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EDITORIAL

The Work of Joseph Fels.

A large volume indeed would be one that would contain all that has been published, and publicly said concerning Joseph Fels. Much of this consists naturally of expressions of personal friends and co-workers. But there is also much of a sympathetic nature from sources outside of his particular line of work, and these expressions are the more significant. They are indications of the interest he succeeded in arousing where none had been known to exist before. This shows that, while much of the effectiveness of his work was visible when he passed away, there is still much more to come to light. All who have striven to spread some great truth continue thus to help the world to progress long after they have left it. The time is still far in the future when it may be truthfully said that the work of such men as Henry George, Tom L. Johnson or Joseph Fels has ended.

S. D.



The Rockefeller Idea.

Mr. John D. Rockefeller, Jr., with apparent sincerity, claims to stand for the "inalienable right of every citizen to work without interference whether he be a union man or a non-union man." But sincere as he probably is, he is certainly mistaken. He is, in fact, a bitter opponent of the right to work, as is every man, rich or poor, who upholds the system that gives to a few legal control over opportunities to work. Monopoly of Colorado's coal lands is a denial of the inalienable right of every man, union and non-union, to work on that land without permission of land monopolists. Monopoly of other natural resources works the same way. Mr. Rockefeller does not see this. He only sees a denial of the right to work when some workers, in endeavoring to force him to use his monopolistic power more leniently, stop other workers from submitting to his terms. He would have all men who prefer slavery to starvation free to accept slavery. But he would

not have them allowed a third choice, to which they are as justly entitled; the choice of applying their labor to unused natural opportunities from which private monopoly now debars them. He criticizes the labor organizations for denying the right of men to accept slavery, while he sees nothing wrong in denying them the right to accept freedom. That is the Rockefeller idea of the right to work.

S. D.



Appealing to Public Opinion.

Defenders of things as they are complain that the Colorado miners, instead of resorting to arms, should have appealed to the "all-powerful tribunal of public opinion." Public opinion is an all-powerful tribunal, and all cases must in the end come before it; but like our legal courts, it is sometimes very slow in arriving at a decision. The Colorado miners, like the West Virginia and the Michigan miners, have been pleading for justice for many years; but Public Opinion has been so occupied with wars, tariffs, the high cost of living, and the thousand and one other ills of society that the voices of a few thousands of miners could not be heard. It was only when they began to kill and be killed that the tribunal of Public Opinion took cognizance of their case. This looks like a drastic method of getting justice, but it is certainly not wholly the fault of the miners.

S. C.



Looking After the Laborer.

A widespread popular fallacy was voiced by the late George F. Baer, when in all sincerity he said: "The rights and interests of the laborer will be looked after and cared for, not by the agitators, but by Christian men, to whom God, in His infinite wisdom, has given the control of the property interests of the country." At the time he said this the protective tariff doctrine had even wider acceptance than it has today. Many who derided Baer were upholders of this doctrine, which is based on the assumption that the laborer is incapable of looking after his own rights and interests, and hence needs a benevolent guardian. There are others who feel that Mr. Baer somehow voiced a fallacy and yet would only substitute for the guardianship of the "Christian men" some other human guardianship. These are the ones whose idea of social justice is enactment of restrictive and palliative laws, putting the laborer under the guardianship of public boards and commissions, in preference to destroying privilege, and thus enabling him to care for himself. The rights and interests of the laborer cannot be properly looked

after and cared for until the laborer will be free to perform that duty himself.

S. D.



Mexican War News.

And now it turns out that those harrowing tales from Mexico City were "exaggerated." Americans were not murdered in the streets, nor shot in their homes, nor thrown into dungeons. The little excitement that followed the landing of troops at Vera Cruz was about such as the rough element in our own cities is fond of manifesting whenever excuse offers. Refugees whose safety imperiled the peace of nations, and whose "sufferings" made columns and pages of "copy" for imaginative war correspondents, are protesting that the American authorities, and not the Mexican, forced them to leave, and are demanding to be sent back.



Such is war. If men will lie and steal and murder in times of peace—and our police and courts bear evidence to this fact—shall we expect less in times of war? There are three factors that make for war with Mexico, two of them honest but misguided, and the third, dishonest and sinister. There are a vast number of people who have confused flag-worship with patriotism, and who feel that even a foreign war is not too great a price to pay for flag-homage. Another class, equally honest and sincere, is the young men of the country who feel the need of some outlet for their surplus animal spirits, and seize upon war as an excuse for wild adventures. But the third class, more eager for war than either of the other two, is neither patriotic, nor seeking adventure. It is composed of those who profit financially at home by war, or have investments abroad. Every dollar's worth of property in Mexico owned by Americans will be worth more under the American flag than under the Mexican flag. And there are men and women so eager for profit that they are willing, nay, eager, to have war with Mexico in order that their mines, ranches, railroads and other properties should be enhanced in value. Are we to allow any or all of these classes to force us into a needless war?

S. C.



Slavery Interests at Their Old Game.

The Mexican war of 1846 was waged to increase the predatory opportunities and power of the chattel slavery interests. For a similar reason the industrial slavery interests of today are urging another Mexican war. But civilization has made some advance in sixty-eight years.

S. D.

Lack of Appreciation.

Complaint is made in Dean C. Worcester's work on the Philippines that Americans do not understand or appreciate what this country has done for the Islands. That is true; and that is the very reason why we should not do anything for them. What right has anybody to attempt to direct the destinies of a people they do not understand, and under conditions they do not appreciate? We have but a very hazy notion of what we are doing in various parts of this country, and our efforts have been crowned with indifferent success. The troubles in West Virginia, northern Michigan, and Colorado—not to mention more—are such as should make any citizen feel that justice and order should begin at home. Civil law has broken down. military rule has been set up, and there has been great loss of life and property. There have been investigations by the press, by commissions, and by Congress; yet who shall say with confidence where justice lies? And if we can not understand conditions in our own midst, and among our own people, what hope is there that we shall ever understand conditions among an alien people seven thousand miles across the sea?



This is not to say that the work done in the Philippines is all wrong, or that the men and women who have engaged in it have done so from ulterior motives; for it is well known that much conscientious service has been rendered. But it is to say that whether that service has been wise or the reverse is entirely a matter of chance. We know that commercial interests and public officials in this country frequently join forces to despoil the people. If they will do that here where we can watch them, how much more apt are they to do it there where they are almost immune from public opinion. The only thing that we are now warranted in doing for the Filipinos is to put them as quickly as possible in the way of doing for themselves.

S. C.



Tainting the News.

An example of tainted news is the heading in the Chicago Record-Herald and other papers of April 30 to an Associated Press dispatch from Mobile, Alabama. The heading makes the false statement that "Singletax is failure in colony at Fairhope." There is absolutely nothing in the dispatch itself to justify such a heading. That only tells of the action of a dissatisfied lessee who has gone into court with a complaint that "The Singletax theory never can be carried out in any juris-

dition whose laws deny the essentials of that theory." Whether the complainant is right or not need not be discussed. If he is right then there can not have been a failure of the Singletax, since it cannot have been applied. If untrue there was no grievance and no cause to go into court. In either case the heading proclaims a mis-statement, the more harmful because careless readers will, without looking further into the matter, accept the false impression given as a true construction of the meaning of the dispatch.

S. D.



Just Judges and the Recall,

A correspondent holds the recent just decision of the New Jersey Supreme Court in the case of Alexander Scott, to be an argument against the Recall. Why it should be considered so is not clear. Because the judges in this case chose to make a benevolent use of despotic power does not prove despotic power to be desirable. A benevolent despot is not a new thing. In this case the right of a free press was involved and settlement of it depended on the votes of five men. Had they decided the case other than they did, as they easily might, it would have taken years to repair the harm. No small number of individuals should have the final say in such matters, even though they may sometimes decide right. That is one reason why the Recall is necessary.

S. D.



THE COAL STRIKE AND THE CONSERVATION POLICY.

Senator Thomas of Colorado "broke down and cried" when he recited the horrors of the strike in the mining camps, says the Washington Post. "Women and children are being killed without any opportunity to defend themselves." He "told the President . . . that the situation in Colorado was growing worse, and that Federal assistance was needed immediately." The request for Federal troops is made by Governor Ammons, by the Colorado delegation in Congress, by the coal mine owners, and by the strikers. This is interesting news to conservationists. Be it remembered that nearly all coal land in Colorado belonged to the Federal government not so very long ago, and that the nation, as owner, then had unquestionable power to lease the mines and prescribe every detail of the relations between the capitalists and laborers working them. Instead of doing so we recklessly sold much of the coal lands at \$10 or \$20 per acre, and carelessly allowed our-

selves to be robbed of even more by fraud and perjury without any payment whatever. The money loss matters little, but in losing title the Federal government lost jurisdiction. For a pitiful mess of pottage, or none at all, we gave away the birthright of a free people, our power to do justice, and are now asked to protect by force the private monopoly of natural resources thus created.

Here is the heart of the national conservation question. The right of the nation to control, to enforce fair treatment of laborers and consumers, rests on Federal land ownership. The Constitution gives to Congress exclusive authority to dispose of and make all needful rules and regulations concerning the territory and other public property of the United States. So long as coal lands, timber lands, water power sites and other natural resources whose development requires large operations with great masses of capital and labor remain Federal property, the nation can do whatever is needful to insure justice in their working and use. So long and no longer. Therefore these resources should be held forever in Federal ownership and disposed of only by lease. This we have done with the remnant of the timber lands by the creation of national forests. This we have begun to do with water power sites by the more recent system of "withdrawals" and permits. This we have for eight years been trying to do with the mineral fuels and fertilizers.



And what has the State of Colorado done in this matter? She has fought bitterly every step in this reform, and she is fighting it now, in the very moment of her call for Federal troops to quell the insurrection bred by her own recklessness and folly. For the past eight years every one of her Senators and Representatives of both parties has joined the outcry against the national conservation policy. Governor Ammons emerged from obscurity by outdoing his fellows as the champion of private greed—miscalled "State rights"—in the disposal of natural resources. Last week he spoke for two days against the coal-leasing bill. This week he calls for Federal bayonets to pin down the fee simple titles to the coal fields that we have granted to the Rockefellers. In Colorado alone has there been a genuine widespread popular opposition to national conservation measures. Mr. Thomas himself yielded to it, and won a Senatorship thereby, after giving promise of better things. At the Public Lands Convention of 1907 in Denver, the hotel lobbies swarmed with fire-eaters, cursing the national government with a zeal and

bitterness that would have done credit to the secessionists at Charleston in 1861. When the Federal Supreme Court decided that, under certain circumstances, false swearing to obtain title to public lands could not be punished, a howl of joyous triumph went up from the press of the State and was echoed by those who spoke for the State in Congress. They demanded that the State be "let alone." Private greed had developed the East; was it fair to deny greedy Westerners equal chance for public plunder? Was not Colorado better able to control its natural resources than any Federal officer could be? Who made Federal officials more wise, more strong, more just, more efficient than those of the State?



Well, Colorado has had her way for the most part. She has for eight years blocked every effort at leasing the remaining public coal lands. She has procured a prohibition of the extension of national forests within her borders. She has gnashed on Pinchot and the conservationists with her teeth whenever the Forest Service appropriation came up for annual debate in Congress since the session of 1906-1907. She has been let alone in coal mining, and she has, of course, let private greed alone to enrich itself from the national domain. Behold the fruits of her folly. Civil war in the coal fields, wholesale massacre that spares neither age nor sex, public meetings in Denver denouncing the greedy absentee landlords, to whose tender mercies the State has been delivered by her leaders. Thomas "breaks down and cries" over the effects of his own policy. Ammons, the foe of the national forests, before the echoes of his denunciation of Federal aggression have died away in the capitol, calls frantically for Federal troops as the last hope of public order. The tears of Thomas and the helplessness of Ammons bear eloquent witness to the folly and the falsity of Colorado opposition to the national conservation policy. "Be not deceived, God is not mocked. Whatsoever a man [or State] soweth that shall he also reap."

PHILIP P. WELLS.

INCIDENTAL SUGGESTIONS

FREE TOLLS AND DEMOCRACY

Cincinnati, April 30.

Treaty obligations are treaty obligations. But why should a Democrat waste words talking about a treaty obligation when admittedly, without violating a treaty obligation he can do so democratic a thing as abolish a subsidy? Everybody admits

that it will not violate the Hay-Pauncefote treaty if we make the ship trust pay tolls. Why, then, dig into a mass of material to learn what Mr. Secretary So-and-So did, or thought? Why bother about the opinion of Lord High-Muck-a-Muck? Is it of any consequence that Ambassador Goldlace was of this or that view? Pass up the statement of Chargé d' Affaires Whatshisname. Save the labor of learning what statesmen, from the time of Henry Clay to John Jones thought of such matters as "neutralization." Free tolls will not violate the Hay-Pauncefote treaty. They will violate democratic principles. They will violate sound economic policy. Why worry, then? Get down to brass tacks. Are you a democrat or are you not? If you do not believe in subsidies, if you do not believe in mixing up government with business, then you cannot believe in free tolls. Free tolls is a subsidy. Everybody admits that. Free tolls would make a powerful interest dependent on government, Free tolls would make the powerful interest "take a hand" in elections. Quit all this talk. Count noses. See how many democrats of all parties there are. If you haven't got enough, then lie down. But anyhow, shut up.

ALFRED H. HENDERSON.

NEWS NARRATIVE

The figures in brackets at the ends of paragraphs refer to volumes and pages of The Public for earlier information on the same subject.

Week ending Tuesday, May 5, 1914.

The Colorado War.

President Wilson's proclamation ordering disarmament in the Colorado strike region and dispersing of the belligerents, did not receive prompt obedience. An attack was made on April 29 on the property of the Rocky Mountain Fuel Company at Forbes, and a fierce battle ensued. Most of the mine buildings were destroyed, seven employes of the company were killed, as also was one of the attacking party. Three hundred Federal soldiers, under command of Major W. W. Holbrook, reached Trinidad on April 30, and peace appears to have been at once established. Major Holbrook conferred with both sides and reported that he had received assurances of co-operation in restoring order. While there has since been no fighting, neither side has yet disarmed. On May 2, Secretary of War Garrison issued a proclamation calling upon individuals, firms, associations and corporations in the strike zone to give up their arms. These will be returned when order has been completely restored. Additional troops were also ordered into the district. [See current volume, page 416.]



The coroner's jury at Trinidad, investigating

the killing of women and children at Ludlow, returned a verdict on May 2 as follows:

We, the jury, find that the deceased came to their deaths by asphyxiation, or fire, or both, caused by the burning of the tents of the Ludlow tent colony, and that the fire in the tents was started by militiamen under Major Hamrock and Lieutenant Linderfelt, or mine guards, or both, on the twentieth day of April, 1914.

In the case of the men and a twelve-year-old boy who were killed, the jury found that they—

came to their death by bullet wounds in the battle between militiamen under Major Hamrock and Lieut. Linderfelt and mine guards on one side and strikers on the other, said battle held in or about Ludlow on the twentieth day of April, 1914.



A military commission appointed by Adjutant General John B. Chase also submitted a report on the Ludlow affair on May 2. The commission's finding differs from that of the coroner's jury in that it declares that Louis Tikas, the Greek strike leader, had been taken prisoner by the militia together with two other men and that all three had been deliberately shot while in custody. The report blames the coal operators, saying that they had "established in American industrial communities a class of ignorant, lawless and savage South European peasants." It further declares that the tents were set on fire through accident, but goes on to say:

We find, however, that not all the tents were destroyed by accidental fire. Men and soldiers swarmed into the colony and deliberately assisted the conflagration by spreading the fire from tent to tent. Beyond doubt it was seen to intentionally that the fire should destroy the whole of the colony. This, too, was accompanied by the usual loot. Men and soldiers seized and took from the tents whatever appealed to their fancy. So deliberate was this burning and loot that we find cans of oil, found in the tents, were poured upon them and tents lit with matches.



On April 28 a statement was given to the press by John D. Rockefeller, Jr. Therein he declared that the interests he represented were merely those of minority stockholders and that all of the demands of the strikers had been granted prior to the beginning of the strike, with the exception of unionizing of the mines. This demand could not be granted because it would be done at the behest, "not of employes, less than 10 per cent of whom are union men, but at the demand of an outside body." He denied opposition to the right of labor to organize but said, "We do assert the right of an individual to work independently of a union if he so elects." If his company were to agree to the demand to unionize "all of its loyal non-union employes numbering several thousand—more than

90 per cent of the total number employed in the mines—who have been faithful and true to its interests, would be thrown out of employment unless willing to submit as individuals to union dictation." But the main point, he declares, is not who is to blame for the trouble, but "whether the State, or failing the State, the Nation, shall make good the constitutional guarantee of law and order." In another statement made on April 30 Mr. Rockefeller explained that the loss of life at Ludlow occurred "in conflict between the strikers and the troops of the State of Colorado." He further said, "To describe this condition as Rockefeller's war, as has been done by certain of the sensational newspapers and speakers, is infamous."

On April 30, Congressman Foster of the House Committee on Mines notified Mr. Rockefeller that the Mine Workers' Union had agreed to waive the demand for recognition of the union, and asked him if he was willing to negotiate a settlement of the strike on that basis. Mr. Rockefeller referred the matter to the directors of the Colorado Fuel and Iron Company, who notified Mr. Foster that since violence had been committed they would have nothing to do with the United Mine Workers of America.

On April 29 as a protest against the treatment of the Colorado strikers a "free silence" demonstration was begun against John D. Rockefeller, Jr. Upton Sinclair, the Socialist novelist, with a number of sympathizers, wearing crepe in mourning for those killed, walked back and forth before the Standard Oil Building at 26 Broadway, New York City. They were arrested but released on parole by the magistrate. On appearing for trial on the following day Sinclair was sentenced to pay a fine, which he did under protest, pending appeal. The "free silence picketing" continued, however, each day. Another band appeared on April 30 and succeeding days before Mr. Rockefeller's city residence on West Fifty-fourth street. On May 3 a similar demonstration was made before the gates of his country residence at Tarrytown.

The Colorado legislature met in special session on May 4. The Democratic House caucus, by a vote of 23 to 17, endorsed J. H. Slattery for Speaker. This is claimed to be a victory for Governor Ammons and to indicate that no effort at impeachment will succeed. The session was called to provide means to meet the State's military indebtedness amounting to \$1,000,000.

Mexico and the United States.

Interest in the Mexican trouble has centered mainly in the plans for mediation presented by

the Ambassador of Brazil and the Ministers of Argentina and Chile. The proposition to cease hostilities was put forth on the 28th, and was accepted by the United States and General Huerta. General Carranza accepted it on the general principle of mediation, but declined to forego his advantage of prospective military successes. [See current volume, page 415.]

The mediators on the 2d invited the United States, General Huerta, and General Carranza to name representatives to consider the differences between them. General Carranza positively refuses to appoint representatives. General Huerta has named Augustin Rodriguez and Luis Elguero, both connected with the Mexican National railroads, and Senator Emilio Rabasa. They will meet representatives to be appointed by the United States at some point outside of both countries.

General Funston's troops landed at Vera Cruz on the 29th, and on the 30th the soldiers succeeded to the duties that have been discharged by the marines since the capture of the city. Mr. Robert J. Kerr, a Chicago lawyer, was appointed on the 29th civil governor of Vera Cruz; but the civil government was displaced by the military on the 2d. Both the naval and the army medical staffs have been active in promoting hygienic conditions; and up to the present the health of the men has been good. The food problem has been troublesome on account of the fact that the Federal troops in the territory surrounding Vera Cruz have stopped the ranchers and gardeners from taking in supplies. Arrangements have been made to ship food supplies from the United States. General Funston reports that the Federals have 13,000 men in the immediate vicinity of Vera Cruz, as opposed to his 7,000, and has asked the Secretary of War for reinforcements. The instructions given him are that he is to be supported by the fleet in case of attack.

Refugees continue to come through from Mexico City and other interior points. Reports of murder, robbery and insult are frequent, but are subsequently found to be unfounded, or grossly exaggerated. There have been no authentic accounts of Americans killed since the taking of Vera Cruz.

The Constitutionals are pressing their attack upon Tampico with renewed vigor. It is reported that they now have 12,000 men before the city, eager to take it before the possible clash between Huerta and the United States. The Federal forces evacuated Saltillo, first firing the town, and retreated southward. General Velasco, who com-

manded the Federal forces at Torreon, is in Mexico City with his staff. He complains of lack of support from headquarters. General Huerta promises protection to all foreigners, but seems to be doing nothing to oppose the Constitutionalists. Disagreement between General Huerta and his foreign minister, Portillo y Rojas, led to the latter's retirement, and the appointment of Licentiate Esteva Ruiz, formerly under secretary, to the post on the 2d.



A more liberal interpretation of the military embargo laid upon goods crossing the border excepts everything but guns, ammunition, explosives, and aeroplanes. This permits the sending into Mexico of food and clothing for both the Constitutionalists and those engaged in mining and smelting. The lifting of the embargo on mining supplies will enable these industries to resume operations.



Washington Happenings.

The Senate Committee on Foreign Relations favorably reported on April 29 treaties with Brazil and nearly every European nation to prevent mailing of obscene cards and writings. The Committee on Inter-Oceanic Canals on April 30 reported without recommendation the House bill to repeal the toll exemption provision of the Panama Canal act. It also reported separately a proposed amendment by Senator Simmons as follows:

Provided, that neither the passage of this act, nor anything therein contained shall be construed or held as waiving, impairing, or affecting any treaty or other rights possessed by the United States.

[See current volume, page 393.]



Secretary of the Interior Franklin K. Lane announced on May 1 the appointments of William C. Edes of California and of Lieutenant Frederick Mears of the Army Engineering Corps as members of the Alaska Engineering Commission which will have charge of laying out the route of Government railways in Alaska. On May 4 Thomas Riggs, Jr., was appointed as the third member. [See current volume, page 204.]



The members of the Federal Reserve Board under the Glass-Owen Currency law were reported to have been appointed on May 4. They are said to be Richard Olney of Massachusetts, Secretary of State under Grover Cleveland; Paul Warburg of New York, formerly of the firm of Kuhn, Loeb & Co.; Harry A. Wheeler of Chicago, vice-president of the Union Trust Company; W. P. G. Harding of Birmingham, Alabama, president of the First National Bank of that city. Adolph Caspar Miller of San Francisco,

assistant to the Secretary of the Interior; Secretary of the Treasury William G. McAdoo, and Comptroller of the Currency John Skelton Williams are ex-officio members. [See current volume, pages 231, 344.]



In the investigation of affairs of the New York, New Haven and Hartford railroad it developed on April 29, from the testimony of Oakleigh Thorne, that the road had spent \$11,400,000 furnished by J. P. Morgan & Co. for the New York, Boston and Westchester and the Portchester lines. Mr. Thorne, who helped to engineer the transaction in conjunction with Marsden J. Perry, said they received \$725,000 for their services. Another witness, Frank S. Fowler, examiner for the Inter-State Commerce Commission, testified that more than one million dollars of the \$11,400,000 paid was not accounted for. Mr. Fowler testified further that his investigation showed that the New Haven had run behind \$60,400,000 during the ten years previous to 1912 and had paid dividends which were not earned amounting to \$89,000,000. On May 1 the testimony of Julian M. Tomlinson, former auditor of the New Haven, brought out the fact that in 1904 President Mellen of the company contributed \$50,000 to the Republican national committee and \$6,500 to the Rhode Island Republican State Committee. There were also other political contributions amounting altogether to \$102,000. Officials of the Billard Company, who had previously refused to testify, appeared as witnesses but gave no information of importance. [See current volume, page 374.]



The Senate on April 28 adopted Senator LaFollette's resolution directing the Inter-State Commerce Commission to send to the Senate all communications received "manifestly designed to influence its decision in the freight-rate case." [See current volume, page 417.]



Tax Reform News.

An initiative petition was filed with the Oregon Secretary of State on April 27 for a constitutional amendment to "exempt from tax \$1,500 of every person's total assessment of his or her dwelling house, livestock, machinery, etc., used by him or her in making a home or earning a living." Should it be approved at the coming election the Secretary of State is directed to resubmit it in 1916 and again in 1918. The measure has the endorsement of the State Federation of Labor and of Portland labor organizations.



The taxation plank in the Maine Democratic State platform adopted on March 26 is as follows:
In view of the fact that our Constitution and the

greater part of the general property tax laws, were adopted many years ago, under vastly different conditions, we favor such changes as will place the burden of taxation where it justly belongs, in accordance with the present day progressive methods being adopted in many other States. Reaffirming our belief in the historic Democratic doctrine of home rule, we deprecate the continual tendency of the State government to encroach upon affairs which should be left solely to municipalities. That various suggestions along the line of taxation may be given opportunity for experimental test, we favor the extension of this principle of home rule by an amendment of the Constitution which shall permit to towns and cities home rule in taxation.



English Politics.

Just as the tampering with the loyalty of the army by the Unionists produced a decided reaction in favor of the Liberals, so has the successful landing of arms in Ulster contrary to law resulted in still further strengthening the position of the party in power. When Parliament re-assembled after the gun-running, the heroes of the exploit met with a significant silence, instead of the ovation that had been expected. The English Tories realized that breaking the laws of their country had done nothing toward removing the reproach of seducing the army. With labor troubles likely to break out in open violence at any moment, they saw themselves as setting a bad example in disobedience to law. The attack of the opposition on the Government was but half-hearted. Balfour, Law, Chamberlain and Carson had a subdued air, and seemed to admit by their manner that the fates were against them. Each triumph of force leaves them weaker than before. Winston Churchill, First Lord of the Admiralty, made additional concessions to Ulster, but these were so displeasing to the Nationalists that Premier Asquith repudiated them, and declared that he would not be a party to any settlement that was not acceptable to Ireland. [See current volume, page 419.]



David Lloyd George, Chancellor of the Exchequer, introduced the budget in the House of Commons on the 4th. The nation's total revenue is estimated at \$1,003,275,000, and the expenditures at \$1,029,925,000. It is proposed to make up the deficit by an increase in income tax and the death duties. "We propose," said Mr. George, "to set up a national system of valuation under which 'site values' will be separated from improvement values, and under which relief will be afforded the man who improves his property in proportion to the amount he expends to this end."



Federal Suffrage Amendments.

The Bristow resolution for a woman suffrage Amendment to the Federal Constitution—iden-

tical with the defeated Chamberlain resolution—which had been introduced into the Senate on March 20 and referred to the Woman Suffrage Committee, was reported out of that committee with their favorable recommendation on April 7. And on April 30 the same committee reported out favorably also the Shafroth resolution for a Federal Woman Suffrage Amendment requiring any State where as many as 8 per cent of the electors so petition, to submit the question of woman suffrage to the voters of the State and to abide by the decision of the majority. There have been introduced into the House two suffrage resolutions: one, recently, by A. Mitchell Palmer of Pennsylvania identical with the Shafroth measure; another, months ago, by Frank W. Mondell of Wyoming, corresponding to the Bristow resolution. On April 5 the Mondell resolution was reported by the Judiciary Committee without recommendation to the House. The Bristow-Mondell resolution is now before both Senate and House. The Shafroth-Palmer resolution is before the Senate and in House Committee. [See vol. xvi, p. 585; current volume, page 299.]



Woman Suffrage Day.

On May 2 demonstrations by woman suffragists were held simultaneously in all parts of the United States. The plans for this display of suffrage strength to the public and to Congress had been begun by the Congressional Union in Washington and concurred in by the National Woman Suffrage Association and other organizations sometime before the resolution for a Federal Constitutional Amendment for Woman Suffrage was defeated in the Senate on March 19, and had been continued despite that adverse vote and the disagreement between the suffrage organizations over the two suffrage Amendment resolutions immediately thereafter introduced—the Shafroth and the Bristow resolutions. [See current volume, page 299.]



In Chicago 3100 women wearing the suffrage cap and carrying the American flag marched two miles along Michigan Boulevard and past the reviewing stand in Grant Park where, besides the Mayor and many local officials, were Governor Dunne, who signed the Illinois Suffrage bill, and many of the legislators who helped its passage. The women leaders of Chicago, old and young, were in the procession, some just behind the grand marshal, others commanding divisions and more stepping inconspicuously along in the ranks, which were arranged according to wards, clubs, and political parties and offered each marcher her choice of affiliation. No mass meeting was held in Chicago and no official resolution indorsing either of the Woman Suffrage Amendments to the Federal Constitution now before Congress was passed. The

executive board of the Illinois Equal Suffrage Association, which is the State branch of the National Woman Suffrage Association, had voted not to pass the resolution of the National Association—worded in favor of Federal legislation but non-committal as to which Amendment—and had forwarded to National headquarters the following statement:

Resolved, On account of the misunderstanding between the Congressional Committee of the National American Woman Suffrage Association and the Congressional Union and in the interest of the whole suffrage movement, as well as in the interest of fair play for which we all stand, the Illinois Equal Suffrage Association cannot indorse any resolutions to be sent to Congress on May 2, but will co-operate in the great national demonstration on that day.

Because of this action, Miss Jane Addams—who in the absence of Dr. Shaw in Europe is acting President of the National Association—and Mrs. Joseph T. Bowen, also an officer of the National Association, did not march in the Chicago parade. On the evening of the parade, without official action of the State Board, the President and the chairman of the press committee of the Illinois State Association sent a telegram to Congress urging the passage of legislation “that will bring complete liberty to the women.” This message was apparently accepted as an olive branch by all factions.



In New York City there was a general mass meeting with local meetings in various outlying sections during the day, and in the evening Mayor Mitchel, Miss Katharine B. Davis and Senator Shafroth addressed a great audience in Carnegie Hall. Sixty-five other cities and towns in New York State celebrated, too. Boston had a parade of thousands, Philadelphia, a parade and mass meeting. Pittsburgh, St. Paul, St. Louis and many hundreds of other cities and towns held similar demonstrations—all to culminate on May 9 in the big parade in Washington and the mass-meeting on the steps of the Capitol from which one delegate is to be sent to each Senator and Congressman to ask his vote for woman suffrage. [See current volume, page 303.]



Mrs. Fels and the Joseph Fels Fund.

In accordance with previous announcement made, Mrs. Mary Fels, widow of Joseph Fels, before sailing for England has written concerning her plans as follows to the Joseph Fels Fund Commission:

Philadelphia, April 15.

The time has come when you would naturally expect a formal statement of what I shall do toward a renewal of my husband's agreement with you and the Singletaxers of the United States. I am sorry to disappoint you, but can not say just yet what I shall

be able to do, except that after a few months I hope to meet all your present expectations and carry out my husband's part in contracts made and plans laid. I mean that I will continue his \$2,000 a month to July 1, when I should be able to report more definitely as to the future. I hope, I may say expect, by that time to see my way clear to renewing our offer to match dollar for dollar all the money contributed by the Singletaxers of the United States, up to some such limit as \$25,000 per annum.

The delay is due in part to settling the estate; but also it is my desire to comprehend, personally, the policy, plans and personnel, not only of the United States Commission, but of similar groups and commissions working toward the same end in England, Denmark, Germany, France, Spain, and other countries, where Mr. Fels was giving support to our cause, his and yours and mine. It seems right to me to look over the whole field, then, to resume the work everywhere at about the same time with a clear, personal knowledge of the movement in all its parts and as a unit. And I may then have a suggestion for all the commissions for some loose sort of co-ordination and active interchange of ideas and experience.

There is another reason for my wishing to begin by getting into close touch with all parts of the movement. I do not want to give money alone; I want to give myself to this cause of justice, as my husband gave himself. It was a happiness to him to work for it; it will be a happiness to me. And if I give personal service thus, it may put me in a position to plead for personal service from others also; and not as a duty either, but as a happiness.

That, as I understand it, is why you of the Commission are so urgent in your appeals for a large number of small contributions of a dollar or less. You want the contributors. From my heart, I approve that policy. It is human; it is democratic; it is good politics. If every man and every woman—if every giver of a dime would give himself or herself also; if each self-giver would then go out and get others; and having their dimes and dollars, would send them on to get yet others in the same spirit, we would soon have this country girdled with living chains of living people all devoted happily to a happy cause.

I shall sail for England on April 28. I am going there to work. While I am working there, you will be working here to continue the movement started spontaneously by the contributors to “match their own dollars as Joseph Fels did.” The results already achieved indicate that it may succeed. If it does, it will indeed be a monument to Joseph Fels, for that was his spirit.

I should be glad to be reduced to merely one of many equal contributors and workers in our cause; equal, not in amounts of money, but in the heart we all put into our work. In a word, I would like to match you all, but especially the humble givers, not only dollar for dollar, but man for man, woman for woman.

MARY FELS.



Mrs. Carrie Chapman Catt was made a member of the Joseph Fels Fund Commission at the meeting of that body on April 15.

NEWS NOTES

—The interruption of the Tehuantepec Railroad route by Mexican hostilities has caused Governor Goethals to begin a barge service through the Panama Canal about May 10.

—Theodore Roosevelt ended his trip through unexplored Brazil at Manaos, one thousand miles from the mouth of the Amazon, on the 30th. The party took passage on steamer down the river on the way to New York, where they are expected about May 20.

—Attention has been called to the fact that the new theory of gravitation announced by Professor T. J. J. See on April 24 is apparently the same as suggested in 1910 by L. G. Bostedo, then of Chicago, but now of Toledo, Ohio. [See current volume, page 419.]

—“Red” week, an eight-day campaign of the German Socialist Party, has resulted in adding 70,000 new names to the roll, and bringing the number of paying members to more than 1,000,000. The membership of the party has increased from 384,327 in 1906 to 1,052,000 in 1914.

—Reports from Santo Domingo state that another revolution is under way. President Jose Borda Valdez has been overborne by the revolutionists, and is trying to make his escape by sea from San Diego. The American Consul reports foreign subjects safe. [See vol. xvi, p. 1045.]

—Rehearings were granted on April 29 by the United States Circuit Court of Appeals to Olaf A. Tveitmoe of San Francisco, Richard H. Houlihan of Chicago and William C. Bernhardt of Cincinnati, iron workers convicted of conspiracy to dynamite at Indianapolis in December, 1912. Rehearings were denied at the same time to William Shupe of Chicago, George Anderson of Cleveland and Peter J. Smith of Cleveland. [See current volume, page 301.]

—The California State Railroad Commission on April 29 gave the Pullman Company thirty days in which to correct a number of abuses. One of these is the payment of inadequate wages to porters, which compels travelers to pay tips in order to receive service. The company is severely denounced for this in the commission's report. Other conditions to be improved are overheating of cars, tipping of conductors to obtain lower berths, disturbing of passengers by making up of berths at an unnecessarily early hour, neglect of women passengers, and of tourist passengers, poor sanitation and speculating in tickets by porters. [See vol. xvi, pp. 753, 1040.]

PRESS OPINIONS

Joseph Fels.

Harper's Weekly (New York), March 14.—Joseph Fels will be missed. He was a man of insight. . . . His heart was most centered in a principle that, in modified form, commends itself more and more to students of taxation. He was one of the few persons of wealth in this country who have not been

satisfied with philanthropy, but have opposed the very sources of extreme wealth, fighting the monopolies and concentrations that produce inequalities. Fels lived in obscure hotels. He traveled in third-class railway compartments. He made friends of the humble. He had the fervor of a conversion that came late in life. To him the root of all evil lies in the monopoly of land. The unearned increment was to him an almost personal devil. He went about the world fighting for the Singletax, talking to everybody about it, depleting in the cause a fortune made honestly in selling soap. He believed the Singletax would make an end of poverty. Few men live as happily as he lived through the closing years of his busy existence. He believed he had found his answer. His conscience was clear; his path lay straight ahead; his influence was powerful. The radical program of the British Government was in part stimulated and hastened by him. The group of land reformers in our country were largely nourished by him. He scorned charity in his public speeches and practiced it in his private life. He was sincere and generous and glowing. He was a Jew, and he had the virtues which we are pleased to call Christian.



Herbert Quick in the Fargo (N. D.) Courier-News, March 2.—Joseph Fels belongs to the great school of Hebrew prophets. “The land shall not be sold forever,” saith the Lord, “for the land is mine,” wrote Moses, and Fels lived to sow the world with this Mosaic truth. He never forgot that the land is God's, not man's, and that God means it for us all, and not for some of us. “The earth hath He given to the children of men,” did not mean to Fels some of the children of men. “The earth belongs in usufruct to the living; and the dead have no right or power over it,” is Jefferson's way of putting it, and Joseph Fels delighted in the power his wealth gave him to preach this redeeming truth. . . . A great man. A living spiritual force. How can his place be filled—in America, in Britain, in Japan, in the nations of the continent of Europe?



W. S. U'Ren in the (Portland, Ore.) Journal, February 23.—There is nothing in my life of which I am prouder than my association with Mr. Fels in the Oregon campaigns of 1910 and 1912, not only for Singletax, but for the people's power in government, and in cleaner politics. . . . I think it would not be possible for any man to be more devoted to an ideal for humanity than Joseph Fels.



Boston Journal, February 24.—Joseph Fels, philanthropist, who “did not believe in philanthropy,” is dead. . . . Three years ago in Boston he said that he did not believe in charities, for they were the agents of pauperization. He added that he intended to spend “the damnable millions I have made to wipe out the system by which I made it. We cannot get rich under present conditions without robbing the public.”



Milwaukee News, February 24.—Many very rich men have given liberally to various charities, but

few of them have fought, and given so freely for a cause, as Joseph Fels. He was a small man in stature, but a whirlwind in energy and enthusiasm. Few were his equal in knowledge of the Singletax theory, an idea which obsessed him; and fewer could meet him in argument on or equal him in presenting the subject so dear to his heart. He was not an orator, but he spoke with a force of eloquence that few could resist, using simple but forceful terms to express his ideas, making them clear and comprehensible to all his listeners.



New York World, February 23.—Mr. Fels did more than give money to the cause of Georgeism. He gave himself. An idea that gains such advocates may not triumph in its original form, but it can hardly perish utterly.



The Living Church (Milwaukee), February 28.—There are millionaires whom one thinks of primarily as men; and there are men whom one thinks of primarily as millionaires. Mr. Fels was a splendid example of the former. God give him rest, and His blessing!



Jewish Exponent (Philadelphia), February 27.—He labored unselfishly, and in a measure against his own financial interests, to promote the welfare of his fellow-men, and in so doing tried his best to make the world a better place to live in. The world needs more men of his type, men willing to travel outside the beaten track for the purpose of doing good. He will be greatly missed by a wide circle of friends the world over.



Catholic Citizen (Milwaukee), March 7.—Without discussing the merits or the vacuity of the Singletax idea, we see much to admire in Joseph Fels as a model convert. The new idea possessed him heart and soul—and pocket. He evinced that genuine liberality which hastens to give while we live.



Frank Crane in the New York Globe, March 31.—There died the other day in Philadelphia a soap-maker by the name of Joseph Fels. If not the greatest, he was the most typical, significant and characteristic philanthropist of our day. This he was because he represented direction which modern altruism is taking. . . . The intelligent man of today is shy of old-fashioned charities, for he sees that real charity is changing unjust conditions. What the manly poor want is not alms nor dole, but opportunity and a square deal. How he goes at changing bad conditions is his own business. It may be through one ism or another, this party or that; the main thing is: Does he strike at the root or chip the bark? . . . It is for this reason that I call Fels the most rational philanthropist of his time, and place his name in the list of those who benefit their fellow-men by money above those of Carnegie, Rockefeller, Dr. Pearson or any other princely endower of institutions.

Philadelphia Record.—In the death of Joseph Fels Philadelphia has lost a useful and honored citizen whose fame and activities were international. In his home city he has long been known as a philanthropist interested in all deserving movements for social improvement, but it is not generally understood that he was hardly less well known in London, where the sad plight of the poor and unemployed enlisted his keenest sympathies. . . . It is no exaggeration to say that he was generally regarded throughout the world as the leading exponent of the ideas of Henry George. Not only in this country, but in England, Denmark, Germany, Australia, New Zealand and other lands he was unceasing and generous in his efforts to advance the cause that was dear to his heart, and he never spared himself in his labors to this end. While Philadelphia loses a good and unselfish citizen, many communities in foreign lands will also feel that they have lost a devoted friend and advocate.



Progress (Melbourne, Australia), March.—Joseph Fels is dead. He did not live to see anywhere the full application of the gospel to which he had given up his life. Like a former great leader of his race, he was not permitted to enter the promised land—only to view it from the mountain top afar off. Yet by his financial assistance at a critical moment and the intense energy with which he threw himself into the work, he brought the Singletax movement to a position of world-wide influence, which gives assurance of its approaching success.



Bodenreform (Berlin), March 5.—Joseph Fels had for many years sought to obtain satisfaction by means of every conceivable form of benevolence. But his nature was too profound to find satisfaction in such work. Then Henry George's master-work came to his attention. At once he rose to a great height above those of his class in society, who believed that "by noble deeds of philanthropy" they were fulfilling the obligation which their wealth imposed upon them. Henceforth he dedicated his life to the dissemination of the single idea, which he was convinced would some day transform itself into food and homes for all men willing to work. . . . In Norway and Denmark, in France and Spain, in England and Canada, in the United States and South America he sought to further the struggle for social justice. Many of our friends will remember him from the Dresden Convention, in which he took part, and on which occasion the President of the Land-Reform League nominated him as the first, and until then the only ranking member.



London Daily News and Leader, February 24.—Few men in our time have given themselves with such absolute devotion and disinterestedness to what they believed to be the cause of the common good.



The (London) Nation, February 28.—In Mr. Joseph Fels, whose untimely death in Philadelphia is reported this week, were combined in an unusual de-

gree the two great gifts of his race, the capacity for money-making and a whole-hearted enthusiasm for ideals. It has been said that nearly all the money he made by soap he put into the Singletax campaign. His generous assistance to land reforms in this and other countries was a theme for caustic criticism with those who cannot understand why any man's philanthropy should extend to foreigners, or why any economic truth or social reform should have a world-wide significance. But though the propagation of the gospel of Henry George was his chief object in life, he had a wide and generous interest in many other causes, and lent a helpful hand to innumerable cases of personal distress.

London Jewish Chronicle.—Many of the late Mr. Joseph Fels's services to social and political causes are well known to the public, but others are known only to a few. One of the most remarkable, which he took care was never mentioned in his lifetime, occurred about four years ago. Mr. Nicholas Tchaykovsky was arrested in Russia and the Russian authorities, yielding to the pressure of public opinion in this country, and yet unwilling to release their man before the trial, fixed bail for him at the enormous sum of 5,000 pounds sterling. Mr. Fels was approached by Mr. Tchaykovsky's friends, and without much hesitation put down the money. He never took back his money, but gave the greater part of it to the fund for the support of Russian political prisoners and Siberian exiles. There was yet another occasion on which he came to the rescue of the Russians in a remarkable manner. That was in 1907, when the Russian Social Democrats, intending to hold their party congress in Finland, were successively driven from there and Sweden, and ultimately came, several hundred strong, to this country, without any means of either staying or departing. It was Mr. Fels who came to their rescue and lent them 17,000 pounds sterling without interest and on the mere promise to repay on some future occasion. Only an insignificant fraction of the money has been repaid. This was all part of his hatred of the despotic and anti-Semitic Government in Russia—a hatred so great that he invariably refused, in spite of many tempting offers, to extend his business to Russia even in the form of granting an agency to some Russian commission firm. . . . Israel Zangwill writes: "The death of Mr. Joseph Fels is a grievous loss to the Ito. Some six or seven years ago he walked into the office of the Ito as a stranger from America and offered me a hundred thousand dollars on condition that Itoland should be established on a Singletax basis. Though not without sympathy for the Mosaic economics of Henry George, I did not see my way to accept the money or to handicap the Ito's chances by binding it to any particular program, and Mr. Fels gradually became sympathetic with the objects of an Itoland irrespective of its economic basis. He also joined the committee of the Emigration Regulation Department, and on one occasion traveled with me to Bremen to receive a number of capriciously deported emigrants. Of all the Ito schemes, the Mesopotamia project interested him most, and he was disappointed that all Judea did not enthusiastically rally to the concep-

tion. He had, however, offered some of his own land in Paraguay as a nucleus for a colonization scheme, and it was by his ready generosity that the Anglo expedition was able to start without waiting for the funds which were collected later. In Mr. Fels the Ito loses its only English-speaking capitalist, but it is on moral grounds that his loss will be most deeply lamented, for his cheeriness and good humor and breezy American speeches (always working round to the Singletax panacea for poverty) lent inspiration to every Ito gathering that had the privilege of his presence. Of the loss to me personally, it is more difficult to speak, for to know Mr. Fels was to love him."

John Paul in Land Values Press Bureau (London).—The writer of these brief words knew him as well as any man, and better than most people, and can faithfully say that if ever a man stood body and soul for social justice and human progress that man was Joseph Fels. He simply burned himself out with enthusiasm for the cause he loved to serve. He was rightly regarded as a great advocate and a great fighter, but in all his strivings he bore no malice. He was a simple-minded lovable character, one whom it was a privilege to know and have as a friend. Like most men who occupied the position he held, he was frequently misunderstood, but he accepted this with much philosophy, and never neglected an opportunity to have a frank talk with an opponent. He loved his fellow men in whatever walk of life he found them. He gave much from his store of worldly goods to spread the light on his cure for social problems, and with his devoted wife he generously helped many other causes as well. He gave himself—he gave his life—ungrudgingly to the cause of human progress. Whatever company he found himself in, whether at a conference convened specially to consider the practical policy, or at any kind of public demonstration, he fearlessly proclaimed himself as an unfettered disciple of Henry George. He knew that a beginning must be made in the direction of the practical policy advocated by the land values movement, but it was the ideal of complete industrial emancipation which inspired him. He looked on other kindred movements with much sympathy, but with a profound conviction that the best way he could help all genuine progressive thought was to promote the agitation to free the land from the bondage of monopoly. This was his religion, and he lived up to it. The radical movement the world over for the restoration of the land to the people has lost its greatest advocate in the death of Joseph Fels.

My only use for money is to wipe out the damnable conditions that make it possible for a small number of people to make money at the expense of the many. I consider charity another name for the manufacture of beggars.—Joseph Fels.

I do not claim to be a Socialist, Tory or a Liberal. I am all of them. I am a Tory because I have got something that doesn't belong to me; I am a Liberal

because I say I am going to give it away—and don't do it; and I am a Socialist because I believe in the common people. There you have me.—Joseph Fels.

RELATED THINGS

CONTRIBUTIONS AND REPRINT

JOSEPH FELS.

In Service poured he out his soul to death
And lifted up Unselfishness in Life;
Taught Truth and Justice with his latest breath
And Brotherhood proclaimed instead of Strife.
—Wiley Wright Mills.



AT THE WASHINGTON CONFERENCE.

From a Private Letter, By Permission.

We were indeed sorry not to have you here. It was a very remarkable meeting, and is of unusual value to us as a remembrance since our friend Joseph Fels left us so soon after.

I am going to give you an odd impression I had during the conference. I did not speak of it to others, but I distinctly spoke of it to myself at the time. Mr. Fels was more peaceful and quiet during this conference than he had been formerly. He was a little pale, and lacked his old aggressiveness, but he was radiantly happy and moved in and out among the other members of the conference in a singularly quiet and happy and unobtrusive way. Strangely enough, it often seemed as if people did not see him, so little attention did he demand or receive, and I distinctly thought, one day just before the conference opened for the afternoon when Mr. Fels went out to call the audience and came back and walked in and out among them, I distinctly thought, I say, "Why, they don't even seem to see him." And there was just that odd effect, just as if, so it may seem to us, he were already on the threshold of the other world and were partly associating with the spirits and the angels and only partly associating with us.

I do not mean this in any mystical way. I simply mean to imply, as a reason for this odd impression, that he was not wholly in touch with us, as always formerly he had been. But he was very strongly with us in spirit, and as I said before, was radiantly happy. Over and over he came and stood by my chair and whispered in my ear something of his happiness—it was such a lovely conference; everything was going on splendidly; we were doing things; and so on. My remembrance of this is something I shall never lose, and gives me a feeling of added nearness to the world where Joseph Fels now is. May we all of us have so placid a going.

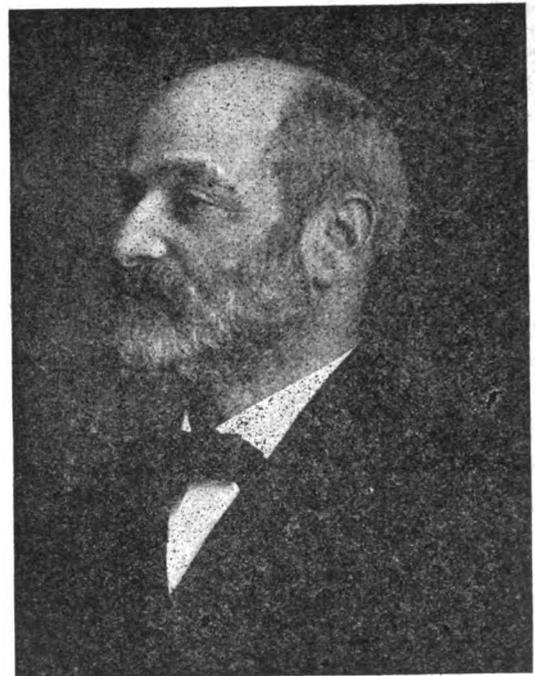
ALICE THACHER POST.

JOSEPH FELS, EVANGELIST OF FREEDOM.

Address of William Lloyd Garrison, Jr., at the Fels Memorial Meeting in Boston, March 7, 1914.

Patriots abound in every fatherland. But apostles of human freedom, whose sympathies and strivings are universal and know neither race nor creed, appear but seldom. They are revealed to mankind by their prophetic vision, born of abundant faith.

To a few men seems foreordained the duty to proclaim and interpret some new principle or ideal of world-wide human significance. To oth-



ers is granted the privilege of upholding and sustaining these noble and tragic souls. And to still others the call comes to carry forward with glowing enthusiasm the banner of a new faith after the leader and his first disciples have gone to rest.

In such a service did Joseph Fels consecrate the best and most fruitful years of his active life. To him were granted no superfluous physical advantages of presence, mien or stature. He stood humble and self-effacing, careless of outward appearance and of the niceties of speech and gesture, careless of all, save only the radiation of the great truth which he had been permitted to see and comprehend.

And what was that truth? The clear and simple message that all mankind must have equal right of access to God's earth, if a civilized society is to persist and to reflect God's image in its members. The message was conveyed by a symbol,

expressing in three brief syllables a condensed idea, thus: Singletax.

And what implied this symbol that aroused in different bosoms such varying emotions? Merely the means and method of a regenerating social evolution. But how could taxes—those baleful and hated burdens of the poor, linked in thought with death as the inevitable visitant of misfortune—how could taxes symbolize hope, justice, righteousness and freedom? Well might the mystified multitudes ask and wonder.

But here was a man who could give reasons for the faith that was in him, and could formulate a convincing answer to the general doubt and query.

"Free the land, open Nature's storehouse, remove the burden of taxes from those products which men and women create by their labor. Take instead, for the use of all, that which the presence and activities of all bring into being. Turn to that social fund which springs up from the very earth wheresoever people congregate to live and work upon it. Draw from this perennial source the public revenues which are expended to bring life-sustaining water to the home, to open the highways of travel, to establish the centers of education, and to provide and do all those necessary and accustomed services which the word *civilization* naturally implies."

This message, flashing forth with the intensity and picturesqueness of a dramatic and dynamic personality, stirred the sluggish, rebuked the faint-hearted, and inspired receptive minds with a new social faith and an awakened purpose. And through all the urging and the precept, the golden vein of humor ran—that hall-mark of imagination and poetry and true philosophy.

Heroes as well as sluggards are ever moving to the shades and sunlight of the world beyond. Fels could have gone only bravely and with a smile—but reluctantly, as a mortal who must have seen from the vantage ground of the work accomplished the magnitude of the work yet to be done. Indifferent as he was to mere laudation, he must have perceived that he had earned the thanks and won the admiration of those who understood the meaning of his service.

No formal grieving would have been his wish, but rather the taking to heart of the lesson of his life, with cheerful hopefulness and fraternal resolution, to the furthering of his undying purpose. The evangelists of freedom, like freedom itself, can never die. Henry George, profound sage and teacher of statesmen, lives on a thousand lips and in countless thoughts each new and brightening day. So Joseph Fels, apostle of practical reform, unresting, impulsive, truth-telling and spontaneous, becomes first a memory, then a tradition, and finally an elemental part of mankind's precious heritage of human freedom.

THE VISION AND JOSEPH FELS.

From a Speech by George Hughes, Delivered at the Fels-Crosby Memorial Meeting, in Kansas City, March 29, 1914.

As I look up at the photograph of Fels, and there trail through my mind the talks I have had with him and Berens and Kiefer, which have brought out so many facts and situations in the life of Fels, it brings so very close the person, the meaning and the struggle of that great man, so small in stature, so imbued with what is the chief characteristic of his race through all the ages. I seem to see him in his youth, with that colossal energy, heedless of the prejudice his being a Jew caused, looking around for how to employ his faculties so that he could obtain the wherewithal to satisfy his desires. I see the way in which he cast aside untruth, half proven facts, and irrelevant facts. I see him turning neither to the right nor to the left, but heedless of personal comfort, holding time as merely useful to produce with, to get things done with, pursuing his way to the point where we know most about him.

Things Berens said, as we drank tea together there in the Strand, convince me that owing to his wife largely, and to the innate love of facts which was the driving force in Fels, the first commandment was never far from him. It would seem he never set up the false god of the human hero to worship; that the false gods of position display and his own power had nothing but scorn from him. But it would appear that in the days he was building his fortune and position, his mind was ever questioning, seemingly getting no answer which his keen love of truth would permit him to accept in full.

And then there comes into the hidden but pulsing inner life of this man the opening note which tuned for his mind that first commandment. He and Mrs. Fels, in the semi-seclusion of a trans-Atlantic voyage, watch and are struck by the satisfaction in living of a great English Socialist. As Fels put it to me, "He was calm and contented and without envy or hatred or malice the whole of the day. He never stopped talking about social conditions, and I never saw him aware of himself or his own interest, and I *never* saw him bored." On that momentous voyage across the Atlantic, it would seem that Fels and his wife had come close to the solution of that ever-present question, that first commandment! "Thou shalt have no other Gods but me."

And then and then and then, comes what gave to us who are bound to him by common faith and to the world at large, which his brave nervous never-turning force has so advanced—his never-closing effort. Fels in his talks with Berens over in England got his clear answer—what he had looked for unconsciously all his breathing life. He got a glimpse of God, of the Creative power,

that was beyond question, was indisputable. How Joseph Fels has kept the first commandment since then, is history. I need not mar the splendid vision of it by trying even to word it.



THE WORKER FOR JUSTICE.

Address of A. P. Canning at the Joseph Fels Memorial Meeting in Chicago, March 11, 1914.

In the last chapter of "Progress and Poverty" we find these words: "The truth that I have tried to make clear will not find easy acceptance. If that could be, it would have been accepted long ago. If that could be it would never have been obscured. But it will find friends—those who will toil for it; suffer for it; if need be, die for it." Thus, from the cottage of a poor man struggling to make a living on the western margin of our civilization was heard again the voice of a prophet. For only the prophetic eye could see through the gloom of poverty, indifference and hostility, the host of earnest men and women in every walk of life, who were to receive his message, and catch something of his spirit. Surely this prophecy of Henry George, published in 1879, has been fulfilled in all particulars, in every nation where the vision of justice allures the weary sons of men.

The call of the "Prophet of San Francisco" has been answered not only from the ragged ranks of the disinherited masses to whom his gospel means so much. His challenge and invitation to all those who are willing to trust liberty and follow wherever it leads, has been accepted also by many who had the power and ability to win high places of preferment, and thus separate themselves from the struggling masses of men "who must beg some brother of the earth to give them leave to toil." Editors, preachers, artists, and captains of industry have responded to his call, and disdaining the ephemeral success which could be easily theirs, have striven for the realization of that vision which brought immortality to the obscure printer of California. "This is the power of truth."

The most hopeful sign of the times is not that so much money is being spent to relieve temporarily the distresses of the poor, but that one or two millionaires and many less rich have seen the necessity, and are willing to spend their lives in an intelligent effort to destroy the cause of involuntary, undeserved poverty, with all its attendant miseries.

When the story of his service and sacrifice is told, no name should be more potent to inspire the youth of this and other lands than that of Joseph Fels, who joyfully left the lounging rooms of wealth and ease in spite of the sneers and criticism of his class, to battle till death for the rights and liberties, not of his own nation or race, but of all mankind wherever the battle was on.

His is another honored name added to the long list which could be gathered in every land of those who have attempted by pen, voice, or money to realize the vision of Isaiah through the simple measure of justice proposed by Henry George. A list destined to grow every year, until the coming of that day when those who build houses shall inhabit them, and those who plant vineyards shall eat the fruit of them.

Death interrupts our frivolous as well as our serious employments. Let us rejoice that when it came it found Joseph Fels not striving for personal gain, but struggling for human brotherhood, a cause which has the power to translate ordinary men and women now, as it has in the past, into heroes and heroines. Joseph Fels, disdaining the pleasures of the ease-loving rich to work and plan for the exploited masses was a worthy member of the race which has produced the greatest figures in world history, running back over the hill of Calvary and into the valley of the Nile to the great Lawgiver who left the honors, pleasures and privileges of Pharaoh's court to lead a race of slaves into liberty.

Quoting him again whose challenge changed and quickened the currents of Joseph Fels's life: "Like the swallow darting through thy hall, such, O King, is the life of man! We come from where we know not; we go—who shall say? Impenetrable darkness behind, and gathering shades before. What, when our time comes, does it matter whether we have fared daintily or not, whether we have worn soft raiment or not, whether we leave a great fortune or nothing at all, whether we shall have reaped honors or been despised, have been counted learned or ignorant—as compared with how we may have used that talent which has been entrusted to us for the Master's service? What shall it matter, when eyeballs glaze and ears grow dull, if out of the darkness may stretch a hand, and into the silence may come a voice: 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!'"



JOSEPH FELS, LOVER OF MAN.

From a Sermon Preached by Rabbi Nathan Krass in Brooklyn, New York, March 13, 1914.

There are some Jews who pride themselves on the fact that they have outgrown the tenets of their faith and have substituted philanthropy for religion. For the stirring ideals of the religion of their fathers they have naught but contempt. And of what does their *soi-disant* philanthropy consist, and by what motive is it impelled? Are they really interested in helping their fellowman? Are they not chiefly concerned with glorifying themselves, and is not their help merely a tempo-

rary palliative rather than a cure? Do they burn with a passion to wipe out poverty, inequality, wretchedness? Do they love their fellowman as real philanthropists should? How can they? A man that would dry the springs of idealistic inspiration can never be himself inspired or inspire others.

I am proud to mention tonight the name of a real Jewish philanthropist who passed into the larger world a few days ago. Joseph Fels was born a Jew, knew the history of his people and felt the glow of the great moral light that shone across the ages kindled by Israel's teachers of righteousness. He made a fortune in business, but he felt that to be a soap manufacturer and make a substance that would cleanse the body was not enough. He searched deeper and farther. He saw the great distress in the world. He saw that democracy and humanity had not yet entered the industrial realm. He felt that permanent justice and not temporary relief was needed. And so, like the great idealists of his people, he lifted his work to the heights.

Only from the peak of spirituality can men fling the purifying bolts to clear a stifling atmosphere of self-complacency. This did Joseph Fels accomplish. And thus was he in life and in his labors a real Jew and because he was a real Jew he lived the life of a real philanthropist.



JEW AND ALSO CHRISTIAN.

Address of Herbert S. Bigelow at the Fels Memorial Meeting in Cincinnati, March 8, 1914.

In the account in the book of Matthew, of the burial of Jesus there is a sentence which forces itself upon my mind today as an appropriate text for a sermon in appreciation of the life of Joseph Fels. It is the fifty-seventh verse of the twenty-seventh chapter of Matthew, where occurred these words: "And when evening was come, there came a rich man from Arimathaea named Joseph, who also himself was Jesus' disciple." Applying these words to him in whose memory we assemble today we must truthfully say: "There came a rich man from Philadelphia named Joseph, who also himself was Jesus' disciple."

With what propriety may we speak of Joseph Fels, the Jew, as a disciple of Jesus? With what propriety may we speak today of Joseph Fels, the Christian?

"Mr. Fels," Lincoln Steffens asked him one day, "what in your opinion is the mission of the Jews in the world?" It was a witty answer which this Jew gave to the question, but it was also a serious answer. "In my opinion," said he, "the mission of the Jews in the world is to teach Christians Christianity." I speak of Joseph Fels the Christian, because I believe that if the nominal disciples of Jesus, particularly the rich ones, were to follow

the example of Joseph Fels, they would all of them be better Christians.

It is not the mission of Jews to teach Christians Judaism. It is not the mission of Christians to teach Jews Christianity. It is the duty of Jews to strive for the realization of the noblest ideals of Judaism. It is the duty of Christians to strive for the realization of the noblest ideals of Christianity. In proportion as these ideals are realized, the differences between men will disappear, and they will find themselves in essential harmony of thought and purpose.

According to some conceptions of Judaism, doubtless, Mr. Fels could not even be called a Jew. It is certain that according to some conceptions of Christianity he would have resented being called a Christian.

It would not be fair to the memory of Joseph Fels to claim him as a disciple of Jesus or to connect this great Jewish citizen with Christianity unless it is understood that by Christianity we do not mean what some Jewish people here this afternoon may think we mean, or what many Christian people may think we mean.

A noted revivalist came to a town in Illinois where lived a Henry George man of my acquaintance. In a short time the town was churned into a lather of so-called religious excitement. Whatever it was, the whole town got it, and the revivalist said that it was Christianity. But my friend did not agree to that. He went to the meetings because, as he said, they did put on a good show. This friend of mine was a man of some consequence in the town and admittedly a good citizen. His presence at the meetings seemed to be a challenge to the Evangelist. One after another worked upon him, but he was unmoved. Finally the evangelist himself left the platform and made a personal appeal to my friend. He urged him to "go forward." "No," said he, "I could not do that, not even if all the rest of the town did. I do not believe what you preach and I will not pretend to believe it." "But," said the Evangelist as a final argument, "it will help your business. If you go forward it will be the talk of the town. It will help you in your business." My friend replied promptly and with heat, that the Evangelist had no right to make that kind of an appeal to him or to any man. "That," said he, "makes hypocrites of men, not Christians." Whereupon the Evangelist turned upon his heels and left him with this remark: "If you will not come to Jesus, then you can go to hell." If Joseph Fels had been in that meeting, he would have felt just as my friend did. If that is Christianity, then he was not a Christian.

Again, when we speak of Joseph Fels as a disciple of Jesus, it is due him that we should acknowledge the difference between that which Jesus taught, and that which other men have taught about Jesus.

For instance, in this same chapter of Matthew, from which we have quoted, there is the statement that on the instant that Jesus gave a loud cry from the cross and yielded up his spirit, great prodigies occurred. It is recorded that at that moment the veil of the temple was rent in two from top to bottom; that the earth did quake, that the rocks were rent, that the tombs were opened and that many bodies of the saints that had fallen asleep were raised and came forth from their graves.

Joseph Fels could not have believed that. I suppose that in these days nobody does believe it, except the man who has been taught from his childhood up that he must believe it.

Speculation about the nature of Jesus has developed strange theological doctrines, belief in which is assumed to be necessary to the faith of a Christian. This so-called Christian theology may still be the popular conception of Christianity. Of course, Joseph Fels was not a Christian in this conventional sense. He did not worship the Christ of theology; but is the Christ of theology the true Christ? Is he not a fantastic substitute for the real Jesus of history? This is an endless dispute and I have no interest to open it now. Each man may read the record for himself and each may have his own thought as to what sort of a man this Jew was whose name has been given to the Church of Christendom. I have my own thought as to what sort of a man Jesus was, and I can tell it very briefly.

I think He was this kind of a man, that if He were living among us now, He would not spend any of his time playing golf with Mr. Rockefeller. I believe that every Carnegie library would be a painful reminder to Him of the Homestead tragedy, although He might give Mr. Carnegie credit for his work in behalf of peace. But I think that He and Joseph Fels would have been great chums, and I believe that there is no Christian in America upon whom Jesus would have looked with greater approval than upon this Jew of Philadelphia, who, in spite of his riches, had entered into the fellowship of the true Jesus, had entered into the Kingdom of Heaven.

I believe that the aim of Jesus was to establish a new social order, based upon the sublime affirmation that men are of equal consequence as the children of a common heavenly Father, whose supreme law and pleasure is that His children shall be kind and just, one to another. Jesus was not a Socialist. He was not a Singletaxer. But His aim was, I believe, precisely that of the Singletaxers and Socialists of the present time. There was one phrase that was continually on his lips. He preached to men that the Kingdom of Heaven was at hand. The Kingdom of Heaven—the Kingdom of God—that was His slogan. For many centuries it has been taught that human nature is essentially bad, that the

world is hopelessly evil, and that man must look forward to another life for a redeemed society. In order to enjoy the happiness of this life to come, it has been taught that it was necessary for man to accept as a condition of his salvation, a certain set of theological opinions, which men in their weary speculations had woven about the personality of Jesus. All this teaching seems to me a sad perversion of that which Jesus taught. He cried that the Kingdom of Heaven was at hand. He taught men to pray, "Thy Kingdom come, Thy will be done on earth." He taught that there is in the universe a soul, a God who cares. He taught that man's relation to this spirit of the universe is that of a son to a father. The business of the sons of God is to begin now, without waiting for Heaven hereafter, to build the Kingdom of Heaven upon earth. If this is so, then Joseph Fels was a true disciple of Jesus, for his enthusiasm for the teachings of Henry George was based upon the belief that the application of these teachings to human society would lay the foundation of social justice upon which a new social order could be built, and the Kingdom of Heaven, as Jesus preached it, could be realized on the earth.

Joseph Fels believed that the greatest curse of our civilization is poverty, chronic poverty in the face of progress and plenty. He had the sensibilities and the imagination to feel in his soul this tragedy of the race. He could not understand how any man could pretend to be a good Jew or a good Christian and remain indifferent to the shocking waste and brutalization of human life caused by poverty.

On this subject he felt as intensely as did the poet Shelley, who wrote:

Thou knowest what a thing is Poverty
Among the fallen on evil days
'Tis Crime, and Fear, and Infamy,
And houseless Want in frozen ways
Wandering ungarmented, and Pain,
And, worse than all, that inward stain,
Foul, Self-contempt, which drowns in sneers
Youth's starlight smile, and makes its tears
First like hot gall, then dry forever!

Joseph Fels recognized the fact that poverty could be caused only by an unfair distribution of the world's goods. He understood that poverty could not possibly be abolished by any amount of charity. The real evil, as he saw it, is, that some of our institutions operate to cause an unjust distribution of the products of labor, so that some men get more than they are entitled to, while others receive less than they really earn. He saw no remedy therefor, except to go to this root evil and change the institution, so as to prevent men from getting what they do not rightfully earn.

It is strange that any intelligent person should question in his mind the soundness of this statement. Consider together, for instance, two men,

one of them the richest young man in America, and the other, the man who is regarded, by popular acclaim, as the most useful man in America. Consider young Astor, who at the age of twenty-one, is said to have come into the possession of a fortune of eighty million dollars, and Colonel Goethals, who for a salary of fifteen thousand dollars a year has directed the work of building the Panama Canal.

It will not be contended that young Astor has ever done a thing for society, to entitle him to that fortune or to any part of it. He has not earned a dollar. But to accumulate the Astor fortune, Colonel Goethals, receiving fifteen thousand dollars a year and not spending a cent of his salary, would have had to begin work seventy-one years before Noah was born—assuming the correctness of the Bible chronology. Put these two men in our dollar scales and see how they weigh. Young Astor with his income on his eighty million, receives from society, for doing nothing at all, as much as two hundred and twenty-six Colonel Goethals receive for an organizing and engineering ability which has commanded the admiration of the world.

Joseph Fels believed that poverty is due to unwise economic institutions by which an unfair distribution of the world's goods is made. To change these institutions and thereby to abolish poverty, this was the all-consuming purpose of his life. This man set to the rich men of America and of the world an example which is of profound significance. He believed that the sanest and kindest thing that a rich man can do who really wants to be of the greatest use possible in this world is, not to give of his substance to relieve a few of the victims of poverty, but to employ his time and talent and means to create a public opinion that will be intelligent enough to abolish the social institutions that interfere with a just distribution of wealth.

Many men have acquired the art of accumulating fortunes, but Joseph Fels, I believe, is justly entitled to this distinction—he was conspicuous among all the millionaires of the world in that he alone had acquired the fine art of spending his fortune.

Much, however, as we approve of his kind of philanthropy, there is another thing that is even more remarkable and admirable about Joseph Fels. The most remarkable thing about him is that, being a millionaire, he should have been able to see the essential injustice of the system by which his fortune was made. Men do not like to admit that they have not earned their millions. There is more unction for their soul in the current philosophy that great fortunes are the reward of great ability, that poverty is the penalty of incompetence, that it is magnificent of the rich man to condescend to feed the poor some of his substance. This current philosophy asks no ugly

questions about how the man got his money. It concedes to the rich the justice of their title, and flatters and fawns upon them for all their condescensions and charity.

Joseph Fels believed that his fortune could not have been accumulated in a society founded upon the philosophy of Henry George. He looked upon himself, not with satisfaction, as a person whose ability was worth millions more than the general run of men, but rather he regarded himself as a beneficiary of social injustice, and felt that he owed the world not charity, but restitution. It was not restitution for his own soul's sake that concerned him, but restitution for society's sake. What he aimed to do was to find a way of making restitution that would be of the greatest and most permanent benefit to the world. His way was to use his fortune for the overthrow of the institutions which made his fortune possible.

Joseph Fels might have divided his wealth among his few employes. But what he felt called upon to do was to use his means for the education of the public, to teach the voters to understand what is the trouble with their social order and how it should be changed. This plan involves not only good intentions, but a sound, practical judgment.

This Joseph Fels way is a noble expression of that ideal of justice so eloquently proclaimed by the great prophets of Israel. It is also as fine an expression of the spirit of Jesus as the world has seen. This man gave, not some of his money merely, he gave it all. He gave his entire income. He was more frugal than a twenty-five dollar a week clerk.

The life of Joseph Fels calls to mind the story of the young ruler, who asked the Good Teacher what he must do to inherit eternal life. "Thou knowest the commandments?" answered the Teacher. "Yes," the young man had kept these from his youth up. But these commandments were a code of ethics for the individual life. These the young man had observed. Yet there was one thing he lacked. What was it? He lacked a social conscience. He must rise above this plane of individual righteousness. He must cease to think of himself as a rich man. He must look with compassion upon the multitude. He must regard himself humbly as one of the brothers of men, anxious to please his God by working mightily for the cause of truth and justice and humanity.

The Great Teacher, to rouse this social conscience startled the rich young man with these words: "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." But when the rich young man heard these things, he became exceedingly sorrowful. And Jesus seeing him said, "How hardly shall they that have riches, enter into the Kingdom of Heaven!"

Joseph Fels, in the course of his earthly pilgrimage, asked that same eternal question. What must he do to fulfill his destiny? What must he do to feel that he had spent his days usefully and nobly for the good of men? To him there came the same answer. "Give all that thou hast, all of thy time, all of thy fortune, all of thyself, to feed the poor, and give thy judgment too, and spend thy fortune in the way that according to thy judgment promises the most certain and permanent help to the poor." And when Joseph Fels heard this answer, he did not turn away sorrowful, because of his riches. Instead, this Jew took the Cross that many a Christian will not touch, and followed, from that hour until he left us, the path revealed to him, the path of justice, which is almost wholly forsaken by the rich, but which alone leads to the gates of the Kingdom of God.

The social aspirations of Joseph Fels are finely expressed by a story with which Mr. Lloyd George concluded at Glasgow, on the 4th of February of this year.

"I remember," said he, "a story told me in my youth of a very remarkable, but rather quaint old Welsh preacher. He was conducting a funeral service over a poor fellow who had had a very bad time through life without any fault of his own. They could hardly find a space in the churchyard for his tomb. At last they got enough to make a brickless grave, amid towering monuments that pressed upon it, and the old minister, standing above it said: 'Well, Davie, you have had a narrow time right through life and you have a very narrow place in death; but never you mind, old friend, I can see a day dawning for you when you will rise out of your narrow bed, and call out to all these big people, "Elbow room for the poor!"'"

That was what Joseph Fels believed to be necessary—elbow-room for the poor. He gave princely sums all over the world, to show people how to get elbow-room for the poor. He supported with great zeal the Lloyd George Budget and the Land Value Taxation movement in England. It is because of labor such as his, that there is ground today for the hope and the confidence expressed by Mr. Lloyd George in the last sentence of his Glasgow address: "Ah, I can see the Day of Resurrection, the dawn of the resurrection of the oppressed in all lands already gilding the hilltops."

The hope that gleams from the hilltops of the future, what is it but the light of these beautiful souls of men who have loved justice and toiled for freedom with all their might?

O why and for what are we waiting,
While our brothers droop and die,
And on every wind of the heavens
A wasted life goes by?
How long shall they reproach us

Where crowd on crowd they dwell,
Poor ghosts of the wicked city,
The gold-crushed hungry hell?
It is we must answer and hasten
And open wide the door
For the rich man's hurrying terror
And the slow-foot hope of the poor.
Yea, the voiceless wrath of the wretched,
And their unlearned discontent,
We must give it voice and wisdom
Till the waiting tide be spent.
Come then, since all things call us,
The living and the dead,
And o'er the weltering tangle .
A glimmering light is shed,
Come join in the only battle
Wherein no man can fall,
Where, who fadeth and dieth,
Yet his deed shall still prevail.



JOSEPH FELS.

A Tribute by Laurie J. Quinby.

When Truth's eternal message tells
Of those who fought in Freedom's cause
For higher Justice, better laws,
Fame's crown shall rest on Joseph Fels.

Throughout the world today we mourn
The loss of one whose highest aim
Did economic truth proclaim—
While in this world he made sojourn.

The truth of Singletax he saw—
Its equal good 'twixt man and man,
With helpful urge he sought to plan—
Extending sway through peace and law.

When Strife's black flag's forever furled,
And men-rejoice that man is free,
The name of Joseph Fels shall be
An honored one throughout the world.

When woman shall have ceased to grieve,
And little children run and play,
To waiting dusk from break of day,
His noble aim shall men believe.

His mighty arm is stilled tonight;
Upon his eye, whose gleam spurred all
To higher purpose, now the pall
Of heavy death has dimmed the light.

Now rest in peace, great-hearted friend,
Content in thought of work performed,
For nobler systems well reformed,
Through thy great efforts without end.



The abolition of poverty. Not its relief by doles and soup kitchens; not its patching by charity organization societies, but its abolition.—Joseph Fels.



I want to make *me* impossible, which means that society should make it impossible for any man to accumulate a million dollars in money or property through special privilege.—Joseph Fels.

Officer: "What's the matter with that soup you're turning up your nose at?"

Private: "It's full of sand and grit, sir."

Officer: "Now, look here, my man, did you come to camp to grumble or to serve your country?"

Private: "Well, I came to serve my country, sir, but not to eat it."—Boston Transcript.



"Why aren't you dancing, Mr. McXixe?"

"I was out of town for the week-end and I don't know any of the new steps."—Puck.



"Well, little boy, do you want to buy some candy?"

"Sure I do, but I gotta buy soap."—Life.

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