

Mr. Joseph Dana Miller moved a resolution to send cordial greetings from those present to "our comrades on the other side of the great water, to those who had so worthily upheld our banner in Great Britain, John Paul, Fred Skirrow, Lewis Berens, Frederick Verinder and others."

The Chairman in introducing Mr. Wm. Lloyd Garrison, said: "William Jennings Bryan once mentioned two great Americans—Henry George and William Lloyd Garrison. I am sitting between the sons of those two men. Mr. Garrison will now address us."

Mr. Garrison said that the hour was late, and that he would not detain his hearers but for a moment. He thereupon read some humorous verses in his admirable and unaffected manner.

Frank H. Warren, editor of the *Detroit Informer*, followed, and in the course of his speech said that the advisability of sending advocates of Single Tax to Liberia, Africa, had been suggested, and he hoped the National Committee would approve that suggestion, and if so he would like to be chosen for that mission. He assured the Chairman that if he were sent to Liberia "within ten years there would be one Single Tax nation in the world," whose support would be valuable to the Single Taxers in this country.

Bolton Hall made a few remarks on the success of the Conference, and the proceedings ended.

WORK AND PAY TOO.

THE *San Francisco Chronicle* says that Dr. Taylor is more truly a "labor mayor" than any other Mayor this city ever had. And the beauty of it is that he is equally acceptable to employers. This betokens industrial peace. The one thing that this city needs is the restoration of the old-fashioned, kindly feeling between those who work and those who pay."

But who are those who pay? Does not the employer take his pay for his services from the products of the worker which are handed over to him? Does not the worker also "pay"—and is not he the first to pay, too?

OUR HOPE FOR THE FUTURE.

AN ADDRESS GIVEN AT THE ANNUAL MEETING OF THE MASSACHUSETTS SINGLE TAX LEAGUE.

BY MRS. ELIZA STOWE TWITCHELL.

Two of Edward Everett Hale's mottoes, which have been made famous by the world-wide labors of his "Lend-a-Hand Society," are "Look forward, not backward," and "Lend a hand." I like, sometimes, to pause in this earnest work of lending a hand, and look forward into the future, picturing the social and industrial life that is to be, when the Single Tax shall have abolished special privilege, and given all an equal share in the bounties of nature, and also an equal share in those social advantages which spring from progress, the market price of which is reflected in the value of land.

None but the students of Henry George can begin to realize how marked will be the revolution in our industrial, social, intellectual and moral life, when the change of only a few words in our tax laws shall have abolished our present unjust and iniquitous system of taxation, which now gives Privilege the legal power to lay heavy burdens upon labor and capital; and when there is substituted in its place a system of taxation which will make practical those principles of democracy which we all profess—"equal rights for all, and special privileges for none."

It is much that people are becoming alarmed at the industrial conditions about them; but failing to discern the cause, they know no remedy. They wonder at our enthusiasm for the Single Tax, and at our sure and certain hope for the future.

But Single Taxers are philosophers as well as economists. They believe in nature and human nature. Their ideal of government is not a leveling of all to one standard of life, crushing out individuality; but a civilization where every individual can find freedom for infinite progress, under the influence of a community of united interests.

Strange, is it not? that for over twenty years, we have been telling the world why there exists strife between labor and capital;

why there are trusts that have power to increase the cost of living, and by corrupting politics, debase the moral standard of the people; why there is child labor in mines and factories; why, in spite of increasing wealth, the wages of the common toilers give but a bare subsistence; why there is such a seeming overproduction of the things we all want more of, that business life has become a constant struggle and anxiety. For twenty years we have been explaining the underlying cause for all these enslaving conditions, telling the people how and why the Single Tax is the only sure and permanent remedy; yet because people either cannot, or will not take the trouble to study this vital question of taxation, they must needs go on producing more goods than an overtaxed people are able to buy; go on trying to raise wages by the wasteful and warlike means of strikes; go on forming organized philanthropic movements for those who should need no charity, societies for the better protection of child labor, or for keeping a watchful eye upon legislators. Think of it! Watching our representatives lest they make laws injurious to the public welfare. "How long, O Cataline, will you abuse our patience?" How long must we beseech our elected servants for industrial relief from the inroads of Privilege! How long must we appeal to a suffering people to hear us, before they will believe that we have caught glimpses of a Liberty that is to enlighten the world,—a Liberty so truly Christian, that the light of her torch has power to banish every political injustice, and bring to mankind a reign of peace and righteousness here upon earth? How long, O my Country, will you remain deaf and dumb to our endeavors to show you a peaceful solution of a pending civil revolution? How long will you continue to call us visionaries, because we believe it possible to put in practice the Golden Rule here and now, among the children of men?

I do not belittle the great struggle that is just ahead, where all the powers of greed, oligarchy and privilege are already arrayed against the common instincts of justice, morality and democracy. But when truth shall have won her cause, and history closed over the strife, then, will there appear the dawn of a new age, wherein the struggles of all the reforms in the past will not seem

so vain and purposeless as now; for then the meaning of it all—the evolution of democracy—will be revealed. Then the horrors of war will be seen in their true light, and even industrial strife will appear wasteful and abhorrent.

As I look forward to that glad time what bright pictures do I see! A broad continent, crossed and re-crossed with great public highways, stretching from ocean to ocean, from the Antarctic to the Gulf. Each highway is a stretch of parallel lines, wide enough to make room for such an enormous increase of traffic, both local and express, that it would seem as if all the world were out upon some holiday excursion, taking along with them the wealth of the earth; yet in cities and towns, in manufacturing centres and on farms there are still more people, all happy and busy, working, studying, enjoying, living. "Labor vocal on every hillside, and commerce whitening every sea."

Along these public highways, I see stretching on either side wide parks, made beautiful by nature and adorned by every art. Here live the people in spacious homes, united by telephone and cheap, rapid transportation. Steam has given place to electricity, abolishing smoke, noise and dust.

Wages have so increased and hours so shortened that even those who work in mines and factories have time for education, for travel and for amusement. They own homes of their own in leafy parks, homes filled with every comfort that industry and economy can buy. There are none so overworked, or so humiliated as to have lost all faith in themselves, or the natural desire for knowledge and virtue.

How the people love their country and venerate its flag! For now it represents the best that men have hoped and prayed for, ever since human slaves began to dream of liberty.

Marble shrines and stately temples, bearing the flowing emblems of red, white and blue, everywhere abound, within which are the sacred precincts where men and women reverently cast their silent ballots, which proclaim to the world what laws, customs, and opinions are prevailing.

Great cities are numerous where wholesale exchanges are made, where men and women of genius study the arts, and make

scientific research; for here are the most costly museums, libraries, colleges, music halls, and from these great centres, wealth and learning are distributed, even music is sent over wires to distant homes, churches, schools and public gardens.

But the brightest pictures I see in all this land of promise, are the customs, and modes of life, which flow out of this new standard of brotherly love, where everyone has caught some glimpse of the true meaning of life, which is—"good-will toward all." The homes, although filled with every comfort and luxury, are not spoiled by the life lived in them, for simplicity has banished drudgery; and noble purpose, ostentation.

The expense for battle-ships, armies, navies, prisons, and alms-houses being no longer necessary, the increasing revenue from ground rents, yields plenty for free transportation, in the traffic of every industry that requires a public franchise.

Think of it! John Moody in the *May Arena* estimates the present wealth of the country at one hundred and twenty billion dollars, only one half of which is created by labor, the other half is unearned increment. In other words, the present value of land, including franchises, is estimated at sixty billion dollars. Mark, I am speaking now of the present value, but of the times I am picturing the created wealth, and the land values would be at least ten times as great.

A tax of four per cent upon present land value, would yield an annual revenue of two billion, four hundred million dollars. Would not one half of that be enough to meet all necessary expenses of government, when wars have ceased, when prisons and alms-houses are no more, and public debts are paid; but since the other half should be re-distributed back to the people, in order to secure justice to all, to what better purpose could it be put, than in giving free transportation service, encouraging genius, pensioning old age, and caring tenderly for those who chance to meet with misfortune?

And are there no leisured class? Not as that term is to-day understood. No class that care to make life one long holiday of what James Freeman Clarke was wont to call "active idleness;" none who assume airs of vain and offensive superiority; none who are unwilling to render service for

service. Yet there is a leisured class, in the sense that women are no longer needed, or forced into the industrial fields of production and exchange. Man has become her natural protector and provider.

But there are a million other avenues for her helpfulness,—avenues that give far wider and more womanly scope for all her talents and activities. Women are more social than men. Without her there is no home, nor does social life yield to its best fruitage. Her throne is the home, her province to comfort and inspire; her mission is to make life sweeter, happier, more beautiful. Childhood and old age are her special care.

But in the moving pictures that I see, the social life has become one great source and means of education, as well as for the cultivation of the amenities. Just as to-day, where the clubs have extended the influence of women along many lines of study, promoting patriotism and philanthropy, so then, the added powers that will come from increasing association, will multiply a million fold woman's influence for good, and open fresh avenues for all her tactful activities.

Who can say these pictures are too bright? They are but faint outlines of the blessings liberty, justice and religion will yet bring to mankind. Already the tide of their approaching is being felt. It means something—this constant urge of humanity for material prosperity; and when wealth has been gained, the dissatisfaction that comes along with it, unless some higher growth has been attained. Read but the titles to the books now being written to satisfy this urge, for gifts no money can buy, and you will behold an angel in the present unrest and discontent. "In Tune with the Infinite," "Mankind in the Making," "How to Live Forever," "Unity of Good." Do not such titles proclaim the beginning of the fulfilment of inspired prophecy? How, now do the words of Isaiah seem to speak of us and of our hopes.

"I have set watchmen upon thy walls, O Jerusalem; which shall never hold their peace, day nor night; ye that make mention of the Lord, keep not silence; and give him no peace till he establish; till he make Jerusalem a praise in the earth."

"Go through, go through, the gates; pre-

pare ye the way of the people; cast up a highway; gather out the stones; lift up a Standard for the people."

"Behold, I create a new heavens, and a new earth, and the voice of weeping shall no more be heard in her, nor the voice of crying." * * * "I will extend Peace to her, like a river." * * * "There shall be no more thence, an infant of days, for the child shall die an hundred years old."

"And they shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. They shall not build, and another inhabit, they shall not plant, and another eat; for, as the days of a tree, are the days of my people." * * "before they cry, I will answer, and while they are yet speaking I will hear."

THE AUTHOR OF JACOB FAITHFUL SAW THE CAUSE OF PANICS.

Captain Marryat writing in 1837 at a period when there was great industrial and commercial distress, laid his finger on the cause of panics in these notable words:

"If any one will look back upon the commercial history of these last fifty years, he will perceive that the system of credit is always attended with a periodical *blow up*; in England, perhaps once in twenty years; in America, once in from seven to ten. This arises from there being no safety valve—no check which can be put to it by mutual consent of all parties.

"The most prominent causes of this convulsion have already been laid before the English public; but there is one—that of speculating in land—which has not been sufficiently dwelt upon, nor has the importance been given to it which it deserves; as perhaps next to the losses occasioned by the great fire, it led more than any other species of over-speculation and over-trading to the distress which has ensued."

A. J. WOLF writes us that he met Hon. Tom L. Johnson at the station in Cleveland and had a pleasant chat with the mayor. Among other things Mr. Johnson said with emphasis that he was satisfied that had they the legal authority the people of Cleveland would abolish all taxes on personalty and improvements.

ROLL OF THE CONFERENCE.

INCLUDING THOSE PRESENT DURING ANY PART
OF THE PROCEEDINGS.

A

Theodore J. Amberg, Chicago, Ill.; Mary L. Adams, East Orange, N. J.; Arthur M. Allan, Staten Island, N. Y.; Peter Aitken, Brooklyn, N. Y.; J. R. Abarbanell, Brooklyn, N. Y.

B

Frederick A. Bock, Brooklyn, N. Y.; Edward H. Bailey, Johnstown, Pa.; Mr. and Mrs. A. J. Boulton, Brooklyn, N. Y.; Antonio Bastida, N. Y. City; Mr. and Mrs. W. E. Barker, N. Y. City; Mr. and Mrs. Robert Baker, Brooklyn, N. Y.; Frank Brown, Fairhope, Ala.; C. L. Boodner, Phila., Pa.; James Brown, Brooklyn, N. Y.; Thos. P. Beggs, Brooklyn, N. Y.; Anthony J. Bolger, Brooklyn, N. Y.; Miss Blanche Bertrahan, N. Y. City; Wm. F. Brechler, N. Y. City; Dr. M. M. Brill, N. Y. City; John W. Bengough, Toronto, Canada; Wm. Bengough, N. Y. City; Geo. E. Bedell, Washington, D. C.; Albert Brandt, Trenton, N. J.; Gustave C. Bassler, Brooklyn, N. Y.; James R. Brown, N. Y. City; Wm. Britigan, Woodhaven, L. I., N. Y.; L. S. Bedford, N. Y. City; John H. Blakeney, Binghamton, N. Y.; R. Bostroven, N. Y. City.

C

Dan. Cavanagh, N. Y. City; Edward Crown, Baltimore, Md.; L. Cahill, Brooklyn, N. Y.; Jeremiah Casey, Edgewater, N. J.; Mr. and Mrs. Edmund Corkill, Brooklyn, N. Y.; Mr. and Mrs. John S. Crosby, N. Y. City; Wm. F. Casey, Brooklyn, N. Y.; Walter F. Copeland, N. Y. City; David S. Crystal, Phila., Pa.; E. Yancey Cohen, Palisade, N. J.; Miss C. B. Currie, N. Y. City; Miss Grace Colbron, N. Y. City.

D

J. Nelson Dick, Philadelphia, Pa.; E. S. Doubleday, Brooklyn, N. Y.; S. Danziger, Philadelphia, Pa.; P. C. Dilg, Staten Island, N. Y.; Mrs. E. A. Deverall, Brooklyn, N. Y.; R. F. Devine, Erie, Pa.; John M. Dorney, Wilmington, Del.; L. S. Dickey, Chicago, Ill.; Jos. F. Darling, N. Y. City; H. Donovan, N. Y. City; James Dangerfield, N. Y. City; Lawrence Dunham, N. Y. City; Archibald Dormer, N. Y. City; Cornelius Dono-