

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 KIEFFER.

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 Pentatuchal 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 Towanda, 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