

oppressed as against those of the oppressor. It has been the refuge of the chattel slave in times past, and again becomes the home of those who are trying to overthrow a rotten system that keeps men in ignorance of their just rights.

This church asserts man's right to heaven here. It teaches him how to abolish poverty. It teaches men to have faith in a Creator who has made all things well; faith that the ills of humanity are due, not to the blunders of the Creator, but to man's indifference to truth, and to his transgression of natural laws.

It has faith in man; faith that he would rather do right than wrong; faith that if he were free his own inborn love of truth and right would be his salvation. This church is enlisting men in the holy crusade for economic liberty; firing their hearts with zeal for the public good; leading them to the republic that is to be through the simple ways of justice and peace. It teaches that the noblest conception of God is that of a father who loves all of his children. It follows that men are brothers, and that the fruits of Justice and Love between man and man, nation and nation, are proof of a vital religion.

Faith in God involves the belief that there are natural laws touching every part of our life, and that by discovering and obeying these laws men may create the conditions of their own happiness. Bodily, political and social disease are an evidence of the violation of natural law. We exalt the virtue of open-mindedness, that men may readily accept each new truth that leads to a better understanding of these laws.

It is the aim of this pulpit to help men to adjust their life to the righteousness of natural law, that they may become more brotherly, that their politics may be purified, that social conditions may be made more just, that the material as well as the moral—the communal as well as the individual life may be improved.

Liberty, Fraternity, Progress, Justice, Love—these are the ideals of this church, and we claim for our field of service the entire life of man, believing the highest form of worship to be an intelligent devotion to the good of a World-Wide Humanity.

If any person believes his life could be made more useful to the world, and, therefore, more profitable to himself by uniting with this church, he is cordially invited to make application for membership, as several from distant States have already done.

PENNSYLVANIA, PHILADELPHIA.—There is nothing of special interest now going on in Philadelphia in Single Tax work. The Single Tax Society is holding its regular weekly meetings as usual, where economic questions are discussed. The meetings are

held at 1305 Arch Street every Wednesday evening.

The Henry George Club is holding its winter course of meetings at Industrial Hall on Sunday evenings. A good programme is being provided by the able and painstaking work of Mrs. Dr. Dickson. Among the more prominent speakers so far have been Bolton Hall, Prof. Lybarger and Prof. Daniel Batchellor.

The most important Single Tax work being done in this city are the very excellent articles in *The North American* every Sunday, by Henry George, Jr. The clearness of statement, excellent taste, sane judgment, and fairness with which he handles his subjects are sure to work good for the cause.

## News—Foreign

### MONTREAL.

Although we have not been setting the world on fire up here, a few words from us may be appreciated by some of your readers.

It is but a dull story that we have to tell, and one which assuredly would never be read by any but Single Taxers. For what significance can a few meetings, a lecture or two, and a petition to the City Council have to any who do not hold the key to the riddle, and who consequently are at a loss to know why we should continue this apparently fruitless, though endless agitation to have the taxes placed on land values.

We began our meetings about October, after a summer's idleness, according to our custom. At this meeting, several papers having a bearing upon the coal strike were read. We were favored by the presence of a coal mine engineer and owner, who had some remarks to make upon the subject, which, though, as you may readily understand, not favorable to our view, were fair and dispassionate from his standpoint.

It may read like presumptuous egotism to those who have not seen the light, yet it is true, that nothing can be more convincing of the truths of our philosophy, to a straight reasoner, than a comparison of the arguments advanced by single taxers and their opponents. Possibly to the general public the latter may carry more conviction, but to us they appear to lose the point of the argument altogether, concentrating their attentions upon an array of statistics which may mean anything or nothing, rather than upon those principles of justice which must in the end prevail. And so we see our visitor attempting to show that there was no profit, or very little, in coal mining, that very few coal mining companies paid dividends for many years after they started operations; that these dividends were very small.

Even supposing the facts were with him, which was disputed, what does it matter to the tens of thousands who are dependent upon that one man for their coal? And is it of no consequence that that one man should announce that God in His infinite wisdom had given him the coal, thus excluding all others from any right in it forever?

It looks a little as though monopoly were looking for the last trench, doesn't it?

Mr. Ernest Howard Crosby was in Toronto in November delivering a lecture there, under the auspices of the Single Tax Association. We arranged to have him deliver one here also, and we succeeded in getting a fair-sized crowd out to hear him. He spoke on "The Church and the Workingman," and handled his subject in a masterful manner. His voice is powerful, and his enunciation clear, so that none had any difficulty in knowing what he said. Of course, some did not understand what it meant, but others did, or thought they did, as was shown from the applications for membership at the close of the meeting. The Mayor of the city was the chairman, and he asked Mr. Crosby if he could suggest some means of raising funds to clean the streets of Montreal. You can readily imagine that Mr. Crosby could and did.

A week or so later we sent a deputation down to the City Hall, where a re-consideration of certain portions of the taxation laws was in progress, and presented a petition asking that the machinery tax be abolished, substituting therefor an increase of the rate on general property. This would increase the tax on land about a third of a mill. The suggestion was not acted upon, but the Council informed us that later on the whole question would be up for discussion of principles, and they would be glad to then receive further suggestions. Of course we are not counting upon any great immediate revolution in the methods of taxation, but it is not impossible that we may work up some kind of agitation which may have good results when the matter comes up for settlement.

T. C. ALLUM,

Sec. Single Tax Assn., of Montreal.

### INDUSTRIAL PEACE.

Address by Fred J. Miller, at a recent Dinner of the Sunrise Club.

Industrial peace is important to industrial progress—much more important, perhaps, than those who are not familiar with manufacturing operations might suppose. Again, the lack of industrial peace has led, in the past, and may yet lead to serious troubles, and it does not require a very vivid imagination to suppose that had the mine owners maintained their stiff necked attitude until the recent cold snap, we might have seen New York under martial law as

a result of serious disturbances that perhaps could not have been controlled otherwise. Believing as I do, and as I suppose we all do, in the maintenance of law and order, I regard such a possibility as a serious thing, and something to be avoided if there is any possibility of avoiding it.

My remarks on this subject may, I think, properly take the form of the relation of some incidents that have taken place, and some facts that have a bearing upon the question before us. Some years ago, there was a disturbance in the anthracite mining region,—previous to the present one, but not nearly so serious. During that trouble an old miner, being interviewed upon the matter, made some remarks which it seems to me are very illuminating. He said in substance: "When I was a young man working in this region we had no labor troubles. The wage question didn't bother us much, and we needed no unions, because any miner who chose to do so could go anywhere into these hills and dig out from six to eight dollars' worth of coal per day and take it to market, getting his money for it. Therefore, unless he could get similar wages he would not work for another, and the employers knew they must pay such wages, and there was no dispute about it. Now, however, the conditions are changed. Every available foot of coal land is monopolized, and belongs to one or the other of the great companies so that the miners who dig this coal are unable to dig any of it except upon the terms dictated by the owners of the soil."

Now, this man perhaps knew very little about the Single Tax philosophy, but, nevertheless, he understood what the matter was. He knew why we now have the labor question, and why it is so difficult to secure industrial peace; and he knew, also, that if the coal mines were to-day unmonopolized as they were in former times, so that capital and labor could have free access to them, there would be no trouble in the mines, and so far as that region is concerned, at least, we should have industrial peace.

Another incident which I may relate has been already set forth in a book with which, perhaps, some of you are familiar; but the story will bear repetition. During the gold fever in California in the late 40's and early '50's, owners of sailing boats going from the port of New York around Cape Horn to the Golden Gate could hire sailors at merely nominal wages; but many of these vessels, when they cast anchor in the Golden Gate remained there until they rotted because men could not be hired to sail them away for less than \$15 to \$20 a day, the reason being that these men could go ashore, and with a few simple tools wash out gold to that amount per day. Naturally, therefore, they would not work at sailing vessels nor at any other occupation for less money.