American soil. A jail is provided for any one who trespasses upon this land, and there the unfortunate individual must linger until he serves out his time or pays the required fine. 'Serving out his time' means waiting until he throws a double.

"Before the game begins, each player is provided with a certain amount of cash, sufficient to pay all necessary expenses until he is well enough along in life to earn his living. Should any one be so unlucky, or so reckless and extravagant, as to become 'broke,' there is a nice little poor house off in one corner where he may tarry until he makes a lucky throw or until some friend takes pity on him and lends him enough to set him on his feet again. And here is where he generally gets 'soaked,' for the other players, taking advantage of the unfortunate one's necessities, demand an enormous rate of interest which the impecunious individual must pay before he can complete his round and get his wages.

"The rallying and chaffing of the others when one player finds himself an inmate of the jail, and the expressions of mock sym-

pathy and condolence when one is obliged to betake himself to the poor house, make a large part of the fun and merriment of the game.

"Each time around the board represents so much labor performed, for which so much wages are paid. When a player has been the rounds ten times he retires from his labors, although he still remains in the game, which is not finished until the last player has made his tenth round. It takes forty moves to make a round and there is in each round one little black-bordered spot marked 'Legacy,' and whenever a player stops on this he receives a cash legacy. In each round there are three spots marked 'Luxury,' and these the player may indulge in or not, according to his inclinations or finances, but each luxury purchased counts the player so much more at the end of the game.

"General directions for playing the game accompany this description, but it is difficult to make a set of rules that will cover all contingencies since no two games are alike. The combination of circumstances are so many that almost every time the game is played new situations are brought out. Thus it is a game that is always interesting—never monotonous. It was the original intention of the author simply to work out a demonstration of how the landlord gets his money and keeps it, but while doing this there gradually developed a game which has proven one of amusement as well as of instruction and one which has attractions for both old and young.

"Children of nine or ten years and who possess average intelligence can easily understand the game and they get a good deal of hearty enjoyment out of it. They like to handle the make-believe money, deeds, etc., and the little landlords take a general delight in demanding the payment of their rent. They learn that the quickest way to accumulate wealth and gain power is to get all the land they can in the best localities and hold on to it. There are those who argue that it may be a dangerous thing to teach children how they may thus get the advantage of their fellows, but let me tell you there are no fairer-minded beings in the world than our own little American children. Watch them in their play and see how quick they are, should any one of their number attempt to cheat or take undue advantage of another, to cry, 'No fair!' And who has not heard almost every little girl say, 'I won't play if you don't play fair.' Let the children once see clearly the gross injustice of our present land system and when they grow up, if they are allowed to develop naturally, the evil will soon be remedied."

The thirty-four biggest estates in Britain average 183,000 acres each.

BOOKER T. WASHINGTON AT LAST A SINGLE TAXER.

"The work I am doing can at best but reach the few," he says. "It leaves the mass of my people untouched. It helps the individual colored man and through him there is a dispersion of the benefits of industrial education. But the disease that retards the growth of the black man is social rather than individual. And it can be cured only by the application of a remedy that will reach society as a whole. I believe the single tax to be the salvation and the only real salvation of the South."—Reported in the Johnstown (Pa.) *Democrat*.

NATAL'S NEEDS.

An important report made by the Surveyor General and Director of Agriculture estimates that 10,000 white farmers are necessary in order to enable Natal to supply her own agricultural needs and declares that preference should be given to small farmers willing to work with their own hands. The report recommends the leasing of government lands at rentals equal to 3 per cent. of the unimproved value and also advocates assisting immigration and grants of money to encourage agricultural development along various lines.

An interesting and clever little ghost story appears in the *Argosy*, published by Frank A. Munsey of New York, from the pen of Francis Tracy Moreland, a single taxer of Portsmouth, Ohio. Its title is "Grimbyville's Last Boom." The single tax plays an important though not a leading part. John Grimby, "a dog in the manger" of a landlord who will neither sell nor rent, stood in the way of the growth of the town. The hotel keeper is relating the history to the reporter:

"He wouldn't sell; he wouldn't rent; he wouldn't do nothin'! He said he didn't want no town near him.

"There wuz no chance across the river on account uv the bluff there, an' seein' nothin' could be done with Si, I put up a buildin' just off his land, an' opened a hotel an' general store.

"The country kep' gettin' thicker settled all the time, an' I wuz doin' fairly well, but I know'd I wuzn't in the right place.

"One day about twenty-five years ago a slick lookin' chap stopped with me. He said he wuz perfessor of politics in some college."

"Professer of political economy," I suggested.

"Yes, I guess that wuz it. Wal, that night my place wuz full uv farmers discussin' the need uv a town, an' cussin' Si Grimby, when this perfessor chap spoke up an' sez:

"If you want to build a town on this river, you can do it!"

"I thought I wuz as slick as they made

'em them days, an' I couldn't see no way; so I sez, a bit riled:

"It's his land, an' if he won't sell, how are you goin' to make him?"

"It's as easy as rollin' off a log," he sez. "No man can keep valuable land out of use, or from bein' put to its best use, if the people don't want him to. Put his farm on the tax duplicate fur what it's worth fur a town site, an' he'll soon be glad to sell. An'," he sez, "you might build a few good roads an' a schoolhouse or two."

"We didn't know what dependence to put in the perfessor chap's advice, so we asked a lawyer.

"He studied it over an' said it'd work all right; an' when Si went over to Roszburg that Fall to pay his tax, an' they told him how much it was, he let out a holler that frightened them sleepy clerks in the court house 'most out of their boots."

Following are the officers of the Ohio Single Tax League elected for the ensuing term at the annual conference last month: William Radcliffe, Youngstown, President; Otto K. Dorn, Cleveland, Vice President; J. B. Vining, Cleveland, Secretary-Treasurer.

These officers and Frank H. Howe, of Columbus; O. P. Hyde, of Marietta; James McBride, of Akron, and F. H. Augsburg, of Trenton, form the Governing Board.

The time of the next conference and the place were left to the Governing Board.

New York single taxers celebrated the birthday of Henry George by a dinner to which about a hundred persons sat down.

There was a dinner and speeches by Charles F. Adams, Hamlin Russell, Charles Cotterell, of Seattle, the Rev. Leighton Williams, Edgar F. Ryder, candidate for governor on the Liberal Democratic ticket, and Dan Beard. James R. Brown presided.

Letters of regret at their inability to attend were read from Mayor Low, W. Lloyd Garrison, John Dewitt Warner, Tom L. Johnson and Rev. Father Burtzell.

When Henry George first declared that the bounty of nature, the fields, forests and mines, were given to man for the benefit of all and not for the profit of the few, he was ridiculed and denounced and his theories were contemptuously rejected as fantastic and dangerous. * * As a separate political force, the single tax movement never gained headway, but the George idea has made wonderful progress and crops out in the most unexpected places. In the discussion of the tax question, the arguments of George are being revamped by all classes and conditions of men. It is really amazing to see how firmly his ideas have taken hold of the American people. The coal strike has disclosed the remarkable progress that has been made by the George idea.—*Milwaukee Daily News*.

Charles R. Burger, in Colorado Springs *Gazette*, writing on the Bucklin Amendment, says:

"There can be but one intelligent reason for opposing this measure. Present systems of taxation serve to entrench privilege, to make the removal of inequalities by which some must benefit at the expense of others, more difficult. Do those who oppose this amendment desire to go on record as being opposed to it on such grounds as these? They can hardly escape such odium, for the reasons alleged in this appeal and in their newspaper organs are arguments against nothing which is proposed. Are they not willing to trust to the voters of the counties the preservation of the rights of property? Do they doubt the ability of the people to rule? Do they believe the tax systems of the state should be petrified, and much needed reform rendered increasingly difficult? Do they promise if the amendment is defeated to work for the adoption of measures that will give relief to industry and lift the burdens from manufacture and commerce? They suggest nothing, advise nothing, promise nothing. Theirs is the mere negative position of men who standing in the current of progress attempt to stem the waters by loud imprecations and frantic appeals. 'Do not give the people the liberty to do things for themselves for they will ruin themselves—confiscate their homes, thwart their own revenue laws, engulf themselves in ruin, and finish by eating their own heads off.' It is the argument of the foes of democracy everywhere and at all times—that if you give the people liberty they will misuse it, and the consequences will be dreadful. But such is not the prevailing doctrine of the republic. Such has not been the experience of the past; such was not the faith of the fathers. The great leader of the Democracy, Andrew Jackson, and the father of the Republican party, Abraham Lincoln, were of like faith in the ability of the people to carve their own destiny. Not in the tying of their hands, not in that false paternalism that would deny their proper freedom of action to communities in their own local concerns, not in these ways lie the paths of Democracy and Progress. And the foes of this amendment may as well unmask, for there is no issue now before the people of Colorado save the right of the people to rule."

The committee on State and Municipal Taxation of the New York Chamber of Commerce have brought in a report favoring the separate assessment of land and improvements, and such report was adopted on Oct. 2nd. Mayor Low is on record as favoring it. This attitude, along with the policy of the city administration to enforce the law calling for par value assessments of real estate, gives promise of real tax reform along the lines advocated by single taxers. We are moving fast.

Russell Sage owns the house in which he lives at 506 Fifth Avenue, New York, and Elbridge T. Gerry owns the ground upon which it stands. Mr. Sage began to pay ground rent to Mr. Gerry some forty-four years ago, taking at first a twenty-two years' lease at \$700 a year. At the end of that period the lease was renewed for an equal term at \$3 300 a year. Now another renewal has been made, at a rental of \$12,500 a year, which Mr. Sage says is outrageous; but as he and his wife cannot bear the thought of moving from their own home, they conclude to submit. Mr. Sage's house has been steadily deteriorating in value all this time, while Mr. Gerry's land has been appreciating to a remarkable degree. The value of Mr. Sage's house came out of his own pocket, but the present value of Mr. Gerry's land is due, not to himself or his work, but to the growth and efforts of the community as a whole.—*Springfield (Mass.) Republican*.

While all of these considerations give assurance that lands in the long run will be a safe and profitable investment, it is nevertheless true that the land movement has developed a speculative phase that gives occasion for some apprehension. It is the only dangerous feature visible in the present prosperity of these states. The movement has passed beyond the legitimate purchases of settlers and investors, until speculative buying has become the most important factor in prices. That is the usual result of a rapid rise in prices and it always creates a dangerous situation because speculative buying must come to an end sometime, and when it does there is at least a temporary reaction and somebody is usually hurt.—*Des Moines (Iowa) Register*.

Some days ago a number of excursionists from Zurich went by boat to Strasburg and carried with them a large cheese, which they ate *en route*. The fact was noted by two *gendarmes* who were on the boat, and on the return of the party, when they stopped at Freiburg-en-Breisgau, they were conducted to the custom-house and were not released until they had paid 400 marks.

Henry Smith, of Milwaukee, has been nominated for Congress with good prospects of election. Mr. Smith is an ex-member of Congress and a member of the Milwaukee Single Tax Club, and hence an absolute Free Trader, and what is more, is talking it in his canvass. The Milwaukee *Free Press* says editorially the coal strike is making single taxers faster than Henry George ever did.

ERRATA :

On page 34 (Personals), "Prince Leo Tolstoi" should read "*Count* Leo Tolstoi."

On page 47, "There are but a few of the clergymen...." should read "*These* are but a few of the clergymen...."