

pares English with American publicity methods.

The following will be of interest to those still under the delusion that high wages are a handicap to the manufacturer:

"You are a believer in high wages?" I suggested. "Do you find the theory works well in practice—in America, for instance?"

"Yes; I do"—this positively—"I think it is clearly shown by our own experience. We pay the highest average wages of any soap manufactory in the world. We work the shortest hours—eight hours a day and half a day on Saturday. But we make soap cheaper than any firm in the world. In this we have been helped by labor-saving machinery, sometimes invented by our own people. Ours is one of the most, if not the most, successful soap company in the world."

Mr. Fels then said:

"I believe England has more freedom than any country in the world—not excepting America. I believe the way to liberty is more freedom, and I include in freedom—free trade. I believe when England wipes out the moiety of free trade she has now, her decadence will have started. She wants more free trade, but she must first awaken to the fact that there are inexhaustible reservoirs of wealth for public uses not at the moment being tapped."

"But what do you mean by the 'moiety of free trade she has?'"

"She has not got complete free trade—she taxes sugar, coffee, tea, wines, tobacco."

"And you have a reservoir of wealth to replace necessary taxes on luxuries for revenue?" I queried.

"Yes—the reservoir of land values."

Mr. Fels' confession of faith to his interviewer was explicit; "I am as consistent a follower as I know how to be of the teaching which is embodied in the writings of Henry George."

And when asked the reason of all the efforts he is making in behalf of this theory he replied—and we can imagine that quizzical uplifting of the eyebrows:

"Beyond the fact that I believe this would be a reform which would settle most if not the whole of the problem of poverty, I have another reason. When

I turn my toes up to the daisies and go to enrich the flowers, my money will be no help to me. I feel I had better put it where it will do the most good, now, while I have breath and a few brains left to apply it."

THE CATHOLIC COLUMBIAN-RECORD IN ERROR.

A well known Single Taxer of Indianapolis, Charles H. Krause, has a letter in the *Catholic Columbian-Record* of Columbus, Ohio, to which, in replying that journal makes a very serious misstatement of fact which we prefer to think is due to its real ignorance of a controversy now part of church history. We quote:

"Mr. Krause asserts that Rev. Dr. McGlynn was excommunicated for spreading 'a knowledge of the truth that God has made ample provision for the need of all men,' etc. There is not a word of truth in that. Dr. McGlynn was excommunicated for contumacy in teaching that there could be no private property in land and that the land now in private hands could be taken away from them 'without one penny of compensation to the miscalled owners.' He was excommunicated also for contumacy in refusing to go to Rome to explain his novel doctrine. Eventually he retracted his radical doctrines and went to Rome. He was re-admitted to the Church and died a member of it."

There are many errors in this. Dr. McGlynn did not advocate the taking away of land from anybody, and he never retracted the doctrines for which the *Record* says he was excommunicated. On the contrary, he continued to preach those doctrines, and over the body of his great teacher, Henry George, reiterated his faith in them. "Here was a man sent of God," he said.

The *Record* tells us that the Church "is not opposed to Henry George's Single Tax theory in itself, namely, that all expenses of the State should be raised by a tax on land. But it is opposed to the false doctrine that is the base of that theory, namely, that property in land is wrong, and it is opposed to the proposal to put that

theory into operation by means of confiscation."

Now we challenge the *Record* for proof that the Church has anywhere—speaking *ex-cathedra*—condemned the doctrine of the Single Tax to which it confesses the Church is not opposed, when carried to the point where all ground rent may be absorbed? It is clearly, only, and confessedly a question of degree—over which Single Taxers are themselves not greatly exercised—and it would be interesting to have the *Record* produce its authority. Clearly it cannot do this.

HON. GEORGE FOWLDS, M. P.

(See frontispiece).

George Fowlds, M. P., New Zealand's Minister of Education, and worker for the great cause since 1886, comes of that nationality which has given so many splendid and earnest advocates of Single Tax principles. For he was born in Ayrshire, Scotland, in 1860.

Mr. Fowlds was educated at the village school and attended classes at the Andersonian College, in Glasgow. He thinks he must have been a Single Taxer from birth. The doctrine he had unconsciously derived from his father, who for nearly eighty years had contended in the Parochial Board of his district for a different rate on land and houses, recognizing the distinction between the two kinds of property. Matthew Fowlds, of whom it would be interesting to learn more, died on the 31st of January, 1907, aged 101 years. In 1906 Matthew Fowlds, weaver, celebrated his centenary and the son, now risen to fame and honor in his adopted country, traveled to Scotland to take part in the celebration. Sir Joseph Ward, the premier of New Zealand, then on his way to Rome to attend the Postal Congress, was also present to pay his respects to the patriarch. The presence of Sir Joseph was a notable evidence to the old gentleman of the distinction achieved by the son. He must also have been aware of the much wider recognition accorded him as one of the foremost advocates of a cause which numbers its

adherents in all lands, and perhaps have rejoiced to know that the principles for which he himself had contended in the local council of his district had found in his son a notable champion.

Mr. Fowlds went to Kimberly, South Africa, in 1882 and remained there for three years. In 1884 he was married and in 1885 he sailed for New Zealand. Arriving there he took up his residence in Auckland. He became the leading clothier and "outfitter" in that capital.

Amid the details of an active business life he found time for participation in larger public interests. The educational needs of the community commanded a large share of that superabundant energy which has distinguished his public and business career. Attention was thus focused on the man who though known as a staunch advocate of the Single Tax, had other claims to public recognition. It was on the ground of this advocacy that he was most bitterly opposed as a candidate for Parliament in 1899, but he was successful, polling 5604 votes, or 840 more than the next successful nominee, which was a distinct personal triumph. Auckland at this time had three representatives, and the Single Tax advocate thus ranked first in the number of votes accorded him. In 1902 he again stood for Parliament, this time as member for Grey Lynn, and was again returned. In 1906 he accepted from Sir Joseph Ward the portfolios of Education and Public Health, and to-day in addition is Minister of Immigration and Minister in charge of Trade and Customs and State Fire Insurance Departments—surely a sufficient catalogue of activities for even so insatiable an energy.

As Minister of Education Mr. Fowlds has been able to introduce reforms of a democratic kind. He has abolished university fees; he has established Research scholarships to encourage post-graduate study on original lines of science likely to benefit conditions in New Zealand from which it may be seen that the versatile director of education has an eye to the kind of scholarship that has its application to right living and correct social laws; he has helped to further the cause of technical education and manual training schools