

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.

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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.

These men, when washing out gold, usually formed little communities, having their tents or huts near by the stream in which their work was done. At first, it was the practice for each and every man to wash out all the gold per day that he could, and he then did his own laundry work, his own cooking and whatever other work might be necessary to make himself comfortable. But it was usually found, after a time, that one member of this little community was a better cook than any of the other members of it. This might be because this man had been a cook by profession in New York, or elsewhere from whence he came. Whatever the reason may have been, the men soon discovered that some member of their little community could bake more and better flapjacks per minute than any other member, and they therefore would ask him to do all the cooking, and offer to pay him for his services as cook. Now, many men were hired to cook under these conditions, and gave up the washing out of gold; but do you suppose that these men worked for \$20 a month as cooks, under those conditions? By no means. They worked for about \$20 per day, because if they didn't get the \$20 for cooking, they would refuse to cook and would wash out gold to the value of \$20 per day. This simply meant that where the materials of nature were unappropriated and unmonopolized, they could apply their labor and their capital to those materials, and in return reap the full reward as given by nature. Consequently, they would work for no other man for any less than that, and there was no thought, or no occasion for anything like an industrial disturbance. In other words, industrial peace was assured, and the problem of how to maintain it did not present itself.

But now suppose that in such a community as this, one or two of the men composing it had conceived the idea that it would be a brilliant thing for him or them to acquire title to all this stream or section of country in which the gold could be washed out. Now if the other men had agreed to the validity of such a title, however it may have been obtained, then it would have been necessary for them either to have gone elsewhere to mine gold or to have worked for the man holding the title at such terms as he might dictate; for, the validity of his title being acknowledged, he could, of course, fix the terms upon which he would allow his companions to wash gold, and if there were no other similar locality to which they could go and have free access, then it must be evident to you that he could have exacted from them all the gold they washed each day, except that which represented the ordinary rate of wages such as they could obtain elsewhere in the country at ordinary labor.

Under such circumstances, it is easy to suppose that labor organizations would

have been formed; that rioting and trouble would have occurred, and the problem of how to secure industrial peace would have been presented to those communities, as, in fact, it has been presented to many communities in California since the monopolization of the gold lands and the other lands of the State has been made complete.

On the corner of Broadway and Murray Street, in this city, stands the building belonging to the Postal Telegraph Company. This building stands upon ground belonging to the Rhinelander estate, and for the privilege of having its building stand there, the Postal Telegraph Company pays to the Rhinelander estate \$1,000 per week, or \$52,000 per year. Previous to the erection of the present building a four or five-story brown stone business building of the early period stood there, which was an incumbrance to the lot; in other words, when the Postal Telegraph Company leased this land, it had a negative improvement value, that is to say, it was not as valuable for their purpose as it would have been had it been as the Creator made it, and the Rhinelanders have done absolutely nothing to create or to contribute to its present value. That value is created entirely by the presence of the people of the City of New York, and would disappear promptly and entirely if the people of the City of New York should leave it; but because the people of New York wish to live and to do business upon Manhattan Island this piece of ground has great value, and instead of the people who create this value taking it to themselves, as we Single Taxers maintain they have the absolute right to do, they allow private individuals, such as in this case are represented by the Rhinelanders, to appropriate all this value to their own purposes. This, though unjust, is not the worst feature of the case, however, the worst feature being that the high values at which land in New York is held and the speculation in it which is thereby induced cause vast amounts of it to be held out of use, so that neither labor or capital can gain access to it except upon the most extravagant terms.

It is this which constantly curtails the opportunities for the remunerative employment of capital and labor, and which, more than anything else, makes it necessary for us here and for all thoughtful and earnest American citizens to consider how we may secure industrial peace; for if it were not for this monopolization, industrial peace would secure itself, capital and labor would, whenever they wished, gain access to the materials of nature upon the liberal terms—even bountiful—terms imposed by nature; there would be no necessity for one human being bargaining with any other human being for the privilege of existing upon the surface of the earth, and of doing business upon it. The problem of how we shall

secure industrial peace rises from the fact that by our land laws men are deprived of their God-given, their natural right of access to the materials of nature, and our proposition is that, where men use these materials of nature, (it being necessary as we fully recognize that security in the possession of land should be maintained), that they should pay for this privilege of exclusive possession, the full annual rental value of such possession—pay it into a common fund to be administered in the interest of the people in such way as the people themselves shall determine, and we believe that thereby every human being will in effect have an equal right and part in the surface of the earth, and that his equal right to live and to a place upon the surface of the earth in which to live will be secured. Then we shall have industrial peace, and I believe it is not possible to secure industrial peace upon any other terms than by thus securing fundamental justice and equality of opportunity.

BANQUET TO MRS. ELLA WHEELER WILCOX.

BY THE WOMEN'S HENRY GEORGE LEAGUE OF NEW YORK.

On the evening of Jan. 14th, a banquet and reception was given to Mrs. Ella Wheeler Wilcox at the Hotel St. Denis, this city. Mrs. John S. Crosby, the president of the League presided, and acted as toastmistress. Among the well-known Single Tax women present were Mrs. Henry George, Jr., Miss Anita Truman, Miss Isabel Colburn, Miss Myrtle Stumm. Mrs. Edwin Markham and Mrs. Charlotte Perkins Gilman were in attendance.

Letters of regret at their inability to be present were read from Hon. Tom L. Johnson, Louis F. Post and others. William R. Hearst occupied a seat at one of the tables.

Mrs. Wilcox being called upon responded as follows:

"I never make speeches, but, like all women, I sometimes tell stories. I am going to tell a little story on my friend, Mr. Knight.

"Several years ago Mr. Knight sent me a letter about the Single Tax movement, and a copy of Henry George's great book, 'Progress and Poverty,' requesting that I read it carefully. Of course, I immediately became a believer in Single Tax, and wrote an editorial on the subject, mentioning Mr. George's book. A few days later I received a letter from a man who asked where he could obtain a copy of Mr. Knight's great work."

Among the speakers were John S. Crosby and Mrs. Kate Gordon, Mrs. Edwin Markham and Mrs. Gilman. Miss Myrtle Stumm read the following poem by Mrs. Wilcox, written for the occasion:

THE EARTH BELONGS TO MAN.

In the mighty march of Progress
There is many a vain detour,
But the route is always upward,
And the aim is always sure,
And tho' men may prove uncertain
Faith must look behind the curtain
To the God, who is the DOER.

Since the molecules of matter
Into worlds and systems ran,
He has brought the life of marshes
And of jungles up to—man.
And to something far more holy
We are moving slowly, slowly,
In accordance with His plan.

There is marsh slime still upon us;
Of the jungle yet we smell;
For we sting and rend each other
In the mine and sweatshop hell,
And our greatest men rush willing
Forth to slashing and to killing
In the wars they love so well.

Once four-footed through the forest
In pursuit of food we trod.
And we left the riddled carcass
Of our rival on the sod.
Now we starve and freeze our neighbor
And refuse his right to labor
On his heritage from God.

Once we hung by tails from tree-tops
While we fought about a limb.
We have grown to men, from monkeys,
Since that far-off epoch dim.
Yet man shows the old ape folly,
Fighting on the bridge and trolley
While the EARTH belongs to him!

There is room for all God's children
On His beautiful broad earth
There is work and food and fuel
For each being come to birth.
On each mortal son and daughter
He bestowed air, land and water,
Love's bequest, to human worth.

Greed has grasped for private uses
What was bounty for us all—
Greed has built a towering fortress
And sits guarded by its wall.
But the protest of opinion
Surges hard on his dominion
And his fortress yet shall fall.

I can hear the tide increasing
In its volume and its force,
I foresee the wreck and ruin
It must cause upon its course.
For no hand can stop the motion
Of the tides of God's great ocean
When PROGRESSION is their source.

But beyond the strife and chaos
That must follow for a span
I behold the peace and plenty