

my life." Anything in the nature of eulogy would have been distasteful to him. He found his reward here in the sense of peace and the happiness that comes with the triumph over self and the vision of the world freed from the hell of involuntary poverty. "To discover to the world something which deeply concerns it," said Mill, "and of which it was previously ignorant; to prove to it that it had been mistaken in some vital point of temporal or spiritual interest, is as important a service as a human being can render to his fellow creatures."

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## MEMORIAL MEETINGS FOR JOSEPH FELS.

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*(For the Review.)*

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By JOHN T. McROY

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The American tributes to Joseph Fels were made worthier commemorations through the presence of Josiah C. Wedgewood, M. P. At Memorial meetings in the United States and Canada, he gave eloquent testimony to the great work of Joseph Fels, and made vivid the appreciation felt in England. His long personal friendship with Mr. Fels, and his distinguished position as parliamentary leader of the Land Values group, alike combined to give great weight to his utterances, and to spur on the American movement.

The first meeting was held in Boston at the South Congregational Church on Saturday, March 7th. Professor Lewis J. Johnson of Harvard presided and spoke as follows:

### ADDRESS OF PROF. JOHNSON.

"We have gathered here this evening to do honor to the memory of a lover of his kind.

Joseph Fels loved his neighbor so well that he was ready to assail in his behalf the basic world-injustice.

Fels's neighbor included every man, woman and child. In a peculiarly real sense, 'the world was his country and his countrymen all mankind.' He journeyed as few have done to visit his countrymen of all lands, to cheer them and guide them in their effort for freedom. In his friendship for them he would even make this world available to them—he would go so far as to open it to them; he would bring within their reach its boundless possibilities for greater happiness, and better rounded, richer, nobler lives.

The eye of his clear, keen, practical mind could readily follow the index finger of Henry George, and could see with Henry George that the children of the world were enduring unnatural, needless fetters, inherited, like the divine right of kings, chattel slavery, the subordination of women, from the folly, wickedness, selfishness or ignorance of the past.

He could see that though the powerful and learned said him nay, that the powerful and learned were simply wrong once more—as so often in the past—and although poverty, wretchedness and unrest have long existed and are yet so universal and persistent that some look upon them, with shocking equanimity, as an essential part of civilization, Fels dared believe and dared proclaim that these things should not be. Nay more, they need not be—and he turned his whole energy and life to the task of fundamental education—of educating his fellow men in the fundamental principles of civilized society and inspiring them with the hope and belief that they may be free—that much as has been achieved in the past—that many as have been the follies which we have rejected from among the institutions from the past, one more step toward freedom is yet to be taken, the longest, simplest, most productive step of all, the establishment of equal rights to the use of the earth—the basic necessity of human life.

Joseph Fels toiled and journeyed, he gave, he encouraged. He saw the surest signs of rich fruits from his labors. He lived to get a good glimpse of the Promised Land."

#### ADDRESS OF REV. LEVI M. POWERS.

The Rev. Levi M. Powers on being introduced spoke as follows:

"I venture with some hesitation to tell of my personal relations with Joseph Fels and I do so only because it is in personal relations that a man's character and worth are most clearly revealed.

It is well that the world should know all it can of the man whose memory brings us here tonight, for his spirit cannot fail to stir to finer issues all who come to appreciate his worth.

Some twelve years ago when living in Buffalo I received a letter containing a check for one hundred dollars asking me to see that it was used for the benefit of Sidney Morse, a one-time Unitarian minister, later editor of the *Radical*, and at this time in his declining years earning a precarious living as a sculptor. The letter and check were signed Joseph Fels and this was the first time I had ever seen the name. How Mr. Fels became acquainted with Sidney Morse or why I was chosen to be his almoner I never knew.

During the last years of his life Mr. Fels sent to me for Mr. Morse some eighteen hundred dollars and nearly a hundred dollars in hand and unexpended at his death went to help defray his funeral expenses. In one communication Mr. Fels explained his interest in the old sculptor in these words: 'No one who has done as much good work for humanity as Sidney Morse should be permitted to suffer.'

Morse had been a good fighter for liberty and humanity and always careless of his own welfare, but most people at that time had forgotten the work he had tried to do in early life here in Boston, and it is a curious fact that a business man who had no interest in religious controversy and only small interest in art and literature, better than any one else appreciated what this old transcendentalist friend and admirer of Emerson had tried to do.

About a year later I found myself under obligations if it were humanly possible to do so, to get five hundred dollars for a man afflicted with tuberculosis and whose life the doctor said could be saved only by going to California. I did not have the money nor did I wish to borrow it. Up to this time I had never met Mr. Fels, but knowing him to be a man of means and interested in progressive ideas, I thought he might possibly be interested in a collection of first editions by Walt Whitman which I estimated to be worth the sum I needed. Incidentally I told Mr. Fels why I wished to sell. By return mail I received a letter saying, "I don't want your old books. You can use books better than I can, but here is a check for five hundred dollars; get that man to California and forget it."

Sometimes as I have related this incident the remark at this point is, 'Well, that man was a Christian.' Then it is necessary to explain that possibly Christians do things like that but that this man who sent five hundred dollars to a Christian minister he had never seen for another man he had never expected to see, simply because his life depended upon it, was a Jew, although I did not know this fact until some years later.

The man to whom this timely help was given went to California, recovered his health and is now doing work for humanity.

Although the money was given me by Mr. Fels I always considered it a loan and when fortune smiled a little some years later I insisted that he let me pay it back and I am sure that one thing that urged me to do this was the feeling that Joseph Fels could and would make money do more for humanity than I could myself, and I am frank to say I have never met any other man of whom I felt that this is true.

Later I met Mr. Fels. He visited my home and I was several times his guest in Philadelphia and London, and if there was time I could tell of numerous incidents showing how unselfishly he gave money and what is even more unselfish, his time for individuals in whom he became interested. I remember how after a long day's travel and lecture on the subject, which was the passion of his later years, a business man in trouble came to my home late at night for Mr. Fels' advice. For three-quarters of an hour with the skill of an efficiency engineer Mr. Fels gave himself to that man's problems, showing him how he might avert threatening disaster. I recall a few years ago how he went half way across the continent several times spending much time and money trying to secure the release from prison of a boy he felt had been unjustly imprisoned. If those he had befriended could all be here to night, a vast number would testify that Joseph Fels, being the man he was, simply could not help responding to individual needs once they came to his attention, yet he himself believed that he was not interested in individuals.

The word he detested more than any other was the word philanthropist, a noble word harmed by ignoble use.

If ever any one may rightly be called a lover of men that man was Joseph Fels, and he manifested his love not only by his help to individuals but by the fiery zeal he put into his efforts to fundamentally change economic conditions.

Even larger than his contributions of money to the cause so dear to him was the contribution of himself.

He had dedicated himself to a cause that he felt was big enough to live for and die for—and after that dedication he never spared himself. With an income of a quarter of a million dollars a year he did not spend five thousand on himself.

He did not have an automobile even, and when on his long and wearisome journeys to preach the gospel which he felt meant the economic salvation of the race, he seldom bought the rest and comfort of a private compartment.

He lived the sentiment William Morris expressed in his song, 'All for the cause.'

Three men only have I met who impressed me as forerunners of the world that shall some day be, when all men shall be brothers and lovers of men. One was Ernest Howard Crosby, who seemed to die because he could not bear to live in a world whose injustice and sorrows rested so heavily upon his troubled spirits; Golden rule Jones, whom to meet once was to admire and love forever, and Joseph Fels, who had the same love for justice and the same self-forgetfulness in trying to better the hard lot of man.

Such men keep strong our faith in the possibilities of human nature. They make the earth a more endurable abode while living and when they die death seems less undesirable than before—for we feel that if the universe has only silence for them that we deserve nothing better, and if they still live, to meet them will be worth the journey we must take.

Born a Jew he was loyal to his race and religion, yet in his benefactions and affections the friend of every good man and cause in every race and of every religion; and every man who ever came in personal touch with Joseph Fels cannot fail to have a higher appreciation of the race that produced him.

Truly he was a friend of man and lived in a house by the side of the road—the long road that reaches out to all the world and forward into the coming years."

#### ADDRESS OF WM. LLOYD GARRISON, JR.

Mr. Garrison was the next speaker:

"Patriots abound in every fatherland. But apostles of human freedom, whose sympathies and strivings are universal and know neither race nor creed, appear but seldom. They are revealed to mankind by their prophetic vision, born of abundant faith.

To a few men seems fore-ordained the duty to proclaim and interpret some new principle or ideal of world-wide human significance.

To others is granted the privilege of upholding and sustaining these noble and tragic souls.

And to still others the call comes to carry forward with growing enthusiasm the banner of a new faith after the leader and his first disciples have gone to rest.



In such a service did Joseph Fels consecrate the best and most fruitful years of his active life.

To him were granted no superfluous physical advantages of presence, mien or stature. He stood humble and self-effacing, careless of outward appearance and of the niceties of speech and gesture, careless of all, save only the radiation of the great truth which he had been permitted to see and comprehend.

And what was that truth? The clear and simple message that all mankind must have equal right of access to God's earth, if a civilized society is to persist and to reflect God's image in its members. The message was conveyed by a symbol, expressing in three brief syllables a condensed idea, thus: Single Tax.

And what implied this symbol that aroused in different bosoms such varying emotions? Merely the means and method of a regenerating social evolution. But how could taxes—those baleful and hated burdens of the poor—how could taxes symbolize hope, justice, righteousness and freedom! Well might the mystified multitudes ask and wonder.

But here was a man who could give reasons for the faith that was in him, and could formulate a convincing answer to the general doubt and query.

'Free the land, open Nature's storehouse, remove the burden of taxes from those products which men and women create by their labor; take instead, for the use of all, that which the presence and activities of all bring into being. Turn to that social fund which springs up from the very earth wheresoever people congregate to live and work upon it. Draw from this perennial source the public revenues which are expended to bring life-sustaining water to the home, to open the highways of travel, to establish the centers of education, and to provide and do all those necessary and accustomed services which the word **civilization** naturally implies.'

This message, flashing forth with the intensity and picturesqueness of a dramatic and dynamic personality, stirred the sluggish, rebuked the faint-hearted, and inspired receptive minds with a new social faith and an awakened purpose. And through all the urging and the precept, the golden vein of humor ran—that hall-mark of imagination and poetry and true philosophy.

Heroes as well as sluggards are ever moving to the shades and sunlight of the world beyond. Fels could have gone only bravely and with a smile—but reluctantly, as a mortal who must have seen from the vantage ground of the work accomplished the magnitude of the work yet to be done. Indifferent as he was to mere laudation he must have perceived that he had earned the thanks and won the admiration of those who understood the meaning of his service.

No formal grieving would have been his wish—but rather the taking to heart of the lesson of his life—with cheerful hopefulness and fraternal resolution—to the furthering of his undying purpose. The evangelists of freedom, like freedom itself, can never die. Henry George—profound sage and teacher of statesmen—lives on a thousand lips and in countless thoughts each

new and brightening day. So Joseph Fels—apostle of practical reform, un-resting, impulsive, truth-telling and spontaneous—becomes first a memory, then a tradition, and finally an elemental part of mankind's precious heritage of human freedom."

ADDRESS OF JOSIAH WEDGEWOOD.

Mr. Wedgewood was introduced by Prof. Johnson as the distinguished member of a distinguished family. Mr. Wedgewood said that he rejoiced in making the first speech of this trip in Boston. Boston stood for what Fels stood for all his life. His whole life was a struggle for freedom. Boston's history from the Pilgrims down is a struggle for freedom and the right. In the civil war Boston advocated the abolition of slavery and Fels advocated the abolition of wage-slavery.

Joseph Fels was catholic in his tastes. He believed in freedom as an ideal, and freedom in all things where slavery ruled. He believed in freedom in the family; in freedom for women, not only in political but in social matters. He called himself the disciple of Henry George, but I think he was the disciple of no man. He followed the light of truth wherever it led. He was practical in his work. When he came to London he tried to give employment to the unemployed. In order to give men work, he put them on the land. He met the united opposition and ridicule of the camp of privilege. But he persisted in his work, and the people appreciated him. No practical work, however, blinded him to the recognition of the fact that the root evil is monopoly.

Mr. Wedgewood summarized Mr. Fels' contribution to the English Cause. In commenting on the lesson of Fels' life he said that it is seldom that those who sow the seed, behold the harvest. Whether we are successful today or no, for the benefit of posterity it is our duty to fight to bring about the better day."

PHILADELPHIA'S MEMORIAL.

The memorial meeting in Philadelphia was held on Sunday evening, March 8th, in the Forrest Theatre, and was attended by 2,500. Francis Fisher Kane, United States district attorney, presided. Frank Stephens read telegrams from Norway to Spain praising the life work and honoring the man, Joseph Fels. Henry George, Jr., sent a telegram which read, "We mourn to night the death of a brother at arms in a great cause; and for generations to come men will journey from far-off lands to lay garlands on his grave. Some day the city will place his name in letters of gold, high upon her walls, because he wrought among mankind for social justice and brotherly love."

Professor Scott Nearing of the Wharton School of Finance struck the keynote when he said:

"Joseph Fels had life in abundance, but together with this he had a confirmed belief that the life which he enjoyed in abundance should be enjoyed by every other human being. It was not success that he strove for. It was

the truth and the emancipation of humanity that was his goal. He realized that to battle for the truth, even though he may not win that battle in his lifetime, entailed a far greater measure of happiness than the mere attainment of success which falsehood holds out just as well. Joseph Fels needs no memorial or statue or marble put up in his name. The transformation of society, when it is accomplished, will be his monument. Our children and the generations that are to come will reap the rewards of his labor. We need not, therefore, mourn his death. It should rather be a cause for joy and gladness for us because of the faith that he has planted in so many of his fellow men and the hope which he has instilled in them for the realization of that abundant life which it was his lot to enjoy."

Mrs. Rudolph Blankenburg, wife of the Mayor of Philadelphia, said that Joseph Fels was a philanthropist of the highest sort for he helped men to help themselves. He had been opposed to the idea that women should pay for the support of Government and then not be allowed to have a say in its management. Such an arrangement is not even gentlemanly. "I do not mourn his death, I come to glory in him." She begged them in memory of the departed to re-dedicate themselves to the liberty of women. Concretely, she asked them to fight to the last ditch to carry the suffrage amendment in 1915.

The applause was enthusiastic, but Mr. Wedgewood considered it tame beside the English meetings. There the women would have been heard more distinctly.

Louis F. Post said that he was glad to be in the city of Brotherly Love, founded by a Quaker. "And what are natural rights but links in the chain of brotherly love? In this city of Brotherly Love lived and died Joseph Fels. He was a Jew. But he was a man in a deeper sense than religion, race or any other distinction could limit. The trouble with creeds is that the worshipper neglects the essentials for the forms, and worships a corpse instead of the spirit. And so I do not speak of brotherly love that is only on the lips. I speak of having brotherly love with your pockets full of money and a well filled stomach. I do not speak of that kind of charity which doles out to the beggar a few coppers. Joseph Fels gave great wealth that the cause of poverty amidst abundant wealth might be wiped out.

Joseph Fels stood for duties as well as rights. He himself showed forth a life of duty. His social programme was constructive as well as critical. He saw the one outstanding evil of civilization—that non-workers were rich while workers were poor. He learned from Henry George what was the fundamental cause of poverty. He learned from him what was the remedy for that cause. He worked like him to bring about that remedy.

If Henry George was a prophet, Joseph Fels was the financier. He gave without stint to make true the vision. I link Joseph Fels with Tom Johnson, the man who in municipal affairs fought the battle of Henry George. The memorial to Tom Johnson will contain four rostrums of free speech. There could be no better monument to Joseph Fels. Over a memorial given to Free Speech, his spirit would hover. This would be a fitting monument to his memory."

A resolution was adopted, on behalf of the Vacant Lots Cultivation Association, instructing the chairman to appoint a committee to appeal to Mayor Blankenburg and Council for the erection of a suitable memorial to the philanthropist on the City Hall plaza, and another was adopted, upon presentation of R. E. Morrison, for the Central Labor Union, urging that committees be selected from different organizations to co-operate with a committee from the Central Labor Union in trying to have the Mayor and Councils place free-speech rostrums on the City Hall plaza. Mr. Morrison said that his resolution had the indorsement of 150,000 working people of Philadelphia. "I do not know," said the Central Labor Union's delegate, who had no place upon the programme, "of any other man in the city of Philadelphia who would have this tribute paid him."

Frank Stephens read a poem to the memory of

### JOSEPH FELS.

Engine and wheel and chain that clank and groan  
 In ceaseless factory-din thundering apace  
 Ear-stunning clamor of the market-place,  
 And yet, amid it all, he heard the moan.  
 When Riches made its golden bribe his own,  
 And Power trumpet-called him from the throng,  
 And soft, luxurious Ease, with drowsy song,  
 He was as one not hearing—save the moan.  
 Half the vast world he traversed in his quests,  
 As Galahad for the Grail, heedless of self,  
 Unresting, squandering time and strength and pelf,  
 Followed and sought and fought—and now he rests.

### ADDRESS OF JOSIAH WEDGEWOOD.

Josiah C. Wedgewood, parliamentary leader of the land values group, and member for Newcastle Under-Lyme, was the next speaker.

"I'm here because I loved Joseph Fels. He was a fighter against injustice, a lover of freedom. He hated the one as he loved the other. I agree with Louis Post that the most fitting monument would be one from which every man could voice his beliefs. I believe that a memorial with Free Land and Free Speech graven on either side would have pleased Mr. Fels. He had advanced \$50,000 as bail for a man he had never seen, a Russian imprisoned in that country for speaking his mind. He had encouraged free speech wherever he could. True love and a passion for true justice characterized his life.

You Americans are fond of speaking of yourselves as free men. But the working people in America are not truly freemen. They are wage slaves. Joseph Fels was like John Brown, willing to give up his life to free the slaves. This is the way he would want you to think of him if he were here tonight. He would say, 'Do not spend this day talking nonsense about me. Go and

do something to make the people see that it is the monopoly of land that is the cause of poverty.'

For God's sake then, you here in America, open your eyes. Don't you realize that I am speaking here in Philadelphia where the Declaration of Independence proved that you would not bow to alien tyranny? And in a country where chattel slavery was abolished? It only remains for the people of this country to think and act, to end industrial slavery. In order to break your chains you must break the iron law of wages. Our civilization is founded on slave labor. There are many men in this country, who would work for lower wages if they could only have freedom. Fels saw a stone wall; on one side of which was a man eager and capable of work, on the other side the raw material he needed for his work. And he did the most he could to break down the walls that separated the two.

Fels saw, with eyes that had the compassion of a prophet, the sad fact that the working man in every country has no alternative but to work for a master or starve. He fought to set up an alternative by which the man willing to work could work a free man without a master.

Throw open the natural resources that are closed and everybody will have the full reward of his own effort without serving a master. Are your mines all worked? Are your lands all used?

Open up every bit of land that is not now being used; open every mine that is not now being worked; let the people have all the natural resources that God gave them and that are now closed against them, and then we will have free men. You destroy civilization if you retain slavery.

In England it was his influence that put through the budget fight. Thanks to him we have now the separate valuation of land—a new doomsday book. His efforts and that of Henry George, Jr., and Louis F. Post in my constituency helped me to a big majority. He printed millions of copies of the "Land Song," the song of freedom today.

If he has left his thumb mark anywhere it has been in England more than in America. The vested interests there have been harder hit by his work. Our children or grandchildren will enjoy the fruits of this fight. Do your duty and satisfy your conscience in the battle with privilege.

Fels lived and died while fighting for the cause. So he would have each of us do, fighting against special privilege and the wrongs of the many and giving our lives if need be, but dying at the wall where the fighting was hardest. So it was with him.

Charge once more then and be dumb;  
Let the victors when they come,  
When the forts of folly fall  
Find thy body by the wall.

When the battle is over and the mist of uncertainty is cleared away, we will find Joseph Fels lying beside that wall, with his eyes fixed upon the far stars—his memory enshrined in the hearts of all mankind."



## WASHINGTON'S MEMORIAL.

The memorial services to Joseph Fels were held at the public library under the auspices of the Woman's Single Tax Club of Washington.

Mrs. Jessie L. Lane, its president, on introducing representative Henry George, Jr., the chairman of the meeting, paid a beautiful and eloquent tribute to the memory of Joseph Fels.

Among other things Mr. George said: "It is particularly fitting that a man should come across the seas and tell us how Joseph Fels worked there. Mr. Wedgewood has been intimate with Mr. Fels and has known him in his daily life. He is the leader of the Land Value group of extreme radicals representing one hundred and twenty-seven members of parliament, mostly in the Liberal party. Mr. Wedgewood is the author of several useful works on the Land question. Mr. George gave high praise to the life work of the late Mr. Fels.

Mr. Wedgewood said that he had been worse than a pro-Boer in England; he was a pro-American. Thank God! America is free from the hand of tyranny. Your history is a long record of a battle against oppression.

No grave five foot six can hold Joseph Fels. His spirit is throughout the world inspiring men to a newer and larger freedom. He did not believe that all men were set free at Appomatox. He fought industrial slavery in every land.

Joseph Fels considered free speech the corner-stone of all other liberty. He backed it all over Europe. Whenever suffragettes needed help, he was always by their side. Not because of the justice or injustice of their case but because of their right to utter their convictions.

Jews decline to be other peoples' servants. The spirit of being their own master, is strong in them. Out of this sentiment there has grown a hatred of injustice which makes the Jew a hard worker in struggles for liberty.

Joseph Fels lived in humble circumstances in London with but one servant. He had no auto, and he indulged in no luxuries. His was a life devoted to following the highest.

His life went to abolishing what Marx called the "Iron Law of Wages," i. e., the tendency of wages to fall to a minimum on account of the competition of laborers for jobs. In England we spend useless days and nights in parliament, trying to pad the saddle to make the donkey more comfortable. We do not realize that what they need is opportunity, and not charity. They must have the opportunity to work for themselves, before they will receive good wages working for another.

When I was magistrate in South Africa, I advised men out of work to use an unused mine and employ themselves. They gladly did so, and would not work for another. The wealthier people complained that civilization would go to smash under this new arrangement, and I told them that in that case I would shed no tears over its destruction. As Henry George said in his message "To Scotchmen," Labor will not alone demand its rights, but it will

take its rights. Dogs in the manger must be taxed out of their manger. Increment taxes will not stop it, for it keeps land out of the market instead of forcing it into use. Only the Single Tax can do this.

There is great danger of the Single Tax movement becoming too intellectual, for the reason that people are apt to sit in their libraries and content themselves with reading Henry George.

Despite our difference intellectually with the Socialist, we have a long row to go and can travel together quite a distance. Some day we or our children will see the vision made real, and our labor justified."

Mrs. Jennie L. Munroe moved a vote of thanks to Mr. Wedgewood, which was carried unanimously. In doing so she told of the unostentatious life of Mr. Fels. His simplicity of character was shown in many events. When Mrs. Munroe was making the preliminary arrangements for the Washington Conference, Mr. Fels asked her not to have an expensive room assigned Mrs. Fels and himself as they were just "plain folks."

Mr. Louis F. Post said that although Mr. Fels would aid human liberty in whatever way he could, he never forgot the Single Tax is the foundation for all other reforms. Joseph Fels became an example living, and his name is an example now that he is dead. He was a man willing to put in the thin edge of the sword and then drive it home. Henry George stood as the prophet. Tom Johnson, the municipal reconstructor, and Joseph Fels, the Financier. This triad of liberty, said Mr. Post, were reverentially linked in his memory and should always be.

Mr. Jackson H. Ralston of the Fels Fund Commission was introduced and said that the giving of a great benefaction introduced a great problem into a movement. A present of a billion dollars to Single Tax would paralyze the movement. Joseph Fels adopted two ways. He gave his money, only on condition that it should stir the Single Taxers to giving as much. And he gave himself as a worker. He toiled for Single Tax as the veriest laborer for his bread. He worked and he gave only that he might stimulate others to work and give.

In Congress, the first bill of a Single Tax nature introduced in many years, received 27 votes. That this has largely been due to the stimulation of Mr. Fels, I do not doubt, and it was a great testimonial to his achievement."

At the conclusion of the meeting, Mr. Wedgewood held an informal reception.

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### NEW YORK MEMORIAL MEETING (COOPER UNION.)

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The meeting at Cooper Union on the night of March 13 was the occasion of the gathering of about one thousand men and women to do honor to the memory of Joseph Fels. The platform was occupied by Single Taxers, the fighting contingent of the growing army pledged to the cause for which Joseph Fels lived and died.

Mr. George Foster Peabody was chairman, and spoke of Mr. Fels as

"one of the few men in the history of the world who being dead yet speaketh." He then introduced Dr. Frederick C. Howe, director of the Peoples' Institute, under whose auspices the meeting had been called. Mr. Howe spoke in part as follows:

"Joseph Fels was over fifty years of age when some bird of passage dropped seeds of discontent with the existing social order into his soul. That was seven years ago.

From a very early age, for he received but a limited education, he has been absorbed in business, the manufacture of soap. And he had made a great success; had accumulated a great fortune; he had sent Fels Naptha soap to every corner of the globe. That would have been enough for most men, for the business was conducted on model lines, including profit-sharing features. He and his brothers acknowledged their trusteeship.

Discontent led him first to philanthropy, to charity. But he quickly questioned whether philanthropy did any good. Later he wondered if it had not done positive harm. It prolonged the existing order and delayed the consideration of justice.

Then some one, somewhere, in America or England, told him about the Single Tax. He did not understand it fully, but his Jewish traditions made the conviction easy that God had given the land to all the people rather than to a few people who happened to get there first. About this time business called him to England where he found forty million people landless, in poverty, under a handful of feudal proprietors.

Land monopoly was an obvious evil. He saw that at every turn. The Single Tax offered a remedy, whose achievement became a passion, a passion which from that time on absorbed him to the exclusion of everything else. Past the age of fifty he became a prophet, carrying a new dispensation to Jew and Gentile, to Anglo-Saxon and Latin, to the Teuton and the Slav. Borrowing from his business experience, he said, 'If the world is not too wide to be conquered by commerce it is not too wide to be conquered for justice.' And he applied his business experience to the promotion of the Single Tax.

In America, as in England, his activity was ceaseless. He crossed the continent, speaking sometimes two and three times a day. He was an exhorter of a new dispensation—the dispensation of industrial justice, born of freedom of access to the earth and all its riches. He spoke before chambers of commerce, in churches, before groups however small, in the United States and Canada. He kept up a ceaseless fusillade of correspondence. He reprinted numberless articles and distributed tons of literature, all directed toward the emancipation of mankind from land monopoly. He gave of himself even more generously than he gave of his wealth. As a consequence he used himself up in ten short years.

Mr. Fels coined many epigrams. Among them were:

'We cannot get rich under present conditions without robbing somebody else.'

'If there was  $2\frac{1}{4}$  per cent. tax on land values, I believe that within five years four jobs would be running after three men, instead of four men running after three jobs.'

'If we had an educational fund of \$1,000,000 a year, we would upset the world in twenty years as to economic conditions. I will be one of twelve to supply the funds.'

'There is no such thing as monopoly of labor; there is monopoly of land.'

'I should like to wipe out that part of capital which is not produced by labor.'

'I do not believe in anything being taxed that is made by human hands.' "

Mr. Lincoln Steffens spoke felicitously of the man with whom he had been so intimately associated for the last few years, and Gerald Stanley Lee, author of *Inspired Millionaires*, a book which has caused much comment, made many shrewd and searching criticisms of the life and character of Mr. Fels. He said that Mr. Fels never seemed more eloquent than when showing his own faults. He loved to exhibit what he knew as his own weaknesses parading them before his friends, and striving to paint himself to them as he

was. He hated philanthropy, but had to appear all his life as a philanthropist. Referring to the title of his own work, he said Bernard Shaw had told him that the only "inspired millionaire" he had ever heard of was Joseph Fels. He said that the character of memorial meetings did not appeal to him. They were met as if to signalize something that is finished. Really they should celebrate something begun. Mr. Fels would have regarded this meeting as the occasion to "begin something." All his life he had been an advertising board, and he would have seized upon his own death to advertise his love for Henry George and the cause which Henry George stood for.

Mr. Wedgewood was the last speaker of the evening, and from the beginning to the end of an hour and a half long speech held his audience well in hand. Mr. Wedgewood has the fighting spirit, and his appeals touched with humor found a response in the Cooper Union audience, saturated as such a gathering is with the radical spirit of two generations.

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Memorial meetings to Joseph Fels have been held in other cities, Chicago, Cleveland and Toronto, and at these Mr. Wedgewood has been the principal figure. We haven't space for accounts of these.

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## ORATION OF RABBI HENRY BERKOWITZ, OF RODOLPH SHOLOM SYNAGOGUE, AT THE FUNERAL OF JOSEPH FELS.

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The Rabbi, after reading the beautiful Nineteenth Psalm, spoke as follows:

Face to face with the solemn realities of death these sublime utterances of the ancient Hebrew Psalmist touch our hearts as they have thrilled the souls of unnumbered generations by their searching admonitions on the lessons of life.

Silence rests like a benediction upon him who, stricken in the meridian of his days and at the zenith of his endeavors, now reposes in the soft embrace of painless sleep. The work of his hands has slipped from his grasp; the busy mind has suddenly halted in its earnest planning; the eloquent lips are hushed; the glowing heart has ceased its throbbing; and we stand in the presence of this supreme mystery, awed, benumbed and humbled. Thousands upon thousands in this and other lands are present with us in spirit, chastened by the sense of sudden loss.

Other lips will recount in due season and adequate words the sum of the services he has rendered. For us this hour is sacred to the sorrow of the bereft. Within this intimate circle of his dear ones and closest friends we can but struggle to voice the grief with which his passing sears the bleeding heart. For these have seen him in the home and amid familiar associations cherishing vivid dreams of noble achievement, like Joseph of old, whose name he bore.

They have seen him stirred by a mighty conviction until he was carried away by it, like one of the Prophets of old; and on the high places of earth he fearlessly proclaimed the truth as he saw it, as he felt it, as he believed it. Some of that resistless power entered into his soul which moved the prophet Amos to leave the quiet of his daily pursuits and to face princes and potentates, declaring,

"The lion hath roared, who will not fear?

The Lord eternal hath spoken, who will not prophesy?"

In the safe shelter of his daily activities here in this quiet city, Joseph Fels heard the leonine roar of the mighty industrial system. His heart throbbed with fear because of the social injustice and the economic wrongs devouring the people everywhere through poverty, misery and vice. Unlike the thoughtless, luxury-loving and indifferent, he would not remain deaf to the divine call he heard within. He gave himself to his cause unreservedly, body, mind and soul—with the gifts of his time, his money, his tireless energy and his boundless zeal and enthusiasm. Truly he was touched by somewhat of that same consecration which has fired with ardor the souls of priests, prophets and heroes. The test of such a consecration is found in weights and values not material, nor even intellectual, but spiritual. The world of today attests his sincerity, his singleness of purpose and generous self-sacrifice, his hatred of shams and shallow conventions. Bluntly he exposed what he held to be false, to search out truth. He stood for morals, for principles, for character. And now death has set its seal on the supreme measure of self-sacrifice a man can offer in the service of humanity.

If religion be, as it is in its highest conception, the passion for Righteousness which springs from faith in the ultimate triumph of good; if a religious life be, as it is in its highest conception, one filled by a deathless hope in what is highest and best, and inspired thereby with courage for struggle, fortitude for trial and unflinching effort even unto death, then I believe Joseph Fels was a religious man. He may have been indifferent to the organized forms of religion, but he cherished the pride of his people in that great historic heritage in whose scriptures he found the sources of the doctrine he proclaimed.

"What is excellent," said Emerson, "as God lives, is permanent."

The excellencies of the life we mourn cannot perish. The friendships he made yield abiding treasures to those whom he cherished. Love is strong as death. These are the consolations which must sustain the living, giving fortitude to these who bear his name, and to whom he was bound in the closest ties of devotion.

Upheld by a devout sense of gratitude for the good that was given, let us reverently fulfil for that which has been taken the last offices of humanity and religion, as we say,

God hath given,  
God hath taken;  
Praised be the name of God forever.  
Amen."



## TRIBUTES TO JOSEPH FELS.

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### FROM THE RESOLUTIONS OF THE HOUSTON SINGLE TAX LEAGUE.

He was a very happy man. No moment of enuni ever detracted from the enjoyment of a life bountifully filled with matters of intense interest. He played the game well. He made it interesting. He reaped as his reward a joy in living which, while attainable by many, is achieved by few. From his example we are taught that the best and happiest life as well as the noblest of all, is one which has love for its mainspring, one in which love for God is expressed in love for man—not in empty words of prayer and praise, but in a burning zeal to help and serve our fellow men. In the light of such a life, how empty and pitiful do the lives of the Caesars and Napoleons, of kings and emperors, the great financiers and statesmen, who live for self aggrandizement alone, seem in comparison. If we were great enough to grasp the true proportion of things, we would only pity such as they. Overlooking real pearls and diamonds and suppressing the noblest impulses, they intrigue and hate, and struggle and fight in a scramble for bits of colored glass, mere baubles, unsatisfactory if attained, and which, in the presence of death, vanish into nothingness. How different with him. But the world is growing wiser. More and more of the Joseph Fels kind, with millions of wealth at their disposal are coming quickly to our assistance. To the spirit which animated his life, to the real spirit of Christianity, in calmness and confidence, we appeal, knowing its triumph will be our triumph.—H. F. RING, J. J. PASTORIZA, JAMES CHARLTON, Committee.

### RESOLUTIONS OF COLORADO SINGLE TAX ASSOCIATION.

Whereas, He was a leader as well as a servant of men, a real benefactor, not a mere philanthropist who salved his conscience by ostentatious almsgiving to the despoiled victims of unjust social conditions, and was a toiler toward the promised land who dreamed and struggled, a type of the high souls who in every age have given to earth its heroes and its martyrs, whose deeds are the precious possessions of the race; Therefore be it

Resolved, That we express our heartfelt sorrow to his bereaved wife and other members of his family, to his associates of the Fels Fund Commission and to all in Europe and America and throughout the world who co-operated with him in striving for the better and brighter day when childhood will be no longer robbed of the gleaming radiance of life's morning, and manhood's forehead will have lost its frown and women's cheek its tear.

### RESOLUTIONS OF THE HENRY GEORGE ASSOCIATION AT YOUNGSTOWN, OHIO.

Whereas, This association hears with profound sorrow of the sudden death of Joseph Fels which occurred in Philadelphia on Feb. 22, and, also, that of

his friend and co-worker, John S. Crosby, of New York, who died on Feb. 24, and as we realize that these men were among the leaders of the Single Tax movement which would establish justice among the disinherited of the earth.

And, Whereas, these men gave all they had to the cause of humanity, the one, a brilliant mind with great ability, while the other gave his time and talents, also a vast fortune which he spent in teaching the people how to abolish poverty, not in doling out charity to those who produce the wealth of the world, but by abolishing special privilege and land monopoly through the application of the Single Tax principle.

And, Whereas, in the death of Joseph Fels, and John S. Crosby, the Henry George movement throughout the world has lost the services of two faithful members, whose places it will be hard, if not impossible to fill.

Therefore, Be it resolved, by the members of this association that as a mark of respect and honor to the memory of Joseph Fels and John S. Crosby, we hereby pledge ourselves to work faithfully in the cause for which they gave the full measure of devotion, and shall always hold their names in loving remembrance.

Resolved, further, that a copy of these resolutions be given to the city press, the SINGLE TAX REVIEW, Mrs. Fels and Mrs. Crosby. Also, Daniel Kiefer of the Joseph Fels fund.—W. O. BLASE, CHAS. C. MCGOWAN, JOHN F. CONROY, GEORGE EDWARDS, Committee.

#### TRIBUTE FROM LOS ANGELES, CAL.

The news of his passing was a shock to every group of Single Taxers in the world, and a personal grief to thousands, but to none perhaps more than to his friends in Los Angeles, where it followed so closely upon the going out of the Home Rule Tax League's late President, Richmond Plant. The two men were strong friends. During Fels' last visit here Plant was with him continually, and accompanied him to San Diego, where both played a man's part in the brief battle against special privilege.

Joseph Fels' life was very rich. Many pages of many issues of Tax Talk could be filled with interesting data of his full life, but suffice it now to say that we do not mourn his death—and, to quote the telegram which the League at once forwarded to Daniel Kiefer at Philadelphia:

"Another gap in the ranks—God, what a big one! Close up. Blows are to strengthen."

We rejoice that he fell face forward and well out on the firing line.

To Mrs. Fels our sympathy, inexpressible in words.

To the cause, our renewed pledges of loyalty.

HOME RULE TAX LEAGUE OF LOS ANGELES.

#### IT TROUBLED HIM.

"I've made a lot of money—and it troubles me! It troubles me!" Within one minute of the time I set eyes on Joseph Fels he spoke these words

to me. And his trouble about his wealth was not the trouble of conserving it or increasing it. No! He felt, though he was an employer, that he was still in debt to his work-people.

"Behold, the hire of your laborers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them that have reaped are entered into the Lord of Sabaoth!" These words rang in his ears as a condemnation of the wage system by which he had grown rich, and which could not be bettered, not by "welfare work," which he despised, or gifts of charity, which he made even while he despised them, but by the extirpation of monopoly—and of land monopoly first, as the mother of all monopoly.—HERBERT QUICK in *Cincinnati Post*.

#### A WORLD FIGURE.

Mr. Fels was one of a small group of Americans, in which can be included Theodore Roosevelt, William Jennings Bryan and a few others whose deeds, marvelous energy and personality are felt in every corner of the world. He loomed large as a world figure, and thousands felt the warm, vital force of his influence.—Phila. *North American*.

#### HOW HE LEARNED FROM EXPERIENCE.

Fels was a soap manufacturer. He began as an office boy and received no favors. In the course of time he and his brother took over a small factory and now it is one of the largest industries in the world's soap trade. And this is how he was able to grow wealthy, using his own version:

He was able to buy borax in England for \$70. a ton. It was selling for twice that price in America. He brought it into America by paying an import duty of 5 cents a ton. He made it into soap and then exported it to England and recovered the 5 cents in duty which had been levied upon it.

He bought acres of land in Philadelphia and London. Land that he purchased in Philadelphia for \$33,000 he sold for \$100,000. In other words he received a \$66,000 bonus for doing nothing with his land. He added not a penny to its value. Population moving near his land pushed its selling price up.

In business he received favorable freight rates because he was a big shipper and men with smaller industries paid higher rates.

The growth of his business was the commercial drama that you have seen enacted and re-enacted for the last two decades in America.—Chicago *Daily Journal*.

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THE Vancouver, Edmonton, British and New York City Special Numbers of the REVIEW may still be had. 10 cents a copy in quantities of ten or more; single copies 25 cents.