

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-

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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