

Lithgow Mercury. Since that date he has always been on the firing line, in the very forefront of the great struggle on behalf of social justice and righteousness, which, in Australasia as elsewhere, has yet to triumph over privilege and monopoly. My personal recollections of John Farrell are but slight. I only met him twice, once in Lithgow, where he was running a paper, and once in Adelaide, when he was accompanying Henry George on his great tour. Slight as they are, they certainly bear out the truth of the following from the pen of one of his fellow pressmen in the *Sydney Evening News*:—"In personal character John Farrell was one of the best liked men in Australia. No one could talk with him for five minutes without seeing the earnestness of the man, and the wonder always was that one who had known the world and its ways so long could retain the fresh enthusiasm, the belief in humanity, and the kindness of nature that characterized him. He was one whose character stood high, and whose friendship was valued by rich and poor alike."

"Such, then, was our earnest and valued co-worker, John Farrell, whose early death we must all deplore. But the good work in which he rejoiced, and his faith in which kept fresh his enthusiasm, still remains, and we cannot better honor his memory than by emulating his example, and devoting ourselves to it with the same energy and enthusiasm as he lavished upon it."

WESTERN STARR.

(See Portrait.)

Western Starr was born at Davenport, Iowa, in the year 1854. During the year 1859 his father moved to Rock Island, Ill., where the boy began attendance at the public school. His experience was that of the American boy until 1870, when he took a situation as a farm hand, subsequently worked on the St. Louis bridge, and afterwards (1877) in the mine mills in Colorado. In fact, he became one of those enterprising Western individuals known as a "rustler," and he was a true and successful representative of the type.

By 1877 he had "rustled" so well that a small fund stood to his credit, and he determined to extend his theoretical knowledge as a desirable addition to his attainments in the practical field; he, therefore, entered Oberlin in April of that year, and continued somewhat over two years. In 1880, he took his degree at Cornell, Ithaca, N. Y. Afterwards, he took the Columbia law course in New York City, and was admitted to the practice of law in the same city in 1882.

In June, 1882, Starr went to Chicago, and taught in a private school and practiced his profession until the following year, when a business engagement called him to North Dakota. The outlook for a young

and energetic man was good enough to induce him to remain, and he located at Dickinson, North Dakota, remaining there until February, 1889. During this period he was appointed assessor under the territorial government and also held the office of justice of the peace.

Starr returned to Chicago in 1890, where he carried on a real estate brokerage business, and also continued the practice of his profession. He still continues in the latter vocation. One of his experiences while enjoying the activities of a real estate broker was the sale of the same lot five times within five days. The first sale was at \$75.00 per front foot, while five days later the last holder declined an offer of \$200.00 per front foot.

For two years Mr. Starr held the position of secretary of the civil service reform committee of the Civic Federation of Chicago, and in 1901 was made chairman of the same body. He is also legal counsel for the Civil Service League—an organization composed of employes of the city of Chicago under the classified service.

Starr was born into a republican family, but since his residence in North Dakota, with the exception of 1896, he has voted with the Democratic Party. In 1896, he could not bring himself to feel that supporting the privilege of the silver mine owner was wholly justifiable—though he confesses that even then he was not clear as to why the privileges of the gold mine owner were any more sacred. The year 1900 found him on the stump for the success of the Democratic Party, and to-day the reformed and purified host has no truer and few abler supporters.

The capital of North Dakota was located in 1891, and the jobbery revealed in connection with this determination caused Starr to condemn as wholly evil the dishonest officialism shown in both the territorial and national governments. In collusion with this dishonest officialism the power shown by the great corporations—especially the Northern Pacific railroad—startled him, and was the immediate cause of his interest in the Single Tax. He found that this road had been granted every other section of land for a distance of forty miles on each side of its track. This of course being equal to a solid strip forty miles wide clear across the State. And when a settler had taken possession of a farm anywhere within these limits the road was permitted to take any unclaimed section within ten miles beyond the forty mile limit.

The colossal outrage involved in land grants of this character can in some degree be appreciated when we remember the mad rush made for homesteads when the lands of Oklahoma and the Cherokee strip were opened for settlement. The same sort of conditions that disturbed Starr in North Dakota riveted the attention of Henry George in California.

Western Starr formally joined the Single Tax movement in 1898 and since that time has been an enthusiastic, a strong and a willing worker in the cause of human freedom. His manner in speaking impresses the listener with the feeling that this must be believed because it is true. His diction is ornate, and at times epigrammatic, and while the quality of the voice is not equal to the force of the thought nor to the purity of the language, it is clear, incisive, penetrating, and gives strong indication that the present generation retains the fighting qualities of its ancestors, for on his father's side Starr's forebears date back to the Connecticut pioneers of 1635; while his mother includes among her progenitors so vigorous an individual as Roger Williams. And Western Starr is as strong in advocacy of the cause of truth as were any of them.

PROGRESS AMONG OUR SWEDISH BRETHREN.

I, together with Alex. Sandberg, Everett, Mass.; B. N. Wennerblad, Cambridgeport, Mass.; H. W. Norén, Allegheny, Pa.; Gunnar Naumann, Rush City, Minn.; and Rev. August Dellgren, Chicago, Ill., began in the beginning of 1902 (or two years ago) a Single Tax discussion with more or less prominent opponents of the doctrine, in the most widely circulated Swedish-American newspaper in this country, namely "*Svenska Amerikanska Posten*" ("*The Swedish-American Post*") a paper having a circulation of 65,000, the proprietor and editor of which are quite favorably disposed toward the Single Tax. This discussion went on for a year and a half, or until the spring of 1903, with constantly increasing vigor on the Single Taxers' part, and did, we are inclined to think, much good among Swedish-Americans, of whom there are about 2,000,000 in the United States.

Since early last Summer we have carried on in the same paper another discussion, the subject being: "Is it the duty of the Christian religion to aid in the abolition of involuntary poverty?" In this discussion—which is now about concluded—we, and especially Mr. Gunnar Naumann, have managed occasionally to weave in and present the truth of "the-land-for-the-people doctrine," i. e., the absolute need of the adoption of the Single Tax in order to abolish undeserved poverty.

We are about to start another discussion in the same paper, but, of course, under another name or heading, and I fancy that the Single Tax gospel will occasionally be discerned therein.

In my union—the Woodworkers' Union, A. F. L.—I preach whenever opportunity offers, the-land-for-the-people doctrine.

The trouble with our movement is that the Single Taxers are not sufficiently organized. Organization, nowadays, is abso-

lutely necessary for the successful accomplishment of anything of importance.

May I make a suggestion? Inasmuch as we all recognize in Mr. Tom L. Johnson our natural National Leader—why could we not promptly and effectively organize ourselves in this way. Let Mr. Johnson immediately appoint for and from every state and territory in the Union and for and from the District of Columbia where the Single Taxers are not organized, or where they do not immediately organize, a state, territorial and district Single Tax chairman.

This done, let either Mr. Johnson or these chairmen themselves—whichever way shall be deemed best—appoint a chairman from and for every county, city and village in each state, territory and the District of Columbia.

These various chairmen—state, territorial, district, county, city and village, will take charge of the work of organizing the Single Taxers in their respective states, territories, District of Columbia, county, city, town or village; look after the interests of the movement therein; either engage in or supervise the Single Tax propaganda work in their respective fields.

The county, village and town chairmen should at stated periods—say, every quarter—report in writing to their respective state or territorial chairman (as the case may be) whatever he may consider of interest and value, concerning the movement. And the state, territorial and District of Columbia chairmen should, in a similar manner, report to the national chairman whatever they may deem of interest and value from their respective fields.

But let us not run from one extreme to another, from almost no organization to too much organization. Let us be sane and moderate, but active and energetic. What we want just now, is a fair, intelligent beginning; a nucleus around which we can further organize, grow and work.

F. G. ANDERSON.

THE GOSPEL OF THE SINGLE TAX IN BLANK VERSE.

The following ingenious attempt to embody the philosophy of the Single Tax in blank verse is to be credited to Horace Smith, an attorney of Youngstown, Ohio, and was read by him at a meeting of the Up-to-Date Club of Youngstown. It was reproduced in full in the *Youngstown Vin-dicator*.

Much of it is real poetry, though not all of the lines are susceptible of arrangement into verse form. We quote the first part of this unique address:

"The king was Lord of all the land, and livery and seizin had from holy priests, a title clear from God. But kings make priests and they anoint the kings. The