

from the official minutes. Our readers will gather from this brief abstract of the proceedings, that the criticisms were met in good part, that there were notable concessions made by both sides to the convictions of each, and that the air was cleared and confidence restored. Nothing could have been done by the Commission better calculated to inspire faith, not alone in the sincerity of their convictions—and we believe that at no time were there any doubts on this point—but in the practicability, considered at least in its general features, of the plan and scope of work upon which they have entered.

We have only this to say—that whatever doubts remain of the wisdom of their course—and there will always be differences of opinion regarding any line of Single Tax work—that it is but just to refrain from criticism until the plan of the Commission has a chance to work itself out. We say to the critics of the Commission, let these splendid optimists have their way. Those who have, with the same high-mindedness that characterizes the five members of the Commission, so strongly differed with both the scheme of organization and much of the work done by them, may well refrain for the time being to express dissent publicly from their policy.

There was a tendency, to which allusion may here be made, by some of our Western friends, to discredit the value of the work done here by years of Single Tax agitation. There can be no greater mistake. It is in the East that we have made the greatest departures from the general property tax, and it is in New York City that we take, in all probability, more economic rent than is taken anywhere in the world. And this has been brought about by the quiet work that has been urged by such educational facilities as we possess.

But let us not indulge in this sort of comparison. We want the Single Tax and there are more ways than one of getting it.

Let us all pull, and pull together.

To the columns of the Jersey City *Evening Journal*, Hon. Geo. L. Record is contributing signed articles in which the true principles of social reform are briefly set forth.

#### SPEECH OF HENRY GEORGE SECONDING THE TOLSTOY RESOLUTIONS AT THE FELS FUND CONFERENCE.

"I take a solemn joy in seconding these resolutions. The last words this great man addressed to me in parting, at the time of my visit to him at Yasnaya Polyana, were in relation to my father. He said he should never meet me again in this life; that soon he would meet my father, and he asked what message he should bear to my father. I gave him the message. I believe he is now with my father and giving him that message and glad tidings of the movement that both of them worked for in this world.

"To me there is something peculiarly fitting in the place and manner of Tolstoy's death. It reminds me of that part of scripture which tells of Moses leaving his brethren and going to parts unknown, to die alone. Proscribed by the church, proscribed by the government,—an outcast—so to speak—of his own country, this man of eighty-two, old in years but young in spirit, sought to die apart from his family.

"To me there is something wonderfully illuminating in the attitude of Privilege as we see it reflected in the attempts of the hierarchy to bring him back into the fold of the Church; that hierarchy that meant so much pain to the toilers of Russia; that sought to make the hewer of wood and drawer of water contented with his lot, and offered him a reward in the after life for what he was robbed of in this life.

"There was no more chance of Tolstoy's going back to that Church in this life than there was of his seeking to go to perdition hereafter. That Church meant an armed despotism to him for the souls and bodies of the men and women—not only the men and women of Russia, but of all Europe.

"To me, Tolstoy was a prophet. I confess that in going to Russia I had a feeling that he was an eccentric man, and I had a fear that perhaps I should find wrapped up with his genius, much of what is commonly called the 'crank.' But, face to face I found a frail old man, but an understandable one—a man of sweet but indomitable spirit; trying to live, not as a beggar, but

as one of those people whom Lincoln delighted to call the 'plain people.' For the people of Russia are in the main farmers, who give most of their substance to support a great imperial government.

"I give the lie to all the talk of domestic infelicity and I say that the domestic life as I saw it at Yasnaya Polyana, was a great love. Tolstoy at 34 married a girl of 17, who bore him thirteen children. She stuck to him through thick and thin; through all his spiritual changes. She took care of the material side of life, and, as I saw her a little more than a year ago, was a splendid woman of 65. Tolstoy rested upon her. She was a sturdy supporter and sweet comforter. I came away with the feeling that here was real marriage.

"Of course she had to look after the welfare of the family. This was why she expostulated with him about giving all to the poor. She said he must not forget the children whom he had brought into the world. Therefore it was that he gave to her for herself and their children the copyrights of his earlier works and novels. But to the public he gave everything else that he wrote. On his later works you will find the words, 'No rights reserved.' This is the reason why we have seen so much of Tolstoy's recent writings in the newspapers; why his latest writings have been translated into every language and have circulated so largely through the world.

"Within the last few hours the greatest spirit of the world has passed; the spirit of a man who looked into the eyes of death calmly, fearlessly, with the confidence of a child. Old in experience of the world, born into great riches and station, and given to all luxuries and dissipations of his class, of which he has reserved nothing in his confessions, he was born again into the simpler physical and a new spiritual life. A great man, great in every sense of greatness; a man who left the courts of princes to follow the Man born in a manger.

"To me it was one of the great events of my life to have spent a few hours under his roof, and now his death is a new inspiration. For now all the contradictory things, the things not understandable, will fall away, and the majesty of this prophet of brotherhood and justice in our modern

world will shine out. Great is Tolstoy; greater the truths he taught; and greater still will both become as the centuries roll on."

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REV. W. H. BEALE.

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The portrait which forms the frontispiece of this issue is that of the Rev. W. H. Beale, President of the New South Wales Single Tax League.

He is a native of that State, born on the 13th July 1848 in Sydney, and passed his boyhood in the Kiama district, one of the most beautiful corners of the world. His first studies were pursued in the primary schools of that time.

In 1871 he entered the Methodist Training Institution for clergymen of the Methodist Church.

He filled the position of Minister in charge of various circuits from time to time, until, from capacity shown and work done, he won his way unsought to positions of greater and greater responsibility, and at last in 1900 he was elected by the free franchise of his fellow-workers to the highest post open to the members of any church organization—the Presidency of the Annual Conference—a position he occupied with conspicuous ability and success.

His address to the conference is clear and forceful, abounding in propositions referring not only to faith and church forms but also to those general ethical principles which should govern individual and social and political life.

While the service he has rendered to his own ecclesiastical body has been very efficient and has caused him to be a prominent figure in the Commonwealth, yet it is rather as a redoubtable champion of Henry George's teaching that he looms largest in the public eye.

I do not think, since the death of Max Hirsch, anyone in Australia has a clearer knowledge or firmer grip of Georgian principles. He is, moreover, firmly convinced of their truth, and of the hopelessness of attempting any other method of remedying the terrible state of dire poverty among the great masses of men, and the evils attendant on such poverty. He is in