

the dictates of justice and did not by wrong laws mar the possibilities; the second was his burning sympathy for those who were oppressed or miserable; and the third was his keen insight into the underlying causes of things and the power to analyze all the complications of the modern industrial situation. The speaker went on to contend that the taking of land values by private persons was a fundamental injustice. These values were earned by the community, and the merit of the taxation of land values was that it would prevent land being kept idle, and would compel the owners to put it to use, and this would be of the greatest advantage to towns and the suburbs of towns. This advantage would apply to all land, because under present conditions the price which had to be paid for the use of land was artificially increased by the possibility of holding it from use. At present there never was actually enough work to go round amongst the people, hence the competition for work forced wages down, and this condition of things was getting worse with the increase of population. Until this reform of the taxation of land values was introduced all other attempts to improve the social condition would only aggravate the central evil (applause); all the improvements which were made were simply grist to the landowner (hear, hear). To secure social and industrial freedom there must be the taxation of land values as a basis.

Mr. J. W. S. Callie,\* the next speaker, was cordially received. At the beginning he referred to a point raised by Mr. Davies, and agreed that the new tax upon the natives of South Africa was an attempt to force them to labour in the mines, because while they preferred to live in their own way such a tax would compel them to work in the mines to obtain the money to pay the tax. It was fit and proper, he went on, that they should celebrate the birthday of Henry George, and they did not intend it to be a funeral proceeding, because, although their leader was dead, his work was going on, and going on to a successful issue. It was well, he urged, that they should know something of the life of the man, and he proceeded to sketch that life, to tell how George started as an office boy, went to sea, returned and became a compositor, afterwards shipped as a sailor to San Francisco, and there left his ship for the gold diggings. After many ups and downs in life, he began newspaper work and became a newspaper editor, and began to write on social problems. Mr. Callie then related how the idea of the single tax came to George, and how in the end he died in the midst of the great fight against Tammany Hall for the mayoralty of New York. He declared that the biography of Henry George by his son was the best biography the world had perhaps had of a man since Boswell's "Life

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of Johnson." Henry George was not a dreamer or a philosopher of the study, but a man who knew the conditions of which he wrote, and for which he strove to find a remedy from actual experience and knowledge. Those who believed in his solution had in Henry George a great example before them. This simple plan of his was the most powerful remedy ever introduced into the world's politics (applause). Henry George showed that the poverty which existed could not be blamed upon God, but was humanly made (hear, hear, and applause), that if the crops of the earth were fourfold in quantity there would still be poverty amongst the people (hear, hear). They did not claim for the single tax that it would absolutely abolish poverty but it would abolish economic poverty.

#### SCOTLAND.

A meeting to commemorate the birthday of Henry George was held under the auspices of the Scottish Single Tax League, in the hall of the League at 13 Dundas street, Glasgow, Wednesday evening, September 3, Mr. H. S. Murray, Galashiels, presiding. Mr. W. Reid, Glasgow, delivered the address. There was a good attendance of single taxers and friends present. Apologies were read from Bailie Burt, President; Rev. James Barr; Bailie Fairlie (Falkirk); Mr. J. D. Hope, M. P.; Mr. David McLardy, and Bailie D. M. Stevenson (Glasgow).

#### AUSTRALIA.—SYDNEY.

The second annual celebration of the birth of the late Henry George took place last month at the Elite Hall, Victoria Markets, George street, when the members of the Darlington and Sydney Single Tax Leagues held a banquet and public meeting. Mr. P. McNaught, president of the Sydney Single Tax League, presided, and amongst those present were: Messrs. P. J. Firth, president of the Darlington Single Tax League; E. Lonsdale, M. L. A.; F. Cotton, J. T. Fischer, A. G. Huie, Mrs. Martel and Miss Golding. At the banquet the toast of Henry George was proposed by Mr. McNaught and honored silently.

After the banquet a public meeting was held, the hall being well filled with ladies and gentlemen, including members of many of the debating societies of the city and suburbs. The programme included the following items: Overture by Miss Firth, song by Mrs. Scott, recitation by Mr. J. R. Firth, and addresses.

Mr. McNaught delivered an address of eulogy upon Henry George—his life, literary work and lectures. He said that the world had been enriched by the work of the departed apostle of single tax principles. He prefaced his remarks with an allusion to the fact that women were now enfranchised, and he congratulated the leaders of the move-

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