

shall live to see land values the only source of state and national revenues, I do not predict; perhaps our children will not, but then perhaps they may." Prof. Bemis spoke in conclusion of the joys of public office, of the delight of one who knows that his hand is on the lever of public opinion, and that to some extent he may direct it into proper channel.

Mr. Purdy spoke briefly of the work of the tax department. Mr. Bolton Hall gave a short account of the history of Fairhope, down to the inception of "Arden," which he called its daughter, and its granddaughter, "Free Acres," the Single Tax colony at Berkeley Heights, N. J.

Stoughton Cooley, whose name is known widely to our readers as a veteran Single Taxer, made a short but interesting address, with which the occasion concluded.

DINNER TO MISS ETHEL MONEY.

On April 25th, a dinner was tendered to Miss Ethel Money at Reisenweber's, this city. Miss Money is related to the titled nobility of England, and the opportunity was offered her to make a defence of the House of Lords. This she did as well as might be expected. John J. Hopper presided, and among the speakers who replied to the lady, were Bolton Hall, John J. Egan, Jos. Darling, James R. Brown, Joseph Dana Miller and others. James R. Brown, with whom the idea of this dinner originated, is to be congratulated on furnishing an enjoyable and novel entertainment.

The recent visit to Duluth of Rev. Herbert Bigelow, has had its effect in the awakened activity of Single Taxers of that city, and resultant newspaper discussion. Letters from G. W. C. Ross have appeared in the *Duluth News Tribune*, which referred to Mr. Ross as a disciple of Henry George, and intimates editorially that the disciples "will grow in number as the years go by." Mr. Ross is the senior member of the law firm of Ross & McKnight, and is secretary of the Duluth Single Tax Club, to whom all letters intended for the club should be addressed.

COMMUNICATIONS.

THE "LEGAL" CRUCIFIXION OF CHRIST.

EDITOR SINGLE TAX REVIEW:

Congressman Handy, of Delaware, created a sensation before an audience composed of church people, by stating that the crucifixion of Jesus was justified. Of course he went on to explain that he was speaking in a legal sense, that according to the old Roman law, Jesus' claim to Kingship of the Jews was enough to send Him to the Cross, or to be more strictly legal, He should have been stoned to death.

Some of the church people were greatly stirred when the Congressman made his opening statements, but their minds were put to rest and their consciences were soon lulled to sleep, when told that it was only under Roman law that such a One could be made to suffer.

Let us suppose Him once more on earth, and as He was then, possessed of no "tangible wealth" followed by a dozen ragged and uncouth disciples. Let us suppose Him standing on the street corners haranguing crowds of the poor and miserable, very likely winning applause for His denunciations of the rich and the hypocrites that stand in the high places of society, paying no attention to the authorities of church or state, and going into the Temples dedicated to the worship of God, and driving therefrom the devotees of commercialism. Would not the stories about His healing of the sick and opening the eyes of the blind stamp Him as a fakir in the eyes of many?

Some of the more charitably minded of our citizens might refrain from casting any stones for doing the things I have mentioned, but when some one (tempting Him) asks "Is it right that we should be taxed for producing?" would the aforementioned charitably minded persons remain of the same mind when they hear His answer, "Render only to government the things that belong to government." Would they not call Him an anarchist and disturber of society? Let me ask my brother Christians to consider these things.

What would we do with Him? Would we, when stirred with the enthusiasm of His teachings, spread our coats and form branches in the way and then, after a meditation on the morrow, cry out Crucify Him! Crucify Him!

Where would we confine Him, in an almshouse, in a prison, or in an insane asylum, or would we be more merciful, merely crucify Him or stone Him to death?

OLIVER MCKNIGHT.

Philadelphia, Pa.

A TACTICAL SUGGESTION.

EDITOR SINGLE TAX REVIEW:

Now that we have a right to expect a revival of the movement in this country resulting from the English budget, would it not be well to anticipate it by the formation of literary clubs for the training of our colleagues in elocution, oratory and debate.

The rapid formation of Men's Leagues in the various churches, has stimulated the demand for speakers who can discuss the questions of the day. The ability and tactfulness of our Single Tax representatives at such meetings is of utmost importance to the movement, and therefore we should take time by the forelock to make sure that we are worthily represented.

These literary clubs could also be useful, by admitting outsiders to membership on the same basis as Single Taxers, as a means of interesting in our cause a certain class of young men who cherish the ambition to become public speakers.

I think the movement at present has enough men who are qualified to act as teachers, or "critics," and I hope they will give this suggestion some serious consideration before putting it aside. As to methods of teaching, that can be easily decided upon, and also the text-books. However, I would suggest that John P. Altgeld's little book on "Oratory" be read aloud and explained to the classes, as it adopts as its basic principle that no man can become truly eloquent except as the advocate of a great cause.

Philosophical Single Taxers will never

be anything more than an "army of generals," or a skirmish line of sharpshooters, and that's all we need to be if we can only "make good." We should not measure our efforts by the number of philosophical Single Taxers we have made by our propaganda. We should not waste time on individuals unless we see in them the qualities that make a general. Rather should our efforts be directed toward inculcating in the multitude even the smallest idea of the injustice, and especially, the undesirability of the present system, and the desirability of the exemption of improvements.

This can only be done by thoroughly explaining the nature of capitalized land value from a commercial standpoint if it bore no tax, then under the present tax, and lastly under an increase of taxation. The important point is to demonstrate that the selling price of land is the capitalization of that portion of the yearly rental value which the state does not appropriate to itself by taxation. It takes a trained man to do this effectively. Let us have more such men.—JOHN H. KELLY, Yonkers, N. Y.

FROM RAY STANNARD BAKER.

EDITOR SINGLE TAX REVIEW:

I read "Progress and Poverty" when a student in college to my great illumination; afterwards in Chicago I was a frequent attendant of the meetings of the Single Tax Club. I believe in the fundamental principles laid down by Henry George, though I do not think that an adoption of his plan would cure all our economic and social evils.—RAY STANNARD BAKER.

HOW THE SINGLE TAX DETERMINED A SCHOOL TAXATION.

EDITOR SINGLE TAX REVIEW:

The following statement of facts illustrates the practical side of the Single Tax:

The Presbyterians located one of their church schools at Tehuacana Hills in our state in 1869. After about thirty