

consolation prize of steady progress in so many distant lands.

Her own most striking appeal to her own fellow-voters was made in 1897 when she, an enfranchised citizen of the first Australian State to give its women the vote, stood for election as a delegate to the convention called together to vote upon the question of the colonies federating into one Commonwealth. She was not anxious to be elected, but her candidature gave her an unsurpassed opportunity for carrying her gospel into the remotest corner of the colony.

South Australia has an excellent organization and great educative work has been done by Miss Spence and her co-workers, especially Mrs. A. H. Young, who has been for many years her right hand in bringing home to Australians the power of the Effective Vote.



In conjunction with Miss Emily Clark, cousin of Miss Florence Davenport Hill, Miss Spence was instrumental in bringing about those great changes in the public care of the dependent child which have made the South Australian system the envy of social workers everywhere. It encourages parental responsibility and at the same time makes it the State's business to see that every child deprived of his own natural home shall have mother love and care under a conscientiously supervised system of boarding-out. Since the State either pays the bills or sees that they are paid, the State calls the tune, and a very harmonious tune it is, since the welfare of her future citizens is its burden.\*



In private life Miss Spence was "Aunt Kate" to more than her own nephews and nieces, and at different times during her long life she filled a mother's place to three families of orphaned children.

Her vivid interest in whatever concerned human beings, either as individuals or as fellow members of a community, made her friends wherever she went. Her name is a household word in many an American home today. The last letters received from her showed no failing in vitality, and discussed the autobiography which she had just begun and was publishing in serial form. Her illness, therefore, must have been very brief.

Of her it may be truly written that she has died in the glory of youth.

ALICE HENRY.

\*See *The Public* of June 1, 1907, p. 213.

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## EDITORIAL CORRESPONDENCE

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### HENRY GEORGE, JR., ON THE SOCIAL AWAKENING.

New York, Apr. 6.

Revolutions occur in two ways. One way is by roar and convulsion; the other, quietly—at times almost by stealth. The Single Tax idea is accomplishing a revolution in this country in the latter way. I have just concluded sixty addresses under the management of the Henry George Lecture Association, Frederick H. Monroe, President, and have spoken in nine States, Minnesota and Iowa being the most western. Everywhere I have found the utmost activity of Single Tax men for practical political results as well as for the propaganda work, and all stimulated to freshened efforts by the remarkable reports of progress of the idea in Canadian, British, German and Japanese politics. But what was far more significant was the readiness—even eagerness—of large general audiences for information about the Single Tax.

For of my sixty addresses, only eight were delivered under Single Tax auspices, Mr. Monroe's purpose from the beginning being to put his lecturers before the audiences already formed by educational, business, civic and religious organizations, rather than to undertake the trouble and expense of gathering special audiences. Therefore besides these eight times I spoke before nine Chambers of Commerce and lesser gatherings of business men, thirteen times before universities and lesser educational institutions, twenty-one times under religious auspices—eight of which were from Protestant pulpits—and nine times under miscellaneous auspices.

Among the latter was a debate with Mr. Arthur M. Lewis, the well-known and able Socialist lecturer, in the Garrick Theater, Chicago, at ten-thirty on Sunday morning, March 20. I had by letter in *The Public* declared this debate off on discovering that without consulting me, Mr. Lewis had changed the title from "The Theories of Henry George" to "Are the Theories of Henry George Exploded?"—a form of subject that I would not care publicly to discuss with anyone. But upon Mr. Lewis' desire to revert to the subject upon which we had originally agreed, I engaged in the debate and found what satisfied me as to the futility of such discussions between Single Taxers and Socialists at this time, when both, instead of trying to find how each differs from the other, ought to be engaged in fighting the common enemy, monopoly, no matter how defined. This is what is being done at the present time in Great Britain and Germany, where Single Taxers and Socialists generally waste no time in fighting each other, but work shoulder to shoulder in the great movements for democratic progress. Why not pursue such a policy in this country? I have for some time thought it best, and the debate with Mr. Lewis makes me all the stronger in that judgment.

My addresses before the business men's associations were for the most part devoted to Japan, its progress, and its tax problems, and to the land-grab attempts of our banking syndicates in the Far East.

Perhaps the best audience was at the Chicago City Club, on March 19, where questions followed. A stenographic report of the proceedings was subsequently published in pamphlet form by the Club.

In this and other addresses I flatly attacked our tariff system and found much support. It was clear from the quick and general response, more especially to the assaults upon that latest work of art, the Payne-Aldrich Tariff Act, that radical anti-tariff sentiment is making rapid way through the West, and that the Insurgent movement in the Republican party, which, allied with the regular Democrats in Congress, stripped Speaker Cannon of much of his power, has behind it ideas irreconcilably hostile to "stand-pat" Republicanism, and that it will very soon bring about the rending of the old political parties and a new political alignment. If what I found west of Pennsylvania, and even to a surprising degree in old rock-ribbed Pennsylvania itself, is to be taken as an indication of thought throughout the country, the tariff superstition in America is at last dead, and great sections of its defenses will fall at the first general assault. As corroborative of this, the accounts of the amazing election of the Democrat Foss in the Congressional by-election in Massachusetts, I found being read with the most intense interest, Republicans as well as Democrats remarking that an overwhelmingly Republican district had gone overwhelmingly Democratic in a radically anti-Payne tariff campaign. On the other hand, I talked in Indiana with fundamental Democrats who were outspoken in praise of, and were openly supporting the Republican United States Senator Beveridge, chiefly because of his votes against the tariff in the Senate and his speeches against it since.

Yet more significant to me of this radical trend of thought was the readiness, even eagerness, I found for information about the Single Tax—not sugar-coated, but in its full, direct strength. The truth is that the people are tiring of plaster remedies. They are anxious to find if there is anything that goes to the source of the social disease. I found this signally illustrated at the Michigan State Agricultural College at Lansing and at the Minnesota State Agricultural College at St. Paul, where intense interest was manifested in all the phases of taxation. And, indeed, I was for a time considerably mystified and amused by what occurred when I went to address the Ferris Institute at Big Rapids, Michigan—a college founded and conducted by a man of genius, W. N. Ferris, for about 1,200 young men and women direct from the farm and with limited time and means for study. I was advertised to speak about the British Budget, and was told just before commencing that the more I could manage to put in about the Single Tax principle direct, its economic meaning and operation, the better the students would like it; that this request had come from them. So I blazed away to a student audience that so interested me that when I finished I was mortified to find that I had spoken, with the address and the answering of questions, two hours and a quarter! My only rival for the long-distance speaking record in the history of that college was U. S. Senator Tillman, who had some time before spoken three hours!

The secret of the interest in the audience that had led me to such prolonged speaking was explained lat-

er. A debate on the subject of an income tax had within a fortnight or so previously occurred between Ferris Institute and one of the other Michigan colleges. The other college had advocated such a tax, as against a tariff; but Ferris had advocated the Single Tax, as against both. Ferris had won the debate hands down. Hence the interest in my discourse. Ferris Institute is now looking around for new debating colleges to eat up on the tariff and income tax questions.

But what many will perhaps regard as the most important indication of advancing thought is the attitude of the churches toward social questions. A third of my addresses were under religious auspices, and eight were delivered from Episcopal, Presbyterian, Baptist, Apostle, Unitarian and other pulpits in the course of regular Sunday services. In St. Andrew's Episcopal Church, Ann Arbor, Michigan, Rev. Dr. Tatlock, rector, I delivered, as part of the evening service on Sunday, March 6, a discourse on "Social and Industrial Reorganization." The usual evening congregation was supplemented largely by the faculty and students of the State University. In the Fountain Street Baptist Church of the brilliant and popular Rev. Dr. Wishart, Grand Rapids, Michigan, my subject on March 13 was: "We Want the Earth," and the Sunday evening decorum was broken by applause. I had the great privilege of delivering a lay sermon, with Tolstoy as the text, at the Easter morning service of the First Unitarian Church, Minneapolis, Minn.

With these I feel that I should mention a lay sermon on "The Nobler Life" delivered in Orchestra Hall, Chicago, on Sunday evening, March 20. Under the presidency of Clifford W. Barnes, what is called the Chicago Sunday Evening Club "maintains a service of Christian inspiration and fellowship," not for regular church-goers, but mainly for the patrons of the large hotels. The hall seats approximately three thousand and it is usually filled, so that the importance and advanced nature of these services, always, of course, accompanied by prayer and fine selections of sacred music, may be judged by the invitation to a radical man like me to speak there.

These brief notes may perhaps add to the cumulative testimony that "the world do move" along fundamental social lines and that this country is seething with thought, which will show itself in many important ways in the larger politics before long and put the United States in the front rank of the great democratic march of the advanced nations of the world.

HENRY GEORGE, JR.

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For all human things do require to have an Ideal in them; to have some Soul in them, as we said, were it only to keep the Body unputrefied. And wonderful it is to see how the Ideal or Soul, place it in what ugliest Body you may, will irradiate said Body with its own nobleness; will gradually, incessantly, mold, modify, new-form or reform said ugliest Body and make it at last beautiful, and to a certain degree divine! Oh, if you could dethrone that Brute-god Mammon, and put a Spirit-God in his place! One way or other, he must and will have to be dethroned.—Thomas Carlyle.