

paper in advocacy of the cause. It would continue if all lecture work were abandoned; it would go on even if Single Taxers should for the remainder of their lives remain silent. But how far and how fast would it travel?

Of course what Single Taxers do not recognize others who have watched the growth of socialism do. Thus the *New York Sun* observes that "the efficiency of the socialist propaganda has been dependent almost exclusively on the influence exerted by the socialist press." How much longer will our comrades remain indifferent to this most effective mode of propaganda?

The same indifference, curiously oblivious to so much that is obvious, met these who took up the work of the conference as a means to effect organization. It was necessary to meet this opposition at every point. Some of our prominent leaders looked askance at the proposition for organization. But from the rank and file went forth the demand that won them as reluctant converts

Hitherto the burden of carrying on the agitation for the Single Tax has fallen upon a small percentage of our believers. The time has now come for our friends everywhere to give their support to the organization. If ten per cent of the Single Taxers will contribute to the League a fund can be raised large enough to meet the needs for all legitimate work. Our friends ought to be willing to make some sacrifice; faith without works is dead.

The enrollment continues, but it is by no means what it should be. If the League is to be an effective instrument for the doing of the work that has been outlined in the circular letter sent broadcast a short time ago it must have the cooperation of Single Taxers everywhere. Local organizations should be effected where they do not already exist, and where there are local clubs the matter of getting their members into the League should be taken up in real earnest.

The labor before us for the present is to build up the League. When it is built up plans may be laid for real work.

Every Single Taxer should consider it his duty to enroll as a member of the League, and to subscribe to the *REVIEW* which is the official medium of communication adopted at the Single Tax Conference last November. There was never a time in the history of the Single Tax movement when the growth of a national organization and increased circulation for the *REVIEW* meant so much to the cause.

DEATH OF SIR HENRY CAMPBELL-BANNERMAN.

We have no hesitation in saying that the death of the British premier is a distinct loss to our movement in Great Britain. The late Prime Minister will not rank in English history as the equal of Gladstone or Disraeli as an imposing intellectual figure; he lacked the moral grandeur of the former and the more showy gifts of the latter. But he nevertheless possessed solid qualities of mind; he had to a greater degree than Gladstone the prescience of democracy, and it is not too much to say that his utterances on the great social problem are the bravest and most pregnant ever delivered by one occupying what is perhaps the proudest official position in the English speaking world.

A few of these it may be desirable to recall as marking time in the progress of the social movement of our era. They cannot be matched in the words of all the great of England's past, and grateful indeed should we be to the brave prime minister who has indicated so clearly the lines of future political demarcation. If to those grown impatient at the slow progress of legislation it seems that he sometimes lagged in performance beyond the fast pace set by the democracy he professed, we must recall the difficulties of his position and the obstacles to be overcome. The very size of the Liberal majority in the Commons was itself rather a hindrance than a help, representing as it did so many different brands of party Liberalism.

Real liberalism he had defined as follows: "It is the policy of freedom in all things that affect the life of the people, freedom

of conscience, freedom of trade, internal and external, freedom of industry, freedom of combination and co-operation, freedom from class ascendancy, freedom from injurious privileges and monopolies, freedom for each man to make the best use of the powers and faculties implanted in him, and with the view of securing and guarding these and other interests, freedom of Parliament, freedom for all to elect to the governing body of the nation the representatives of their own choice."

In answer to the question, "what are our domestic duties" he answered his own question as follows:

"Foremost among them is the succor of the masses who are in poverty. If it can be shown that poverty, whether it be material poverty or poverty of physique and of energy, is associated with economic conditions which, though supported by the laws of the country, are nevertheless contrary to economic laws and considerations and to public policy, the State can intervene without fear of doing harm. Is there any lack of such conditions among us? I fear not. The country is largely governed by castes, and it has to compete with nations which have shaken off the feudal ways and privileges which we continue to tolerate."

Again speaking to his own constituents at Sterling the year before the general election, he urged:—

"It cannot be too often repeated and enforced that the way to go to work to organize your home market is not the crude setting up tariffs. It is to raise the standard of living, abolishing those centres of stagnant misery which are a disgrace to our name, and when once your home market is so organized the demand for labor will be larger and more sustained, and more capable of ensuring itself against fluctuation. The wisest course is to attack these bad conditions boldly and fearlessly, to abolish them, or, if we cannot do that, to modify them, deal rigorously with vested interests and monopolies which cause public injury or stand in the way of improvement; enlarge the powers of local authorities, readjust our rating system, and so alter our land laws as to increase the supply of houses and of available land in town and country alike,

equalize burdens local as well as Imperial, give, as far as laws and customs can give them, a chance to every man. Give every man a chance; those are the lines of progress and development. It is along those lines that lies the path of prosperity, happiness, and strength. There lies the true wisdom, and not false, sham wisdom; true patriotism, and not tinsel patriotism; aye, true Imperialism, and not treacherous Imperialism."

These are ringing words and they are an evidence of the kind of democracy which was the guiding impulse of Campbell-Bannerman's political career. Lacking brilliant gifts, his success in rising to the foremost position among the leaders of his party has been a source of wonderment to those who have sought the secret of his power. A correspondent of the *Manchester Guardian* is one of those to announce it. "What moved him was the passion of humanity." This it was that made him the stern critic of the conduct of the Boer war, that caused him to say impressively in the presence of the Russian delegates after the dissolution of the Duma, "The Duma is dead; long live the Duma", and it was this same "passion of humanity" that made him the apostle of the movement for the taxation of land values—this movement of ours which is yet destined to abolish forever from England and the world the poverty of the masses that stirred his sympathies to their quiet depths. "The bravest man I ever met," said that splendid radical Lloyd George, speaking of the dead premier, and he adds: "He was not merely admired and respected; he was absolutely loved by us all. I really cannot trust myself to say more. The masses of the people of this country, especially the more unfortunate of them, have lost the best friend they ever had in the high places of the land."

The last sentence is our judgment, too. Whether the late premier was a Single Taxer, as we understand the term, we do not know. But we know that the movement he headed was ours, and of those legislative proposals embodying these policies he himself said, full in the face of all the lords of privilege: "This is but a beginning." J. D. M.