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About this text (4 notes on this issue)

- `[word?]` is a best guess; `[illegible]` means unreadable. Line-end hyphens are joined. Misprints are kept as printed; letters judged to be broken type are written as intended but listed among the misprints (marked “broken type”).
- p4: Post’s “Industrial Pathology”, Croasdale’s “Driftwood Washed Away” and Pentecost’s “What Now?” are signed. Croasdale’s figures do not run: [23.000?] (his own figures imply 32,000), 40 x 812 printed 32,460, and 63,000 then 69,000. “T. D. Huntington” for F. D.
- p8: the campaign fund prints $428.97; the entries as read add to $438.47 (three doubtful digits). The running head prints the page number as “3”. The preface extract is transcribed.
- p7: German (Fraktur) advertisement for “Fortschritt und Armuth”; tract prices are worn best guesses.

[Running head: THE STANDARD / VOL. II.-NO. 19. / NEW YORK, SATURDAY, NOVEMBER 12, 1887. / PRICE FIVE CENTS]

THE STANDARD

VOL. II.-NO. 19.

NEW YORK, SATURDAY, NOVEMBER 12, 1887.

PRICE FIVE CENTS

p. 1, col. 1

THE NEW YORK ELECTION

The New York election is over, and I congratulate the readers of THE STANDARD.

The result is not victory; but it is one of those glorious defeats that make future victories possible. Under the most difficult conditions we have secured a foothold all over the state, and we begin the new campaign with a body of men of whose principles and motives there can be no doubt—a small, but compact and determined army from whose ranks the holiday soldiers, the camp followers and the incongruous elements have all been swept away.

Our seventy-three thousand votes seem small as compared with the democratic 480,000 and the republican 450,000, but they represent a nucleus of intelligent and determined men, animated by principle, who can be counted on in any circumstances and against all odds—a nucleus that must constantly strengthen and grow; a leaven that has in it power to leaven the whole lump. There is in that seventy-three thousand, no man whose vote was bought; no man who was coerced; no man who was moved by motives of selfish *policy*; no man who was influenced by prejudice or passion. There is in this little body more soul—more of the stuff that brings great parties into being and accomplishes great political objects than there is in both the other parties.

To the active and earnest men in this city who have been working so hard in this political campaign the first intelligence of the result was a *great disappointment*. The vote in the interior of the state, where the work of organization was only begun within the last two months, was an unknown quantity, and Brooklyn, with its 15,000 votes, has done well, but a higher vote was counted on in New York city, and many of us, in the ardor of the campaign and the heat of enthusiasm, had begun to believe that we might elect some of our local candidates. But this, we now see, was preposterous, and, with the tremendously powerful influences that were arrayed against us, and in the deluge of corruption that swept over New York city on Tuesday last, the matter for astonishment is that we polled so large a vote.

Last year I ran in a purely local contest, which did not involve the life and death struggle between the two great parties for the control of the next state and national administration. I demanded and received before I consented to run the signatures of over thirty thousand citizens, who pledged themselves to vote for me. I stood for the same

principles and on substantially the same platform, but not only was there that prospect of success which is so necessary to secure the support of that great majority of voters who deem a ballot cast for a candidate who cannot be elected (even if they would prefer his election, were that possible) to be the "throwing away" of a vote; but there of course rallied around me large elements who neither understood nor appreciated the principles which alone induced me to accept a political nomination, but represented merely vague discontent and disgust with municipal corruption and ring rule.

This year a vote for me was "a vote in the air"—a vote for a *naked* principle, and that a principle that has been made so clear and plain, and so uncompromisingly and unhesitatingly asserted as to drive off not only the socialists, anarchists and cranks who constituted the "progressive labor party" and polled some five thousand votes in this city, but also the half-way men who, though they may be filled with vague notions of "reform," are always afraid of pushing a principle to its logical conclusion.

And not only was a vote for me this year merely a vote for naked principle, but it was a vote given in the heat of a contest between two great parties fighting desperately for power and spoils. If our wishes had been gratified, and we had polled in this city for our state ticket the vote we had hoped for, it would, in the present condition of American politics, have been the death knell of the party that now controls the city, the state and the national administration. New York was this year the battle ground of the nation—the election of last Tuesday was a preliminary skirmish which, as between the two great parties, would probably decide in advance which of them should win the great battle next year. Under such circumstances the votes that were cast for me were not merely the votes of men willing to "throw away their votes" for the sake of being counted for a principle, but the votes of men who considered that principle, even in the present, as of more importance than anything else; of men who had so far cut away from the old parties that they cared nothing at all as to what befell them. That there are thousands and thousands of men in this city and throughout the state who would have voted with us could their votes immediately determine whether our principles should be carried into effect or not, who yet, preferring republican success to democratic success, or democratic success to republican success, voted for one or the other of the old parties, is notorious to all.

Another thing that undoubtedly cost us thousands of votes which otherwise we would have had was the effort made by unscrupulous politicians to convince Catholics that a vote for our ticket was a vote

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against their church. Patrick Ford, in this week's *Irish World*, takes to himself the credit of having in this way diminished my vote from 68,000 last year to 38,000 this year. As to how much of this is due to the stab in the back which he gave us on the eve of the campaign it is not worth while to inquire. But that the cry to which he lent himself, of an attack upon Catholicism, iterated and reiterated by tens of thousands of political "heelers" who canvassed the districts and surrounded the polls, had a telling effect against us, there can be no doubt.

What may be termed the accidents of the campaign were also against us. In New York city the contest over the district attorneyship between Nicoll and Fellows became a personal contest and a newspaper fight, which almost absorbed the attention of the daily press, and consequently threw questions of principle in the background, while it spurred the rings to their utmost endeavors to carry the election at any cost.

But the great element which went to secure to the democratic party the sweeping victory it has won in this city and state was the opening of the very floodgates of corruption. Our daily papers say nothing about this. Even the *World*, which, in the effort to elect Nicoll to office, fought at this point the democratic rings. has now[sic] nothing to

Sic in the original; probably "rings, has now".

say of the manner in which the triumph of these rings was bought through; and to read the New York papers any one who has no practical knowledge of our politics would imagine that the result represents the unpurchased expression of popular will. But in addition to the army of office-holders, in addition to the influence of the saloons, in addition to all the power that can be exerted through the city departments, there were engaged some fifty special workers at from five to seven and a half dollars apiece in each of the polling districts in this city. The vote of these men alone amounted to over forty thousand, and at many of the polling places, especially toward the close of the day, the voter had to work his way through a crowd of these workers—coaxing, bullying, threatening, cajoling every man whom they deemed susceptible. How true it is that "the destruction of the poor is their poverty" was never more strikingly illustrated than in the poorer quarters of New York city on election day. The very men whom we are trying to emancipate, the very men whom we would raise from degradation, are men whose votes are counted against us. Every poor creature whom poverty or dissipation made susceptible to the temptation of a few dollars was in some way or other secured. Not content with taking men into saloons and there buying their votes, workers were sent to the houses, and in some parts of the city women could be seen with baskets on their arms gossiping with each other as to the money that "Jack" or "Joe" had received for his vote, and how good a dinner they were going to have. It was almost enough to make one despair of the republic to visit the poorer quarters of the city on election day and see the crowds and hear the talk. Certain it is that in New York city the very springs of political life are being poisoned, the very foundations of democratic government sapped and mined by habitual corruption. And what is true of New York city is true in some places to an even greater degree throughout the state.

Large numbers of our people, whose votes count for as much as the votes of the most thoughtful and intelligent, are becoming habituated to regard their votes merely as something that can be sold once a year. Against this flood of corruption, although there are, of course, some individual instances to the contrary, it is to be said to their honor, that as a whole, and with but very few exceptions, the men of our organizations stood as firm as a rock. And, as illustrative of the influences which control a large number of votes that cannot be bought, it may be mentioned that our ticket unquestionably lost many thousands of votes by the failure to put out the ballots previous to election. This was designed as a precaution, it being known that strenuous efforts were being made, and large sums of money offered for mixing our tickets—"bunching" them, as it is technically called—with those of the other parties; but on the day before election many applications for these tickets were made by men who declared that they would not dare to take them at the polling places on election day. Tickets cut out from last week's issue of THE STANDARD were offered them, but they said they would not dare to vote these tickets, as they could be distinguished by the paper on which they were printed; and so, despite their will, we not only lost their votes, but their votes were counted against us.

The only remedy for all this is the adoption of the Australian system of voting. Good men of all parties ought to unite in a demand for this, but it is especially necessary to us who would bring principle into politics with any show of success. And to this we must lend all our efforts.

Under all these circumstances it is proof of the amazing growth and strength of the anti-poverty movement that such a vote should have been polled for it. That it was principle and nothing else that gave us our vote is shown by the fact that the state ticket, which not even the most sanguine enthusiast dreamed of electing, ran in this city, by some thousands, ahead of the local ticket, for which alone there

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could be any hope of success. The good cause has in New York state over seventy thousand men who can be counted for it, "first, last and all the time"—over seventy thousand missionaries who, each in his own way, is engaged in spreading its principles. In all the history of great reforms, what great reform is there that could in such a time make such a showing. Who, two years ago, would have dared to predict that in 1887, under such circumstances and against such odds, over thirty-eight thousand votes would be cast in New York city, and over

seventy thousand in the state at large, for a platform of which the single tax on land values was the cardinal feature?

No, we may be disappointed, but we are not disheartened. We who have taken the cross of the new crusade did not enlist for a pleasure excursion. If our hopes had grown too high and in the ardor of movement we had come to look forward to a march that should be a succession of triumphs, we can yet face disaster and gather strength from disappointment.

"Rome was not built in a day," and such a tremendous social revolution as that at which we aim—the beneficent and peaceful social revolution which will emancipate labor and abolish poverty—must, in the nature of things, require time and work. What of it, if in this beginning, our vote, instead of the one hundred and fifty thousand which we hoped to get amounts to scarce half that number? If our seventy-three thousand votes seem small as compared with the four hundred and eighty thousand and four hundred and fifty thousand of the two old parties, we have something that they have not—a great truth, a living principle, and to it belongs the future.

That principle has been carried so far, has been already so brought to the attention of earnest and thoughtful men, that its advance must continue. We who rallied around its standards in this election might disband and go out of politics, but the principle for which we have contended would be certain to come up in ways we know not of and again re-enter the political arena. Every one of us might even turn his back upon it, recant all he has said, and strive to pluck up the seed we have sown, yet, though we might thus delay, we could not prevent the final triumph of the cause. Other hands would raise its standards, other voices would proclaim its truth, other thousands would take our places.

But of this there is no thought; the temper of all our organizations, the feeling of all who have been active in the "spreading of the light" in which we have been engaged, is that of strengthened determination and more vigorous effort.

I have always declared that I cared little for how men voted, and much for how they thought. I accepted the nomination for mayor of New York last year solely because my candidacy would arouse discussion and set men to thinking about a great truth. It was the same reason that compelled me this year to accept the nomination for secretary of state. And as it was with me, so it was with the others. During all this campaign we have proclaimed it on every stump that we cared nothing for the election of candidates, but everything for the education of the people. Our campaign has been a propaganda. We hoped for a larger vote, because we believed that the larger the vote the more powerfully could we arrest attention to our principles, and the more quickly force them into political discussion and political issue. But if we have not gained in this way all that we hoped, not only have we good reason to congratulate ourselves on what we have gained. but[sic] it may be easily seen how it may prove in the long run far better for the cause that we should not have moved forward too fast and triumphed too easily.

Who is there to whom "years have brought the philosophic mind," who, looking back over his own career, may not see how often what seemed at the time to be disaster has really proven a blessing in disguise; that opportunity has

Sic in the original; probably "gained, but".

come out of disappointment, and that the thing which he at the moment most strove to gain would have proved the thing which it would have been worst for him to have?

So it is with movements such as ours. Had our hopes been fulfilled there would to-day have been rushing into our ranks the half educated and the self-seeking; responsibilities that we might not have as yet the experience or the wisdom to meet might have been thrust upon us, and the shock of our success might have caused the adoption of half measures, which would in the long run delay our full triumph. Looking back over the history of our civil war who cannot see that if Bull Run had been a victory of the Union forces instead of a reverse, human flesh and blood might have yet been bought and sold under the American flag; and that bitter disappointment and staggering defeat sealed the fate of chattel slavery as no victory could have done.

So it may prove with industrial slavery. Had we polled a great vote at this election it would have been to land speculation the handwriting on the wall; it would have forced into our national politics the pressing economic issues of the day; it would have staved off and modified the impending industrial depression and would have led to the adoption of many

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half measures for the relief of social discontent. It would have been better immediately for the country, but it can be easily seen how it might have been worse for the cause.

As it is, while the land grabber deems himself secure, and politicians think that all danger of the deluge has passed, the impulse we have given to thought will continue, extending in ever widening circles, and our propaganda will go on the more efficiently that there are among us none but those who work for the cause, Then[sic] —possibly when we least expect it—seeming accidents will combine to so bring our principles into political issue as to clearly call upon every man to take his side, and then the advocates of "the land for the people" will seem to start, as it were, from the ground.

What we have to do in the meanwhile is to push on the work. We must never forget that time is an element in all things human. It requires a measurable interval of time for a sensation to pass from the fingers to the brain; how much more does it require time for an idea to enter and take possession of the mind? The speeches that have been made, the literature that has been disseminated, the discussion that has been provoked during this campaign, could only slightly, as we well knew at the time, affect the vote at this election; but the effect of it all will steadily and increasingly tell. Every day that passes will add to the number of those who accept our principles and press their acceptance on others. Let us push on the good work.

HENRY GEORGE.

THE AUSTRALIAN SYSTEM.

So long as our present system of voting is continued no sporadic election of good men to office and no occasional triumph of a reform party can break up machine rule. If we would have pure elections, we must adopt a better system.

Under the Australian system all candidates designated by a fixed number of voters or complying with certain conditions are registered. The ballots are printed at public expense, and contain the names of all registered candidates. On approaching the polls and proving his right to vote the voter receives from an election officer one

Sic in the original; probably "cause. Then".

of these official ballots, which he takes into a compartment so constructed that he is entirely concealed from observation, and in which (save in the case of a blind man or a voter who cannot read or write) no one else is permitted at the same time. Here he indicates by a mark made against it the name of each candidate he wishes to vote for. He folds the ballot, comes out and votes it. A blind man or a man who avers that he cannot read and write is entitled on application to the services of an election officer, sworn to secrecy, who is permitted to go into the compartment, and, reading the ballot to the voter, make the marks he may request.

THE STANDARD printed some time ago the draft of a bill made by Allen Thorndike Rice, editor of the *North American Review*, for presentation to the next legislature, which adapts this system to our election laws, and, in addition, provides for the designation of candidates by voters on registration, and entitles each candidate who shall be designated by one-tenth of the number of voters registered to have his name printed upon the official ballots.

Whether this or some other method of designating candidates be adopted, the main features of the system give it enormous advantages over our present method. Under it intimidation is impossible and bribery becomes unprofitable. No one would care to purchase a voter to whose intelligence and good faith he must alone trust for the carrying out of his part of the compact, and thus the temptation to bribery, the temptation to hiring repeaters and fraudulent voters would be gone. In the second place, the regular machine would be shorn of a great deal of its power. Under the existing system the expenses of printing tickets and the organization and money necessary to distribute them gives such an enormous advantage to the regular nominees that the professional politicians in controlling the nominating conventions control to a large extent the vote of the party. Under the Australian system the regular nominee has no advantage over the independent candidate, the thoroughly organized party over the new party, in presenting tickets to the voters. Every candidate is presented to every voter, and the voter can no longer take and vote a party ticket, but is compelled to make a choice.

The adoption of this system would somewhat increase the direct public expenses of elections, but would enormously reduce the amounts spent by candidates and parties, which, in the long run, the public are required to pay with heavy interest, and by weakening the power of the machines, by putting an end to the shameless bribery that has been so common all over this state, and by making intimidation impossible, it would do more than any other single measure to purify our election system and make our elections really an intelligent expression of the will of the people.

A Rural New York Editor Comes to See the Light.

THROOPSVILLE, N. Y., Oct. 25.–Till summer before last the name of Henry George was coupled in my mind with the caricatures of his doctrine drawn by his political opponents

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But having received a copy of “Progress and Poverty” from a friend, I read it with pleasure and profit. I found in it many things that I had long believed, and some others that were new to me. I have since met the author, and have heard him lecture at Auburn, N. Y. I have no doubt that his views are correct, and that they will yet be a part of the policy of our nation. He who has the moral law and the multiplication table on his side must triumph in the end.

L. F. BITTLE.

The Tramp "Saw the Cat!"

"My friend," said a citizen to an able bodied occupant of a park bench, "why don't you go to work instead of lounging here all day?"

"Harder to find work to do than to do it," was the reply.

"Nonsense; I don't believe you would work if you got the chance."

"Try me, captain, and see!"

"All right, are you willing to dig?"

"Yes, sir; if you'll pay me decent wages."

"What is your idea of decent wages?"

"Well," said the tramp, reflecting a moment, "two dollars a day."

"Two dollars a day!" exclaimed the citizen. "Isn't that a little steep for digging?"

"Not when I can make a dollar a day by begging. You know I can live cheaper as a beggar; one doesn't have to keep up appearances."

"All right," said the citizen, "come with me."

The tramp left his bench with a briskness that would have astonished those dainty people who wonder why park loungers are so averse to work. After a ride in the street car the citizen pointed to a vacant lot and said:

"There; I want to build a cottage on that lot, and I will give you two dollars a day to dig the cellar. Clear off the loose stones and *then call* at my office and I will pay you for what you have done and rig you up with shovel and pick for the rest of the work."

The citizen told the tramp where his office was, and left him.

"Say!" shouted the tramp, with a few emphatic terms intended to be descriptive, as he broke into the citizen's office later in the day, "you are a nice specimen of a fraud, ain't you! That lot up there don't belong to you, and the man it does belong to drove me off. I want *my* day's wages!"

The wages were paid, and the tramp fell into a better humor.

"Now, my friend," the citizen remarked, "that lot does not belong to me; but it has never been used, the owner does not intend to use it, it is a good place for a house, I can afford to build a house, and I want you to do as much of the work as you can."

"That's all right, but why don't you buy the lot?" asked the tramp.

"I can't afford to buy the *lot* and build the cottage, too, without giving a mortgage, and I won't put a mortgage on my house."

"Then you'll have to go without the cottage," said the tramp.

"If so." replied[sic] the citizen, "you will have to go without the job of work; and I reckon that is what it comes to. I must rent a home instead of owning one, and you must be a beggar instead of an honest working man, unless you are willing to take somebody's work from him by doing it for less."

"Begging is easier and more humane, and pays better."

"Do you see the cat?" the citizen inquired.

"No," replied the tramp, looking around the room; "I don't see any cat. But I'll tell you what I do see. I see that if you could build on that lot I would be earning a respectable living. And I'll tell you what I don't see. I don't see what right any one who doesn't want to use that lot has to prevent you from using it."

"But," observed the citizen, gravely, "the other man owns the lot."

"What right has he to own it," asked the tramp; "he didn't make it?"

"I guess you see the cat."

"Is that the cat?"

"That is the cat."

"Good day."

The Silent Work that is Going On Everywhere.

NEW YORK CITY.—A little more than a month ago I had an entirely erroneous impression of your views and saw what I believed to be serious objections, but in reading THE STANDARD I have come to understand exactly what the doctrine that you teach is, and have become a convert. I am not now idle. Every week I buy several copies of THE STANDARD and send them around to friends, at the same time calling their attention to this or that article. In this way I have converted (or rather THE STANDARD has) several men who have "enlisted for the war." Having once seen the truth they cannot get away from it, however much they may wriggle.

A MISSIONARY.

In the Movement Till Death.

BROOKLYN, Nov. 9.—The result of yesterday's vote is not discouraging to me, as I look upon it as an avowal of the principle that God made the land for all His creatures, and I believe that it constitutes the "hard pan" or foundation of the united labor party. I hope none who are believers in its principles will be discouraged, but will keep right on. I write to show that there are men who will engage *in the movement until death*, and I inclose $1 for the campaign fund of 1888.

JOHN LOCKWOOD.

Sic in the original; probably ""If so," replied".

Carrying the Gospel Through Illinois.

BRACEVILLE, Ill., Nov. 2.—Last Wednesday we organized a land and labor club of twelve in Central City, with Robert Reed as president and Mr. Scorry, secretary This[sic] little band of enthusiasts will work early and late to "spread the light." There will be public lectures and discussion and a wide distribution of tracts.

ROBERT CUMMING.

The Most Useful Gift He Has Received in a Life of Seventy-two Years.

BELLEFONTE, Kan.—I have received THE STANDARD since its first issue as a gift from a friend in Passaic, N J[sic]. It has proved the best and most useful gift I ever received from the hand of man. This is a great deal for a man seventy-two years old to say.

Inclosed find twenty cents for a copy of "Progress and Poverty."

J. D. ALLEN.

So Say We, All of Us.

SELMA, Ala., Nov 10[sic].—If returns are discouraging it simply proves that error does not yield to truth as our enthusiasm bade us hope. This is all the greater reason for redoubled effort on our part. I trust a national convention will be decided upon positively soon.

BOLTON SMITH.

II Thessalonians, 2, 11.

Baltimore Methodist.

> It is said that Henry George has lately made $40,000 or $50,000 by the sale of his books and by lectures, etc. This self contradiction of his anti-poverty theories may yet convince Mr. George that wealth honestly acquired and generously employed is not the great crime which he constantly affirms it to be.

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"WORKINGWOMAN" AND "LADY."

Please find inclosed my check for $25. I have been a subscriber from the beginning. I want to say a word about the "sisterhood of women" in a paper which sets forth so fully the brotherhood of man.

Sic in the original; probably "secretary. This".
Sic in the original; probably "N. J.".
Sic in the original; probably "Nov. 10".

Women understand women better than men do each other. It grieves me to hear the terms "workingwomen" and "lady" used in antagonism so often, and generally by men. All ladies cannot be workingwomen, the latter term applying, as a rule, to hand workers who are such in order to earn a livelihood, but all workingwomen can be ladies, pure, true, refined, gentle, and with that personal dignity which commands the respect of men. Let no effete class distinctions be advocated to keep them all from meeting, just simply as women. What is the mysterious bond between them, making them so often unanimous for the right? Is it suffering, "the badge of all their tribe?"

Never in the history of the world were women so entirely on the right side as when Christ was on earth. They had nothing to do, directly or indirectly, with His crucifixion. If, to the tears of the "Daughter of Jerusalem,'[sic] who followed Him to His death, the tears of all the women in the world could have been joined, on that flowing river the dark cross would have been swept away forever.

ANN L. LIVINGSTON.

"'Way Off" and "Right Here."

WARREN, Pa.—When I was a boy in a little country village, she who

> With fingers weary and worn,
> With eyelids heavy and red,
> . . . sat in unwomanly rags,
> Plying her needle and thread,

sang "The Song of the Shirt" in a London garret, thousands of miles away, across the ocean, and starved. When I was a boy 'twas the Irish who died with hunger for lack of the grain their own labor had produced. It was always people "'way off" who were crowded into miserable huts and old rookeries, lived and suffered in poverty and filth, were born and bred in ignorance and vice, and grew up to low browed, grotesque, deformed maturity. Those beggars that came to town—

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Some in rags, some in tags,
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etc., and got the dogs to barking so, came to a town that was "'way off," and why they should beg was more than I could tell. It was landlords "'way off" and foreign dignitaries that lived on the labor of toiling millions and ground the poor creatures in the dust. And those other, more harmless plunderers, called robbers, thieves, banditti, etc., all plied their trade in regions "'way off."

And, all "'way off," what a mild misery that of the poor London sewing woman! What gentle starvation that of the little Irish lad, while saying

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Give me three grains of corn, mother!
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And (to a child's imagination) what a queer hut he died in—straw roof, mud walls, the ground for a floor, and for a window only one little pane in the whole hovel, because every bit of glass that let in the blessed light of heaven put so much more to the terrible taxes! Besides (it was all "'way off" and very funny), this was the identical home in which

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They kept the pig in the parlor,
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Sic in the original; probably ""Daughters of Jerusalem,"".

only the pig wasn't there when they were starving; the landlord had long before lugged him off for rent. It is wonderful how much easier the magic "'way off" then made it for all those poor creatures and also for me.

But years have passed, and that London garret has come across the seas "right here" to us. Americans are learning how to die with hunger now, and in a generation or so may be able to do it as well as the Irish. The landlords and the "nobility" are "right here" now, with heel upon the toilers. Plenty of Americans, born in hovels and rookeries and bred in ignorance and vice are "right here," and 'tis,

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Hark! Hark! How the dogs bark!
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at the beggars now coming to our towns. And you needn't travel the old world in order to be robbed by the privileged; it can be done very conveniently "right here."

Those "'way off" things are nearly all "right here" now, and they are getting "right here" more and more every year. The sheep walks and the deer parks are not far off, and it may be none too long before the American pig will be kept in the parlor and our landlord will take him for rent.

A. G. BEECHER.

The Landlord a Worse Master in Greece than the Turk.

PROVIDENCE, R. I.–I was much struck on reading a review in the *Revue Des Deux Mondes* of M. Francis Lenormant's[sic] "Grand Grece," with his remarks on the cause of poverty in Calabria. After describing how the field workers are herded like cattle and driven and goaded at their work like oxen and are *only employed a portion of the year*, he goes on to say:

"The cause of all this misery, squalor, sorrow and wretchedness is chiefly owing to the fact that of all the rest of the earth, it is the least divided; it is owned by a very few." He describes one estate that is eighty miles square, owned by the prince of Gerace. Twenty-five thousand head of cattle were feeding on the grounds. For this estate [4,000?] men in certain seasons were required and again 250 alone did all that is necessary for the rest of the year.

The proprietor never visits his domain. All power is in his agent, who robs his employer and exploits the laborers. There have been no improvements in cultivation since the day of Pythagoras. The plows even are of the same model as those the Greeks learned of the Œnotrians. The evil the land suffers is precisely that which Pliny the younger in his memorable sentence so well described, *Latifundia perdidere [Italiam?].* Great estates have ruined Italy.

D. W. VAUGHAN.

Commenced the Fight Afresh in Fulton County.

GLOVERSVILLE, Fulton Co., Nov. 9.–I have begun the campaign for 1888, for the glorious cause we hold so dear, this afternoon. I have sent out a lot of tracts to the surrounding towns, where we have a few true men who will distribute them. Let the cowards slink to the rear. We shall go forward in open order at first, but soon again with closed ranks–forward, until we win.

Sic in the original; probably "François Lenormant's".

W. C. WOOD, M. D.

A Yale Pro-povertyite on the Declaration of Independence.

Prof. W. G. Sumner in New York Independent of October [27?], [1887?].

"Before the tribunal of nature a man has no more right to life than a rattlesnake; he has no more right to liberty than any wild beast; his right to the pursuit of happiness is nothing but a license to maintain the struggle for existence, if he can find within himself the powers with which to do it."

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ANTI-POVERTY.

LAST SUNDAY EVENING AT THE ACADEMY OF MUSIC AND STEINWAY HALL.

James Redpath and Paul Mayer the Chairmen—An Interesting Address by Professor David B. Scott—Dr. McGlynn, Judge Maguire, Louis Post, S. Williams, Henry George and Dr. Houghton Speak.

The Academy of Music and Steinway hall were both packed with people on last Sunday evening, and many hundreds endeavored in vain to obtain admission at either place. Miss Munier and the Concordia chorus sang before the two audiences.

Mr. James Redpath, as chairman of the meeting at the Academy, introduced Professor David B. Scott of the college of the city of New York. Professor Scott said:

In an account of the proceedings of the great convention that nominated your candidates—I mean the convention of the united labor party in the city of New York—I think I read that somebody was proud to say that there was not a white head in the convention. (Laughter.) If that be true—I suppose it was true—I don't know but that I am a little out of place, even on this platform to-night. (Laughter.)

I congratulate this great party, which, like young Hercules in his cradle, has commenced by trying to strangle two serpents in this city. (Applause.) I congratulate this great party that the banner is to be borne by young men. "Young men for action," and then—to put in a little bit of proviso for the old fellows—"old men for counsel."

There is perhaps nothing out of the way in my speaking in a congratulatory way of the party being composed largely of young men; it is not at all a wonder. They tell us, upon what authority I am not able to state, but it is legendary authority I suppose, that the great Copernican theory of our planetary system was never adopted by any one over forty years of age. Now, that is a very remarkable thing if true. Old folks are stubborn; they don't yield readily to new ideas, and I think I ought to take a great deal of credit to myself that, being considerably past forty (laughter), I have adopted the Copernican theory of land appropriation by the state and still live to tell it.

I congratulate the young men for taking hold of this great question all the more freely, all the more [enjoyably?] because it was my good fortune and my honor to be permitted to say a word by way of incitement and excitement to the young men when we met to console each other after the great victory that we had won with sixty-eight thousand men. (Applause.) I then said—I say the same thing now—that I envy the young man who commences at this time, say at twenty or twenty-one years of age, bracing himself to this freer air of a great and noble question and others associated with it.

But while we congratulate ourselves upon the progress that the opinions of the party have made in so short a time, I regret to say that in certain directions where we should have expected truth to find proper converts, we have been grievously disappointed. The great teachers of political economy have not in America been on our side; at least, that has been my reading of the question to this time. I am astonished at this, but I am able to explain it upon the Copernican theory. They are not willing to change them, and they think it is easier to hammer over their old opinions, to beat the gold that they have already under the hammer, rather than take up and try something new. I was more than astonished the other afternoon when I took up *Scribner's Magazine*, found in the last part of this month's number, I think it is, a singular paper written by Francis A. Walker, who, you will remember, had a tilt with our friend Mr. George and came out at the little end of the horn. The article is headed, "What Shall We Tell the Working Classes?" The first point is that they have been very badly used and abused by a parcel of men who ought not to have known any better. He says, "They have been greatly abused by a parcel of slobbers," whatever that means. But he has made a little progress, and in the course of the article he says that the old political economy is nonsense. Well, that is going a long step, and he abuses no less a man than Henry George, but he hits Professor Cairnes of England very hard, and he gives Professor Perry particular jessie.

Professor Walker says, furthermore, that the workingman has learned his own interest; that he has found that out; he has learned his own interests before the political economists. In another paragraph he says that a great deal of the difficulty with the workingmen in America and the United States is owing to the fact that the workingmen of the past were a great deal better than the workingmen of the present, which, I suppose, if I may translate his language, virtually means that if the workingmen of the past had kept on to be the workingmen of the present, we never should have had any trouble at all, and Henry George would have been nowhere. He further goes on to say that the great trouble, in his opinion, with regard to the workingmen of the present, is that the class is made up principally of the foreign element, and if we could only stop with the native American breed, we could have had men that knew their duties, would have obeyed promptly, and would have organized in a right way, and everything would have gone on charmingly as in the past. Then he has a dive at the labor unions, speaks of their danger, and sums up in the following way, which I will take the liberty of reading to you; it is very short and very emphatic:

"It is here," he says, "we reach the real labor problem of the time, which is to secure the proper tempering of the rightful and most desirable spirit of self-assertion on the part of the body of laborers by the wisdom, the self-control, the spirit of fairness, the intelligent appreciation of the conditions of the market which will restrain them from pursuing their objects by means which are incompatible with industrial peace and with the steady progress of production."

But then in the beginning he tells us that the problem is one which is to be solved merely by education. That is the very thing that we are trying to do. I am in the habit of saying in another place where perhaps I am better known than here, to young men, that if I had the means I would have printed upon every [reception?] room door that the great lesson for every young man and for every teacher is in the word repetition. Now, if there has ever been anything that the leaders of this party have delighted in, it is going about in the highways and byways repeating the lessons that they believe underlies and overspreads this great question of the labor movement. (Applause.) I supposed that a great professor would know better about what we are doing and would know that the demand made by Henry George and Dr. McGlynn has been always, "Come out and test our doctrine[sic] and try us and see us, whether we speak the truth or not. (Applause.)

In speaking of the recent meeting of the Church association for the advancement of the interests of labor, Professor Scott said: The Episcopal church of the United States, of which I am not a member, has had many

Sic in the original; probably ""Come out and test our doctrine ... or not.".

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great men who have suffered and bled and died for its principles. It has behind it a great record, but I raise my poor voice here to say that on no single occasion in its history in the United States has it emblazoned upon it a brighter page than the record of that meeting. (Great applause[sic].)

I must draw to a close; there other things[sic] that I wanted to say, but I will refrain. I think I hear the cry, "Watchman tell us of the night, what its signs of promise are," and I think I hear the watchman on the wall saying, "Morning approaches; the blue violet of the sky is deepening into the redder light, and the redder light is passing into the whiter and the yellow light, the forerunner of his majesty the sun." Already I hear him say the sun is rising; it is rising; God grant that for you and for me and for this great country the question of labor and the question of the rights of the poor may not be overshadowed with stormy clouds, and that it may rise higher and higher until it reaches the light of perfect day.

This work will go on, when, perhaps the voice that now speaks to you shall be silenced, and others who hear me shall have passed away, but this work, this sun, shall be in midday shining with an effulgence which I hope never will be dimmed. We, perhaps, may be silenced, but there are young men and young women listening to me who, perhaps, when that sun is in the highest heaven, will say to the little prattler on the knee, as said the French soldiers, veterans of the army of Napoleon, who fought through that terrible campaign in which the bridge of Lodi received its baptism of blood, "I, too, was of the army of Italy." (Great applause.)

There was put into my hands not very long ago a piece of poetry, a curious piece of poetry; perhaps you will think so when I read it. Here it is:

> A terrible beast popped his head above ground,
> And he growled, "I have come with a mission;
> I'll take by the hand all the folks that own land,
> And the poor ones may go to perdition!"
>
> Then up spoke St. George, "'Tis the dragon, I vow,
> I'll fight till nought's left him to brag on;
> If he swallows the whole I'll make him pay toll,
> So stand forth," said St. George to the dragon.
>
> And St. George had his armor and sword that was bright,
> But the beast, he had never a rag on,
> For he said I have might, and that makes my right;
> St. George cannot slay an old dragon.
>
> The dragon he straddled the whole breadth of the land,
> Head and tail he did merrily wag on;
> But St. George had his two edged sword in his hand,
> And the truth and the right slew the dragon.

Applause again became general when the chairman introduced Henry George. He said:

In the morning *Sun* I find a full page article entitled, "The White Slaves of New York," an article taken as the result of long inquiry, that the average pay of women who toil with the needle for fifteen hours a day in order to

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Sic in the original; probably "applause.)".
Sic in the original; probably "there are other things".

maintain sick husbands or little children amounts on an average to fifty cents, and it states as an indisputable conclusion that these women cannot possibly keep body and soul together without outside aid. What does the *Sun* propose to do about it? What do the "saviors of society" propose to do about such appalling facts? What has the democratic party to offer? What has the republican party to offer? What we are working for, what we are struggling for, what we propose on Tuesday next to go up to the polls and vote for, is those women. (Great applause.) We say that there is a way, that there must be a way, to get rid of that condition of things; that there is a way, that there must be a way, to relieve this abject poverty without charity, to do away with that hard toil, that there must be if there is in heaven a just God. (Applause.) If it is impossible, then this is the devil's world; but if it is possible to relieve that distress, then the solemn duty rests on us of finding that way. (Applause.) And we believe, nay, I confidently say we know, what is the cause of it and how it may be cured (applause); and we are moving forward to take away the cause and to apply the cure.

The bitterness, the worst of poverty that festers in the very centers of our wealth, is not the physical deprivation that it causes; it is not the hunger, the cold, the mean lodgings, the hard tasks; it is the mental and moral and spiritual degradation. Out of poverty of that kind comes the thief and the prostitute, the assassin and murderer. Out of poverty of that kind comes the greed for wealth that makes men worship the golden calf rather than the living God. (Applause.) People are living stunted and degraded lives; children are growing up in vice and crime because of this great wrong; and if, as I think must be true, we take out of the world the characters that are formed here, how many stunted and depraved souls are every month and every year being packed into the beyond because of this deep wrong? And for them, for ourselves, for that power that all through the universe tells for the good, for that power that everywhere seems engaged in a hard, bitter contest with evil, for what we can do for men here for our hopes of the hereafter, those are the things to nerve us and animate us for this great struggle. (Applause.) To every man and to every woman who feels its impulse it is indeed a crusade, a holy war, a crusade not to wrest from the sepulcher wherein the dead Christ lay, as the crusader of old, but to rescue from poverty and crime and degradation those children that to-day are suffering in the very midst of wealth (applause)—growing up in ignorance under the very shadows of our schools, becoming savage and barbarous and vile, while we boast of the enlightenment of our civilization. Triumph? That we will, whether it be next Tuesday, a year hence, or whenever it may come, somewhere in this universe. Every man who struggles for the good as against the evil may be sure that the good will triumph, that the muster roll will be called, that the chief will gather in those who have served his battle and fought in his good cause. (Great and prolonged applause.)

Louis F. Post was now introduced, but his voice being inaudible from over exertion, he said only a few words, excused himself and retired to give place to Dr. McGlynn. Overwhelming applause greeted the doctor. He said:

Mr. Chairman, Ladies and Gentlemen—The teaching of this society's platform comes to men with all the charm and sweetness of heavenly music; they recognize in it the long forgotten voice of the Father. It reminds them of the pure, innocent days of their childhood, when they looked up with infinite confidence into the face of a beloved mother, of a respected father, and were taught that God was the Father, and their innocent heart could think of nothing better, higher, nobler or sweeter than what was conveyed by that holy and venerable name; but they have long since forgotten it in the strife of life; they have been wondering, is life worth the living, is the battle worth the fighting, is human society the creation of a beneficent Father, or rather not the work of some mocking, jesting fiend? Is this a brotherhood where human beings are scrambling in the ignoble strife for pelf, for honors, so-called, bought at the sacrifice of all things precious

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and honorable? Is this the law of society? is the present unseemly scramble God's law? is the crushing out of so many lives the necessary price that society must pay for civilization?

It is high time that a new party shall be formed, something more than a party—a band, a brotherhood (applause), that shall answer these questions; something more than a party, a coming together of honest men from all parties and from no party, from all churches, and from no church (applause), to assert the teachings of natural religion, to assert that justice is the law of society, that justice is the law of God, that wheresoever rational beings, whether in one shape, or in whatsoever other shape shall inhabit any planet, even one that may be revolving around the remotest star of the milky way, wherever society shall exist at all, there justice, eternal, even, absolute justice, must be the law, since no portion of the mighty universe can evade or escape God's dominion, and God were not God if justice everywhere and always were not His simple law. (Applause.)

This teaching of justice based upon the brotherhood of men is the very essence of religion. We stand to-day—it is stupid to ignore it, it would be false and criminal to deny it, in a crisis of our history. Hear ye not the rumblings of the coming earthquake? Have you not become familiar with the mutterings and the wailings and the cries of despair? Have you not heard time and again the blasphemies against the existing order? Is not the whole country at this very moment filled with expectation of the result of the impending tragedy in the third city of the Union! Do not all these things tell us of unrest, dissatisfaction, disquiet? Have we not discovered long since that men no longer sing, if they sing at all, with the same fervor,

> Hail Columbia, happy land!

that to many it would seem to be a mockery to sing

> Land of the free, home of the brave.

Too many see the bitter mockery and irony that would be conveyed in the words,

> Breathes there the man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land.

Ask the tramps, ask the homeless wanderers, the evicted, the disinherited; ask those who are cursing the law of the land that seems to enthrone injustice, robbery, bribery, perjury in the highest niche of the sacred temple of law and liberty; ask them to sing that. (Applause.) Ask them to sing of their land, of their native land, of the land of the free, where to-day, under the forms of republicanism, we are subject to the most brutal of all aristocracies, the ignorant, merciless, heartless, rapacious, unforgiving aristocracy of newfound, ill-gotten wealth, an aristocracy that everywhere and always has been hated and cursed as having nothing of the gentility, respectability, the culture, the possible mercy of an hereditary aristocracy; an aristocracy that has always been hated and cursed under the horrid name of plutocracy—the aristocracy of ignoble wealth, the aristocracy that enables a man because he has been crafty, eager, given over to cupidity, has sold himself to the devil, to be able to enslave large masses of his brethren! (Applause.)

We have reached such a pass that it is simply worse than idle to hope for reformation, to hope for regeneration, to hope for anything better than some wretched palliative from any of the old existing parties. The mere grumbling—the complaint is common enough—organs of both parties and of no party will write eloquent editorials against the corruption of legislatures, against the stealing of railroads, against bribing of voters and buying up of legislators who have purchased their seats by bribing voters; but practically the question is propounded to-day, and there is no solution for it, that was propounded years ago by the leader of a band of thieves who were pillaging our public treasury. "What are you going to do about it?" And one set of politicians answers: "Elect us and we shall turn the rascals out." And the other party, in spite of the editorials, in spite of the notorions[sic] general existence of

corruption everywhere, will try to persuade, for the moment, innocent voters that there are not any rascals to be turned out. And somehow or other, I shall not say one set of rascals, but one set of statesmen, get in; it seems finally to appear that there are not so many rascals to be turned out, unless they happen to be of a different political stripe from those in power, so that their greatest rascality would seem to be that they don't happen to wear the right party badge. (Applause.)

Now, honest men, patriotic men, true men (for, thank God, the mass of our countrymen are still honest, still true, still patriotic), (applause) are tired of all that, and they have determined that the question shall be answered. "What are you going to do about it?" (Applause.) They begin to see that our country is already on the declivity at the bottom of which is national ruin, is utter desolation, the destruction of our liberties, the ruin of our people. They begin to see that they were too boastful where they should have been humble. We have celebrated the first century of our nation, and men begin to wonder what shall be before the end of another century, and they ask themselves, how long will this discontent continue with safety to the republic? How long shall this accumulation of the wealth of the country in constantly fewer hands, this increasing perjury and bribery in all our legislatures, this constant crowding out of masses of men from natural opportunities, this robbing of the great means of transportation and concentrating them in the hands of the few, continue with the name and the forms, not to say with the substance and the reality, of republicanism and of liberty? The sad fact is to-day that, with the forms and the name of liberty and republicanism, we are already living largely under an aristocracy.

You are not making the laws. Your representatives are elected to write the laws at the dictation of the plutocrats, who by a healthy popular instinct are properly called kings—railroad kings, coal barons, oil barons, and the like. These men are not only writing your laws, they are buying your legislators, and while under the forms of liberty you are actually subject already to that most brutal of aristocracies and of despotism. Do you not remember that when the people of Rome abolished their kings and conceived intensest hatred for the name of king, after centuries of healthy republicanism they finally degenerated into brutal slavery under the emperors concerning whom the degraded jurisconsults of the latter days of the Roman commonwealth wrote in their law books this shameful confession: "Whatsoever is pleasing to the prince has the form of law." Yet under that brutal despotism they still maintained the names and the forms of republicans[sic] and of liberty. The Roman senate assembled year after year in the forum and registered the decrees of the prince; and to-day in the city of Rome the name of the Roman people is still preserved as the mark of dignity and authority, showing how the mere names and forms can survive for a thousand years the loss of the substance, the thing.

Now, it is no fanciful picture, it is no rhapsody to say that that is literally true today, and it did not begin yesterday nor last year. The late illustrious, never sufficiently lamented Wendell Phillips, after the great work that he had done so much to accomplish had been achieved, with that fresh and vigor-

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ous spirit of his, devoting himself to the new problems, went about the country lecturing on social evils, used to tell of the horrid corruption that unfortunately came to us with the restoration of the union and the emancipation of the slave by an anecdote which I heard from his lips that was always sure to excite the extravagant hilarity of his audience, and yet it was of such a character that he might have well prefaced in all seriousness the telling of the anecdote with that quotation, "If you have tears to shed, prepare to shed them now;" over the impending ruin and death of your country; over the departure of liberty from this, her once favored home, to savage clime where she can still rest her foot in peace. In the Pennsylvania legislature one day an honorable gentleman—they are all honorable men—jumped to his feet and said, "Mr. Speaker, I move that if the Hon. Tom Scott of the Pennsylvania railroad have no further business for this legislature it do now adjourn." (Laughter and applause.)

Sic in the original; probably "notorious".
Sic in the original; probably "forms of republicanism".

There is another equally funny story, not particularly creditable to the public spirit, conscience or honesty, of the late Commodore Vanderbilt. Some one asked the commodore if he was taking much interest in the election of members of assembly that was just approaching. He said, "No; I don't think it worth while to take any interest in the election. It is money in my pocket to let these fellows fight it out at the election and buy up the successful set of fellows." The commodore was a wise man. He was business like enough to know that it was easier and cheaper to buy up one set of fellows than two or three sets of fellows. (Great laughter.)

And you remember how another honorable gentleman said in his testimony—I suppose it was sworn to—some years ago that he was a democrat in democratic counties, a republican in republican counties, but that he was an Erie railroad man all the time. Just about that time, when his books were produced, there was an extravagant item of so many thousands of dollars, or tens of thousands of dollars, for "legislative expenses," a regular entry in the book. When asked what that was spent for, he answered that it was spent for "lubricating oil for the machinery."

Judge Barnard told me some fifteen years ago, just about the time that these amusing incidents were occurring, that some English fellows, in their simplicity, had come over here to surrender certain bonds and stocks connected with the Erie railroad at the invitation of these thieves who had stolen the railroad for the purpose of having these evidences of their property converted into debentures or something. In their guilelessness they turned over those evidences of their property, and they were speedily converted into the pockets of the thieves. The judge told me that he said to one of these thieves, "These Englishmen are going to oust you; I understand that they are going to buy up enough of stock from the present holders to give them the control." Whereupon this thief replied: "We have got a printing press down in the cellar," and he mentioned of how many horse power it was, "and if these Englishmen think they can buy stock faster than we can print it, just let them try it." And those are the men that are sending senators to fill the seats once occupied by Daniel Webster and Charles Sumner and Stephen A. Douglass[sic]. These are the men who sometimes think that the United States senate is an admirable club, and instead of sending some creature of their own there they occupy it themselves for two or three years, and then getting tired of its duties, have either resigned or practically vacated the seat. I could mention the names.

That is all very funny, isn't it? What does it mean? It means that you are not your own master; it means that you are not electing your representatives and the law makers; it means that you are already suffering under a despotism, a horrid plutocracy; it means that these men who have robbed you of millions and hundreds of millions of dollars are actually using the stolen money to barter away all your liberties.

And there is no hope for this nation except by going back to first principles, by appealing to the masses of men, not in the name of selfish interest, but in the name of a magnificent, eternal truth, in the name of justice, in the name of patriotism, in the name of virtue and sweet religion. (Applause.)

We are, I say, in a terrible crisis, and with the rapidity with which all things are now working themselves out in our modern day, our country in a single generation may go through all of the steps of decreptitude[sic] that formerly in slower times might have taken centuries. There are to-day piled up in this country enormous fortunes that never existed in any other land before; all of the increase of productive labor by labor saving machinery, all of the wonderful facilities of exchange, all the wondrous annihilation of time and space by the application of steam and electricity—all of these things are but piling up enormous fortunes for a privileged few, and instead of benefiting are largely crushing and enslaving the masses of men. All of these things are giving new and wonderfully increased value to the lands, mines and water courses, and the appropriation of these bounties by the few is crowding out the masses of men from their god-given inheritance, and has already largely reduced the masses of Americans to the condition of industrial slaves. (Great applause.)

Sic in the original; probably "Douglas".
Sic in the original; probably "decrepitude".

It is high time that a trumpet blast shall be sounded calling upon men to enroll themselves under the banner of a new crusade, to wage war against a wider and a subtler slavery than the chattel slavery, a slavery so odious that it made men, in their hatred of it, rise to gigantic stature but a generation ago. We must call men back to a sense of religion, of duty, of patriotism, to avert the impending ruin of our country.

Therefore it is that this party of ours, which is so much greater than a party, is the only party that to-day can excite the enthusiasm of men; therefore it is that this is the only party that feels it no impropriety, no disgrace, to break the stillness of the blessed Sabbath afternoon that otherwise should be devoted to prayer and worship, with the singing of the songs of labor. (Applause.) And your very plaudits, that elsewhere are unseemly, become but a magnificent testimonial of your adhesion to the essence and the core of all religion, and make sweet music to the ear of the Father in heaven, as sweet as the singing by white robed choristers of his inspired praises in the psalm of David; for we, too, are singing and preaching the selfsame truth—"The heaven of the heavens is the Lord's, but the earth hath He given to the children of men." (Applause.)

And here, on the stage of a theatre, where but a night ago, perhaps, buffoons may have capered to make others laugh, the hearts of multitudes are touched witn[sic] the breath of heaven, by the word of God. With all of the innocent confidence of their childhood days they look up and say, "Our Father," and they forget not merely their cares, their trials, their sorrows and their burdens; they forget entirely themselves, and they are aroused to a divine enthusiasm for humanity, at the call of God, at the call of duty, at the call of conscience in the sweet name of universal brotherhood, because God is the father; and so they applaud the Lord's Prayer that they had almost forgotten; it comes to them like the music of a father's voice from whose face

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they have long since departed, and men who had begun long since to revile religion, say, "If this is religion, then we are religious; if this is Catholicism, then we are Catholics." (Great applause.) And they come to me with tears in their eyes and tell of the new found peace and comfort, the unspeakable happiness that comes to them now; how they have put away the despair, how they have stifled the blasphemies, how they have plucked out the bitterness from their hearts, and how now they begin to think what a good thing it is to be alive, how precious it is, this gift of life, how thankful we should be to the giver, and how full of potency, how wonderfully full of significance of things spiritual and eternal are these trials, these burdens, these things of time and sense, and say how sad it is that so many years of their life have been spent in the barrenness, because they had not been spent in this magnificent sunlight, in this beautiful fresh air of the new truth and light that comes from looking up to heaven, since they are respiring the breath of a new, of a happy existence; since they are now permitted, amid the cares, and the trials, and the burdens of life, to bask in the sunlight of the Father's countenance; since they are permitted to see as if through a thin veil, but scarcely hidden through the outer garment of God's universe, the face of the Father; to realize as they never did before the teaching of the apostle that men can and should rise from the knowledge of the visible things of God even to His invisible things, even to His very god-head. So they take new heart of hope, as they take up their burdens, as they take up their goodly swords to fight the battle of justice under the ensign of this holy war, as they march determined never to swerve from the straight path of duty and of justice, as they go singing the praises of God and invoking His benediction. (Applause.)

And therefore is it that this cause of ours cannot fail because of the religion that is in it; that multitudes of men everywhere are irresistibly attracted to it, and therefore it has that potency that can only come from eternal truth. Thus it ever has been—thus it ever must be. (Applause.)

Therefore it is that when in that great crisis of our history that gave birth to our nation, the fathers, the seers, the sages who gave us the immortal Declaration of Independence necessarily rose to the highest religious altitude, and

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Sic in the original; probably "with".

knowing the weakness of men and the need of looking to eternal principles for justification, comfort, guidance and support, they wrote not merely a declaration of political and economic principles, but they made a magnificent profession of natural religion, vindicating the assertion of the equality of men and the inalienable rights of man from the gift of Him who is all-wise, all-good and all-powerful, and what He gave no power on earth, in heaven or hell can take away, and therefore they wrote that all men are created equal and endowed by their Creator with the inalienable rights to life, liberty and the pursuit of happiness. (Applause.)

And when, but a generation ago, hundreds and thousands of the flower of the youth of our country went out to do battle for the maintenance of the national life, every blow that they dealt for the Union was also a blow to shatter the shackles of slaves, they too in such a crisis felt that eternal principle that must look up to heaven, to God, to the source of all justice and all power, and therefore as they went smiling, whether to victory or to death, went singing the praises of God in the battle hymn of the republic:

> Glory, glory, hallelujah,

And, therefore, do we instinctively to-day look up to Heaven and feel that our cause could not succeed without Heaven's benediction, and feel that we have in the assurance of the approving smile of Heaven the surest omen of victory. (Applause.)

Now, then, dear friends, if you are convinced, as I know you are, of the truth of these principles, then you must believe that a sacred duty is laid upon you; that you are not free to shut your eyes, not free to evade the new truth that comes to you or the new light that has been given to you; you are called by a voice from heaven, by a sense of duty, by your consciousness, by your obligation to yourself, to your country, to mankind, to God, to vote, to labor, to speak, to suffer if need be, for the vindication and the assertion of the truth; it is the duty of your brotherhood; it is the duty that you owe to the common brotherhood, a duty that you owe to humanity; a duty that you owe to generations yet unborn. To deny the truth were to repeat the sacrilegious effrontery of the first murderer, the first fratricide, who dared to look up to the Father and to say, "Am I my brother's keeper?"

Yes, we are all keepers of our brethren. A command is laid upon us by natural religion, and it has been made clearer and sweeter since it has been repromulgated before in that voice that was the music of heaven; since it received new impulse from that smile that was heaven-revealed, since the Son of Man has told us of this new commandment as old as man and yet new since he gave it with such charm and potency, "A new commandment give I unto you; love one another." Let us then love one another with the magnificent love of men, of Christians; let us feel how good a thing it is to be members of God's family, children of such a father, to be children of such a kingdom, members of such a commonwealth, sheep of such a blessed fold. Let us do what we can then by fighting for justice to hasten the day when all the barriers shall be broken down and when the simple doing of justice shall prove to be the immediate forerunner of the kingdom of God the Lord. When the assertion of that simple law of human society and of the highest progress, perfect association with perfect liberty shall bring all men, not merely of one state or one nation, but of all states, of all nations, of all kingdoms, of all races, into such perfect harmony, into such perfect brotherhood that by the interchange and association of a world-wide society all the world shall blossom as the garden of God and all His children shall be free to develop their nature in the sunlight and the fresh air of the kingdom of heaven on earth; and then shall the profession of the seers of truth be literally fulfilled; when men shall learn and shall literally convert the instruments of fratricidal strife into the implements of sweet peace, and when literally the savagery in man shall become extinct; that the lion and the lamb shall lie down in peace, and that the little child shall lead the wildest and the most ferocious of beasts; and, in a word, that all human society shall be so doing the will of the Savior on earth, that literally, as God intended it should be, the earth shall be the kingdom of heaven and the whole world shall be but God's nursery, from which in his good time the plants that he has planted here shall be transplanted to his paradise above. (Great cheering.)

Judge Maguire, who followed Dr. McGlynn, was greeted by round after round of applause when he came forward. When it had ceased he said:

Mr. Chairman, Ladies and Gentlemen—The way that people rise up to defend this cause when they fully understand it reminds me of Mr. George's story about the cat. There are men who have listened to an address on this question or that have read something about it who declare to you that they don't see anything in it at all, and though they look at it again and again some of them still don't see it, and you point to different principles

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that are involved in it and still they fail to see it. You have seen little pictures in store windows with trees, animals, birds and some grass and some plants for a background. At first glance you don't think there is much of anything to one of these, but when you see a fellow standing and staring at a show window, the strongest impulse in the world comes upon you to find out what he is looking at, and you go up and look too. When you inquire what he is looking at he answers: "I am looking at that picture. Don't you see that question down at the bottom, 'Where is the cat?'" You look, but don't see any cat. By and by somebody comes along who has seen the picture before or who has had the cat pointed out to him. He asks: "Don't you see that twig?" "Yes."

"Don't you see that white strip between the twig and the trunk of the tree?" "Yes."

"Well, that is one leg cf[sic,19] the cat." Still, you don't see any cat, and you may be ready to swear that there is no cat there. Then he shows you the little dovetailed arrangement of grass and weeds down near the bottom, and tells you that is the claws of the cat; still you don't see any cat. He next shows you a little branch which represents the eyes of the cat; but still you can't see the cat. Finally he points out another branch that represents the car'[20]. Instantly you see the whole cat. If you should not see that picture again for twenty years, the very minute you glance at it the first thing you see is the cat, the most prominent thing of all.

So it is with a simple natural truth; so it is with the great truths that are involved in this proposed reform. They may look at the proposition, see nothing in it, and have parts and details explained to them, and still see nothing in it. But the very minute that they grasp and realize and take in the whole situation, then they become enthusiasts, and start out and point it out to everybody else. After awhile they forget how hard it was for them to see the cat, and they actually think that a man who can't see it in an instant must be a fool, because it is so clear to them.

I don't know whether it would be a desecration of this service and of this place, made sacred by the great principles that have been advocated here, to say a word about an institution called the democratic party. (Laughter.) It is not quite as bad as his satanic majesty, and Dr. McGlynn says they sometimes talk about that gentleman in church. But I believe it is my duty to talk about it just a little, and I don't know whether I have an apology to make to you or not. I was at Medina last night, and was informed that you had been grossly insulted and abused there, and I refused to make any defense of you. But I will tell you the circumstances, and you may then say whether I ought to apologize or not. A gentlemen named[sic] George Raines (hisses) of Rochester whom, I am informed, is an eloquent speaker, and who spoke in the name of and on behalf of the grand old democratic party (laughter), told the people of Medina that you were bomb throwers and plunderers, lazy and shiftless, the very scum of the earth. One of our earnest representatives there asked me to reply to Mr. Raines. Before I heard what Raines had said, I said, "Certainly, I will be pleased to reply to him. What did he say?" He then told me; whereupon I respectfully but firmly declined to reply to any such villification'[22]. I did, however, tell the audience

Sic in the original; probably "of".
Sic in the original; probably "of".
Sic in the original; probably "the ear".
Sic in the original; probably "A gentleman named".
Sic in the original; probably "vilification".

why it was that I could not and would not reply; for, I said, abuse is not argument, and if I should reply to this, what would I be obliged to do? Suppose that I should say, "You are another;" and if I should retort by using the same sort of language of and concerning the democratic party, it would be equally false, equally vulgar, equally unmanly, and I would be degrading myself to the level which he assumes. So I refused to speak on your behalf; I refused to make any defense of you against such charges as those. (Applause.) I am not here to talk particularly about men. I have mentioned Mr. Raines not to denounce him, but simply to let you know who had been talking about you. (Applause.)

The old parties have ceased to represent principles; they have ceased to be moved by the vital principles which alone can give life to parties. As I was coming down the street in San Francisco a few weeks ago I saw a stanch old democratic friend of mine working in his garden. As soon as he saw me he shook his head sadly as he said:

"Judge, I am very sorry that you have taken that foolish and suicidal step that you took when you left the democratic party." He continued, "I used to vote with you for reforms in the democratic party, and you ought to have stayed in and stood by us and we would have made them take up and correct these abuses. There is the great machinery of the democratic party."

"Yes," said I, "that is the greatest trouble with it."

He went on:

"We might have used that machinery to accomplish our purposes, but here you go out and you commence in the great battle of building up a new party, to establish a principle that could be more easily established within the ranks cf the democratic party."

Do you know what this friend was doing at the time he was telling me this? He was digging up an old century plant that had bloomed in his garden and was dying, and he had a little one that he was going to plant in its stead. I asked: "What are you going to dig up that old century plant for?" He replied:

"It is dying; it has bloomed."

"Well," I said, "why don't you doctor it up?"

"Why," he answered, "you can't doctor it up; when a century plant has bloomed, decay sets in at the heart, and it is bound to die—no earthly power can save it."

"Don't you think," I replied, "that that is very much the same way with a party that has bloomed? Don't you think that when a party, founded upon principles, has gone forward and established those principles or abandoned them, that it, too, has bloomed and is rotting at the core, and that no earthly power can save it; that it would be contrary to any law of nature to bring it back, and you can't check the decay? While you recognize this law of nature in dealing with this plant, I recognize the same law in dealing with a party, and I am helping to plant a new party with vital principles—principles that have not existed and been abandoned while you are trying to save an old political century plant that has outlived its usefulness, and that has ceased to have any vigor or principle." (Tremendous applause."

The overflow meeting in Steinway hall held only a part of the overflow. Ten minutes from the time the doors were opened sufficed to fill the hall, and for an hour or more the crowds turned away at one meeting went backward and forward between the two in the vain hope of getting in. Paul Mayer, the united labor party's candidate for coroner, presided at Steinway hall, and many well-known men, including Morris W. Hart, Dr. Coughlin and John McMackin, were seated on the platform. The audience was, on the whole, even more enthusiastic than that at the

Academy. Between the speeches the Quintette club of the Filemakers' union of Brooklyn sang some spirited songs.

The first speaker was Sam W. Williams of Indiana, who has done such excellent work throughout the state. He spoke of the enthusiasm which had greeted him on his trip, and of the growing conviction on the part of the continued on p. 3 →

[continued on page 3]

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← continued from p. 2 people in the state that poverty was not a divine institution, and could be abolished.

"It will give me great pleasure," he said, "to carry back to the people of my state, who are watching this contest you are waging here with the deepest interest, the glad tidings that the united labor party has come to stay. I shall be able to tell the news that the wage worker will be emancipated and the toilers' shackles broken."

Dr. McGlynn, who had just spoken in Brooklyn, followed Mr. Williams, his appearance exciting tumultuous and long continued applause.

The other speakers were Henry George, Judge Maguire and Alfred S. Houghton. Mr. Post was introduced, but spoke only a few words. The meeting adjourned with three cheers for Henry George and Dr. McGlynn.

Anti-Poverty in Camden, N. J.

CAMDEN, N. J.—On Wednesday evening, Oct. 26, a few active friends of the Henry George movement assembled at the armory of the Sixth regiment national guard of New Jersey for the purpose of forming an Anti-poverty society. John H. Doerr was elected president and Harry A. Reier, Jr., secretary, with E. N. Daugherty as treasurer. The New York declaration of principles was adopted and the roll signed by fourteen Camdenites, among them the master workman, Aaron Hand, the worthy foreman, secretary, treasurer and other officers and members of local assembly 31, K. of L. W. J. Atkinson, president of the Philadelphia branch, made an encouraging address, which was well received, as were also the explanations of the principles of the single tax by Messrs. Hetzel and Halbach, also of Philadelphia. As soon as we begin to collect funds enough with which to make an attack we shall distribute tracts and anti-poverty literature and do what we can to educate the people in this vicinity, using reason and powerful arguments and paying no attention to the wilfully blind obstructionists who will offer no argument, but call us "cranks" and other complimentary names in their puny efforts to delay the progress of truth. Our work will soon show results, and you shall hear from us again.

HARRY A. REIER, JR., secretary,
632 North Sixth street, Camden.

COLUMBIA COLLEGE ECONOMICS.

NEW YORK CITY.—President Barnard of Columbia college writes in the November *Forum:*

"All the world's wealth put together, if equally distributed, would not suffice to make the world's people individually rich or even to relieve them from the pressure of want—a pressure which, in that case, would be universal. For what the world has to live on from year to year is only the aggregate annual product of all the

industries of the world, and what this amounts to, in civilized lands at least, has been pretty well ascertained by inquiries elaborately conducted under public authority. From the results of such inquiries it is apparent that if this aggregate product were to be distributed with the most rigorous impartiality among all the inhabitants of the countries investigated it could at most only supply the simple necessities of life and nobody would be in what are called circumstances of ease."

Accepting this statement as true, it is equivalent to an admission that vast numbers of human beings in civilized lands are without the simple necessities of life, because it is evident that many people have more. With such a state of affairs violent attempts to procure the simple necessities on the part of those in want of them should excite neither surprise nor anger, even in the mind of a Columbia college philosopher. It is natural that such attempts should be resisted, and it is natural that they should be considered vain efforts by any one who accepts as true the statement quoted. That statement, if admitted, proves that neither the equal nor the equitable division of existing wealth would be a satisfactory solution of social problems.

President Barnard says further: "The present struggle is over the distribution[sic] of the product that exists." If that is really all he knows about the matter, he must be one of those economic bourbons who have learned nothing and forgotten nothing, notwithstanding the flood of light that has been poured on social science within the last ten years. His statement is not true of strikes, nor of boycotts, which Mr. Barnard specially detests; nor of anti-poverty societies, which he regards as a product of the erroneous idea that poverty is not inevitable. None of these aim at the redistribution of existing wealth, however acquired; the change they would make is in the distribution of wealth to be produced. And the anti-poverty societies, in addition to removing the obstacle to the equitable distri bution of wealth to be produced, would also remove artificial obstacles to its production. Professors of political economy who do not know this, or who talk and write as if they did not know it, are no more qualified to hold their positions than would be a professor of mathematics who could not solve quadratic equations.

The cultivation of harmonious relations between labor and capital, upon which President Barnard seems to pin his [faith?], is impossible in the face of conditions which constantly tend to decrease their combined returns to the lowest point at which they will continue to engage in production. When, out of an aggregate product, sufficient only to supply the simple necessities of life to the whole population, labor and capital must support the owners of natural opportunities in the style in which they are supported, how can we expect that they will not quarrel over what is left? The harmonious relations of labor and capital will be an incident of new conditions which will give equitable returns to each.

If the Huns and Vandals should ever sweep away the literature of our civilization there will perish a good many magazine articles, the loss of which posterity will have no special occasion to mourn.

WM. E. MCKENNA.

Pushing the Work of Education.

KIMBALL, Dakota Territory.–I inclose $5. $2.50 for my subscription for THE STANDARD (the best paper in the world), and the balance to be applied as you see fit in the propaganda work. I intend to get up a club for THE STANDARD. I will send and get some ten or twenty copies of "Progress and Poverty" and about five copies in German, as I want to see every person I come in contact with read that work. I can and will sell a goodly number of copies.

Sic in the original; probably "distribution".

M. C. FELKER.

Spreading Out in Cleveland.

CLEVELAND, O., Nov. 7.–The land and labor club No. 9 of Cleveland meets every Monday evening at Fix's hall, Scoville avenue. Membership is growing, and a wider circle of men are coming to show a deepinterest[sic] in the subject and theories of Henry George.

G. M. DAUGAHDAY, secretary.

The Fund for Dr. McGlynn.

The publisher of THE STANDARD acknowledges the receipt of $2 for the fund for Dr. McGlynn–$1 from [Hammer?], [illegible], [illegible] and $1 from L. N. [Glaze?], San Jose, Cal.

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QUERIES AND ANSWERS.

Land Limitation.

> SAN MARCOS, Texas.–I have just read "Progress and Poverty." That you have struck the correct solution of the "great labor problem" there can be no doubt. I cannot yield entire assent to all, however, as on page 292, Lovell's library, you say: "Let those who now hold the land still retain it," etc.; "No owner of land need be dispossessed and no restriction need be placed upon the amount of land any one could hold." This surely cannot be true. If it is true, why cannot the small per cent of population who now own England merely put up their rents so as to pay the government tax and still have their wealth left? The tenants having no other taxes to pay, could, of course, pay higher rent. It appears to me that there must be a limit to what a man may hold or "claim as his own," and that limit what he can or does use. If some one is willing to pay the full "occupation tax" and keep the place closed, all right, but don't allow any man, because he claims to "own" the ground, pay the government tax and force me to pay more or "move on," so to speak.
>
> GEO. W. KNIGHT.

You do not yet understand that a tax on the values of land cannot be shifted to tenants in increased ground rent. You should read tract No. 37 of the Land and Labor library.

It is true that no man ought to hold more of the earth than he uses, but that limitation cannot be fixed by arbitrary law. Questions of what constitutes use *would immediately arise* that it would be impossible to adjust. But by taking land values for common use through taxation and thereby making it unprofitable for a man to hold more land than he uses, we shall fix the limit by operation of natural law.

The present owners of England could not put up their rents so as to pay the government tax until land values raise[sic]. With the imposition of all taxes on land values, land values would tend to fall in every country where land

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Sic in the original; probably "deep interest".

was kept out of use. Do you not see that a heavier tax on land values would force holders of vacant land to sell, and thus reduce values by increasing supply? Hence, landlords, instead of being able to raise rents to the extent of the tax, would be compelled to reduce rents in response to the greater marked supply,[26] of land.

But in time, if the tax were not increased, owners would be able to add it to rents as increase of population made greater demands for land and raised values; and, just as you intimate, tenants would be able to pay higher rents because they would have no taxes to pay on labor products. It is therefore a fact that if population continued to grow and the aggregate of taxes remained stationary, the social and industrial evils that now afflict us would reappear. But taxes would not remain stationary. The principle having been established that land values belong to the people, taxes would be increased, for the purpose of making public improvements, as growth of land values justified the increase. In this way the margin for speculation would be so kept down that no one would hold land he did not continuously use at a profit, and land not in use, however good it might be, would be valueless and free of tax.

The land value tax would automatically accomplish with precision the object at which land limitation laws aim, but cannot accomplish.

Which?

> KANSAS CITY, Mo.—A and B have each $25,000 in cash. A invests $5,000 of his money in a city lot and builds upon it a $20,000 house; he rents this property (house and lot) for $2,000 a year. B loans all of his money ($25,000), and receives $2,000 per year as interest on same. How under your theory should each of these men be taxed?
>
> C. A. LEE.

A would be taxed on the value of his lot, or, say $5,000, while B would pay no taxes. But B pays no taxes now, for interest on loans would be less if lenders were not taxed.

Opportunities for Investment.

> GRAFTON, N. S. W.—In the event of land values being taxed away, what provision could be made for absolutely secure investments as a substitute for land? For example: A father desires to so invest his earnings as to secure to his wife, children, or himself in old age a certain income. Under the present system, money invested in real estate in settled communities gives the very best security, except, perhaps, government bonds. What substitute could be provided? H. HARDING.

No substitute should be provided, and none need be. Investments in productive enterprises are the only investments that can yield a return to the investor without imposing a tax on some one else. Such investments are not now secure, for the same reason that a workingman is not now sure of employment; but when land values are taxed away, productive investments will be secure.

Sic in the original; probably “rise”.
Sic in the original; probably “market supply”.

What Fixes the Value.

> NEW YORK.—How shall we determine the value of land under the new system? We easily determine it now by what it will command in the market, but if it is confiscated by the state, which is what taxing land values really means, there will be no selling price. Will not the state be obliged to lease its land to the highest bidder? If I build a house on leased ground under such conditions, increase of population may so increase its value that I will be unable to pay the ground rent. What shall I do then? All the improvements I have made will be comparatively worthless, inasmuch as they cannot be removed to cheaper land except at great expense. It seems to me that under such a system I cannot hope for a permanent home. INDEPENDENT VOTER.

At first, when taxes are merely shifted from labor products to land values, it is not probable that the selling price of land will wholly disappear; but as the tax increases the selling price will fall until it is practically nothing. Then the selling price of land will not afford a basis of taxation, but the rental value will be as definite as before, and the tax will be based upon that.

The state will not be *obliged, however,* to confiscate land and rent it. The rental value will be determined by private transactions as easily then as now, for selling price is not now an arbitrary figure—it is a capitalization of rental value, plus a speculative premium.

If you should build on a piece of ground, and [population?] increased so as to raise your land value tax, the increase would

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not be beyond your ability to pay, except in unusual circumstances. If you built a home, and the locality afterward became a business center, you might find it impossible to pay the high tax for residence[sic] purposes, but the cases in which you would not find it profitable to tear down your house and erect a business structure, free of all tax, would be so few that any exceptional hardship might easily be relieved from the common fund. If, however, your improvements were for business use, there would be no increase of land value tax which would not be due to some superior advantage of location for which you could and ought to pay.

The effect of the land value tax when fully imposed is to equalize opportunities. taking[sic] from those who appropriate superior opportunities only the difference in value between that part of the common inheritance which they appropriate and that which others are compelled to resort to. If you believe this is just, no apparent hardships in individual cases ought to blunt your conscience.

As to your hope for a permanent home, there are thousands upon thousands who cannot hope for a permanent home now, to whom a home would be possible; and those who have homes now abandon them when the land value of their homes rise. The land value tax would not abolish homes; it would only prevent a man from making the community enrich him when he abandons his home.

Sic in the original; probably “residences”.
Sic in the original; probably “opportunities, taking”.

The Palace and the Hovel Again.

> NEW YORK.–Two men buy two equal adjoining lots. A builds a $2,000 house and B a $50,000 ten story building, tax being the same on each lot, and A getting $1,500 rent, while B secures a rent of $7,000 every year.
>
> 1. Now, do you not think that the $5,500 difference which B gets more each year will encourage the Goulds and Vanderbilts?
> 2. Will not this widen the chasm between poor and rich?
> 3. Is it justice? If so, prove it!
>
> M. LANER.

1. No; the tax, being a part of a system, the Goulds and Vanderbilts will disappear.
2. No; the chasm will be narrowed.
3. Yes.

A injures himself as a producer by buying so expensive a lot for the erection of so cheap a building. He could do better as a producer and be of more service to the community by buying cheaper lots and erecting more buildings. It is only as a land speculator that he is benefited by pursuing the course you suppose, and land speculation is injurious to the community. If B can profitably put up a $50,000 building on his lot, A can, too, and by doing so he benefits all classes.

B's proportion of so much of any tax as is imposed on houses is added to his rents, and is paid ultimately, not by B, but by his tenants. Therefore a remission of taxes on improvements would directly benefit B's tenants rather than B. The benefit to B would not be due to a saving of taxes, but to the greater ease with which he could rent his building at lower rates with the same profit.

According to your figures, A, who has benefitted the community to the extent of but $2,000, receives 75 per cent, while B, who appropriates no more common property (land value), and has benefitted the community to the extent of $50,000, receives only 14 per cent. Do you think that just or politic?

Notes.

JAMES BOYD, Riverside, Cal.–Your letter shows no exception to the truth of the free trade and free land doctrine. If wages in southern California are as high as you say, what would happen if eastern workingmen accepted your cordial invitation to go there? Would the wages rise and the land be as easy to get? or would the land rise and wages fall? Your condition is temporarily exceptional–– It is difficult to understand how your country from being useless becomes useful when the speculator arrives. The speculator merely appropriates. He may make land more valuable, but not more useful, and greater value means nothing but a higher entrance fee. But if by speculator you mean a man who turns "a desert into a veritable Garden of Eden," as you probably do, he is a benefactor whom we would reward by exempting him from taxation.

GEO. H. HEBARD, Hartford, Conn.–Your chief difficulty in considering the interest question is in supposing that interest is a term which comprehends only what a lender pays to a borrower[sic] for a loan. It is a broader term than

that. It is the increase which the producer of anything can get over the value of his labor by giving certain directions to the use of that thing. Hive a swarm of bees and you will get more value in honey than wages for your labor amount to; sow grain and the product will be more valuable than the labor expended, and so on. Interest on loans is merely incidental to the increase which is due to the element of time. Having something for which, if you [use?] it yourself, you will get more than the value of your labor, you will not lend it, except in charity, unless you get back more than what you lend. Reduced to its last analysis, true interest is only a form of wages, bearing much the same relation to the producer of capital that higher wages bear to skilled workmen: and this is the position originally taken by Mr. George, as you will see if you read the last paragraph of chapter 5, book 3, of "Progress and Poverty."

E. B. H., Oberlin, O.—Senator Warner, who told you that products of labor as well as land have an unearned increment, and mentioned the case of last year's wheat when this year's crop fails, was properly answered by you when you said that such cases, when they occur, are accidental and balance one another. But with all parts of the earth open to us and linked by electricity and steam power, it may fairly be said that they cannot occur. After all, however, the vital point is that wheat is produced by labor, and the wheat itself, and all value attaching to it, therefore belongs by natural right to the producer, while land is not produced by labor, but is a creation of God for the use of men, and any values attaching to it belong to them in common.

A FRIEND, Utica, N. Y.—Look again over the instances of poverty in Utica given in the *Lutheran* and ask yourself which one of these men would be in poverty if opportunities to work were as plentiful as workers. You may select the case of the consumptive; but would he not be cared for comfortably, as matter of right, and not of charity, if the value of Utica land went to the people of Utica, whose presence creates the value, instead of going into private pockets? You may select the case of the drunkard; but will you insist that it is drunkenness and gluttony that causes poverty when there are so many rich people who, though given over to drunkenness and gluttony, grow richer and without

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working, too? In all the other cases if the people could have work without paying for the privilege when they were willing to work, they would not be in poverty. Mr. George never asserted that the world owes any man a living. What he has said and does say is that the world owes every man the natural right to make a living which God invested him with at birth. Does the editor of the *Lutheran* deny this? If he does not (for, though case-hardened with the religion of the pharasee[sic], as he appears to be, he will hardly dispute such a self-evident truth), how does he make that truth square with the doctrine of private ownership of land which enables some to live without working by selling the raw material for labor—God's earth—to those who work?——The personal reference to Mr. George is impertinent and false.

HOW IT WAS STARTED.

A loving father, leaving his children for a time, called them together before his departure.

"See, my children," said he, "how amply I have provided for your necessities. Here is an abundant store of fuel. Here are metals of all kinds, in which I have taught you to work. Here are fertile fields on which you can graze your herds and raise your grain and fruits. A very little daily labor will suffice for your subsistence; and as you grow in knowledge and experience you will learn how to fashion cunning machines, by means of which the fuel and the

Sic in the original; probably "borrower pays to a lender".
Sic in the original; probably "pharisee".

metals I leave you shall be made to do your work, that you may have the more abundant leisure." And so he went away.

But scarcely had the father gone, when some of the stronger of the children said: "Here! we will take charge of the fuel; and if any of you weaker ones want fire, you must first dig fuel enough for us, and then we'll let you dig some for yourselves."

And others of the stronger children said: "This store of metals is ours; and if you weaker ones want iron or lead or copper, you must first dig what we want, and then you may take a little for yourselves.

And other stronger children claimed the fertile fields as theirs, and forbid[sic] the weaker ones to till the ground except they surrendered half the crop. And still others of the stronger children forbid the weaker ones to build houses on the ground, or to stand upon it, or to be buried in it without first giving up a portion of the fuel and metals and fruits and grain which they had already paid other strong children for the privilege of getting.

After a time the weaker children grew tired of this sort of thing; and considering the matter, they made up their minds that they had just as good a right to the fuel and metals and the use of the fields as the stronger children had. "For," they said to the stronger ones, "You didn't make the fuel or the metals or the fertile fields any more than we did. These things were provided by our Father expressly for the use of all His children; and as children of the same Father, we have just the same right to them that you have, no more, no less. And we want our rights."

To all this the stronger children said: "Well, we don't deny that all that *was* true—once. Our Father *did* mean these things for the equal use of all his children—originally. But don't you see, you fellows have been working for us so long, and we've got so used to treating the Father's gift as *our own property* that a change would be very inconvenient—to us and, in short, we consider that we have acquired VESTED RIGHTS." And that settled it!

But the weaker children simply answered, "Gammon!" For they realized that they weren't the weaker children any longer, but the stronger; and that if they wanted their fair share of the common bounties of the common Father all they had to do was to say so, and they would get them, all the "vested rights" in the world to the contrary notwithstanding.

And that was how the united labor party came to to[sic] be started.

T. L. MCCREADY.

Anti-Poverty in Boston.

NEW YORK.—Miss Frances Meeker (No. 770 of the Anti-poverty society), writes most enthusiastically of the good work of the Boston Anti-poverty society and of the spirit of Christian fraternity which breaks down the barriers of social exclusiveness among its members. She says: "Our meetings so promote the feeling of fellowship that all speak to the others, and it is wonderful to see strong men, with tears in their eyes, asserting that they now believe in the fatherhood of God—men who had been unable to accept that doctrine as taught by the churches."

At the meeting of the society on Sunday last a young New church minister presented the truth with great power, and stirred the hearts of his audience. The foundation of the new crusade, he said, is laid in the religious nature of man, the lever which will uproot and destroy mammon, and the kingdom of expediency is the sentiment of fraternity, of human fellowship, the manifestation of the Christ spirit now with new power entering those

Sic in the original; probably "forbade".
Sic in the original; probably "to".

prepared to receive it, whether infidel or Christian, and inspiring them to "lift the heavy burden and let the oppressed go free." Here is a strength not to be resisted—it is the arm of the Lord. Here is a religion based upon human equality which must purge the churches of their atmosphere of injustice and fear and belief in an unjust God who bestows unequally his favors upon mankind, and in its place pervade the sacred precincts with the pure air of the new heavens and the new earth.

I fear that this is a very imperfect representation of the eloquent address, as I well know it to be of the deeply sympathetic letter of Miss Meeker, but I trust that it will show your readers that the truths of the new crusade are taking deep root and being faithfully nurtured in intellectual Boston. Faithfully yours,

B. U.

Renewing the Fight in Brooklyn.

BROOKLYN, Nov. 9.—An enthusiastic meeting of the Tenth ward association of the united labor party of Kings county was held at 145 Douglass street on Wednesday evening, Nov. 9, when the following resolutions were passed:

Resolved, That the large vote polled by the united labor party in this county is a gratifying verdict to our efforts in this first campaign, and shows 15,000 courageous and enlightened freemen in Kings county despite evil influences of all kinds. We declare our unswerving fidelity to the principles of the united labor party for the emancipation of industrial slavery by striking down speculation in land values through the taxation of land values.

Resolved, That active and incessant work will be pushed from this day for the promulgation of our principles and the dissemination of our literature throughout the ward.

All believers in the philosophy of Henry George are invited to become members of our association.

Dr. McGlynn to Lecture.

Dr. McGlynn will lecture on "Temperance and Labor," in the large hall in Cooper union, on Thursday evening, Oct. 17[sic].

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THE MOON COLONY.

Ithacan.

The "man in the moon" still takes the same lively interest in the Henry George question. It was a little tiresome to stand out and listen to his moonshine talk the other night, but it might have been because we did not understand, as did he, the full meaning of his talk. So far as we can see he is a disinterested party; and it is only pure friendship for us, or perhaps love for all beings endowed with so many senses, that causes him to spend so much time thinking over our condition.

Sic in the original; probably "Nov. 17".

He is not a mere idle talker, as some of our labor and socialistic agitators. He evidently means what he says, and is willing to go to much trouble for our sakes. This week he makes a great offer—the use of the moon to demonstrate the Ricardo law of rent, and the injustice of private ownership in land. At a cost of much time and trouble he offers, if necessary, to run the moon regardless of the forces of attraction or gravitation. He also promises to overcome its momentum so that it can safely approach the earth. Moreover he has changed the climate and soil there, and supplied an atmosphere, so that it is in every way similar to our earth and is ready for colonization by our inhabitants.

It will make a clearer case to us, he says, if instead of arranging land, as regards productiveness, so that the gradations are insensible as we are accustomed to find it, he arranges it into distinct grades. Accordingly he has made three kinds of land, which we will call first, second and third grades; or No. 1, 2 and 3 land.

No. 1 land will produce to the average laborer, working ten hours a day, twice more than enough to supply his needs. No. 2 land will yield him once more than enough to supply his needs. No. 3 land will only yield him a bare living for the same amount of labor There[sic] is much more No. 3 land than No. 2 land and much more No. 2 than No. 1 land. It is now ready for settlement, and is making its first trip to the earth. Look out! Fortunate will be the first to occupy it. See! It is slowing up; it stops so that the trees on it brush the ground of the earth out in Nebraska.

A young married couple emigrating west, are the only ones within reach. They look up and see a veritable Garden of Eden pausing over their heads. Both being orphans as were Adam and Eve, and having now little of gravity, and but few relatives or friends, to attract them to the earth they do not hesitate to take their chances on the moon, which at once proceeds on its journey, so as not to disappoint any moonlight ramblers. As we do not know the names of the new settlers, we will call them Adam and Eve. They get along nicely; apples and snakes are there, but Eve is acquainted with them. Besides, she has lived in our modern world, and no snake can instruct her in the art of sinning. The tree of knowledge is a chestnut, and they are at home under its branches. The “man in the moon” has also promised to exempt them from a flood. They use what little land they need, and with more knowledge of cooking, weaving and dressing than was known to our Adam and Eve, they begin housekeeping. We do not care to enumerate their different generations. Human events take their usual course. It was, however, difficult for the first month to borrow groceries or tools from their neighbors.

The moon makes monthly trips to some part of the earth, and at each trip at least one couple board her. It seemed very nice at first to Adam and Eve to meet people from the earth, learn the base ball score, get the news from the Chicago anarchists and read the latest market quotations. Our Adam and Eve had no such pastime. Is it surprising that they talked to snakes and ate bad apples?

But let us observe how they settle upon these three grades of land. Each takes what he needs and so long as there is any No. 1 land left, land can have no selling or rent value. Suppose that at the end of 100 years all the No. 1 land is taken, and the children born there and the immigrants from the earth begin to occupy No. 2 land. Now, it is possible that a landlord of No. 1 land can sell or rent his land. A new comer may prefer to give to this landlord, as rent, one-half, three-fourths, or, at the most, all the surplus that No. 1 land will produce over No. 2 land. He will then, if he works all the time, have left as his wages just as much as he could produce on No. 2 land. Now, cannot the landlord get his support without work? Is he not enabled to do this simply because he or his forefathers were first on the ground?

Sic in the original; probably “labor. There”.

By the time all the No. 2 land is taken, all the No. 1 landlords may lie idle, and those who work their land will only get as much as they could produce on No. 2 land. If they are sick, or do not work all the time, their savings will not be as great, for they must continue to pay the same rent.

No. 3 land is now being settled, and there is a possible rent on No. 2 land of enough to support its landlords, and on No. 1 land of twice this amount, so that a landlord of No. 1 land can not only live from the labor of others, but he can grow rich from his ability to appreciate their labor. Notice now that the real cultivators of Nos. 1 and 2 land, as well as those of No. 3 land, are working for a bare living. When No. 3 land is all taken, what then? This is what is called the Ricardo law of rent illustrated in the moon somewhat as Mr. Post illustrated it a few weeks ago in Liberty hall. It is not a theory peculiar to the George scheme, but is a yard stick with which all the leading economists measure rent. Let us carry it further while we show another kind of settlement; for, bad as is this system, we have a worse one in operation on our earth.

Suppose that, instead of our quiet, slow going young rural couple, a young Astor or Gould on his way from Wall street to his bonanza farm, had first set foot upon the moon. He would at once interview the man in the moon, get his schedule and time tables. He would then begin to fence in all the No. 1 land he could; and if this were too slow for his speculative mind, he would only survey around it and make corner stones. His evenings would be spent in writing glowing descriptions of the soil, climate and scenery there. By the end of the first month he would have ready a large number of "Go to the moon" pamphlets. These would be used on the first trip to the earth, and, if possible, arrangements would be made so that the moon would make a long stop over to New York city, for this and a few succeeding trips. As a result many poor families would move over to the moon, and a few millionaire friends would go over there to spend a month and work up business.

These speculators would form an incorporated land company, with our first man, Mr. Gould say, as president. All the No. 1 land that had been surveyed or that in any way could be "gobbled up," would be theirs against all the world—and all the moon as well. Sites for towns, cities and railroads would be mapped out. No land, as yet, has any value, and its ownership will confer no advantages; but Mr. Gould has great faith, and Elijah was not a greater prophet, as we shall see. Agents supplied with tourists' guides and "own your own homes" are sent to the earth. Many get on to the moon at every trip. All have the land and speculative fever, and each takes more land than he at present needs. Other land and stock com-

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panies are incorporated. In a very few years all No. 1 land will be fenced in, and now our big corporations can begin to think of buying out the smaller land owners and getting up a "corner" in No. 1 land. They can afford to pay bigger wages than can be obtained by working No. 2 land, and with the surplus from each laborer, they will rapidly grow rich.

No. 2 land is monopolized in the same way by this "dog in the manger" system, and long before there are enough inhabitants on the moon to occupy even all of No. 1 land, the day laborers and real producers will be working at starvation wages for those who own and control the greater part of the land on the moon. The majority there will be in poverty, but they can point with pride to their fine churches, paved streets, big railroads, and to some of the splendid private residence and magnificent parks. This might mean prosperity to them. It would not be at all strange if it did. I have heard that the inhabitants of one of the primary planets were in this way so deluded that they were proud of their hundreds of millionaires, and failed to notice the resulting thousands of paupers. Is it not true that, other things being equal, every increase of the millionaires of a country must be followed by a much greater increase of its poor? Are not the great gains of a few the small losses of many? Has it not been so in both of these systems of colonization? As long as No. 1 land lasted there was no rent, and the wealth was nearly equally distributed. When No. 2 land was pretty well taken, the rents on No. 1 land began to give No. 1 landlords a margin

on the wealth of the newer settlers, and this margin increased even more rapidly than the rent which they could claim from their tenants; for, by monopolizing land each No. 1 landlord could take rent from many tenants.

By buying, by mortgaging, and by governmental steals, the No. 1 landlords would finally own and control the land, the mines, the water powers and privileges, and all other natural opportunities, as well as railroads, telegraphs and other large artificial opportunities.

Is not this the tendency of this system, modified only by the difference in health, intellect or morality of its settlers? The man in the moon says, "This thing has gone on long enough. It can and must be stopped. Why, here is my moon with land and opportunities enough to abundantly supply fifty times the population now on it, and yet nine-tenths of my inhabitants are actually glad to get work at starvation wages. Bosh, what loonies! And such political economy! It's a disgrace to any planet. I could give them a new start by drowning nearly all in a big flood; but this would only give temporary relief, so long as I continue to receive settlers from the earth. I know a better way; I am going to run their government and play 'Uncle Sam' to them for a while. If I can't give them all a farm I can give its equivalent to each, and I will do this simply by making all landlords pay to me as taxes all they can take as rent from their tenants. I can with this simple tax pay all the expenses of government, including the cost of running railroads, telegraphs, and all national highways or commodities, besides giving them free libraries, free street cars and many other charitable and educational institutions. More than this, I will have enough left to give bounties to encourage the arts and sciences; to give dowers to every one at maturity and to give pensions to the old.

This is not exaggerated talk. By simply paying their rent to me instead of to all those landlords, they will be saved from all kinds of taxes and will get back much of their rent. But the greatest benefit to be derived from this system is in the equal opportunities that it will give to labor. It will practically do away with land monopoly and land landlords[sic]. If a man must pay out as taxes all he gets in as rent from ground, he will prefer to let his tenant pay it at once to the government, and will not himself hold more land than he can use to advantage. Consequently all land needed will be worked to its full capacity, and those who work it will get the biggest possible returns for their labor.

If I had begun this system when the No. 1 landlord first began to demand rent there never would have been any poverty on my moon. Those who do the most physical or mental labor will still have the greatest amount of wealth, but they will have earned it all.

I know if I had asked the farmers (and they were almost the worst sufferers under the old system), they would have been frightened at the idea of a single tax on land. If they will consider awhile they will see that such a tax is not a tax on land, but upon land values: and when they reflect that a few feet of city land is worth as much as several acres of country land, they will see that the most of these taxes will come from the cities and towns, and that the farming community really will pay little or no taxes. The masses in the cities will also be greatly benefited by lower rents and increased opportunities to labor which must follow the introduction of this single tax.

B. W. HOLT.

Got the New Religion and Enlisted in the New Crusade.

PITTSBURG, Pa.—I have got the new religion. It did not come to me as the "rushing of mighty waters," but in a "still small voice." This is the religion of the Bible. I, too, can bear testimony to the truth of Dr. McGlynn's

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Sic in the original; probably "landlords".

statement that "this movement has proved its efficacy to bring men back to God, else why is it that I, an avowed infidel, have been searching the scriptures for proof of the justice and righteousness of this cause? Why is it that I, with an inbred hatred of the doctrines of the Catholic church, find my heart going out in gratitude to that church that raised up a Dr. McGlynn? With a family of seven dependent on my meager wages for support, why is it that I, since my acceptance of the new doctrine, feel less solicitude for the future of my children? To me their future is bright and full of promise. I, like the widow J. B––, am descended from a long line of patriots, my ancestors engaging in every war since and including the revolutionary, and had the honor of bearing arms to abolish human slavery. But a greater honor awaits me—that of engaging in a bloodless war for the emancipation of industrial slaves. I thank God that I have lived to see this day. I am in the fight to stay. I have no money, no oratorical powers, no logical abilities, but I have a good pair of legs and a pair of willing hands.

So send on your tracts and I will place them where they will do the most good. In this stronghold of protection there are of necessity many Nicodemuses, of which I am one.

CONVERT.

Public Improvements Now Go to the Further Enrichment of the Rich.

GAGGERNAN[sic], Germany, Oct. [11?].—The enactment of a law to tear down tenement houses and create parks would be of no benefit to the poorest of the poor, for the vicinity of the parks would make the landlords of the remaining tenements raise their rents, and the poorest people would be forced to look for other neighborhoods as miserable and as cheap as theirs was before the parks. As long as public improvements only benefit private landlords it is useless devising such means of reform [illegible] [excellent?] in the [reformed?] state, are hurtful now.

MICHAEL FLURSHEIM.

Sic in the original; probably "GAGGENAU".

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THE STANDARD.

HENRY GEORGE, Editor and Proprietor.

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SATURDAY. NOVEMBER 12, 1887.

THE STANDARD *is forwarded to subscribers by the early morning mails each Friday. Subscribers who do not rcceive*[sic] *the paper promptly will confer a favor by communicating with the publisher.*

DRIFTWOOD WASHED AWAY.

That the united labor party met with a reverse in this city and state yesterday must be frankly acknowledged. On the other hand, the hope of its enemies to inflict on it a crushing defeat that would end our movement at a single blow has not been fulfilled. In order to understand the result and to form some comprehension of its effect it is necessary that we shall consider the causes of the great falling off from our vote of last year.

In the first place, the socialistic vote of about 5,000 must be deducted from our vote of last year, leaving[sic] about 63.000,[39]. The Irving hall vote was probably worth 3,000 more last year. leaving us 69,000. Of these we have apparently held about 37.000,[40] and lost about [23.000?]. As a matter of fact, the real loss is considerably greater since we know that many new recruits have been gained during the year.

First among the causes in bringing about this defection was the wholesale corruption of voters. Money played such a part in Tuesday's election as it has not played before in this city since the final overthrow of the Tweed ring. Votes were bought in every direction, and all of the rum mills became shambles for the sale of men. In addition to this there was an enormous bribery of a less direct kind. From fifty to eighty men were hired in single election districts "to work for the democratic party." Of course no party can use so many men in any legitimate work, and its illegitimate work is not entrusted to men hired on election day. The only "work" that these men were hired to do was to vote the democratic ticket, and if forty such men were hired in each of the eight hundred and twelve districts, the total number, 32,460[sic], would largely exceed the falling off in the so-called labor vote. It is unquestionable. however,[42], that many republicans were also bribed to vote the democratic ticket.

The whole influence of the federal, state and city administration was thrown vigorously in behalf of the democratic ticket, and there can be no question that it was skilfully directed toward capturing the labor vote for the express purpose of eliminating it as a factor in the presidential election of next year.

All of the interests seeking legislative favors at Albany next winter, and all monopolies, corporate and individual, lent their sympathy and contributed their money to aid the democratic party in this contest.

The whole liquor interest was combined to raise an enormous corruption fund, to be used under its own direction for the support of the whole democratic ticket, state, city and local.

Lasty[sic], and in some sense saddest of all, a large number of respectable people who called themselves saviors of society a year ago rallied under the lead of Mr. Hewitt and became the willing allies of all the abhorrent influences

Sic in the original; probably "receive".
Sic in the original; probably "year, leaving".
Sic in the original; probably "63,000".
Sic in the original; probably "37,000".
Sic in the original; probably "32,480".
Sic in the original; probably "unquestionable, however".
Sic in the original; probably "Lastly".

in this combination which aimed, above all else, at installing in the district attorney's office a man notoriously unfit to be trusted in that powerful position.

Could any party party[sic] having no offices or financial inducements to offer its adherents stand up against such a combination? The leaders of the united labor party thought so, and they entered the contest cheerfully and with confidence. They knew that all that money, official power and ecclesiastical influence could do, would be done against them. They simply thought that our men could not be bought. They were mistaken.

Of course, aside from the socialists, there were votes in the 68,000 cast a year ago that needed no corruption fund to take them away from us. We had but one candidate then, and democrats and republicans could vote for him and still vote with their party. This year that was impossible, and many such, when an exciting contest came, were drawn back by party ties to their old place.

Furthermore, it is not to be denied that there are men quite influential with organized labor who look with jealousy and suspicion on any movement that draws workingmen into it as individuals, and thus relaxes the power that the heads of their trade organizations have over them.

This influence was quietly exerted, and it unquestionably tended to make men ready to return to the old parties, and when on, and even before, election day they learned that such a course could be made profitable they hastened to sell their birthright—but not for a mess of pottage. Such

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prices for votes were never before paid in this city as were paid last Tuesday.

Yet, after all this explanation, the result is astounding to all who have borne the heat of the battle. The organization was far more perfect than ever before. The active members of the party were enthusiastic and confident, and they went to the polls at sunrise on Tuesday fully expecting to hold their own. The result astonished them, and they are bitter against the deserters who betrayed their cause. A car driver said to the writer on Wednesday, "After the sale of their votes made yesterday by workingmen, I am almost ashamed to call myself a workingman."

But the defeat has apparently shaken no man's resolution. Everywhere the expression is one of determination to go on with the work without cessation, and the expression is general that now we know who are to be trusted and who not, and we will now rebuild on a firm foundation. And such will be the result. We had a year ago 68,000 men who cast their votes for a single candidate from a variety of reasons, though nominally standing on the Clarendon hall platform. To-day we have 70.000[sic] voters in the city and state who have voted for a principle and who will stand by that principle against any and all odds. Every man of them is a missionary, and all are preaching the doctrine on which a party of principle, capable of rejecting all corrupt inducements and proof against all efforts to divide it. can be based·[46].

Sic in the original; probably "party".
Sic in the original; probably "70,000".
Sic in the original; probably "divide it, can be based".

Let our friends not be cast down and let our enemies not lay to their souls the flattering unction that in buying the labor vote they have destroyed the party that will rescue the producing class from the grip of monopoly in business and corruption in government. We have seen one kind of slavery abolished without help from its victims in the work, and we will, if need be, continue to make our appeal to the conscience and intelligence of men until they release the masses from industrial slavery, whether the bondsmen help break their own chains or not.

Happily we need not fear that it will go that far, for there are thousands of honest workingmen in shops and factories and on the street cars of New York who see the great truth for which we are fighting, who are sick at heart and ashamed at the venality of some of their companions, and who have enlisted for life in the new crusade. They will henceforth test all men by their devotion to our principles rather than by their occupation, and thus one effect of our defeat will be to broaden not only the scope and membership of our party, but to relieve it from all the influences and prejudices that have tended to confine its membership to a class. It is the outgrowth of organized labor, and it offers the only possible solution of the labor problem. It will forever be true to that, but it will welcome to its ranks all who join sincerely in achieving that object.

WILLIAM T. CROASDALE.

INDUSTRIAL PATHOLOGY.

When the channels of trade are anywhere obstructed congestion is inevitable; and when there is congestion an unhealthy condition is generated throughout the entire industrial system.

The obstruction that brings about those busmess[sic] depressions which occur with such regularity as to have marked them as periodical phenomena, is that which interferes with the free access of labor to land. Land being privately owned, mere laborers cannot go upon any land and work for themselves, for they are unable to pay the entrance fee; they must, therefore, burden themselves with a mortgage, or sell their labor for wages or for a share of the produce; and as the entrance fee to land rises, while laborers became more numerous, new applicants for an opportunity to labor must assume heavier mortgages or sell their labor for lower wages or accept a smaller share of their produce. If they take lower wages, the wages of all others tend downward, and the laborers' share of produce falls also. This is one of the first symptoms of congestion.

As wages fall the class that lives by wages economizes, partly from necessity and partly from prudence, while the unemployed class economizes wholly from necessity. Whatever the motive, the effect is the same on independent laborers. Their market being restricted, those that are mortgaged fall into bankruptcy, carrying with them many that are not mortgaged, and all who become hopelessly bankrupt enter into competition for work at wages with a class already greatly in excess of the demand for wage workers. Thus at once a greater downward pressure acts both upon wages and the profits of business, and, wages falling, markets still further contract and bankruptcy spreads. By this action and reaction consumptive power is persistently diminished.

Sic in the original; probably "business".

Meanwhile, the laborer who is employed, producing as much as before but consuming less, makes a few rich, while a great majority is impoverished. And as the gap between poverty and riches widens, the smaller class acquires a dangerous power over the other.

The obvious remedy is to remove the obstruction that causes the congestion. If land ownership be abolished, mere laborers will find in every community land upon which they may go and work for themselves, without paying an entrance fee, and, consequently, without either burdening themselves with mortgages or selling their labor for wages or sharing their products with another. Given that opportunity, and the supply of men willing to

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sell their labor will be continually below the demand, no matter how much population increases. This will not only prevent wages from falling, but will cause them to rise; and as wages rise there is less economy, and consequently brisker trade, not spasmodically, but persistently and increasingly.

This is not a quack cure-all, but a purge which, by removing obstructions and allowing nature to take its course, purifies the whole system.

And the single tax, so far from being itself a medicine for the diseases that afflict society, is but a method of administering the medicine. By taking land values alone for public uses it appropriates for the community what the community creates, and leaves to the individual the full value of his products. This prevents the direct robbery of producers for the benefit of non-producers; and by making it unprofitable to keep land out of use, it makes an outlet for labor that, by destroying competition for opportunities to work, compels employers to pay what work is worth, and benefits business by enabling producers to increase their consumption.

LOUIS F. POST.

GOOD WORK IN BROOKLYN.

Tho vote[sic] in Brooklyn is most gratifying. The new party there was only organized a few months ago, and those engaged in the work encountered the most stubborn resistance from the men who sought to prevent any declaration of radical principles, and to keep the movement on the old lines of a labor party composed exclusively of wage workers held together by class prejudice and vainly protesting against evils for which they offered no adequate remedy. All such timid and foolish counsel was rejected, and the party started fully committed to the land doctrine.

It polled on Tuesday nearly 15,000 votes for the state ticket, which is proportionately a larger vote than that cast in this city on Tuesday. This vote is cast directly in behalf of the principles of the new party, and by men who have definitely severed their relations with the old parties. The nucleus is a most satisfying one, and as this vote is the first cast, the party in Brooklyn is jubilant over the remarkable work accomplished in so brief a time.

The voters of the new party are filled with determination, and the resolutions printed in another column show that they are already preparing for a renewal of the fight.

Sic in the original; probably “The vote”.

WHAT NOW?

Nothing but to go right onward with indomitable persistence, dogged determination and unwavering confidence in the truth. We have made our struggle not for office nor success, but because it is right, and we could do no other. We must go on in the same manner. There was a time when Jesus was followed by crowds, who spread their garments and flowers before Him. There came a time when most of His followers left Him, but He calmly and courageously pursued His way—about His Father's business. Those for whom He labored were precisely those who forsook Him, but He labored on for them just the same. Just when the disciples thought He would become a king He was crucified. For the moment they were stunned, but His spirit by and by possessed them, and they came to themselves and went on as He had in His dark hours.

A year ago 68,000 men were with us in New York city. To-day there are less than 40,000. What then? We must go on precisely the same. There is nothing else to do. Our principle is just as right now as it was then. It is worth just as much prayer, effort and devotion as ever. If some have gone out from among us it is because they were not of us. There is all the more reason why the true believers should remain faithful and hopeful for the future.

It is as I have always known. Those who have reason and moral sense—who cannot be seduced or intimidated—are the hope of the new crusade. Let them not be discouraged nor grow timid. "Let not your hearts be troubled." God lives. Truth is. The time must come when money shall no longer control elections; when corrupt men shall no longer be chosen to misrule the people. That time can only come, however, when poverty and want shall not tempt men to sacrifice principle for present gain. Poverty, which we are striving to eradicate, was undoubtedly the main cause of our defeat. All the more reason why this monster should be abolished.

"Fear not, little flock. It is your Father's good pleasure to give you the kingdom." I am sure of it. Never was I, for one, in better heart. What must we do? Clear the decks for the next engagement. Rome was not built in a day. Slavery was not abolished in a year, and perhaps would not have been till now but for Bull Run.

It is useless to deny that we would not have been pleased with better results last Tuesday. But we did the best we could. It was an earnest campaign on the part of those who worked. We must just go on doing the best we can, and if the end comes not in our little day we must be content to build for those who come after us. If we may not live in a world uncursed by poverty, it is reward enough to help prepare such a world for others. But I believe some of us will yet live in such a world.

HUGH O. PENTECOST.

The Anti-poverty society of New York has engaged the Academy of Music and Steinway hall for to-morrow (Sunday) evening. The speakers will be Rev. Dr. McGlynn, Louis F. Post, W. J. Gorsuch and Henry George.

Last spring a gentleman bought a corner lot up town and built a flat house upon it. The house was occupied before it was

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fairly finished, and the builder was so encouraged that he recently undertook to buy a neighboring lot for the same purpose; but the price of that lot had advanced $5,000 in the intervening six months, and the builder is afraid that he cannot pay so much for a place on which to build and make a profit out of his contemplated building. The result is that the building is not erected, and there is less work for the building trades, while a fine lot that is wanted for use lies idle. And yet the owner of that lot, although he prevents improvement, pays no more taxes

than formerly, while the builder pays a heavy tax on the building, which is a benefit in a thousand different ways to the people of New York. Verily, we tax houses as if *they* were a nuisance to be discouraged, and we exempt land values as if, instead of being a nuisance, they were a boon to the community.

A CORRECTION.

In the report of the meeting of the Church association for the advancement of the interests of labor, printed in THE STANDARD of Oct. 29, the following paragraph occurs:

> Mr. Goodwin, chaplain at Governor's island, said the platform was very like a political platform. He was opposed to the clergy engaging in any crusade in behalf of the laborer against the men who hold wealth. A great deal had been said in favor of Mr. George and Dr. McGlynn (applause), but he did not see much difference between communism and socialism, and was opposed to anything like a political handling of the subject. He thought they should take care to show that their body was not committed directly or indirectly to the principles of these men. He called upon Father Huntington to give a clear exposition of the labor platform.

With reference to this statement, the Rev. Mr. Goodwin writes us:

> GOVERNOR'S ISLAND, Oct. 31.—In THE STANDARD, Saturday, Oct. 29, is a report of a meeting of clergymen at Calvary chapel, on Wednesday afternoon, in which certain remarks are said to have been made by me. I did not say a word of what is there attributed to me, nor did I mention the names of Mr. George, Dr. McGlynn or Mr. Huntington.
>
> I beg that you will correct the statement in your next issue with as much publicity as was given to it in the first instance.
>
> E. H. GOODWIN.

We insert Mr. Goodwin's letter with pleasure, regretting only that the unavoidable pressure upon our space prevented the publication of his letter in our last issue; and beg him to accept our apology for having unintentionally misrepresented him.

The explanation of the error is very simple. Our representative took a stenographic report of the remarks quoted, and was informed by a clergyman present that the speaker was Mr. Goodwin.

Landlordism in Washington Territory.

SEATTLE, W. T.—A deep interest is being aroused here in regard to the single tax reform; and the time is fast approaching when the citizens, not only of Seattle, but of all Washington Territory, will organize for concerted action to protect their interests against the land sharks, railroad companies and thieving lumber companies that infest Puget sound. Even now the evil influence of the land sharks is felt here by all classes. Having the land all fenced in, and population being rapidly on the increase, they demand enormous rates from intending settlers for the privilege of using the land, and under the circumstances they have but few purchasers; thus, building being retarded, they have been able during the past month to elevate house rents on an average of about five dollars a

month. Nor is this the only evil; there is not a square foot of water frontage in this city that is not already monopolized by railroads. Free trade once in vogue, this city would undoubtedly be destined to become a great ship building place; but alas! there is now no place left for the ship to slide from the land into the water, so adroitly are we hemmed in. But it remains with the people of this territory to say whether or no railroad corporations shall rob their cities of their natural advantages.

Last week I sent to Portland for seven copies of "Progress and Poverty," for all of which I had eager customers.

F. P. MORROW.

Why Kansas Farmers are Ready for the Truth.

LINCOLN, Kan.—Many a Kansas farmer has already embraced the land tax doctrine and there are more coming to it.

Men in Kansas who have gone through, or are now going through with the privations incident to pioneer life can be easily made to see that it was the monopoly of land that drove them away from the old settlements in the eastern states and out upon the bleak plains of the west, and they can be easily made to see that this same monopoly of land will soon drive their children, no one can tell whither.

In the course of my reading I think I have seen about every state in the Union mentioned as being the worst monopoly ridden part of the United States. I won't say Kansas is worse than other states in this respect, nor would I admit that others are worse off than Kansas. I guess, in fact, there is not much difference. Monopoly is riding rough shod the whole country over, and the world at large as for that matter. But there are certain details of monopoly manners in Kansas that strike right close about the Kansas farmer's living place and he is apt to be sensible of it. This puts him in a good humor to think, and hence he finds out something sometimes, as a man who thinks is liable to do. Hence it is that Kansas furnishes a market for "Progress and Poverty" and like literature.

WM. A. GARRETSON.

Preaching the Kingdom of God at the Forge.

PERRY, Falls Co., Tex.—I have been working in the way that a poor man can for the last twelve months, and I dare to believe that I have made at least a thousand converts while I repaired their tools at my shop. I have talked almost as much as I have hammered, and sometimes more. I sometimes think I am one of the jawsmiths, for I am sometimes told by my neighbors that I will starve if I don't blow the bellows more and my anti-poverty horn less.

IRA J. MCCOLLOM.

An Open Letter to Bishop Huntington.

Right Rev. T. D. Huntington[sic], Bishop of Central New York:

Sic in the original; probably "F. D. Huntington".

RIGHT REVEREND AND DEAR SIR—As a most interested listener at the meeting of Episcopal clergymen at Calvary chapel last Wednesday morning, I have thought that it might prove interesting to you and might serve for some good were I to give from the lay point of view a few ideas on the subjects then mentioned.

I, as you know, brought up under the highest Christian influences and with the example of one ever before me whose life was a living illustration of the truth and purity of the

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divine pattern. early[sic] professed belief in the tenets of the Christian religion.

In maturer years, and when a certain deeper sympathy with and feeling for humanity took possession of me, and by gradual growth, I did not, and I say it with sorrow, consider it altogether strange that I, by the same process, lost confidence in the church and found myself at variance with many of her teachings.

If my attitude was wrong, it is such statements as you gave utterance to at that meeting that make me aware of it and feel that I must have misunderstood the attitude of the church.

For it has seemed to me that success without much regard as to how it was attained has become a passport to respectability and position and influence in the church, as well as outside of it, and I know that success in life, under present conditions of society, has become almost wholly impossible to one who follows in spirit and in truth the religion that she is supposed to teach. And when I said that the tendencies of commercial life have become those to a certain degree of the church, I felt that it was not the worst that could be said. For it did seem that not only into the congregation and its government, but even into the pulpit, an essentially false and unrighteous standard had crept, and that the teachings of the meek and lowly Nazarene had been twisted and distorted until they became confounded with the worldly maxims of the greedy seekers after power, influence and wealth.

And I felt that were the burning, living words of truth, as He uttered them, preached in our churches, many who to-day occupy the front seats would be absent, and the people whom He loved so well would come flocking again to hear them gladly.

Now, one of those who spoke at the meeting, mentioned that among workingmen—the poorer workingmen—ministers were regarded with suspicion, and while even as he spoke I saw the hand of deprecation raised and the smile of satisfied indifference, as it seemed, here and there among the audience, I thought of Vibert's great picture, and felt in my heart that the assertion was verified in me, and even fear that there was a yet stronger feeling against those who with an understanding for truth have ears but will not hear.

And while I, like nearly all workingmen, I believe, am eager to reverence and love any minister of Christ's gospel who strives to live in his life the unselfishness and single heartedness of the apostles of old, no man even in His name can be as a shepherd to me who has adopted the church for a living or who by her liberality enjoys wealth and ease in the midst of poverty, wretchedness and crime.

But as one by one the ministers of the church come forward to preach the old truths all unalloyed, I, with many another, turn again to her teachings and realize that she is, after all, the church of the poor and oppressed, even as she was eighteen hundred years ago.

And if, in the fearless discussion of the theories which are now advanced in regard to the holding of wealth we may learn the way to more perfect justice, is it not at once the duty of the ministers of the church, if not as

Sic in the original; probably "pattern, early".

ministers, at least as students and leaders of thought, and, as men, to follow the truth and to advocate and vote openly for the principles that establish it in our government? And how can they dare to preach the gospel of peace and good will among men, or hope to be heard when the struggle for existence is becoming every day fiercer and the rich prey upon the poor and the strong oppress the weak and charity is doled out with a sparing hand to those who clamor only for free opportunities to work, and for their share of what the bounteous hand of God hath given freely to all the children of men? I remain, dear sir, very sincerely and respectfully, yours,

E. M. TALBOT.

New York, Oct. 31, 1887.

Let Them Do a Little Thinking on the Other side of the Question.

HUTCHINSON, Kan., Oct. 22.—When I read the frivolous objections to our views constantly urged by our opponents and doubting Thomases, I often try to imagine what kind of objections might be urged against our present system of holding land if it was being advocated as a theory to a people accustomed to holding land in common and granting all equal rights to it.

One would prove that the proposed system would very soon deprive a large majority of the people of any share in or right to the gifts of nature, and that children in vast numbers would be born into the world with no rights to a place in it on which to place their feet.

Another would show that large numbers of citizens would be driven by it from rural pursuits to seek employment in the large cities, and that thousands of those would be unable to find employment, and would be driven to commit crimes of all kinds; that young men would become thieves and robbers and young women would be driven to lives of shame, and that from these would be developed a large class in all the large cities who would be more degraded and brutalized than the most degraded people of heathen countries.

Another would show that under that system a few would become enormously rich while doing nothing, and that the majority would have to live in poverty, though working hard for sixteen hours daily.

Another would show that large tracts of valuable land would lie idle from age to age and grow thorns and thistles, while thousands would have to live in miserable and crowded tenement houses from six to ten stories high. He would show that rich men would drive the poor out of the country and change the happy homes of the people into deer parks.

Another would show that large numbers of young men in cities would be too poor to marry and become the heads of families, and that this fact would lead to the worst forms of vice.

All these and many other evils could be predicted from the adoption of our present system. Let those who are trying so hard to study up objections to the principles of the united labor party try, for a change, to see how easy it is to find objections to our present system of injustice. Let those who are so much afraid of confiscating all the lands of the poor without any compensation and for no other purpose than to enable a few to live at ease without work of any kind.

J. G. MALCOM.

Anti-Poverty in Philadelphia.

PHILADELPHIA.–The Anti-poverty society in Philadelphia held two meetings on Sunday evening, October 30, one at Knights of Labor hall, 806 Girard avenue, and the other at Wheatley Dramatic hall, 513 South Fifth street. Mr. A. H. Stephenson presided at the first named meeting, and Messrs. Wm. H. Johnson and Herman V. Hetzel made addresses, while the second meeting was presided over by Mr. H. C. Lippincott, and addresses were made by President Wm. J. Atkinson, Secretary J. Henry McIntyre and Mr. J. C. Frost. The meetings will be continued on Sunday nights at Knights of Labor hall. News from the towns on the Camden and Atlantic railroad between here and Atlantic City, as also from Camden and Riverton on the Delaware, shows that our cause is growing strong in south Jersey, while Mr. Frost and other good workers preach it in the Pennsylvania towns surrounding Philadelphia.

J. H. M.

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USURY, CAPITAL AND LAND.

How to Prevent a Dearth of Capital, and How to Promote Productive Enterprises.

HONDO CITY, Tex., Oct. 28.–The leaven of the Georgian land tax is at work even in this region of cheap land and rapid development. In this country improved farms are assessed at $10 an acre, unimproved land of equal or superior fertility, at $2 an acre. This gross injustice is awakening intelligent farmers to the iniquity of the prevailing tax system. Progressive stockmen also are getting disgusted with this premium on laziness. Such incisive facts, penetrating to the home affairs of every man, are the fine edge of "Georgeism"–ever present, thanks to THE STANDARD and its traducers!

Yet to many persons here the land question seems of minor import. The ruinously high interests and discounts prevalent are the obvious drawbacks to trade and industry. Even the ablest and most liberal of our western journals, the Galveston *News*, looks askance at "Georgeism," averring that free money is more needful to us than free land. To them, as to the old world socialists, the "single tax" seems wholly inadequate to relieve current economic distress, because it apparently ignores these interests and discounts. Mr. George's theory of interest traces that element in value arising from the appreciation of some properties–as wine–from ageing, and, by the competition of capital, cxtending[sic] to all properties used productively. This theory, at first reading, seems to justify our baneful interests and discounts, and to contemplate as its result their permanence and even their increase. Nevertheless, interest as described by Mr. George differs both in origin and effects from what we know to our cost by that name. They are a money tribute, and should never be confounded with interest strictly defined. Let us call them usury, for are they not paid for use? Interest, as defined by Mr. George, springs from the appreciative effects of time; usury, from abnormal difficulty in obtaining capital needed by trade. The former is a further utility, added by time, as value by labor, to things; the latter, like rent, is a drain upon the necessities of the producer. With the abrogation of land monopoly interest may, like speculative land value, distribute itself in higher wages among producers; usury must disappear with the ownership of the soil.

Where capital abounds usury approaches the vanishing point. A capital dearth always coexists with high usury. This is but a phase of "the law of supply and demand." Scarce capital and high usury characterize sparsely settled,

Sic in the original; probably "extending".

growing communities like the southwest. This does not indicate the immediate and total home consumption of each year's wealth product here. There is no dearth of savings, of "surplus values." On the contrary, with us the men lay by savings more regularly and more certainly than in more developed communities. The gulf between labor and competence is narrower with us. Nevertheless, in the older communities their capital, "the accumulation of ages," is reproduced every few years from the savings of labor. A more effective cause of capital dearths and usury is the wealth devouring power of appreciating land monopoly. Here in Texas is the labor in abundance, the best of raw material and a splendid market for a thousand commodities, but the capital is wanting. So the labor is misemployed or idle, the material unused, and the market is stocked with high priced products from distant factories. Domestic savings yearly sink in land investments. Foreign savings inveighed[sic] here in enormous quantities are engulfed in the same abyss. The rationale is simple. Where population is growing and industry developing, land is a rising property. Other things begin dear and by an undulatory course become cheap. Land begins worthless, but each wave adds value to it. It is the best investment. This is trite. Realizing 20 per cent annually on lands bought, or 12 to 15 per cent on land notes and mortgages (absolutely without risk), Texas investors seek no other "reward for their abstinence." All savings, all "surplus value" which should become capital, is locked up in land. Thus enterprises requiring much capital are with us impracticable. Even what capital is needed by our crude industry can be had only on the payment of ruinous usury. In older countries land—still the safest investment—may not be rapidly advancing in value or may be difficult to get hold of. There surplus values cannot to the same extent be sunk in real estate; and savings of each year remain to seek investment in productive enterprise as capital for a moderate return. Thus usury falls from 12 or 15 per cent in Texas to 3 or 4 per cent in New York and 2 per cent in Holland. It is not because the Texan cannot "compete with the pauper labor" of Europe and the eastern states that Texas is without factories. It is because our 20 per cent land speculators and land note shavers cannot compete with manufacturing capitalists realizing six to seven per cent in New England, or two to three per cent in old England. It is to sustain the big usury of the land speculator that our Texan consumers pay double freights on the most bulky manufactures of Europe and the east. So it is to enable citizen and foreign investors to buy liens on the labor of their children that the people of the whole country have been paying big prices for European wares, or giving a crew of shrewd money wise capitalists a virtual monopoly of the home market under cover of a tariff to protect labor.

Usury springs from a capital dearth, and capital dearth from land monopoly. Consequently the single tax, as it increases from year to year, emancipating trade and industry from one shackling tax after another, must abolish usury. Capital, then, must become plentiful, for the dragon which devours it shall be destroyed. All "surplus values" must then seek investment in productive enterprise or rot, and capital will be as plentiful and as cheap in Texas as in Belgium. Manufactures will then spring up wherever labor, material and market are found, and the diversified industries, of which the reason hating protectionists prate, will co-exist with living wages, and "worth" procuring a content yielding "wealth."

J. THOMAS COOK,

County surveyor Medina Co., Texas.

An Instance of How the Circulation of "The Standard" is Extending.

SAN JOSE, Cal.—Please acknowledge money order calling for $2, $1 to be applied to the recruiting fund and $1 to the Dr. McGlynn fund. THE STANDARD'S list of readers is increasing in number week by week. The paper is becoming a power on the Pacific coast and is planting the seed of the new crusade in good ground. Not long hence

Sic in the original; probably "inveigled".

it will bring forth an abundant crop of earnest workers for the principle that the Creator intended this earth and all its bounties for all His creatures, without regard to race or color. The doctrine of the single tax is sure to triumph in the end. There are four places in San Jose where THE STANDARD is sold. At one of them the dealer, E. Davis, sold [130?] copies last week and this week has ordered 140 copies. The other places are also selling quite a number of copies. The work goes bravely on.

L. N. GLAZE.

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ABSURDITIES OF "PROTECTION."

Chapter IV of Protection or Free Trade? By Henry George.

To understand a thing it is often well to begin by looking at it, as it were, from the outside and observing its relations before examining it in detail. Let us do this with the protective theory.

Protection, as the term has come to signify a certain national policy, means the levying of duties upon imported commodities for the purpose of protecting from competition the home producers of such commodities. Protectionists contend that to secure the highest prosperity of each nation it should produce for itself everything it is capable of producing, and that to this end its home industries should be protected against the competition of foreign industries. They also contend (in the United States at least) that to enable workmen to obtain as high wages as possible they should be protected by tariff duties against the competition of goods produced in countries where wages are lower. Without disputing the correctness of this theory let us consider its larger relations.

The protective theory, it is to be observed, asserts a general law, as true in one country as in another. However protectionists in the United States may talk of "American protection" and "British free trade," protection is, and of necessity, must be, advocated as of universal application. American protectionists use the argument of foreign protectionists, and even where they complain that the protective policy of other countries is injurious to us, commend it as an example which we should follow. They contend that (at least up to a certain point in national development) protection is everywhere beneficial to a nation, and free trade everywhere injurious; that the prosperous nations have built up their prosperity by protection, and that all nations that would be prosperous must adopt that policy. And their arguments must be universal to have any plausibility, for it would be absurd to assert that a theory of national growth and prosperity applies to some countries and not to others.

Let me ask the reader who has hitherto accepted the protective theory to consider what its necessarily universal character involves. It was the realization of this that first led me to question that theory. I was for a number of years after I had come of age a protectionist, or rather, I supposed I was; for, without real examination. I had[sic] accepted the belief, as in the first place we all accept our beliefs, on the authority of others. So far, however, as I thought at all on the subject, I was logical, and I well remember how when the Florida and Alabama were sinking American ships at sea, I thought their depredations, after all a good thing for the state in which I lived—California —since the increased risk and cost of ocean carriage in American ships (then the only way of bringing goods from the eastern states to California) would give to her infant industries something of that needed protection against the lower wages and better established industries of the eastern states which the federal constitution prevented her from securing by a state tariff. The full bearing of such notions never occured[,54] to me till I happened to hear the protective theory expounded by an able man. As he urged that American industries must be protected from the competition of foreign countries, that we ought to work up our own raw materials and allow nothing to be

Sic in the original; probably "examination, I had".
Sic in the original; probably "occurred".

imported that we could produce for ourselves, I began to realize that these propositions, if true, must be universally true, and that not only should every nation shut itself out from every other nation: not only should the various sections of every large country institute tariffs of their own to shelter their industries from the competition of other sections, but that the reason given why no people should obtain from abroad anything they might make at home, must apply as well to the family. It was this that led me to weigh arguments I had before acc pted,[55] without real examination.

It seems to me impossible to consider the necessarily universal character of the protective theory without feeling it to be repugnant to moral perceptions and inconsistent with the simplicity and harmony which we everywhere discover in natural law. What should we think of human laws framed for the government of a country which should compel each family to keep constantly on their guard against every other family, to expend a large part of their time and labor in preventing exchanges with their neighbors, and to seek their own prosperity by opposing the natural efforts of other families to become prosperous? Yet the protective theory implies that laws such as these have been imposed by the Creator upon the families of men who tenant this earth. It implies that by virtue of social laws, as immutable as the physical laws, each nation must stand jealously on guard against every other nation, and erect artificial obstacles to national intercourse. It implies that a federation of mankind, such as that which prevents the establishment of tariffs between the states of the American Union, would be a disaster to the race, and that in an ideal world each nation would be protected from every other nation by a cordon of tax collectors. with[sic] their attendant spies and informers.

Such a theory might conform with that form of polytheism which assigned to each nation a separate and hostile God; but it is hard to reconcile it with the idea of the unity of the creative mind and the universality of the law. Imagine a Christian missionary expounding to a newly discovered people the sublime truths of the gospel of peace and love—the fatherhood of God; the brotherhood of man; the duty of regarding the interests of our neighbors equally with our own, and of doing to others as we would have them do to us. Could he, in the same breath, go on to declare that, by virtue of the laws of this same God, each nation, to prosper, must defend itself against all other nations by a protective tariff!

Religion and experience alike teach us that the highest good of each is to be sought in the good of others; that the true interests of men are harmonious, not antagonistic, that prosperity is the daughter of good will and peace; and that want and destruction follow enmity and strife. The protective theory, on the other hand, implies the opposition of national interests; that the gain of one people is the loss of others; that each must seek its own good by constant efforts to get advantage over others and to prevent others from getting advantage over it. It makes of nations rivals instead of co-operators; it inculcates a warfare of restrictions and prohibitions and searchings and seizures, which differs in weapons, but not in spirit, from that warfare which sinks ships and burns cities. Can we imagine the nations beating their swords into plowshares and their spears into pruning hooks and yet maintaining hostile tariffs?

No matter whether he call himself Christian or deist, or agnostic or atheist, who can look about him without seeing that want and suffering flow inevitably from selfishness, and that in any community the golden rule which teaches us to regard the interests of others as carefully as our own would bring not only peace, but plenty? Can it be that what is true of individuals ceases to be true of nations—that in one [sphere?] the law of prosperity is the law of love; in the other that of

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strife? On the contrary, universal history testifies that poverty, degradation and enslavement are the inevitable results of that spirit which leads nations to regard each other as rivals and enemies.

Sic in the original; probably “accepted”.
Sic in the original; probably “collectors, with”.

Every political truth must be a moral truth. Yet who can accept the protective theory as a moral truth?

A few months ago I found myself one night, with four other passengers, in the smoking car of a Pennsylvania limited express train traveling west. The conversation, beginning with fast trains, turned to fast steamers, and then to custom house experiences[sic].. One told how, coming from Europe with a trunk filled with presents for his wife, he had significantly said to the custom house inspector detailed to examine his trunks that he was in a hurry. "How much of a hurry?' said the officer."Ten dollars' worth of a hurry," was the reply. The officer took a quick look through the trunk and remarked: "That's not much of a hurry for all this." "I gave him ten more," said the story teller, "and he chalked the trunk."

Then another told how under similar circumstances he had placed a magnificent meerschaum pipe so that it would be the first thing seen on lifting the trunk lid, and, when the officer admired it, had replied that it was his. The third said he simply put a greenback conspicuously in the first article of luggage; and the fourth told how his plan was to crumple up a note, and put it with his keys in the officer's hands.

Here were four reputable business men, as I afterward found them to be—one an iron worker, one a coal producer, and the other two manufacturers—men of at least average morality and patriotism, who not only thought it no harm to evade the tariff, but who made no scruple of the false oath necessary, and regarded the bribery of customs officers as a good joke. I had the curiosity to edge the conversation from this to the subject of free trade, when I found that all four were stanch protectionists, and by edging it a little further I found that all four were thorough believers in the right of an employer to discharge any workman who voted for a free trade candidate, holding, as they put it, that *no one ought to eat the bread of an employer* whose interests he opposed.

I recall this conversation because it is typical. Whoever has traveled on trans-Atlantic steamers has listened to such conversations, and is aware that the great majority of the American protectionists who visit Europe return with purchases which they smuggle through, even at the expense of a "custom house oath" and a greenback to the examining officer. Many of our largest under valuation smugglers have been men of the highest social and religious standing, who gave freely of their spoils to churches and benevolent societies. Not long ago a highly respected banker, an extremely religious man, who had probably neglected the precautions of my smoking car friends, was detected in the endeavor to smuggle through in his luggage (which he had of course taken a "custom house oath" did not contain anything dutiable) a lot of very valuable presents to a church!

Conscientious men will (until they get used to them) shrink from false oaths, from bribery, or from other means necessary to evade a tariff, but even of believers in protection are there any who really think such evasions wrong in themselves? What theoretical protectionist is there, who, if no one was watching him, would scruple to carry a box of cigars or a dress pattern, or anything else that could be carried, across a steamer wharf or across Niagara bridge? And why should he scruple to carry such things across a wharf, a river, or an imaginary line, since once inside the custom house frontier no one would object to his carrying them thousands of miles?

That unscrupulous men, for their own private advantage. break[sic] laws intended for the general good proves nothing; but that no one really feels smuggling to be wrong proves a good deal. Whether we hold the basis of moral ideas to be intuitive or utilitarian, is not the fact that protection thus lacks the support of the moral sentiment inconsistent with the idea that tariffs are necessary to the well being and progress of mankind? If, as is held by some, moral perceptions are implanted in our nature as a means whereby our conduct may be instinctively guided in such way as to conduce to the general well being, how is it, if the Creator has ordained that man should prosper by protective tariffs, that the moral sense takes no cognizance of such a law? If, as others hold, what we

Sic in the original; probably "experiences.".
Sic in the original; probably "advantage, break".

call moral perceptions be the result of general experience of what conduces to the common good, how is it that the beneficial effects of protection have not developed moral recognition?

To make that a crime by statue[sic] which is no crime in morals is inevitably to destroy respect for law; to resort to oaths to prevent men from doing what they feel injures no one is to weaken the sanctity of oaths. Corruption, evasion and false swearing are inseparable from tariffs. Can that be good of which these are the fruits? A system which requires such spying and searching, such invoking of the Almighty to witness the contents of every box, bundle and package—a system which always has provoked, and in the nature of man always must provoke, corruption and fraud—can it be necessary to the prosperity and progress of mankind?

Consider, moreover, how sharply this theory of protection conflicts with common experience and habits of thought. Who would think of recommending a site for a proposed city or a new colony because it was very difficult to get at? Yet, if the protective theory be true, this would really be an advantage. Who would regard piracy as promotive of civilization? Yet a discriminating pirate, who would confine his seizures to goods which might be produced in the country to which they were being carried, would be as beneficial to that country as a tariff.

Whether protectionists or free traders, we all hear with interest and pleasure of improvements in transportation by water or land, we are all disposed to regard the opening of canals, the building of railways, the deepening of harbors, the improvement of steamships as beneficial. But if such things are beneficial, how can tariffs be beneficial? The effect of such things is to lessen the cost of transporting commodities; the effect of tariffs is to increase it. If the protective theory be true, every improvement that cheapens the carriage of goods between country and country is an injury to mankind unless tariffs be commensurately increased.

The directness, the swiftness and the ease with which birds cleave the air, naturally excite man's desire. His fancy has always given angels wings, and he has ever dreamed of a time when the power of traversing those unobstructed fields might also be his. That this triumph is within the power of human ingenuity, who in this age of marvels can doubt? And who would not hail with delight the news that invention had at last brought to realization the dream of ages, and made navigation of the atmosphere as practicable as navigation of the ocean? Yet if the protective theory be true, this mastery of another element would be a misfortune to man. For it would make protection impossible. Every inland town and village, every rood of ground on the whole earth's surface, would at once become a port of an all embracing ocean, and the only way in which any people could continue to enjoy the bless-

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ings of protection would be to roof their country in.

It is not only improvements in transportation that are antagonistic to protection, but all labor-saving invention and discovery. The utilization of natural gas bids fair to lessen the demand for native coal far more than could the free importation of foreign coal. Borings in central New York have recently revealed vast beds of pure salt, the working of which will destroy the industry of salt making, to encourage which we impose a duty on foreign salt. We maintain a tariff for the avowed purpose of keeping out the products of cheap foreign labor; yet machines are daily invented that produce goods cheaper than the cheapest foreign labor. Clearly the only consistent protectionism is that of China, which would not only prohibit foreign commerce, but forbid the introduction of labor-saving machinery.

Sic in the original; probably "statute".

The aim of protection, in short, is to prevent the bringing into a country of things in themselves useful and valuable, in order to compel the making of such things. But what all mankind in the individual affairs of every day life regard as to be desired is not the making of things, but the possession of things.

No Cause for Regret, but Much for Work.

JERSEY CITY, Nov. 9.—I read, with tears in my eyes, the sad news this morning—sad beyond expression to see a people so sunk in corruption as to rivet their own chains and to condemn their children to a life of the worst slavery the world has ever seen. No, sir, it was not a Bull Run. Bull Run was a blunder; this defeat is a crime. Yet methinks I see the wonderful hand of God in this thing. The black cloud that is seen in the distance by reflective minds is gathering strength and size, and will burst in terrific fury in the shape of the worst panic the world has seen. Supposing all had gone well last year and this, and our party had full swing. The cry would have gone up that we had caused the panic which no power can avert. Then, when men are biting the dust in their misery, the thought will come home to them of their perfidy and wickedness, and they will curse their own treachery, and, amid repentance and misery, rally once again to the flag they have so ignominiously deserted. They have sinned with their eyes open, and your herculean labors are for the time of no avail. Reform seems hopeless. Until the cup of human misery and degradation is drained to its last dregs, then, not till then, will the voice of God be heard in men's hearts. In the meantime, the just suffer with the unjust. When the storm has passed and men raise their quivering bodies better times will come in the shape of hope and strength begot of purifying influences, and the grand army will once more take the field to win the great battle against human wrong and injustice, and its victory will echo to the furthermost corner of the earth.

In the meantime all true men must be patient and faithful unto death, and though they live not to see the day, they may yet have the comforting assurance that their children will. God bless you and keep you for the great work.

WILLIAM SAUL.

Learn to Labor and to Wait.

NOVEMBER 9.—Inclosed please find check for $10, to be used for campaign purposes of 1888. I am exceedingly anxious to be counted among the advance guard as color bearer in the cross of our new crusade.

At the battle of Waterloo, one of Napoleon's men, having his arm shattered by a cannon ball, and, wrenching it off with the other, threw it up in the air, exclaiming "Vive la Empereur[sic]!" The loyalty of that brave man was not more to be depended on than the 37,000 of yesterday who, against an overwhelming array of corruption and a virulent and traducing press, boldly declared their unflinching determination to stand by their colors till victory crowned their efforts.

If we have to furnish the corpse on Sunday night next at the Academy of Music, it will be the most lively one ever furnished at a wake.

With reassurance of loyalty to the great cause in which we are engaged, I am, yours in the faith,

GEORGE WILSON,

Sic in the original; probably "Vive l'Empereur".

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Ohio Waiting for a Signal from New York.

CINCINNATI, O.—Newport, Ky., has organized, and on the same day Willoughby, Ohio, at the largest and most enthusiastic meeting since war times, organized a very large club. Our number of organized clubs is thus increasing in both states, and the number of places ready to organize after the November elections would make a considerable list. They are scattered like beacon fires through the west. Union labor men are giving us their sympathy. Farmers are being reached and convinced. The flax is smoking and will not be quenched. The quiet in which we await the signal from the Empire state is not born of apathy nor weakness. The land reform men of Ohio are infused with the assurance of certain ultimate success.

CHARLES H. FITCH,

Acting secretary Land and labor club No. 1, Ohio.

Only the Beginning of the Conflict.

BROOKLYN, Nov. 9.—Now for one day of rest after the battle. If all good men and women are not saddened rather than rejoiced by the victory of corruption in New York city, by the defeat of principle and patriotism, justice and humanity, then, alas! for their patriotism.

But justice is eternal, and truth, though for the moment overborne by error, shall triumph; she always has, she always will, because truth is truth as God is God, and her votaries know not defeat.

In the apt simile of the grand leader of our ticket, "This is not Waterloo—it is Bull Run!"

And the best evidence of the perfidy in New York city is the magnificent first vote of Brooklyn for equal justice—for the principles, not the men, of the united labor party.

E. STILLMAN DOUBLEDAY.

Nothing Can Stop the Agitation.

NEW YORK CITY, Nov. 9.—Don't give up the fight! Thirty-seven thousand men know what they voted for yesterday, and are ready to begin an aggressive campaign to-morrow. If the leaders will only keep courage there is an earnest host of determined men ready to follow.

There is a deep conviction among us that the single land tax is destined at an early date to remedy the bottom economic evil, and nothing can keep us from agitating the question.

E. D. BRINKERHOFF.

All Canadians Who Believe in the Doctrine of the Single Tax Should Act on This.

TORONTO, Nov. 7.—We are not idle here. Canadian political parties are undergoing a change, and each is sadly in need of a policy. The question of municipal land taxation will be thoroughly discussed at the coming sessions of the provincial legislatures. By advising all societies and individuals in Canada advocating a single land value tax to correspond with us, you will assist us in the formation of a permanent organization and enable us to give the question a prominent place in [Canadian?] politics. Respectfully yours,

S. T. WOOD,

Secretary Anti-poverty society. Address 85 Shuter street, Toronto.

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THE RESULT.

The result of Tuesday's election in this city was a sweeping victory for the democratic party, the reduction of the so-called labor vote to the number of those who, to use Judge Maguire's amusing story, "have seen the cat," and the reduction of the republican vote to a figure that fills the party leaders with despair.

The result is regarded by politicians as definitely settling the conditions of next year's presidential campaign. Tuesday's election was, in fact, made the first battle of that campaign, and all the political power of the federal, state and municipal governments, backed by an enormous corruption fund, was thrown into the contest in this city. The effort succeeded and New York is now accounted as safe for the democratic candidates next year. This, it is thought, assures the renomination and re-election of President Cleveland and puts the republican party in a predicament that will prevent Mr. Blaine from desiring its nomination next year and make the party shy of tendering the nomination, even if Mr. Blaine did desire it.

The vote for the new party in this city was cut up in a fashion that is not indicated in the returns. A number of men who voted the united labor ticket scratched Mr. George and voted for no one for secretary of state, but, on the other hand, many who voted the democratic or republican ticket voted for George in place of Cook or Grant, and thus put the head of our ticket above the other candidates. The latest unofficial figures for this city are as follows:

Cook, democrat 110,781
Grant, republican ..... 57,800[sic]
George, united labor 37,316
Hall, socialist 4,820
Huntington, prohibitionist 1,498

The vote in this city for other candidates of the united labor party was as follows:

Wilder, for state comptroller 36,329
Post, for district attorney 32,932
Doody, for city comptroller 34,028
McCabe, for pres. board of aldermen . 33,132

Sic in the original; probably "57,800".

Maver[sic], for coroner 31,423
Tucker, for surrogate ..... 33.375[sic]
Leubuscher, for judge general sessions 34,227

The corrected figures for the other judicial candidates have not yet been published.

The *Herald's* latest unofficial figures on Thursday for the whole state were as follows:

County.	Grant Rep.	Cook Dem.	George U L.	Huntington Pro.
Albany . .	15,347	17,457	1,500	700
Alleghany . .	5,881	3,481	100	2,150
Broome . .	6,479	3,838	304	1,096
Cattaraugus .	6,479	4,400	450	1,200
Cayuga . .	6,621	3,949	495	1,027
Chautauqua .	8,800	4,119	400	1,000
Chemung . .	4,055	5,279	300	525
Chenango . .	5,500	4,500	915	800
Clinton. . .	5,148	3,860	234	137
Columbia . .	5,753	4,788	150	300
Cortland . .	3,686	2,485	5	298
Delaware . .	5,207	4,375	60	925
Dutchess . .	7,388	6,713	547	820
Erie	23,794	22,029	1,000	950
Essex . . .	3,700	2,200	75	200
Franklin . .	4,189	2,314	50	94
Fulton-Hamilt'n	4,107	3,732	48	500
Genesee . . .	3,722	2,772	28	480
Greene . . .	3,800	4,156	71	493
Herkimer . . .	6,018	5,507	300	300
Jefferson . .	8,241	6,891	306	861
Kings . . .	46,293	56,270	14,862	2,267
Lewis . . .	3,543	3,243	40	300
Livingston .	4,496	3,392	100	550

Sic in the original; probably "Mayer".
Sic in the original; probably "33,375".

County.	Grant Rep.	Cook Dem.	George U L.	Huntington Pro.
Madison . . .	6,017	4,591	300	825
Monroe . . .	11,529	13,123	950	1,968
Montgomery .	[4,593?]	5,149	209	221
New York . .	57.800	110,781	37,316	1,479
Niagara . . .	5,029	5,029	140	945
Oneida . . .	12,354	11,854	800	900
Onondaga . .	15,234	10,711	397	825
Ontario . .	4,625	3,610	200	400
Orange . . .	7,796	7,722	500	824
Orleans . .	2,982	2,535	96	823
Oswego . . .	7,939	5,016	800	600
Otsego . .	6,350	6,600	70	850
Putnam . . .	1,935	975	27	157
Queens. . .	7,382	8,898	1,796	334
Rensselaer . .	10,749	13,934	1,077	1,023
Richmond .	2,421	3,759	521	322
Rockland . .	1,985	2,574	219	358
St. Lawrence	11,525	5,075	125	625
Saratoga . .	6,708	5,979	400	656
Schenectady .	2,736	3,967	220	250
Schoharie .	4,515	3,015	200	434
Schuyler . .	2,295	1,674	25	285
Seneca. . . .	3,298	2,924	34	200
Steuben . . .	9,305	8,305	400	1,600
Suffolk. . . .	5.102[sic]	5,938	313	684
Sullivan. . .	3,266	3,457	150	250
Tioga	5,099	4,149	300	515
Tompkins . .	4,371	3,471	80	180
Ulster	8,833	9,133	697	600

Sic in the original; probably “5,102”.

County.	Grant Rep.	Cook Dem.	George U L.	Huntington Pro.
Warren . . .	2,788	2,563	64	407
Washington . .	5,838	4,225	100	586
Wayne . . .	5,796	4,496	115	725
Westchester. .	8,858	10,012	1,601	997
Wyoming . .	3,894	2,568	45	551
Yates	2,800	1,800	75	1,525
Totals . .	459,503	480,355	72,781	41,897

Cook's plurality, 20,852.

RESULTS IN OTHER STATES.

In New Jersey senators and members of assembly were chosen and the republicans made notable gains that assure them the control of the legislature. The labor vote was apparently strong here and there where splits occurred in one or the other of the old parties.

The democrats won a sweeping victory in Virginia, that apparently eliminates Mahone from all further political calculation.

In Massachusetts the republicans have largely increased their plurality and have a majority of the whole vote cast. The labor vote is insignificant.

In Maryland the democrats easily hold the state, and Senator Gorman is master of the situation.

The republicans have elected Foraker in Ohio. The union labor party polled 11,083 votes for its candidate for governor. In Cincinnati, where it had made a deal with the democrats, its vote on the legislative ticket was higher, though the returns show that the democrats cheated it.

The republicans hold Pennsylvania by a reduced majority.

Iowa remains republican by a plurality of but a few thousands, and the union labor vote for governor was between 9,000 and 10,000.

In Chicago the republicans and democrats united to support the re-election of Judge Gary, who sentenced the anarchists, and he received 56,084 votes against Black, the anarchists' counsel, nominated by the socialists, who received but 6,258 votes.

The Worcester Land and Labor Club.

In Worcester, Mass., the tenth land and labor club of that state has been organized. In an address delivered recently by its president, Hon. Thomas J. Hastings, some interesting statements were made relative to what would be the effects of the tax on land values in Massachusetts. Mr. Hastings said:

"The Old South church site is an instance in point. The land was worth nothing when it was given to the parish; now it has been appraised at $148,400. The church did nothing to cause this increase. The value was created by the increase of population, and the money must belong to the people rather than to the

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church. This is the 'unearned increment.' In order to secure to the people their right to such land and to all land, it is proposed to tax it, say five or six per cent of its market or assessed value. . . . It would hardly be profitable to hold the land as a speculation if such high taxes were demanded. Refusal to pay taxes would be followed by the same consequences as at present. There are a good many land owners who would be willing to sell under such circumstances, and land would be cheap, for the transfer would necessarily be made at a merely nominal price compared with present prices. This would be followed by a building boom which could be followed by no reaction, for there would be no fictitious or speculative land prices to fluctuate and fall." President Hastings estimated that ground rent in Worcester under a six per cent assessment on present valuations would amount to over $1,200,000.

Growing Confidence in California.

SAN FRANCISCO.—We are having in this city an attempt at a moral revolution to put down the practice of bribing juries—a crime termed embracery. This crime has become so common as to alarm all good citizens, the more especially as the developments so far tend to throw a suspicion of collusion on a part of the judiciary and city officials whose affiliations with the political bosses are well known. What will be the outcome of the movement is still uncertain, but the vigorous ruling of the judge (Sullivan) before whom the trials take place, and rigid enforcement of legal precautions against the escape of the accused during the trial, gives hopes of a successful result.

The local press all join in condemning the crime, but, singularly, not one of them mentions a common crime from which the former primarily comes. This is the practice on the part of men of wealth in secreting personal property from the assessor or making undervalued statements under oath as to what such property they possess. This practice has grown to be very general among a certain class, some of whom are notoriously dishonest in making their statements to the assessor, and thus in time others, for self-protection, have to follow suit in a greater or less degree. The sanctity of an oath being destroyed, other and greater crimes follow. Were the direct tax levied on land alone, this system of perjury would cease, as land could not be concealed nor its value taken on owners' sworn statements alone.

H. D. D.

If This were Told of Ireland Instead of Missouri, how New York Landlords Would Sympathize with the Down-trodden People.

LINN CREEK, MO.—The chief industry furnishing employment to men out of work here is making railroad ties. The hands mostly have to take their pay in store orders. and[sic] many of them don't get to handle a dollar in currency from one year's end to another. Those orders are not good for subscriptions for THE STANDARD or books that would give them just the information of which they stand in greatest need. This is the reason there are

Sic in the original; probably "orders, and".

not more subscribers for your paper here. The people here are becoming more and more anxious for light, however, which anxiety has been caused chiefly by the regular visits of THE STANDARD, to my house first, and afterward to the houses of neighbors, until it is worn out. Men who but a short time ago would as soon have nursed a copperhead or rattlesnake as read a column of your paper have made up their minds to subscribe for THE STANDARD hereafter in lieu of renewing their subscriptions to the *Globe-Democrat* and *Republican*, and they will.

I inclose $1.80 for following list of books. . . . My son, T. S. Hart, whose present address is Barnumton, Mo., is doing good work in the cause. I have been dividing the literature you sent me with him, and am well satisfied with the results which he reports. Any literature that may fall into his hands will be used to the very best advantage.

L. HART, SR.

Let All Who See the Light Now Count the Cost and Then Go Forward.

SHARON, Conn., Nov. 9.—Patience, thoroughness, steadfastness—these must be our watchwords for the year to come. Let every man and woman who sees the light now count the cost and then go forward. This part of the battle between truth and error is not to be won in a day. Many of us can spare but little time or money for fear the wolf shall be heard at the door. Let such do what they can and not be troubled that they can do no more. But let every one who, through wealth or absence of responsibilities, has no such haunting terror now make the dissemination of the principles of the new crusade his or her business and profession, and see to it that no day is wasted. "Do small work close at hand," and regard absolute thoroughness more than quick results. Our final triumph is certain. Only let our work be steadfast, unremitting and patient. Above all, let us see to it that no weapon be used in our cause unfit to be used in fighting God's battle, being well assured that every compromise with evil postpones the date of the triumph of truth.

M. S. L.

The Remedy is a Stunner, But He Can See No Other.

BEATRICE, Neb.—Progress and poverty is being illustrated in this little city of 10,000 inhabitants. We already have one millionaire, a United States senator, elected by the legislature in defiance of the people's wish, who got his wealth by selling lots in Omaha and is now putting up a $100,000 opera house. We have also tramps, of whom twelve or fifteen were arrested at one haul this summer. Only two of them were guilty of any crime; but the mayor had issued a proclamation ordering them to be turned over to the city marshal and forbidding any person to give them food.

Your remedy, the confiscation of ground rent, is a stunner, I must confess; but I can think of no other. One thing is certain, this conflict will go on, and the "higher law" of William H. Seward will again assert itself.

C. C. SMITH.

Spreading the Truth.

SAN FRANCISCO, Cal., Oct. 27.—Inclosed find a postal order for $5—$1 for my initiation into the Anti-poverty society, and the balance to be used as you think best to carry on the good work of the anti-poverty principles in New York state. Through THE STANDARD and your tracts a good many people are beginning to see the truth and justice of the cause. I am surprised that everybody does not see likewise, the case is so simple.

WILLIAM WATERSON.

Work That Will Tell.

OBERLIN, O.—After reading THE STANDARD each week I have placed it in the reading room of the Young men's Christian association of Oberlin. Interest is taken in the movement by some of the members, and after they have read THE STANDARD a few times their knowledge will grow and their faith be fixed. Inclosed is $1, a further subscription for this missionary copy of your paper. Yours, in behalf of many,

I. J. RICE.

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WYOMING'S MESSAGE TO NEW YORK.

Go west, young man; go west, and abolish your poverty.

Good advice, eh? And so easy to give, too. Day after day, month after month, year after year, it is dinned into the ears of the people of the eastern states, that for any man who will summon energy enough, and save money enough to travel westward, one hundred and sixty acres of fertile land are waiting, free gratis, and for nothing at all.

How far west shall we go? Will two thousand miles from the Atlantic be far enough? The advance guard of emigration has now reached the foot hills of the Rocky mountains. Beyond is the great American desert, where for months the sky is cloudless and devoid of rain.

From my homestead I can see the snow-capped barriers of the magnificent Rockies. To the east stretches in painful monotony an almost boundless savannah. Is there not plenty of public land here which can be had for the taking? No, there is not. Some there is, but far removed from railroads. A large share of this land is taken up by those who never intend to use it. It is safe to say that not more than twenty per cent is taken by actual settlers. The rest is held by merchants, clerks, lawyers, teachers, etc., who live and earn a livelihood in towns farther east. Why don't farmers take the land? Because here. on account[sic] of the uncertainty of rain fall, crops are planted with great risks. The rain fall is slowly increasing, but it will be many years before we shall have even one-half the amount that falls in New York state.

Turning 350 miles to the east, where now is a somewhat dense population, what is the condition of the free American farmer? Turn to Nebraska, that monopoly ridden state. Fifteen years ago, except a narrow strip along her eastern boundary on the Missouri river, Nebraska was an uninhabited prairie. Here the buffalo grazed and the antelope and deer leaped undisturbed. Now nearly a million souls are scattered over her vast plains. What is the

Sic in the original; probably "here, on account".

condition of the farmer and laborer there now, and especially the former? Ex-United States Senator Van Wyck says that two-thirds of the farms are mortgaged. This estimate is far too low. In Clay and Fillmore counties, the garden spot of the state, I personally know that four-fifths of the farmers are struggling with mortgages. Those who commenced with nothing have nothing now, save only a few. and[sic] these have saved by denying themselves proper clothing and nourishment. I defy any one to refute what I say. I can give many detailed accounts of poverty, with names and addresses.

Moreover, there is there what Dr. McGlynn aptly describes as a semi-barbarous solitude. We sing to the quiet hills, and talk to the lonely vales. Up at five in the morning, work, work all day, and then retire at nine at night. Neighbors are too distant to associate much, and then who wants to visit when all are tired out? I talk from observation and experience. Especially is it hard on the farmer's wife. Trudge, trudge, trudge, day in, day out, Sunday included, until worn out, a premature death is her sad drama of life. But by far the saddest of all is that these slaves of toil consider this sort of thing a matter of course. They are encouraged by the press, which educates many to look upon their lot stoically. Mortgaged beyond redemption. and[sic] paying a yearly rent in the shape of interest all the way from eight to thirty per cent per annum, many imagine themselves land owners. This is true of Minnesota, Iowa, Nebraska, Dakota and Wyoming to my personal knowledge. Yet in the light of these facts farmers are asked to oppose the single tax. But the light is dawning even among the farmers of the far west. I know many stanch supporters of the land value tax.

The other night I met one of the 68,000 who came all the way from New York to abolish his poverty. But after trying the abolishing business out here he chartered a box car and is now on his way back to New York.

The leaven is at work out here. Earnest men and women of ability are studying the question, and some day you will see the tide rolling eastward from the foothills of the Rocky mountains to meet the grand wave coming from Atlantic's angry shore.

Next spring I shall fold my tent, and, after one long farewell to the towering Rockies, I shall march to the east to engage in the new crusade.

A. G. GROH.

WHAT POLITICS OUGHT TO BE.

An Extract from a Sermon by Rev. E. P. Adams, Dunkirk, N. Y.

When we hear of politics, do we at once think of something high and holy and beneficent, having the purity of ideal religion in it, and full of self-sacrifice? And when we hear of a politician, does the word bring before our mental vision a man full of humanity and philanthropy, setting altogether aside the interest of self and of party, and laying himself upon the altar of his country's safety and peace and prosperity? . . .

Politics is by right a noble and a sacred word. Politics is a branch of ethics. Ethics is the science of human duty, whose office is to teach men to do the right: and politics is that branch of it which teaches *public* human duty, as distinguished from *private* human duty. It teaches us how to treat our human brothers of the same city or nation, how the common brotherhood shall be regulated and governed so that every member from the least to the

Sic in the original; probably "few, and".
Sic in the original; probably "redemption, and".

greatest shall have all justice secured to him, all his rights preserved, all the prosperity of soul, mind and body to which he is entitled.

Politics! A most sacred science! It is the veritable service of God, since there is no other practical way of serving the Father save by faithful and loving service of His children.

How a Boy Who Went Nutting Saw the Light.

I am a Henry George boy because of what happened when I went nutting the other day. I went with two other boys, Tom and Eddie.

Well, when we came to the woods, Tom he spied a dandy walnut tree, and ran for it and climbed up; but when Ed and I commenced to climb up he cried out that we must look for another tree, because he had seen that tree first. Now, Tom was the biggest boy, and we did not want to fight him about the tree. So we went around back of an old mill and found a tree. But it was not as good as the other; it did not have so many walnuts on it. Eddie climbed the tree and I stood underneath and gathered the nuts that he shook down. Near me was a small spring.

About an hour later Tom came along with a bag full of nuts. All of a sudden he dropped his bag and yelled out, "By jimmy, but I'm dry!" and he ran for the spring to get a drink. But he did not get there, because I said: "Look here, Tom; if you want a drink you'll have to go and hunt up another spring, because Ed and I saw this one first."

Tom got ripping mad and wanted to fight me, but Eddie came down out of the tree just then and took my part. That was too much for Tom, and so he offered each of us a hat full of nuts if we would allow him to get some water. And so we did, and we were all friends again.

Now, don't you think God made the spring and the nut tree for all alike. and[sic] not for the first that came and saw them?

F. H.

Sic in the original; probably "alike, and".

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FACTS OR FIGURES, WHICH?

An Address Delivered Before the Anti-Poverty Society in Boston, Sunday, October 23d, 1887, by Robertson James of Concord, Mass.

I think it would be difficult to find any one more appreciative of literature than I am myself, but every time that I re-read that piece of literature known as the Syracuse platform I see a hope dawning for humanity which all the libraries of the world do not contain. If I may refer to the town in which I live—which might be called a bookish town —"Progress and Poverty" is now being read with the sort of zest which accompanied the reading of "Uncle Tom's Cabin" so many years ago. It is my good fortune to live in a community which is, above all things, fair minded, sifting very closely everything which comes up for discussion, insisting to know the why and the wherefore, and giving assurance thereby that Mr. George's propositions shall have a fair hearing. No adherent of Mr. George will claim more than that for him, but it is a duty that we all owe him to see that he gets it. As a thorough believer in the reasoning of "Progress and Poverty," I have tried, and succeeded to a large extent, in awakening interest in Mr. George's work at home, and nearly always with the result of finding that as soon as my friends made anything like a serious acquaintance with the book, it had a sort of magical result. Of course there[sic] have been exceptions to this rule, and one of these is illustrated in the person of Professor W. T. Harris, a most excellent neighbor and friend, the editor of the *Journal of Speculative Philosophy*. Truth is only enriched by opposition, the bow can only be tested by being bent, and, therefore, those of us who believe in this anti-poverty movement will welcome all fair criticism which is bestowed on Mr. George's remedy. We will welcome it, because if we are in [error?] it is a kindness to make us aware of it, and we can have no quarrel with those who would save us from it. Hence, it has seemed to me necessary to diligently consider certain conclusions and criticisms which affect Mr. George's views. These conclusions and criticisms are contained in an address lately read by Professor Harris before the National social science association at Saratoga. It is not within the scope of an address limited to the time I am able to claim to-night to review all of Professor Harris's paper. I must content myself with treating the most obvious objections he makes to Mr. George's book, and this is the first, viz.: Mr. George does not stop to prove that the rich are growing richer and the poor are growing poorer. Throughout Professor Harris's paper his point of view is simply that of the statistician. Well, we have got to meet all kinds of argument. One man believes in the efficacy of figures to show us where the trouble is. Professor Harris does not dispute that society needs tinkering, but he has great faith in an appeal to the census and other compilations to show where the fault is. Another man says the world will be redeemed by prohibition; another by philanthropy—the building of reformatories; another by education—multiplying school houses; another by increase of machinery; another by more economy; another by readjustment of vocations, etc. We need not quarrel with these people. All that they want individually we want collectively. Drink, crime, ignorance, inefficient labor, insanity—all these have their root in but one thing, and that is in misdistribution of wealth, creating power on the one hand and privilege on the

Sic in the original; probably "there.".

other. Government can, if it will, do away with insane asylums, prisons, saloons, gambling hells, houses of prostitution. That is what we call the millenium[sic], and it is here. When Henry George's book was issued to the world six years ago, from that moment, in my mind, human destiny was changed. Let us call the millenium a day. I say it is here, and we are in it. We are in the morning of it. It may be only the dawn. We just see the faint, tender light of promise in the east, but, as we know that in nature the glory of the noonday sun inevitably follows the trembling light which issues from the darkness, so do I feel, now that the hours are bringing love, wisdom and power on earth at last.

Now, my friend Professor Harris wants proof that poverty increases, and that wealth does likewise. He goes to statistics to prove it or disprove it. The statisticians come to us and say: "Here, this matter is a concrete thing. It is a matter of fact. You must not deal in glittering generalities. We abhor the abstract. Bring us quantities and values —something tangible." I confess, until I entered upon the study of this matter, I did not know how vast a monument of industry was the compilation of our census, but when I opened the door and was only at the threshhold[sic] of the edifice, I saw at once that, although its dimensions were superb, the interior furnishing could hardly as yet be said to be [begun?]. Let us illustrate. If the census is worth anything at all it ought to be able to give us some approximately correct idea of what the national wealth is. Now, what do we find when we go to it. We find that in the ten years preceding 1880 the value of real estate has increased about four billions. Well, we feel grateful for this exhibit, and in view of it can pardon the American eagle for looking even a little more belligerent than is his custom. Then we confidently turn to the item of personal property, feeling assured that there will be descernable,[73] a handsome increase in this, and what do we find? Why, if you can credit it, we find not only has wealth of this kind not increased at all, but that it has actually been wiped out. We have retrograded to the extent of half a billion or thereabouts. We are half a billion poorer in 1880 than we were in 1870. If this is not dealing in abstractions with a vengeance, it would be hard to say what is. The man of figures tells us to deal in something definite, and points to statistics as definite. But the man of figures forgets that there is a force at work in human society called cupidity, which, until statistics can find a way to overcome, will always vitiate statistics. The statistician will build his house in vain so long as cupidity succeeds in hiding from the assessor what must necessarily be a large amount of the wealth of the nation. And when the assessor does find it, as he cannot fail to find it in land and on land, so immature is yet the process which inventories our national wealth that it makes no discrimination whatever between land and houses in their value. There is, therefore, no way of determining what the ground rent of the country is. For Massachusetts Mr. Carroll D. Wright has done it, but, so far as I am informed, this is the only state in which it is done. Nevertheless, Professor Harris finds that ground rent with us is not onerous, because he has discovered that if we each bore our share we would only pay $8 per annum. Through a computation of averages and percentages of proportions and disproportions of estimates, in other works,[74] a vast process of guessing, we are asked to believe

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that something has been proved. When we are told that rent is not onerous because each man, woman and child need only pay $8 per annum for it in this country, what sort of proof will this be when carried to the 500 wretches who are tenants of poverty flat, who, for the privilege of rotting in their filth, are compelled each to pay $8 a month for one room. Statistics deal with numerals. Those who believe in the virtue of statistics tell us we cannot warp or twist figures; they are final and definite. Sentiment may be pleasant, they say, but it is not fact; they want history. All right, I accept that, and point them to a table of statistics, the definiteness of which puts to the blush the mildest dream of perfection in numbers which the statistician has ever had. If they insist that numerals tell, here are 500 units concerning which there is no averaging or estimates or percentages. There is nothing abstract

Sic in the original; probably "millennium".
Sic in the original; probably "threshold".
Sic in the original; probably "discernible".
Sic in the original; probably "words".

here. It is a living table of statistics before whom the mere school man, and the pen and paper economist must hold his breath as he thinks of the rotten foundation on which our civilization rests. In that compilation known as the census, which is so triumphantly pointed to as definite, and from which there is no appeal, I find no mention of this half hundred outcasts. No, their existence has been forgotten in those majestic averages and percentages which delude the eye, and the hoarse voice of famine and disease is drowned in the metallic clamor of the census as it resounds with shouts of millions and of billions.

Well, to proceed. By estimates which we know may or may not be wrong (it will be many years before they can be at all exhaustively right), it is possible to figure out from the census that the three elements which share in production—land, labor and capital—each ought to receive so much. As to whether either or each of these three do receive it, the census is absolutely impotent to tell. The census does not deal with distribution at all. Distribution of products is almost as wholly hidden to the eye of the census as is the distribution of chemical elements in one mouthful of food to different organs of the body, and still we are asked to believe that statistics are not an abstraction. There are forces at work in determining our economic situation at any given time which statistics wholly ignore. I can find no compilation of figures which tell of the number of men unemployed, either from lack of work or from sickness during any given year, a most important omission, it seems to me. Experts in figures draw entirely different conclusions from the same set of figures. Professor Harris finds that the ground rent per capita in the United States amounts to only one-eighteenth of the average annual product, and Mr. Edward Atkinson finds it amounts to only one twenty-fifth. Again, last winter, before the labor lyceum, Mr. Atkinson demonstrated that labor received ninety per cent of the product of manufacturing, but accepting his basic figures, Mr. Thomas G. Shearman of Brooklyn proves conclusively that labor cannot possibly find a return from manufacturers of more than fifty per cent. Now, in view of the elasticity of figures, I think that sensible people who care about definite knowledge will forsake these clouds of arithmetic and equations and come down to earth for their facts.

Professor Harris seems to assume that the benefit of rent is equally distributed. He virtually says: Here is a certain population to bear a given rent. Rent is a beneficent tax. I see nothing extortionate in this tax. I reply that wind is also beneficent, but in calms the commerce of the world stands still, and by the hurricane vast sums of wealth are extinguished. No one complains that land shall get its share, but if there is a vicious force at work called monopoly which gives to land more than its share, then capital and labor do and must suffer. There is no statistical knowledge about the force of monopoly. It is because we have never estimated it before that we are just beginning to see its shameless exactions. Professor Harris says: “If this sum which we pay for ground rent, namely, one-eighteenth the annual product, should be regarded as making any great difference in the wages of the poor, it is certain that a grain of thrift or economy will much more than compensate for it.” That sounds like a fair statement, does it not? Let us analyze it. It pretends to state a fact, but it is as far from fact as east is from the west. It simply assumes what is not the case, namely, that the burden of rent and benefit of income is equally distributed. It is like saying, for instance, this: “The world is all right, and I can prove it by a picture, and let this be the picture: ‘Here is a beautiful valley well stocked with herbage and furnished with shade. How pleasantly and with what security may not the little lambs disport themselves therein, and the placid cow suckle her calf, and the tame fowl build their nests. Behold how sweet is this assurance that all the inhabitants of the valley shall find nourishment and shade therein. The grass will grow and leaves which never fade will shelter them from the sun and rain.’” Here the picture builder stops, satisfied that he has overlooked nothing. But he has overlooked an important fact—that all animals are not tame. He has forgotten to mention the presence of tiger, and wolf, and bear, and hawk, and eagle. No happy valley is without them, and they circumscribe the space in which the gentle animals can graze and feel secure, and the result is that many lead a precarious existence. If the tame animals should complain, would it alter the situation to show them a beautiful colored chart exhibiting the total acreage, and showing that the whole area was ample in its ability to feed and house them?

Professor Harris says he has found the cause of Mr. George's error. In saying this he has the ear of the social science association, a national organization. Well, we shall all be glad—those of us who have been making an assiduous study of the question with a view to exposing Mr. George's fallacy. I say now our opportunity has come—that which we have been delving for Professor Harris has found. Let us see what it is. I quote now verbatim from his statement:

If one goes carefully over the arguments of Mr. George in the first half of his "Progress and Poverty," he discovers that there is no account made of the difference between land used for agriculture and land used for building sites. Land for building purposes is prevented from demanding high prices by competition with suburban agricultural lands. The rapid transit of the railroad produces this competition, offering to the laborer in the city a cheap building lot carved out of a country farm, in a healthful locality. On the other hand, capital in the form of cheap transportation keeps down the price of farming land on the Atlantic coast by bringing into competition with it the border lands of the west. Mr. Atkinson has shown us that one day's work of the eastern laborer will pay for the transportation from the far west of all the meat and bread he consumes in one year. Under this competition we find a general decline in the value of farms in the older sections of the United States, in those localities removed at a distance of three miles or more from a railroad station. Capital has its hand on the throat of land property, contrary to the theory of Mr. George, who supposes that land has the advantage over capital and labor.

Professor Harris says Mr. George makes no account of difference between agricultural land and that used for building sites. He is loose here in his terminology. Every farm has a building site. I suppose he means between agricultural and city land. Let us as-

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sume it. Why should Mr. George or any one else make such a discrimination? Land in the country is subject to the same law of rent that pertains to city land. He is getting so close to the mountain called land that he only sees it in detail. He must look at all land. He is trying to show that rent is not extortionate or excessive, because cheap land prevents valuable land from bleeding the poor man. To do that he must show that the poor man has access to cheap land. If the poor man has not access to cheap land, cheap land falls out of the problem, and the professor's argument falls to the ground. The laborer has not access to cheap land; therefore cheap land does not compete with city land, as he asserts. That is my answer! Why does not cheap land not[sic] keep down prices of city land? Because it is not near enough. The laborer must live near his work. Let us see what the facts are. It is not unreasonable, is it, for the laborer to claim that he be not asked to walk more than two miles between his home and his work? That means that he shall only walk four miles daily. I ask does land in the suburbs compete with land in Boston to such an extent as to allow that laborer to buy a lot for any such sum as the laborer is able to pay? I reply no, that it does not. The center of value of land in Boston is say, at the state house. Now, draw circles about it, a half mile between each circle. On the circumference of the fourth circle you will begin to find small building lots which the laborer can after years of struggle possibly contemplate buying. There he settles and trudges home wearily after a day's work to avoid car fare. He may reach it at 8 p. m., and in order to get to work must take his breakfast at 5 a. m. Practically then, what has Arlington or Medford or Somerville or Cambridge land done for him? Professor Harris has forgotten two most important factors in his calculation, and those are time and distance, for both mean money. If the workman limits his day to eight hours, so that he may use two hours in walking to and from his work, he is just so much the poorer. He will pass a hundred vacant lots upon which he has conferred value, but he may not even dare to think of owning one of them or renting one. No, the owners of these lots will presently buy more vacant lots on the circumference of the fourth circle. What happens! Here is A. B., a mechanic of twenty-one, who to-day is starting out to lay up money. In ten years, with good luck, he proposes to lay up enough to make a partial payment on one in the neighborhood of our friend, the first laborer, who has just purchased a lot. Ten years hence A. B. goes out with the money in his pocket to get his lot. What does he find! A

Sic in the original; probably "not cheap land".

fifth, sixth, seventh, eighth circle. Before he can find a lot within his means he has had to walk four or five miles or reduces his wages by paying a railway to carry him and all he buys. He comes back sorrowful, poor man, and cannot understand it. But a minute's reflection will instruct him. While he has been saving, land has been accumulating in value far in excess of his capacity to save. When he began to save, ten years ago, the owner of vacant lots concluded also to buy more of them, and has taken up all those in the neighborhood where the first mechanic bought. The land speculater,[76] has had forces working in his favor which A. B. has not thought of. All the emigration from foreign countries which applies itself to industry in Boston has been working for the land speculator's benefit. Also all population previously existing. A. B., poor soul, has himself been working to increase the value of the land held by the speculator for ten whole years. Professor Harris's statement that land in the suburbs prevents the land in the city from demanding high prices is seen to be unfounded.

"On the other hand, capital in the form of cheap transportation keeps down the price of farming land on the Atlantic coast by bringing into competition with it the border lands of the west," says Professor Harris. This statement seems to change something, as you will observe, and therein is its danger. People who don't think would read or hear this, and believe that somehow the condition of all land is changed. But you will see that it has not. The value of all land remains as before. All land is benefited by railways. If eastern land is made poorer, as Professor Harris says, western land is made richer, a fact which he omits to state. You see, statements like these are designed to show that capital in the shape of railways has got its hand on the throat of land. Professor Harris says that such is the case. This sort of reasoning is so transparent that it defeats itself. If capital in the shape of railways has its hand on the throat of land, how comes it that owning land in a wilderness makes you a millionaire from the moment capital builds a railway through it? How comes it that every man owning land, either in the east or in the west is usually willing to pay a bonus to induce capital to build a railway contiguous to his land? It is with some such argument as this that people who do not think are beguiled into not reading Mr. George's claims.

Again, Professor Harris says the production of the United States has risen to forty cents per day for each inhabitant from an average of twenty-five cents per day in 1850. Further, he declares that each person in a gainful occupation would be in receipt of $34.80 per month were the total annual product divided among those in lucrative occupations. If one has the leisure for computations of this kind, of course it may be considered an innocent pursuit, but as to any light which such calculations throw on the needs of society as we daily see it, I am at a loss to know. The pursuit of figures seems to me to lead one around in a vicious circle which ignores the great fact of distribution. Professor Harris points out through the medium of these figures that the laborer of to-day is better off than the laborer of thirty-seven years ago to the extent of fifteen cents per day, but the truth of history has not been altered thereby. We may admit that the laborer gets it on paper, but does he get it in actuality? If the laborer of to-day is wealthier to the extent of fifteen cents per diem than he was in 1850, let me ask Professor Harris and any one else who believes in figures to explain this fact: In 1850 there was no such thing known as a tramp in the little town of Concord, where I live. People there —many of them—will join with Professor Harris in thinking our community an ideal one. It is almost a distinction to be a pauper in Concord. We have strictly an agricultural population. Manufactures are unknown; there are, therefore, no interruptions to industry. A superficial view of things there might lead one to suppose that the world was a paradise. But let me ask Professor Harris to explain this fact: In 1850 there was no such thing as a tramp in Concord. He says we are now fifteen cents richer every day than we were then. Now, I ask him to explain why, in view of this increase of wealth, we fed and lodged last year in that little town no less than 1,117 tramps? Human nature was the same in 1850 that it is in 1886, was it not? He will certainly not claim that there has been a deterioration in virtue to the extent of forty per cent in thirty-seven years. He must either admit this or admit that, although wealth has increased, labor does not share in the increase.

Sic in the original; probably "speculator".

Examining all the elements which contribute to the problem, Professor Harris now exam-

p. 6, col. 4

ines different kinds of labor to see if one does not hurt another with this result. He says if some laborers get more than the average of $34.80 per month, it is clear other laborers must get less. Now, what has this argument got to do with it? Labor is labor, whether in one trade or another. If he admits that some labor suffers, then all labor suffers. He says that strikes in one trade agitation for higher pay deprives another trade (farming) from getting what is its due. One trade may raise its wages for a short time by agitation. How does that reduce the farm hand's wages? He would have to admit that the effect of raising wages in manufacturing trades would also raise the wages of the laborer on land. Why? Because farm labor would seek higher pay by going into mills, making fewer laborers on farms, thus raising wages on farms. No, if farm labor suffers, as Professor Harris says it does, it is because strikes in higher trades throw men out of employment. This makes the 1,117 tramps seen in Concord in 1886. Some tramps want work and apply to the farmers for it. It is this which reduces the wage of farm labor. The man who cannot find work in a woolen mill takes to milking cows and doing chores for his board. Professor Harris is wrong in supposing that one branch of labor can lose or gain in wages without all other labor participating.

He has attempted to show that if labor suffers it suffers because one trade can rob another. Labor is like the human body. The body has organs; labor has functions. If the lungs exact more blood than their share to feed them the other organs will suffer, but only for a moment. In a healthy body the blood will flow to one organ in excess of that to another just long enough to repair waste. When that is done it distributes itself equitably to all organs. If carpenters get higher wages for awhile, wages, being the blood of trade, flow for a moment in excess to satisfy the disturbance made by striking carpenters. When the disturbance ends the blood distributes itself again to other trades or functions. If one function of trade could rob another, as Professor Harris has tried to show, the function permanently robbed would die. The lungs, keeping up a chronic demand for more than their share of blood, and taking it all from one other organ, like the liver, for instance, the liver would die. Hence, if farm labor is permanently deprived of its blood, all farm labor would seek other employment, and there would ensue the extinction of farm labor.

Professor Harris considers the question of thrift and economy. He says, "While we see multitudes of individuals around us rise from poverty to affluence by energy and economy practiced for twenty years, yet the great mass does not practice economy, but exerts much energy." To this I answer that the mass of men do practice economy; were it not so, the race would be wiped out in a year. If the world stopped working, accumulated wealth would feed us, perhaps, not even so long as that. By the economy of many hundred years, the race has stored up enough wealth to keep it alive, say, at the utmost, one year. If mankind were taken sick for one year, or even for only six months, the accumulations of centuries would be wiped out. Have the mass of men been any too well fed or lodged in the past or present? Will Professor Harris say that the mass of men have been prodigal? I am afraid he has been looking at isolated cases of thriftlessness, and attaches it to mankind. Economy has never made the mass of men rich, and never will do it. What little wealth has been accumulated has not come from this. Labor-saving machinery has brought it. Secrets of nature have been revealed to us through the inventor. In other words, nature is beginning to co-operate with man, relieving him from the necessity of manual labor more and more. Now, if the powers of these inventions which are destined to enrich all men are permitted free play on earth, all men will be the gainers. These powers are from God and he lends them to man—not to one family like the Goulds, who get a monopoly on electricity, nor to one family like the Vanderbits[sic], who get a monoply,[78] on steam. Mark me well here. I do not say that the Goulds and Vanderbilts have not performed a useful function, so far, in the advancement of civilization. The desire for wealth is a legitimate desire; so legitimate is it that it is for that reason that we want more of it, but we insist that the sources of wealth shall not be locked up by a few in steam, in

Sic in the original; probably "Vanderbilts".
Sic in the original; probably "monopoly".

electricity, and in land. If the rich man co operates,[79] with all other men, then the rich man is blessed. If he does not co-operate with all other men, then he is a nuisance. Machinery in the United States now does the work of two hundred and twenty millions of hand workers. Do the poor reap the fruit of this?

Again, Professor Harris says: "Free individuality of labor cannot be secured in our modern society without the principle of absolute property in land." It seems to me that is like saying that a fisherman can have no individuality of labor unless he owns the ocean. If you walk down Gloucester streets I think that you will be convinced that laborers on the sea achieve a free individuality in their sphere of labor. Here is a city built up from *labor on* the sea. So free is the ocean that individuality of labor has an expansion nowhere else seen. These fishermen, or some of them, actually went to sea because their individuality of labor was crippled on the land. Professor Harris would escape a great deal of mystification if he would face the truth once for all, and that truth is this: Land is not property any more than the sea is property or than the elements of the atmosphere is property.

Professor Harris says abolish free ownership and you abolish the expression of man's innermost inclination and proclivity to realize the useful and valuable. "The owner of a leasehold—a man who rents—will be careful if he builds, to study how to build, so that in case the land passes away from his possession he may get the most for his building. Hence he adopts a conventional style and there is no self revelation in his work." Putting the thing into plain language, Professor Harris means this: That a man who only leases will always be afraid to build as his fancy dictates, for fear that in selling he may not get back all the money he lays out. Now, as you see, this looks very plausible. I suppose there are more people who go to pieces on that rock than on any other rock which is laid in the path of the new theory. It is only because they do not think. I ask of Professor Harris how the position of the lease holder is in any way changed from that of the land holder? The man who rents will build for his posterity just as the man builds to-day who owns the land. As lease holder his deed is not obliterated. He will deed and redeed, mortgage and bequeath just as he does to-day. Save in theory he is as much the land owner as ever, because he owns the use of it, which is all he ever had the right to own. He can deed and mortgage the use of it; he can will it away to his children. The only change is in his title. His title has been improved. He will obtain it now from the consent of all men instead of from one or a few, as is now the case.

Again Professor Harris says: "With private property in land there is secured a province within which the individual becomes sovereign."

Why is a man, I ask, more sovereign on a farm which he has a deed of than he would be on a farm which he rents? All that he can get out of it, in any event, is the use of it.

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He already pays rent to the nation for the privilege of using it. That rent consists in the tax now levied. The situation will be in no way *changed*. He will pay a *higher* tax on his land and pay no tax on all other things on which he is now taxed. So, financially, he is just the same man. His tenure is unlimited now; it will be then. He can be just as sovereign as ever he was. The truth is that where few are sovereign now, many will be sovereign in time to come. Again, says Professor Harris: "When the individual obtains the *perfect* sovereignty over his own land, then the will of the community does not share with him nor subordinate him any longer." Professor Harris actually advances this proposition as showing the beneficent effect of private ownership in land. He is a most humane man, a gentleman whom to know is only to respect and to admire. In his person he is as far from exhibiting this monstrous claim of what I can only call selfishness as a man very well can be. But I am answering him not in his private personal capacity, but as a teacher. He says that as soon as a man becomes the absolute owner of land, then the community does not subordinate him any longer, "but re-enforces his own will." It *would have been absolutely impossible to have* picked words which could more clearly express the awful wrong of private ownership in land. By

[79] Sic in the original; probably "co-operates".

them Professor Harris admits all which Henry George claims. Professor Harris says what? This. As soon as a man absolutely owns land, from that moment the community does not share with him or subordinate him. Now, if this is so, with these words Professor Harris has, unknown to himself, pulled down the whole fabric of that institution which we call absolute ownership of land. If there is any institution in America which prevents a man from sharing in the interest of the whole community and relieves a man from being subordinate to it, then that institution is a menace to the stability of the government, and must go. Professor Harris virtually says that under private ownership the community re-enforces the will of the man who alienates the public domain. That is so. We have done that, but no one will be blind enough to suppose that we are going to continue to do it. No, we decline hereafter to re-enforce the will of the *man whom* Professor Harris says does not share in the common interest, and is not subordinate to it.

Now we come down to what is called "unearned increment." If you own property which has a value beyond what it took to produce it, that value is what is called unearned increment. It is a value conferred upon it, not by the labor which creates it, but by something else. A house is simply labor which has gone into matter. It is labor stored up or what is called capital. Capital and labor are the same thing in this sense. The same may be said of a coat or a steamboat or any product of labor. If you could show that these articles could permanently retain some value beyond what it costs to produce them by labor, you could show that there is permanently attached to them what is called unearned increment. But you cannot show it. Some one will say it costs $5 to manufacture a coat, but it sells for $6. What is that added dollar? The answer is plain—it is still a part of the cost of producing the coat. The retail clothier's labor is paid by it in bringing it to the back of the wearer. Labor to the extent of $1 is added in manufacturing the coat If[sic] through a scarcity of coats, a high value is given them, it can be but temporary. Coats will quickly be made, and the value above their labor value will disappear. Unearned increment is a monopoly value. The only thing to which unearned increment can permanently attach is a monopoly. Land cannot be produced by labor, and its value is a monopoly value. The value of the coat is itself—it is, in fact, concrete labor! The value of the land is not itself; it is only in the demand for its use, and that is the everlasting gospel which we are here to-night to affirm. Do not be fooled by definitions. Definitions are only the scaffold we use to reach the truth with, and when the scaffold assumes to tell us that it is the building, then we laugh at it.

A coat itself is value. The land itself is not value. The coat is value itselt[sic]. Why? Because it is labor itself—labor stored up. You convert it into labor again when you pay a man with it for two days' digging. Then the labor stored up in the coat has assumed a new form, in a well, for example. Why is land itself not value? Give the laborer who digs a deed to six dollars' worth of land to compensate him, what happens? Don't you see that in doing that you are paying him more than six dollars? The transaction does not end with the sum of six dollars. That six dollars' worth of land is capable of producing, heavens knows,[82] how many thousands of dollars. Under it he may find a gold mine, a spouting well of oil or tons of coal. So we see that the coat is value itself and land is not value itself, but only the source of value. It appears that six dollars worth of coat is the same as six dollars worth of land. But it only "appears." Never forget that. When you pay a man with a coat, the transaction ends there: no one is hurt, it is an exchange of labor. But give a man an absolute deed of land and you are robbing God and man both. There is no value unearned attaching to labor. But value unearned attaches to land. The land cannot exert itself, consequently can give itself no value. Land only becomes valuable when man is present. A. B. buys a lot and builds on it and beautifies it. A. B. puts value upon that land, but gives none to the land itself. The value of the land arises from the demand for its use. Now, A. B. says I also own a hundred lots of vacant land. They are virgin soil. A mammoth city grows about them and makes them each worth $50,000. *How came this value?* The land did not exert itself, neither did A. B. on the land. The value was conferred by the work of every one living in the city. Take away the city and A. B.'s hundred lots have no value. This value, then, of $50,000 in each lot is called unearned increment. Now,

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Sic in the original; probably "coat. If".
Sic in the original; probably "itself".
Sic in the original; probably "heaven knows".

Professor Harris says to confiscate what is called the unearned increment, the reward of good luck and sagacious outlay of labor and capital, is to kill the goose that lays the golden egg. His simile is a delusive one. The goose which laid the golden egg we do not kill because the goose exerted itself to lay that egg. The land did not exert itself to make its unearned increment. If the land could exert itself like the gooze[sic] then his simile would be apt, but it cannot. If the goose claimed eggs which other fowls had laid, as the absolute landholders claim a value for their land which other men have made, then we confiscate the eggs and the value. The only goose who will suffer is the man who thinks he can appropriate the eggs which he has had no hand in producing.

Wages and Cost of Living in Toronto.

Toronto Globe.

One of the most valuable of all the Canadian official reports is the report of the Ontario bureau of industries on labor, wages and the cost of living in this province. Much labor and great care are expended in its preparation, and the figures are as accurate and trustworthy as such figures can possibly be. The report of 1886 has just been received. We are sorry to learn from it that the condition of the wage earners has not much improved, and that while the cost of living has increased there has been no proportionate increase of wages. Indeed, in the wages of

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farm laborers there has been a steady downward tendency for some years past This[sic] is attributed to the low price of agricultural produce and to the increasing application of labor saving machinery, and especially of the self binder, to the operations of the farm. Except in a very few districts the supply of labor of this class was abundant, even in harvest time.

There was no material change in the condition of the wage-earners of the cities and towns, and such slight change as did take place was not for the better on the whole. The total number of returns obtained was [378?], and the total number of employes whose condition these describe was 19,256. The average wages of all these in the month of October, according to the reports of employers, was, for males over 16, $8.99 per week. The average in 1885 was $9.13. For females over 16, $4.48; in 1885 it was $4.37. Taking all the cities and towns together the average of hours of work per week were 59:10 in 1884 and 58:13 in 1886; the average number of days' work was 265:17 in 1884 and 270:41 in 1886; the average rate of wages of all classes was $372.29 in 1884 and $381.83 in 1886; the average cost of living for each family was $234.47 in 1884 and $350.36 in 1886; and the average surplus or savings was $48.84 in 1884 and $48.45 in 1886.

The amount which a prudent, careful man of family can save out of his earnings, after meeting all necessary expenses, is the best test of the country's prosperity and of the people's condition. The report deals with this matter very carefully. It is to be presumed that those who furnish the data from which the report is compiled possess more than average intelligence and thrift. Comparatively few of the wage earners take careful account of their incomings and outgoings. Those who can, it is reasonable to suppose, take care that no dollar is ever wasted or misspent; 2,684 persons sent returns from the cities and towns named above. The aggregate savings of all these during the year was $130,059. But this was only $48.45 for each.

But of the [2,634?] only 1,061 who had families depending on them saved anything, even though in some cases their income was increased to some extent by the earnings of their wives and children. There were 277 men of family whose income was equal to the cost of living, and 384 whose income was less than the cost of living, the

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Sic in the original; probably "goose".
Sic in the original; probably "past. This".

deficit, which was large, in some cases averaging $60.36. Those who were so fortunate as to have almost constant employment, and whose families were small, were able to save a little by being very economical. Even in their case, however, the *margin* was on the average very small, and might easily have been expended in a very moderate indulgence in those pleasures and comforts to which all may reasonably be deemed entitled. Those who from any cause were not constantly employed evidently must deny to themselves and their families not only pleasures and comforts that cost money, but even some of the necessaries of life, if they would keep out of debt.

The First Principles of a National Religion.

The following extract from a letter from the Rev. J. O. S. Huntington of the Holy Cross mission, in this city, to the London *Church Reformer* deserves the attentive consideration of every Christian:

> Here the movement has taken a distinctly political shape, and both the old parties in the political field have now to reckon with this new factor. Yet even into the arena of politics the labor party carries a spirit of manliness and integrity, of unselfishness and religious enthusiasm long unknown there- The growth of faith, not merely in the correctness of principles or the honesty of leaders, but in divine guidance and divine assistance, is very wonderful. As a nation we present a strange spectacle to the student of history; we are a people without a religion. That is an anomaly. One feels that a change must come. And in some of these anti-poverty meetings one feels that the people as a mass are not only groping after, but grasping the first principles of a national religion—very simple principles, but thoroughly fundamental and intensely Christian. To see an audience of four thousand people in this greatest city of the New World, near the close of the nineteenth century, listen breathlessly to the simple recitation of a few words from the Lord's prayer, "Thy kingdom come, on earth as it is in heaven," and then break out into exclamations of thanksgiving and voices of joy; to see such an audience hail with cheer on cheer the declaration of the brotherhood of man and the fatherhood of God, certainly makes one feel how deep a hold our blessed Lord's words have on the hearts of men, and how sadly He must have been hidden from them by the errors and selfishness and cruelty of those who have borne His name. As a priest wrote to me lately, "When it happens, as last winter in Newark, N. J., that workingmen in convention assembled hiss each mention of the word 'church,' and greet with wildest enthusiasm the name of Christ, it certainly behooves every churchman to know where the divergence comes, and why it is the bride is not loved as her Lord. 'The common people heard Him gladly;' if they do not love the church, it is because she is not like her spouse."

Here's a Paper That Thinks a Citizen Landlord is Affected by Sympathy for His Tenant's Welfare.

Chicago Herald.

In several states aliens are now prohibited owhership[sic] of real estate. Experience has demonstrated such holding detrimental to the welfare of the people. Public opinion, which, to a certain extent, affects the citizen in his management of such property, in the case of the alien is imperative. Having no personal acquaintance with his tenant, no sympathy for his welfare can affect him. The lands are worked for all they are worth and their fertility

Sic in the original; probably "ownership".

destroyed by such tenancies, for the object of the landlord is to get all the rent he can, of the tenant to get all the *profit* he can, during the lease.

Public policy demanded the legal abrogation of such tenancies. A corporation has been defined as a soulless entity, with a legal existence and being, for whose conduct no individual can be held responsible. The only punishment society can visit upon it is the death penalty. For all these minor offenses for which individuals can be held and punished society can inflict no penalty. It is incapable of sympathy with any one in its dealings. Public opinion can affect it only as some individual is generally recognized as in its control and responsible morally for its acts. One of the main purposes of its organization being to conceal personality, it is only in rare instances that any individual can be held for the reproof by public opinion. Morally speaking, whenever its charter is granted it is of necessity as alien and foreign to all with whom it has dealings as can be any subject of Great Britain. If it purchases land it is never to use it for production, never to make its ownership beneficial to society. *The purpose for which a land company is organized is merely to obtain legal possession of more or less acres and to hold them out of market until all around its territory settlers have absorbed the lands in market, and when a society has been so created, to reap the added value created by the energy and industry of others.*

The same public policy that justifies the legal exclusion of the foreign landlord or land holder demands even more energetically the prohibition of corporate land holding.

What the "Evening Post" Has Come Down To.

Nashville American, Quoted in Evening Post.

It (Henry George's theory) is the old story of the man who came home and said to his wife: "Biddy, I've joined the lodge, and am going to have $200 of my own." "And how will ye git it, Pat?" "Well, we're going to have a big society, and then make them divide all the money in the world equally between all the people. That'll make $200 apiece for us." "And whin ye get yer $200, Pat, ye'll keep yerself drunk and not work a lick till the money's gone." "Faith, an' I'll do that same, me darlin'." "And whin it's all gone, Pat, what'll you do thin?" "Be jabers," said Pat, scratching his head, "then we'll have another divide."

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THE VIRTUES OF MR. JAMES GRAY.

Less than twenty years ago a young harness maker and saddler named James Gray was working at low wages at his trade in the East End of London. To-day he is living in the West End, secure in a competency, leading the life of a quiet club man and church member, and apparently oblivious of the fact that he ever did a hard day's work in his life. He is an honest man—he never illegally appropriated a dollar belonging to any one else; he has the reputation of having once been enterprising—he struck out for himself early in life, and gained a fortune as a consequence; he was industrious when it was necessary to be so—he could never have made his first business venture but through the fruits of his own toil. In his shy way, when drawn out of his shell by an acquaintance, he likes to say that he owes his fortune to the possession of business traits and Christian virtues. Though in all his life his bosom never swelled with emotion—his heart is too small to drive any considerable wave of warm blood through his frame—his pulse does throb comfortably when he reflects that his own labor and thrift have drawn him out of the quicksands of life in that borderland of pauperism, Stepney, and put him on firm social ground in semi-aristocratic Tyburn.

Gray had but two sources of solicitude in his earlier days—first, he feared to become a pauper in this life; second, he feared to become a tortured soul in the hereafter. The first fear his bank account has dismissed; the second is nowadays dormant, because he believes he has lived up to the injunctions of his church, which instruct him *not* to do many things, and, happily, being of a negative character, there is much that he has never done. Indeed, at times he finds himself mistily contemplating eternal judgment with the feeling that he has done as nearly nothing as lay in human capacity.

James Gray has very little imaginative power; his mental views do not bring up before him much of anything disconnected with his own experience. When he receives a new idea, which is but seldom, he associates it with one or other of the events of his past life. He is himself the center of a sphere that has the diameter of a mustard seed. He has been an actor in but few events out of the ordinary, and thus it is he is forever directing his mental vision to perhaps half a dozen scenes. He is surprised and pleased with himself every time he reviews these few mental pictures—it is so strange that he, cautious James Gray, was ever concerned in them at all, and, as he is the central figure of them, in his own eyes he takes on more the color of a hero as time moves on.

Well, so it is. James Gray is "fixed" for life—his money provides him bodily comfort, and all his faculties are fully occupied in arranging the little details of his daily life and in putting himself at peace with himself prospectively and retrospectively.

Now, I will tell you the few events in the life of James Gray on which his memory dwells so frequently and pleasantly. One day, soon after he had served out his apprenticeship, work was slack and he walked a long way through the streets of London. He wandered to the westward through Whitechapel road and Fenchurch street, and, keeping on in the broad ways, at last found himself in Fleet street looking at the great shops. As he passed along, stopping to gaze idly into one show window and then another, he happened to look into one in which American goods were displayed. Inside the shop he could see a crowd of people looking at articles arranged

apparently for purposes of exhibition rather than sale. Gray entered the place with some other people, carried with the current of the crowd quite as much as directed by his own will. The exhibit drew forth expressions of admiration from many of the visitors, but Gray did not know enough about stones or grasses, or grains, or furs, to give any opinion. He looked owlishly sober, not because he deemed it wise to do so, but for the reason that he had no thoughts at all, except a slight fear that he might be put out of the room into the street. A big stuffed animal labeled "grizzly bear" was in the display, and Gray stolidly gazed at it for a long while. He did think a little bit then. He thought that the bear when alive had been big enough to eat him up, and he put his fingers on its skin to see what kind of leather it would make. An attendant said "hands off," and Gray put his hands in his pockets and began thinking nothing again. The stuffed bear was lying on a rough wooden box, in which it had been packed. Part of a newspaper had been pasted on that side of the box that faced Gray. For awhile the crowd prevented him from making his way off, and his idle vision fell on the bit of newspaper. He could read easy reading in print, and fate directed his eyes to a column of "sized up" paragraphs. Fate further let him read a certain paragraph midway in the column. The contents of that paragraph made his heart beat several times quickly in succession, which of itself was an extraordinary event with him. This was what he read:

> There is a great scarcity of saddlers in this city. Brown & McKisson, the enterprising proprietors of the Elephant corral saddlery and leather emporium, could give steady work to three more men, and Quirk & [Stebble?] are obliged to reject some of the snap jobs from the New Mexican mule trains. Saddlers may depend upon making $5 a day in Denver.

Probably James Gray had more thoughts in the next five minutes than ever in his life, before and since. Saddlers scarce? Think of it, with hundreds of them idle or only half employed in London. Wages $5 a day? What did $ mean? It must be more than a shilling, surely, for saddlers in overcrowded London made nearly 5s. a day. He had once known the value of a $, but he could not now remember it. But saddlers were scarce somewhere. That was the point. If he could go to the place where that newspaper was printed he might get work. He read the paragraph

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again. Some of it was Greek to him. "Elephant corral," "snap job," "Mexican mule trains." But—saddlers were scarce. He understood that.

Gray now summoned up courage and asked a question. He went humbly to the man who had spoken to him sharply for putting his fingers on the bear, begged his pardon for speaking to him at all, and said:

"'Ow much money, sir, is a big S with two strokes down it, sir?"

"Eh?" "Why, sir, 'ere's a paper wot says a saddler can make five somethings a day somewheres."

"Oh! a saddler can make five dollars a day in Denver, I guess."

"Yessur; 'ow much is five dollars, sir? I furgit, sir."

"Well, it's just about a pound sterling."

Something seemed to strike James Gray so that it deprived him of his wind. Six pounds a week! Bountiful heaven!

The man whom he had spoken with took interest enough in him to wait for further questions. Denver, he informed Gray, was in Colorado. No, Colorado was not in Brazil. It was in the states, and the people there spoke English, not just as Gray did, but well enough to make him understand. There was no grave danger in Denver from the red Indians. The man then wrote directions on a slip of paper how to get to Denver, and tore the bit of newspaper off the bear's box and handed both to Gray.

For Gray had still been having another thought. Might he not go to the place where saddlers were scarce and he could make five somethings a day that would be six pounds a week? He walked homeward rapidly, for him—he managed to keep up with the east bound sidewalk procession.

The question whether he would not go to that far away place burdened his mind for three long months. He spoiled more material in that period than usual, which is a good deal to say, as he was a botch workman. He really had not much to consider in working out a determination to leave London. No one was dependent upon him, he had £20 in the savings funds, and no one cared a farthing whether he went, nor whither. The only person in London who would experience the slightest emotion at his departure would be the man who would inherit his bench in the shop. Yet the disposer of the fate of empires never travailed with problems of state in greater perplexity than did James Gray with the question whether he should throw up his job and go to Denver. The first half of the question was at last settled by an agency beyond his will. His employer walked along back of his horse one day and saw that Gray had spoiled more work than his day's labor would pay for. The "master," wrathy and regardless of the fortnight's warning act, seized hold of Gray and threw him out on the sidewalk. As he landed with a bump on the pavement he decided to go to Denver.

Soon after he went to Liverpool booked third class; he crossed the Atlantic ticketed steerage; he traveled to Cheyenne at immigrant rates; he sneaked to Denver along with what in their strange jargon the rough drivers termed a "bull" train. His long journey was made on less than a hundred dollars.

The very morning that the ox-train wound its way up along the South Platte river and into Blake street, Denver, Gray, providing himself with the newspaper slip that had been taken from the bear's box, sought out the Elephant corral. There he rapped at the stable office door, where he stood, hat in hand, and inquired for the Brown & McKisson saddlery.

"What do you want to know for?" said a man, a prosperous looking westerner, standing in the office.

"H'i want work, sir."

"What kind of work?"

"H'im a saddler, sir."

"How much a week do you want?"

Gray wondered why the man asked, but he did not have spunk enough to say so. He answered:

"Twenty dollars, sir." He thought saddlers might have become plenty in the past few months.

"Well," was the answer, "you come along and I'll try you."

They were about to start away when another man in the office spoke up.

"Hold on," he said to the first man. "You don't get this saddler so cheap. Do you know your business, Johnny Bull?"

"Passably well, sir."

"Well, I'll give you twenty-five a week. Come with me."

"You can't take him from me," said the first man. "He's a beauty; he comes high; but I must have him. Look here, Johnny, I'll give you thirty dollars a week and take you pig[sic] in a poke."

"Oh, you may corral him for a maverick," said the other man.

His new employer conducted Gray to a small saddlery near by, and that afternoon saw him astride a shop horse and pulling away at saddler's threads. On the Saturday of his first full week James Gray drew in wages three times as much as any week had ever yielded him before. As he looked at his money, he felt that he, Gray, meritorious Gray, was realizing on his industry and enterprise, and he thought of the poor, inferior fellows he had left in London earning less than ten dollars a week—those men who had not the daring to throw up a job, and come to America.

Gray's self-approbation, however, was not permitted to develop unobstructedly. His employer, with western freedom, abundantly criticised his work. He called him sarcastically an artist, a prince among horse tailors, a toe-fingered seamstress, and many other unflattering names; but, as saddlers were still scarce, Gray was retained at work.

Gray took his London habits with him to Denver and stuck to them there. His board was the cheapest he could find. He wore his coarse English working clothes, except on Sundays. He kept his own company. His only recreation was a walk every evening out across the Larimer street bridge over Cherry creek to West Denver, where there was a brewery. There he sat and watched the Germans drink and dance. When people made up to him he talked a little through fear of being thought unsociable, but he never followed up any acquaintanceship. In the

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shop the three or four other saddlers soon learned to leave him to himself. They said there was no blood or "music" in him, that he was sole leather clean through, head and all. One day when two of them were admiring the magnificence of the great snowy range of the Rockies as seen from Denver, one of them asked Gray what he thought of it. He said: "Why, there is a deal of snow on the mountains, sure enough, sir." He was made the butt of the trade. He was derisively known as "Tugs," the shop name for heavy traces, the of thickest[sic] leather being used in them.

But Gray was not to be hurt by raillery. He knew what it was to suffer from hunger and kicks, and mere words gave him no pain. He worked along steadily in his blundering way. What he lacked in skill he largely made up by a dog like faithfulness, being ever ready to take hold of any kind of work at any time. "Snap" jobs for the wagon trains sometimes kept him at work right along for twenty-four hours. The other men would not work so hard as that. They were independent. They looked on Gray as the product of conditions which they could not imagine would ever affect them. They tried to get out of him his views of the world, his notions about the right or wrong of things social and political. His opinions were few and befogged in conservatism. He said he had been taught by his catechism that he must be contented in that condition of life in which divine providence had placed him; that he ought always to be respectful to his master and thankful to him for providing work. He believed that if he offended the law, punishment would surely reach him; that the nobility and gentry were his betters, of course, and that he was nothing but a common workingman, and at home he had no business to presume to think of laws or rights, or anything of that kind, which in the old country was all settled by the magistrates and folks of the higher quality.

When Gray had been in Denver a year the care of his savings grew oppressive to him. He had put away almost a thousand dollars. He did not like to trust the banks. He was afraid to carry the money on his person. While he was in a state of obfuscation over this matter, his employer asked him one day if he had any money. Gray told him how much he had. "Is that so?" said Brown. "It is nearly as much as I have myself. You fellows keep me poor paying you such big wages. Wait till the railroad gets here and I'll bet that wages tumble."

Sic in the original; probably "your pig".
Sic in the original; probably "the thickest".

“Why, sir?” said Gray, not prompted by curiosity, but for something to say.

“Tramp jours always follow the railroad. There’ll be a pressure of population on your job then, Tugsy. But, say, I want to raise some cash. You know those open[sic] blocks along by Lawrence and H streets, over near the Catholic church. I own them. I’ll sell them to you for a thousand dollars. Look at them and tell me what you think of it.”

That evening Gray varied his walk by going a little distance south instead of to the brewery. He stood at the intersection of two streets and looked around at the four squared off open spaces about him. Walks, each formed of a single plank, had been laid down around them. There was no structure upon the lots. For that matter, nearly all the lots thereabout were open,

Gray thought if he bought the four open blocks that no robber could carry them off, as might be done with his pocket book. The bank might burst, too, if his money were in the lots, and he need not care. The[sic] land would draw no interest, but people said that after the railroad came it would be worth more money. Gray could not see what the railroad had to do with building lots, but he liked the thought that they could not be carried off. He could not tell, however, what decision he might arrive at. In truth, Gray only arrived at decisions on compulsion.

The next day employer Brown said to workman Gray that he was “busted.” He had no money, and McKisson, his partner, never had had any. He would now sell the lots surely to somebody, and he must sell the shop for a song. Gray took a day off, sought out a lawyer who could tell him how, why and whether Brown owned the lots, and give him as buyer a piece of paper when he paid the thousand dollars which would define his right to them. He and Brown then met at the lawyer’s office, and Gray took some certificates from the side of his boot leg, where he had sewed them up, which showed that he had deposited six hundred dollars in two banks, and then he drew four hundred in bills from a calfskin belt which he had made and wore around his waist. The wealth was passed over to Brown. Some papers were transferred in turn to Gray, which the lawyer said stood for the lots. The lawyer walked outside his office with Gray and asked him for fifty dollars fee, and Gray promised to pay it when he earned it. Then the man of law re-entered his office, and took a commission of fifty dollars from Brown for having negotiated the sale of his lots.

Brown saw Gray again during the day, and endeavored to sell him the shop, but Gray had no money, and refused to be enterprising enough to borrow on his lots. That night Brown, unexpectedly to his creditors, departed from Denver. The day following a swarm of them pounced upon his possessions, and in a week every article in the shop had been auctioned off. Gray was thus out of a job, and he found on looking around that work was rather dull. His lawyer told him that Brown’s creditors were after the lots, but that he would undertake to defend all suits brought if Gray would give him half their value and some cash. Poor Gray almost wished he had never strayed away from Stepney.

But he managed in a little while to find work that brought him in about twenty dollars a week. For more than a year he stitched away, paying his landlady and his lawyer about all he made. The suits were ended by that time and his lawyer told him he now owned the undisputed title to but one of the four blocks. The law had somehow taken from him the other three. Gray calculated awhile and made it out that the fourth of 1,000 was 250, but he thought that his remaining lots ought to be worth a little more than $250. The railroad had come to town and he had heard people talk of ground getting scarce

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and increasing in price. He had imbibed a distrust of his lawyer and he had almost made up his mind to try to find out what his lots were worth from some one else, when one evening after work as he was walking around his

Sic in the original; probably “open.”.
Sic in the original; probably “care. The”.

vacant block and wondering how it was that the other three had come to get away from him he overheard two dressy men talking about real estate.

"Now, these blocks here," said one, "are bound to be right in the heart of the coming city. I would not sell them to-day if I owned them for two thousand dollars apiece. There is no telling what they will be worth in five years."

"Let us find out who owns them," said the other, "buy them and hold them on spec."

A few days later one of these two men called at the shop where Gray was working, and presenting his card, which showed him to be a real estate agent, talked about buying Gray's vacant block. He offered a thousand dollars for it. Gray had grown wondrous wise somehow, and answered that he hardly thought he would sell. He had decided to settle in Denver and would help build up the city by remaining a land holder.

Gray did stay in Denver for five years longer. And Denver real estate went up by leaps and bounds. Leadville's mines poured wealth into Denver that stuck to real estate. While an army of builders were extending the city as if by magic, there were many people who wondered that a certain block near the heart of the business district was covered with shanties. It was Gray's block. He had leased the ground to people whose trade could be conducted in the shanties. But at the expiration of their leases they could not afford to maintain their business with the higher rents he charged. Gray would not sell. His rents had paid his taxes and assessments and a good deal over. He would hold on, he thought, and lease again. He did so. Fine brick rows of business houses went up on his block, and they yielded him the income of a man of wealth. It was then he quit working at the bench and decided to live in England. His virtues had realized a fortune. He traveled homeward in Pullman cars and as a saloon passenger in a fine steamship.

Thus it is that Gray has a very fair establishment in Tyburn, is a member of a club that needs his subscriptions, is a respectable pew holder in a church whose rector speaks of him as an example of unpretentious merit to ambitious young men, and he is enabled bunglingly to tell stories about his career—of the time when employers bid against each other for the boon of his work, he was such an expert; of his business foresight when he, as a member of the Denver real estate exchange, provided a necessary element for its future population; of his tireless assistance in building up one of the most beautiful cities in the states; of his now reaping the rewards of the labor of his earlier years, living on the income of the wealth he then accumulated.

No sentiment connects James Gray with the scenes of his youth around Stepney and Wapping. He never goes to the East End to look at the old shop or to treat the old boys. He is pleased not to be bothered with such vulgar things. He is not very tolerant with the non-successful. Why cannot they do as he has done, display enterprise, courage, foresight, intelligence—in brief, the business virtues—and leave poverty behind them?

HAGAN DWEN.

Making Headway Faster than Any Other Principle for which Any Party is Contending.

Sonora, Cal., Union Democrat.

From every state and territory come reports of recruits to the ranks of the "new crusade." THE STANDARD, George's eight page weekly paper, published in New York and devoted to the new movement, is well edited and well printed, readable and instructive, has now a circulation throughout the entire land, as well as Europe, and is an established and growing power. Those who seek to ridicule the "George movement," or to jeer at the leaders of that movement, either do not know anything about it, or do not realize how far along that movement is. While the newspapers—or some of them—are sneering because of their inability to answer the principle of the single tax

upon the rental valuations of land—which is the main plank in the platform of the George party—it is making headway faster than any other principle for which any party is contending. The limit of this article will not permit anything like a discussion of the platform of the united labor party of New York, which is the platform of the George party, or the "anti-poverty" party, as it is called for lack of a better name. But the cardinal principle of that platform may be mentioned.

Thomas Jefferson—whose figure looms up in our history above all its types and times as the incarnation of genuine democracy, said "The land belongs in usufruct to the living." We know of no better illustration of his meaning than may be found in the law of the use of water as it has developed under the decisions of the supreme court of California. Through all these decisions one central line of policy has been maintained, and along that line rights have been adjudicated; it is that the one indispensable test of title must be the user for a beneficent purpose. The California speculator can no more lock up her waters and hold them for speculative purposes, *without employing them to some useful purpose*, than he can mold the atmosphere into blocks and peddle them out to his smothering fellow men. Applying this principle to the other natural element—the earth—George says, with Jefferson, "The land belongs in usufruct to the living." But it is fenced up by the comparatively few. And to the monopolization of earth's broad acres may be directly or indirectly traced many of the evils incident to our political system. As a first step toward the just and natural proprietorship of the earth, abolish every form of taxation upon industry, take off every burden from individual energy and enterprise—untrammel[sic] production, distribution, traffic. Raise the necessary revenues of government and state—not from the productions of men's brains and muscles–the products of industry—but from the rental values of land alone. This reform in taxation is the big plank in the Syracuse platform.

Lockouts – strikes – boycotts –are wrong and productive of nothing but disaster. If the inequalities and evils of our system of things did not provoke men beyond endurance there would be no excuse for the man or set of men who would dictate the wages for which a man may work or which a man may pay. And even as it is, such attempted dictation is not only ineffective in the long run, but of evil result. That the system of things which makes such things possible may be so modified that they shall be impossible or without excuse is the aim of the George party, and such a purpose would seem to strike responsive chords in the breast of every true American.

The object of government—if it has an object which makes its maintenance worth its cost—is to give to every individual the utmost possible opportunity to use his energies, abilities, faculties as he may please, without

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[Advertisement] Braham's

SPECIAL FOR NOVEMBER.

THIS STYLE SUIT TO ORDER $13.50
TROUSERS 3.50
OVERCOATS . . . . . FROM 14.00

Sic in the original; probably "untrammeled".

[Illustration: full-length engraving of a man in a checked four-button sack suit and bowler hat, holding a cane]



This style represents the Four-Button, Round Cornered, Straight Sack, popular for business wear, made with flaps on pockets, double stitched on the edge, three-eighths of an inch apart. For a man five feet eight inches, the average length is twenty-nine and a half inches.

Vest—Made single-breasted, no collar, and has four outside pockets.

Trousers—Good dressers are wearing them quite wide, but the majority prefer a medium width, say about eighteen inches at knee and seventeen and a half inches at bottom. Style of pockets optional.

Samples and Self-Measurement Chart mailed on application. Please describe, as nearly as possible, what is desired, as we can only mail about a dozen Samples. BRAHAM'S,

212 BOWERY, NEW YORK.

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supervision, control or unjust discrimination, so long as by such use he does not infringe upon the same right of his fellow man. This is the "theory" of Henry George, and all of it.

Well, If You Want the Telegraph System Nationalized Vote the United Labor Party Into Power.

Real Estate Record and Guide.

Jay Gould is at last supreme in telegraph matters. He has added the Baltimore and Ohio system to that of Western Union, and it is well known that the remaining land lines as well as the commercial cable will soon belong to the companies he represents and controls.

Let us try and realize the position Mr. Jay Gould occupies toward the community. He is practically the owner of the most indispensable agent of modern commerce. His hirelings have an exclusive monopoly of all the news of the world. The market quotations of all the exchanges must come through them. They are in possession of all business secrets and of every telegraph message between private persons. Mr Gould[sic] has it in his power to misquote the price of stocks, grain, provisions, cotton, petroleum – everything, in short, dealt in on the great trading marts of the world He[,92] can make a fortune every day, if he so wills it, with impunity, for he could easily throw the responsibility of the false report on a drunken or dishonest employe.

This power over prices, this control of the entire telegraphic system of the country, would not be tolerated by any nation on earth for twenty four hours, except alone the United States. Our people have so far made no protest against thus handing over the entire telegraphic service of the country to the control of one man, and he one of the most objectionable personalities that has appeared in modern times. There need be no doubt as to the completeness of Mr. Gould's ownership of the telegraphic systems. There is not any, the slightest, probability of our ever seeing another opposition to Western union. All the companies which have entered that field have lost money, and the fools among capitalists willing to build new lines are about all dead; so the business and news of the country must remain subservient to Mr. Gould's Western union for many long years.

It does not follow that rates will be raised inordinately, for the recent sharp competition has taught the Western union people how to make money with moderate charges. But undoubtedly the telegraph will be made a very profitable property and the shares of the company will command a high market value.

Sic in the original; probably "Mr. Gould".
Sic in the original; probably "world. He".

But it is monstrous that this indispensable agency of communication should be under the control of any one man. Our telegraphic system ought to be owned by the government and form an indispensable part of the postal service. Congress at its next session should take measures to purchase the wires The[sic] law provides a means by which this is to be done. The terms are to be fixed by a board of arbitration. If the company refuses a fair offer, then let the government build its own telegraph. We have an excellent postoffice department. It is worked with an economy greater than that of any private business, and is quite as efficient. Other countries find no difficulty in monopolizing the telegraph service, nor would we have any We[94] do not know what to do with the money in the treasury, and hence there is no excuse for delay. Let us nationalize the telegraph system.

Just So!—And When Men Begin to Buy Shoes, and Wagons, and Horses, Won't Wages Go Up with a Rush, and Nothing but Rents Go Down?

Buffalo Advertiser.

This new-fangled doctrine, however, would sweep away all taxes upon personal property and place the whole burden upon the land. This would greatly increase the burden upon real estate, while the thousands of millions of personal property would go scott free. What is worse, the very fact that real estate was heavily taxed and personal property was exempt, would cause capital to shun the former and seek the latter.

[Advertisement] The Berkshire Life Insurance Company

The Berkshire Life Insurance Company of Pittsfield, Mass., organized in 1851, under a perpetual charter granted by the Commonwealth of Massachusetts, offers to the public the benefit of over thirty-five years of successful experience, the security afforded by abundant assets invested in interest-bearing and non-speculative securities, and every liberal feature in its plans and policies which experience and prudence approve. The management of the Berkshire have always made security and economy their first care The handsome surplus of the company shows its strength. The fact that its interest earnings have exceeded its total death claims proves the care and judgment with which its affairs have been and are managed Its[sic] general reputation in the insurance world attests its economical methods and its fair dealing Every[96] policy which the Berkshire issues is subject to the non-forfeiture law of Massachusetts, in abcordance[97] with which, in the event of the non-payment of any annual premium after the second, the policy holder receives, without any required previous action upon his part, the full equivalent of all his interest in the company, in definite surrender value of paid up insurance or cash. And these values are greater in nearly all cases than those given by the companies or secured by the laws of other states. By this provision for a cash surrender value each policy issued by the Berkshire has in it the element of provision for one's own old age, and therefore combines the protection afforded by insurance, with the accumulative features of a savings bank. The usual conditions and provisions in life insurance policies have been so far eliminated from the Berkshire's policies that the only conditions for fulfilment by the policy holder are: 1. Payment of premiums when due. 2. Compliance with the restrictions and provisions regarding residence, travel and occupation. It is therefore plain that when a person has become a legitimate member of the Berkshire, by virtue of one of these policies, his membership and insurance can be terminated only by death or his own volition. It is equally plain that with such a

Sic in the original; probably "wires. The".
Sic in the original; probably "have any. We".
Sic in the original; probably "managed. Its".
Sic in the original; probably "dealing. Every".
Sic in the original; probably "accordance".

policy, subject to the Massachusetts laws, the policy holder in any event will receive full value for each dollar of premium paid, and is therefore secured against loss. These policies are issued upon all legitimate and approved plans, and are offered to the public in the belief that they embody all that is desirable in life insurance. For rates of premium and specimen policies, blank applications and further information address the Berkshire Life Insurance company, No. [271?] Broadway, New York. GEO. W. ENGLISH, Manager.—[Adv.?]

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[Advertisement] Anti-Poverty Society

ANTI-POVERTY SOCIETY.

REV. EDWARD McGLYNN, D. D., PRESIDENT.

The twenty-ninth public meeting of the society will be held at the

ACADEMY OF MUSIC

SUNDAY EVENING, NOVEMBER 13.

STEINWAY HALL

engaged for an overflow meeting.

Addresses by

REV. DR. M'GLYNN

HENRY GEORGE,

LOUIS F. POST

and

W. J. GORSUCH.

Singing by

CONCORDIA CHORUS,
Under the direction of

MISS AGATHA MUNIER.

Admission free except to orchestra, boxes and balcony at Academy.

Seats in orchestra and circle boxes at Academy, 25 cents each; in proscenium boxes, 50 cents.

Box office open at 6:30 p.m. on Sunday.

Tickets on sale from Thursday to members, or to persons introduced by members, at the Anti-Poverty Society office, 30 Cooper Union.

[Advertisement] Dr. Edward McGlynn: "Temperance and Labor"

DR. EDWARD McGLYNN

WILL SPEAK ON

"TEMPERANCE" AND LABOR[sic]."

IN LARGE HALL OF COOPER UNION,

for benefit fund of the Temple of Honor,
THURSDAY, EVENING, NOV. 17, AT 8 P. M.

Doors open 7:15 p. m.

Tickets to be had at the door; price 25 cents. No reserved seats.

Come and give him a rousing welcome.

NEW PUBLICATIONS.

MEMBERS OF LABOR ORGANIZATIONS and others wishing to canvass for subscribers to this paper on a liberal commission are invited to send their names and addresses to the publishers of THE STANDARD, 25 Ann street, New York.

[Advertisement] Henry George's Buch: Fortschritt und Armuth

[German]
Henry George's Buch

Fortschritt und Armuth

Eine billige deutsche Ausgabe von

"PROGRESS AND POVERTY"

Preis 35 Cents,

ist soeben erschienen und durch alle Buchhändler und Colporteure zu beziehen. Wird nach Empfang des Preises portofrei versandt vom Verleger

HENRY GEORGE,

25 Ann Street, New York.

Sic in the original; probably ""TEMPERANCE AND LABOR."".

[Advertisement] Portraits: McGill

DR. McGLYNN, HENRY GEORGE, PENTECOST. 5 Cabinet Photos, [20c.?] McGILL, [304?] Henry st., N. Y.

[Advertisement] German Tracts

GERMAN TRACTS.

ISSUED IN THE LAND AND LABOR LIBRARY.

NOW READY.

No 41[sic]. The Syracuse Platform. 2 pages.
No. 42. "First Principles." Henry George. 4 pages.
No. 43. "Socialism—Its Truth and its Error." Henry George 4 pages
No. [45?]. "Taxing Land Values." Henry George. 8 pages.
No. 47. "It is the Law of Christ." Rev. S. H. Spencer of Henry, Ill. 4 pages.

Prices, free by mail. 2-page tracts—[50?] copies, 10 cents; 100 copies, 15 cents, 1,000 copies, $1; 5,000 copies, $4.25.

Four-page tracts—25 copies, 10 cents; 100 copies, 25 cents; 1,000 copies, $2; 5,000 copies, [$8.50?].

Eight-page tracts—25 copies, [20?] cents; [100?] copies, 30 cents; 1,000 copies, $4, 5,000 copies, [$17?].

Other numbers in preparation Address

HENRY GEORGE,
25 Ann street, New York.

[Advertisement] Concord Co-operative Printing Company

PRINTING.

CONCORD CO-OPERATIVE PRINTING COMPANY (Ld.)
47 and 49 Center st., N. Y.

BOOK, JOB AND NEWSPAPER PRINTING.

Sic in the original; probably "No. 41.".

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ANTI-POVERTY OUT OF TOWN.

Following are extracts from letters recently received at the Anti-poverty society office, 30 Cooper union:

AN ANTI-POVERTY SUNDAY SCHOOL.

BIRMINGHAM, Ala.—Tracts received and will be distributed. We are working hard here, and with good results. The laboring classes are awakening to their down-trodden condition, giving it daily thougnt[sic], asking: Why is it that we, the laboring people, are kept in such poverty? Where is all the wealth we produce, for we are the wealth producers? Why do we not get a larger portion of it? What is becoming of our homes? What law is this that gives to these land sharks and monopolists the right and privilege to gobble up all the land? What is the best remedy, and how shall it be applied? These are questions we are giving thought to at present. We are holding Sunday afternoon meetings with good effect, sowing seed that will bring forth good fruit. Some of the religious cranks criticise our movement because of our Sunday meetings. and,[102] we reply by naming our society the Anti-poverty Sunday school.

AFRAID TO VOTE AS THEY THINK.

THOMASTON, Conn.—Much obliged for the tracts. They will be used to advantage. The Seth Thomas clock company's works are located here, and they have exclusive control; they are, in fact, monarchs of all they survey. They own all the land about here, and it is taxed for a mere nothing, while, if anybody wants to buy a building lot they demand $500 an acre. We might do a great deal here if we had secret voting. As it is, the people are afraid to vote as they think, through fear of losing their situations. We have a flourishing land and labor club here, and the prospects are encouraging.

THE QUESTION OF QUESTIONS.

ELLENVILLE, N. Y.—I distributed the tracts as directed, and with good results. The doctrine of land for the landless and labor for the unemployed is the question of questions in our locality.

A PRAYER FOR PRIEST AND PROPHET.

The letter from which the following are extracts was addressed to Dr. McGlynn.

ELIZABETH, N. J.—I praise the great and good Father of us all that He has raised one. as if[sic] from the dead, who is not afraid to tell the truth. He came not of himself, but was sent from God to do a noble work. God meant that he should not be alone and He sent him a help in a noble priest, a man after His own fashioning and image, to raise

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Sic in the original; probably "8".
Sic in the original; probably "thought".
Sic in the original; probably "meetings, and".
Sic in the original; probably "one, as if".

the standard of the new crusade and banish poverty from the land. My prayer to God the Father is that He may give the noble prophet and priest health and fill them with wisdom that they may continue to proclaim the glad tidings of great joy to the millions, and that they may live to see the end attained. I have a son, born on the 20th August last, and baptized George McGlynn Crisman. I pray he may never know what poverty is. He is in the united labor party and I now send a dollar to make him a member of the Anti-poverty society.

C. A. CRISMAN.

NOT A NICODEMUS.

NEW ORLEANS.—The tracts sent I shall use to as much advantage as I have already done with a lot previously received. This locality is far behind the age of progress, owing in a great measure to the brutalizing effect of chattel slavery. Yet my efforts have to a certain extent been crowned with success. The people are not disposed to accept new progress in ideas, still I have made many converts and will continue to spread the light. You have written my name incorrectly. As I am not a Nicodemus I wish the error corrected, so that my children may know that I had enlisted under the banner of this new crusade.

F. [DUBUCLET?].

GLAD TO READ THEM.

LEWISTON, Me.—I will put the package of tracts to the best use. I find nearly everybody glad to read them and anxious to know more about the new crusade. My assembly (Henry George [7505?]) are nearly all believers, and, like me, are doing all they can to enlarge the circle.

F. D. LYFORD.

ENCOURAGING GROWTH IN ST. LOUIS.

ST. LOUIS, Mo.—The tracts are thankfully received. I am doing good work with them. I have yet to meet the man whom I cannot convert in two hours by argument. Our Anti-poverty society here has grown from less than twenty to such a throng that Excelsior hall no longer holds them all. The meetings are very enthusiastic. We are endeavoring to make it clear that our doctrines are based on the absolute truth, which is necessarily a religious truth that every atom of wealth produced by an individual should belong wholly and entirely to that individual, and we propose that it shall be his, and that wealth created by the community is not individual wealth, but communal wealth, and hence is necessarily the property of the community.

R. P. ALEXANDER.

HAVE SET MANY THINKING.

FORT PLAIN, N. Y.—The 1,200 tracts received. Our club increases in numbers. The lectures delivered by Mr. Post and Mr. Freeman and later by P. H. Cummins have set many thinking and inquiring for more light, which we hope to spread by using the tracts to the best advantage.

B. G. SHULTS.

TAKES ANTI-POVERTY IN SEASON AND OUT OF SEASON.

TRENTON, N. J.—I have already distributed [400?] of the tracts. I always have a supply with me wherever I go, and I belive[sic] the effect will be seen when the preper[105] time comes. I talk anti-poverty doctrine in season and out of

season, and I suppose I am considered a Henry George crank. I work in a woolen mill here, and what I do in the interests of our beloved society has to be done on Sundays. The Knights of Labor have a hall here, and they are about to open a library for their members. *I intend to stock*[sic] *it with our tracts.* Hold up the hands of our noble president, for he has a hard battle to fight against persecution. We must give him all the help we possibly can. Truth will triumph in the end.

HENRY R. MATTHEWS.

WORK IN THE GOOD TIME NOW.

PHILADELPHIA.–The tracts came to hand all right. They shall be distributed.

> Then up with a spirit brave and free,
> And put the hand to the plow,
> Nor wait for the good time yet to be,
> But work in the good time now.

A. RICHARDSON.

A RICH HARVEST AT NO DISTANT DAY.

ATHENS, Pa.–I have introduced Henry George's doctrines to a large number of people in this vicinity, and I think I can safely say that the seed I have sown will at no distant date bear a rich harvest for the principles in which we are all so interested.

A. B. PIERCE.

MAKING RAPID STRIDES.

PEORIA, Ill.–I am distributing the tracts. I am a stranger here, having come from St. Louis. My observation satisfies me that the cause is making rapid strides. I expect to live to see it an accomplished fact.

JAS. W. HILL.

TIPTON, Cal.–Anti-poverty member, 678, in forwarding the form pledging himself and wife to contribute each one dollar quarterly toward the work of the society, writes as follows: "A farmer paying interest at the rate of one per cent per month upon a mortgaged farm can't do much! Still he can make an effort to do something for the redemption of

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mankind. Tulare county is about one-fifth the area of Ireland, and over this great territory are scatttered[sic] 5.000,[108] school children, supposed to be Christians, though a great majority of them cannot say the Lord's Prayer. There is one Catholic priest here, and another in Kern county, which is about as large as Tulare county, attending to the spiritual wants of their flocks. There are grown up boys who ought to be Catholics who could hardly make the sign of the cross! This is the natural consequence of private property in land, which crowds the people in the cities and scatter them[109] like sheep without a shepherd in the country. Yet there are people who think this is not a religious

Sic in the original; probably "believe".
Sic in the original; probably "proper".
Sic in the original; probably "stock.".
Sic in the original; probably "scattered".
Sic in the original; probably "5,000".

question! I am a Catholic, believing in all the teachings of the Catholic church without a doubt, but should that church declare that private property in land was just, or that land was property any more than air, light or sunshine, then I would begin to doubt the divinity of Christ and turn Jew, still hoping for the coming of the Messiah!

In the present crisis, the man or woman who hides his light under a bushel will in turn be left in darkness. The Anti-poverty society is a true Catholic missionary society, scattering broadcast sound Christian truths. For this reason myself and wife will do all in our power to forward the good work, believing as we do that the only way to abolish an evil is to remove the cause.

THE CAMPAIGN FUND.

The receipts for the campaign fund for the last two weeks are as follows:

C. F. Adams..... $25 00
Olaf Anderson, Pittsburg, Pa..... 1 00
Michael Housigan New York city..... 5 00
Land and labor club Nantucket, R. I[sic]..... [8?] 00
John Rogers, Perry, Ia..... 1 00
M T. Flanagan, Pittsburg, Pa..... 1 00
J. W..... 50
J. V..... 1 00
J L. G., Boston..... 5 00
John C Reed, Atlanta, Ga..... 5 00
T C. Bray..... 5 00
James Delgarno[sic], Detroit..... 1 00
J Neuman..... 1 00
John Magner..... 5 00
By Geo. B. Sinclair, Wakefield, Mass.:
Fitz Hopkins..... $3 00
Geo B. Sinclair..... 3 00
A friend..... 2 00
Walter Elliot..... 1 00
Friend..... 50
G. Higgins..... 25
$9 75
Dr. J. C. Barnes, Hindsboro, Ill..... [8?] 00
Mrs J D. Sawyer, Stamford, Conn..... 2 00
“Radical Reformer,” Rochester, N Y..... 1 00
Georg Meyer, Berlin, Germany..... [3?] 50
Worker in the Cause..... 65
G. C Jefferson, Colo..... 10 00
J. J McC., Victoria, B. C..... 10 00

Sic in the original; probably “scatters them”.
Sic in the original; probably “Nantucket, Mass.”.
Sic in the original; probably “James Dalgarno”.

Alex. Cohn, Greenville, Miss..... 2 00
Minneapolis Printers' Henry George Legion..... 2 75
F M. Ray and shopmates, Oil City, Pa..... 10 00
R. H. Hasenritter, Herman, Mo..... 1 00
H. T Stahmer Brooklyn..... 1 00
J. Scott, Pittsburg, Pa..... 10 00
Land and labor club, Hartford, Conn..... 11 50
Henry Cartwright, San Francisco, Cal..... 1 18
George G. Guentner, Buffalo, N. Y..... 1 [85?]
M. Bernheim, New York city..... 2 00
E. J. Harper, London, England..... 2 00
L. A. [5038?], K. of L., Ladue, Mo..... 5 00
Anti poverty society, 4689..... 5 00
A few shoemakers..... 3 25
Two workers, Glasgow, Scotland..... 2 44
[M.?] J. Browne, Washington, D. C..... 5 00
J. A. Tannehill, Comanche, Tex..... 50
William Cartwright, San Francisco, Cal..... 1 00
C. D. F. Gutschow, San Francisco, Cal..... 100 00
A worker..... 1 00
William H. Hannaford..... 2 00
H. Levasseur..... 2 00
A. J Doyle, Boston..... 1 00
J [Gilroy?], Boston..... 1 00
Two Danbury hatters..... 2 00
A friend, Paterson, N. J..... 25
S. McC., Paterson, N. J..... 25
E. and M. P., Paterson, N. J..... 1 00
Miss A. L. P., Paterson, N. J..... 25
E. Keppler, Paterson, N. J..... 25
J. Fischer, Paterson, N. J..... 25
Eddie P., Paterson, N. J..... 25
Friend, Paterson, N. J..... 50
J. A. Haggstrom..... 1 15
J. B. Raby, Waynesboro, Pa..... 5 00
Patrick Kearney, New York city..... 2 00
Members of Boston Post chapel..... 13 80
John Larkin, New York city..... 1 00
Otto Bionck, Waterbury, Conn..... 5 00
W. E. E., Louisville, Ky..... 2 50
H. T. J., Pittsburg, Pa..... 50
W. N. Hedges, Madison, N. J..... 1 00
Albert O. Young..... 5 00
John Rogers, Perry, Ia..... 5 00
M. J. Rowan..... 1 00
John Dunn..... 2 00
John C. Hofer, New Haven, Conn..... 5 00

R. H. Walker..... 1 00
James Dalgarno, Detroit, Mich..... 1 00
H. L. Chandler, East Saginaw, Mich..... 5 00
By Geo. B. Sinclair, Wakefield, Mass.:
L. D. Hodgkins..... $2 00
J. Hayward..... 1 00
S. Higgins..... 25
A friend..... 25
3 50
John A. Billings..... 5 00
Anti-poverty society, 470..... 1 00
Joseph Smith, Norwich, Conn..... 2 00
Charles Hinkle, Philadelphia, Pa..... 2 00
B. D. Torrey, Indianapolis..... 8 50
George F. Twining, Charlestown, Mass..... 2 00
William H Gove, Salem, Mass..... 5 00
Robert Balmer, Kingston, Ont..... 5 00
By G. L. Henderson, Monmouth Hot Springs[sic], Wyo. Ter.:
The Henderson family..... $2 00
W C. Douglass..... 1 00
H. E. Klamer..... 1 00
A friend..... 1 00
Maypole..... 25
A friend..... 25
John G. Marsh..... 25
W. T. Scott..... 50
A. A. Olson..... 50
J H. Klewes..... 50
Wm Sindstrom..... 25
F. E. Smith..... 1 00
W. J. Spoo..... 25
8 75
Herman L. Stahmer..... 1 00
By Joseph Leggett, San Francisco, Cal.:
Joseph Leggett..... $5 00
F. A. Pettret..... 1 00
A crusader..... 1 00
Another Nicodemus..... 1 00
8 00
W. H. Jewett, Portland, Me..... 1 00
W. B. Moulton, Portland, Me..... 1 00
Cash, Portland, Me..... 50
Eben Marston, Portland, Me..... 50
J. L. Littlefield, Portland, Me..... 50
N. B. Dresser, Rock Springs, Wyo..... 1 50
J. J. Henna, M. D..... 25 00

Sic in the original; probably “Mammoth Hot Springs”.

C. F. and J. P..... 1 00
Dr. David De Beck, Cincinnati, O..... 6 25
Kate Kennedy, Oakland, Cal..... 5 00
Total contributions last two weeks..... $428 97
Previously acknowledged..... 3,514 75
Total to date..... $3,943 72

[By a clerical error the receipts for the campaign fund for the week ending with Oct. 22, amounting to $816.75, were omited[sic] in the general total as last published in THE STANDARD of Oct. 29. The error is rectified this week.—PUB. STANDARD.]

The Recruiting Fund.

The receipts for the recruiting fund for the last two weeks are as follows:

W. *Kuemmel*..... $1 00
A. O. Neil..... 1 00
An engraver..... 2 00
G. A. McFarlan..... 1 00
E. K. *Robertson*..... 2 50
W. L. Evans..... 50
James Gibson..... 1 00
H. L. Please..... 1 00
E. B. H..... 50
G. C..... 8 80
Mrs. A. L. Livingston..... 25 00
F. P. E. Potter..... 4 84
W. F. S..... 5 00
F. A. Thomas..... 1 00
S. N. Glaze[sic]..... 1 00
S. McDaniel..... 4 00
H. B. *Davis*..... 50
'Ammer 'ammer 'ammer..... 1 00
J. S. Carter..... 50
W. H. Gove..... 5 00
M. C. Felker..... 2 50
William Watson..... 4 00
Samuel Levy..... 5 00
William Thomson..... 2 00
J. J. Points..... 3 20
Friend of the cause..... 1 00
J. J. Hopper..... 10 00
Edward J. McGuire..... 1 00
E. Leweston..... 5 00

Sic in the original; probably "omitted".
Sic in the original; probably "L. N. Glaze".

George Wilson..... 10 00
John Lockwood..... 1 00

p. 8, col. 3

T. F. Walker..... 50 00
Four John Smiths..... 4 00
Louis Prang, Boston..... 25 00
Total contributions for last two weeks..... $190 84
Previously acknowledged..... 1,902 62
Total to date..... $2,093 46

MR. SLOGO'S CRIME.

SLOGO, Oct. 17.–This is an out of the way place, but justice gets in her work without fear or favor. Here is the story as printed in the Slogo *Sun*:

On Saturday last John Thomas, a well-known character of Slogo, who has already served several terms in the county jail, was brought before Justice Smith charged with being drunk and attempting to paint the town red. There being no defense the justice fined the prisoner $10, which was paid.

The next case on the calendar created quite a sensation. Mr. Henry Slogo, one of our oldest and hitherto most respected citizens, was brought into court and the following facts were stated upon oath:

Early last spring, Mr. Slogo, who had been under suspicion for some time, was observed to have employed several men on a vacant lot near the depot. The men acted in a very mysterious and suspicious manner. First they dug a great hole in the ground, next lined it with stone, and finally began to pile up bricks and mortar into the shape of a house. Machinery was then brought into the building, and the name, "Slogo Boot and Shoe Co.," painted on one end–that nearest the street. To cap the climax 200 men, women, and children were given employment, and had since been paid their wages every Saturday night. On this evidence the prosecution asked for a conviction and punishment by fine, in accordance with the law of the state.

Mr. Slogo's defense was a simple pleading of the baby act. He had not meant to do any harm, and didn't know it was a crime to provide employment for men who would otherwise have been idle. However, if the court decided that he was guilty he would pay the fine. He appealed for leniency, however, on the ground that if he were heavily fined he would have to cut down his workmen's wages.

The judge said that ignorance was no excuse for wrong doing, and he should fine Mr. Slogo $500 for his crime. The prisoner paid the money and left the court, accompanied by his counsel.

Mr. Slogo was visited by a representative of the *Sun* shortly after the trial. He made no attempt to deny his crime, saying that he certainly had been fined and punished for the building and running of his shoe factory. He declined to state whether he had made it up out of the wages of his help or not.

There is one thing that must be well understood here, first and last. No man shall be allowed to exert any enterprise or industry in this town without being promptly punished.

W. C. WOOD, M. D.

How the Michigan Farmer is Affected.

Judson Grenell in Detroit Advance.

There are [36,443,446?] acres of land in Michigan. Of this 14,852,226 acres are in farms, of which 8,303,028 acres bear the greater part of the burdens of taxation, while speculators and corporations holding vast tracts of good cultivatable land are able to keep it out of the market to sell at an enormous increase over the original cost when pressure of population compels the people to pay them millions of dollars for what has cost them hardly as many cents.

The assessed value of the farms of Michigan, including land, fences and buildings, is $571,443,462. Of this vast sum at least two-thirds is on improvements—on labor. The farmers are also assessed $21,897,488 on farming implements and machinery, and $70,626,248 on stock

The total assessed value of the real estate of the forty eight cities of Michigan is $279,631,000, which also includes all the buildings. But of this amount that part of the value which is the result of human exertion is not over one-third. Thus it is seen that in the country the greater part of the real estate lies in the improvements- in the labor expended–while in the cities the greater part of the real estate value lies in the raw land. It is its situation that makes it valuable. So that to take taxes off all improvements will relieve the agricultural community and will put the burden where it belongs—on those that are enjoying the advantage of holding land in cities.

Under the present system personal property in the cities mainly escapes. The personal property in the country is not of a nature so easily to be hid.

The cities now pay on an assessed value of [$70,607,072?], and the rest of the state on an assessed value of $68,679,546. If the true value of the personal property of the cities could be found it would show that it was three times as valuable as that in the country.

Life, Liberty and the Pursuit of Happiness in Pennsylvania.

Joel B. McCamant, chief of the Pennsylvania bureau of industrial statistics, has just issued his annual report. It is a pleasant picture that he gives of the status of American citizens in the state he serves. *He says:*

The railroad, coal, ore and iron industries still rapidly continue to drift into the control of a few individuals. The power that controls labor is getting farther and farther away until there is now little or no sympathy between the two. It means that notwithstanding our boasted freedom a system of actual, if not legal, slavery will be established, more galling than the world has ever known, and this for the reason that with general education comes a greater capacity for suffering[sic]

Mr. McCamant thinks that if the thing is not remedied it will lead to the treading down of the barriers interposed by law, and says that the fact that there is a feeling of discontent among the workingmen is recognized, and it is not the discontent of ignorance. The unequal contest between employer and employe in times of business depression prevents the enforcement of labor laws[sic]

Sic in the original; probably “suffering.”.
Sic in the original; probably “labor laws.”.

Regarding the employment of children, Mr. McCamant says that of the persons employed in manufactures, mechanics and mining, 125,000 are children under fifteen years of age. What he designates as "the murder of innocents" was the killing in mines during 1885 of twenty-three children and the injury of fifty-five.

[Advertisement] Cure for the Deaf

[Display heading: large ornamental lettering, the first word in mottled letters]



CURE FOR THE DEAF

PECK'S PATENT IMPROVED CUSHIONED EAR DRUMS *Perfectly Restore the Hearing*, and perform the work of the natural drum. Invisible, comfortable and always in position. All conversation and even whispers heard distinctly. Send for illustrated book with testimonials, FREE. Address F. HISCOX, 853 Broadway, N. Y.

Please mention paper.

[Advertisement] Canned Goods

[Illustration: round trade-mark stamp lettered HAND MADE and C.M.M.P.A.]



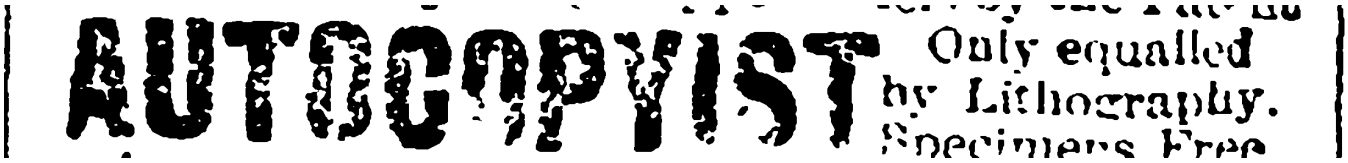
> Canned Goods
> WITH THIS STAMP IN THE BOTTOM OF CANS ARE
> Free from Poison,
> AND ARE MADE BY
> ORGANIZED LABOR.

Trade-Mark [Registered?]

[Advertisement] Autocopyist

EXCELLENT BLACK CO[PIES of anything?] *written* or *drawn with any* Pen (or Type Writer) by the Patent

[Display heading: large mottled block letters]



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A LOST FRIEND.

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[Advertisement] Allegheny County Commoners

ALLEGHENY COUNTY COMMONERS.–NOTICE.–The regular meeting of the "commoners" will be held on *Friday evening, Nov. 5th,1887*[sic], at 7.30 o'clock sharp. The place of meeting is our hall above the bank on the corner of Fourth and Wood streets. Free discussion on land and taxation.

W. J. NESBIT, Secretary,
132 Market street, Allegheny, Pa.

[Advertisement] Rupture

RUPTURE. NEW TRUSS. Holds any case. Heavy lifting cannot force the Rupture. It is the workingman's *friend*, and a comfort to the [illegible] and feeble. Only $5. Advice free to all. PE[illegible] CO., No. 1[sic]13 West Sixteenth street, New York City. Open daily and evening till [8?].

p. 8, col. 4

[Advertisement] Lichtensteins'

LICHTENSTEINS'

BONA FIDE BARGAINS.

LEADING ALL OTHERS IN LOW PRICES.

EVERY DEPARTMENT WORTH A VISIT.

HATS! SPECIAL! HATS!

JUST RECEIVED, THE

KNOX ALPINE HAT

and the

Sic in the original; probably "Nov. 4th, 1887 (?)".
Sic in the original; probably "No. 1.".

DUNLAP TOQUE,

THE TWO MOST FASHIONABLE HATS IN THE CITY.

THE NEWEST SHAPES OUT AND OF THE FINEST QUALITY OF FRENCH FELT.

EXTRAORDINARY OFFER!

Fifty-three dozen TURBANS, the latest styles, covered with velvet and a puffing of velvet in front, at 27c, worth $1.50. The biggest bargain ever offered in New York. } 27c

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AN ENORMOUS DISPLAY AND ENORMOUS REDUCTIONS IN PRICES.

Five hundred square feet of space set apart for the display of fancy feathers shows that purchasers can have their pick of an immense variety. We keep everything in the line of feathers, and can please the most critical. The following select lines will be displayed on special extra counters:

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1,500 Imported Wings, *reduced from* 18c to 8c.
250 doz. large size Shaded Wings, *reduced to* 14c
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Don't be afraid to ask to see the feathers displayed. They will be cheerfully shown to you. All are marked in plain figures, and you are sure to find in the immense variety just the feather you want.

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34 pieces black Jet ornament Passementerie Gimp, $2.98, worth [$6?].

69 pieces black Jet ornament Gimp Passamenterie[sic], $3.69; worth [$8?].

BRAIDS, GIMPS, GIRDLES, PRESIDENT SETTS AND PANELS

Everything that is new, choice and desirable at the lowest popular prices.

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A SPECIMEN BARGAIN.

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Mail orders filled promptly and with care. Goods delivered free within a radius of 100 miles.

J. LICHTENSTEIN & SONS,

GRAND, ELDRIDGE AND FORSYTH STREETS

p. 8, col. 5

[Advertisement] Shackman's

BACK TO THE LAND!
—BISHOP NULTY.

[Illustration: round trade mark of the Tailors' Progressive Union of America, clasped hands, lettered TRADE MARK, UNION MADE, 1886, REGISTERED]



SHACKMAN'S ORIGINAL PEDIGREE!
(THE SIGN = MEANS "UNITED TO")
LAND (THE COMMON ORIGIN)
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WOOL = LABOR
CLOTH = SKILLED UNION LABOR.
OVERCOATS, SATIN OR SILK-LINED, TO ORDER - - - - - - - $16 00 UP
PANTS TO ORDER FROM - - - - - - - - - - 4 00 UP

SUITS ” ” ” - - - - - - - - - - 16 00 UP
PRINCE ALBERT COAT AND VEST TO ORDER - - - - - 15 00 UP
FIT AND WORKMANSHIP GUARANTEED.

SHACKMAN’S, SHACKMAN’S,
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152 AND 154 BOWERY,
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NEW PUBLICATIONS.

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AN EXAMINATION OF THE TARIFF QUESTION WITH ESPECIAL REGARD TO THE INTERESTS OF LABOR.

By HENRY GEORGE.

One Volume, Paper Covers.
PRICE, THIRTY-FIVE CENTS.

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When this book was originally published, in May, 1886, it seemed to me that the tariff would be the first of the economic questions to come into political issue in the United States, and I looked to it as a means by which the underlying land question would be brought into general discussion.

But events then unforeseen are bringing the land question into the discussions of “practical politics” with greater rapidity than I expected, and it now seems likely that it will be an awakening as to the larger question that will lead the masses of our people to consider the smaller.

This gratifying change, however, instead of lessening the interest and usefulness of this book, gives to the matters of which it treats so much more immediate and practical importance as to call for the publication of a popular edition. It has already done much, and is I trust destined to do more, not only to place the tariff question in its true light, but to clear away confusions of thought that obscure the full scope and beauty of the simple measure, which securing equality with regard to natural opportunities, will emancipate labor and give free play to productive forces.

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5—A Sum in Proportion. T. L. McCready. 2 pages.
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8—Unemployed Labor Henry George. 4 pages.
9—Voices for Reform. 2 pages.
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Twelve-page tracts—25 copies, [30?] cents; 100 copies 75 cents; 1,000 copies, $6; 5,000 copies, [$22.50?].

Sixteen-page tracts—25 copies, 40 cents; 100 copies $1; 1,000 copies, $8; 5,000 copies, $34.

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Sic in the original; probably "Wood".

[Advertisement] Progress and Poverty, German edition

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THE GERMAN EDITION

OF

PROGRESS AND POVERTY.

PRICE IN PAPER COVERS,
Thirty-five Cents.

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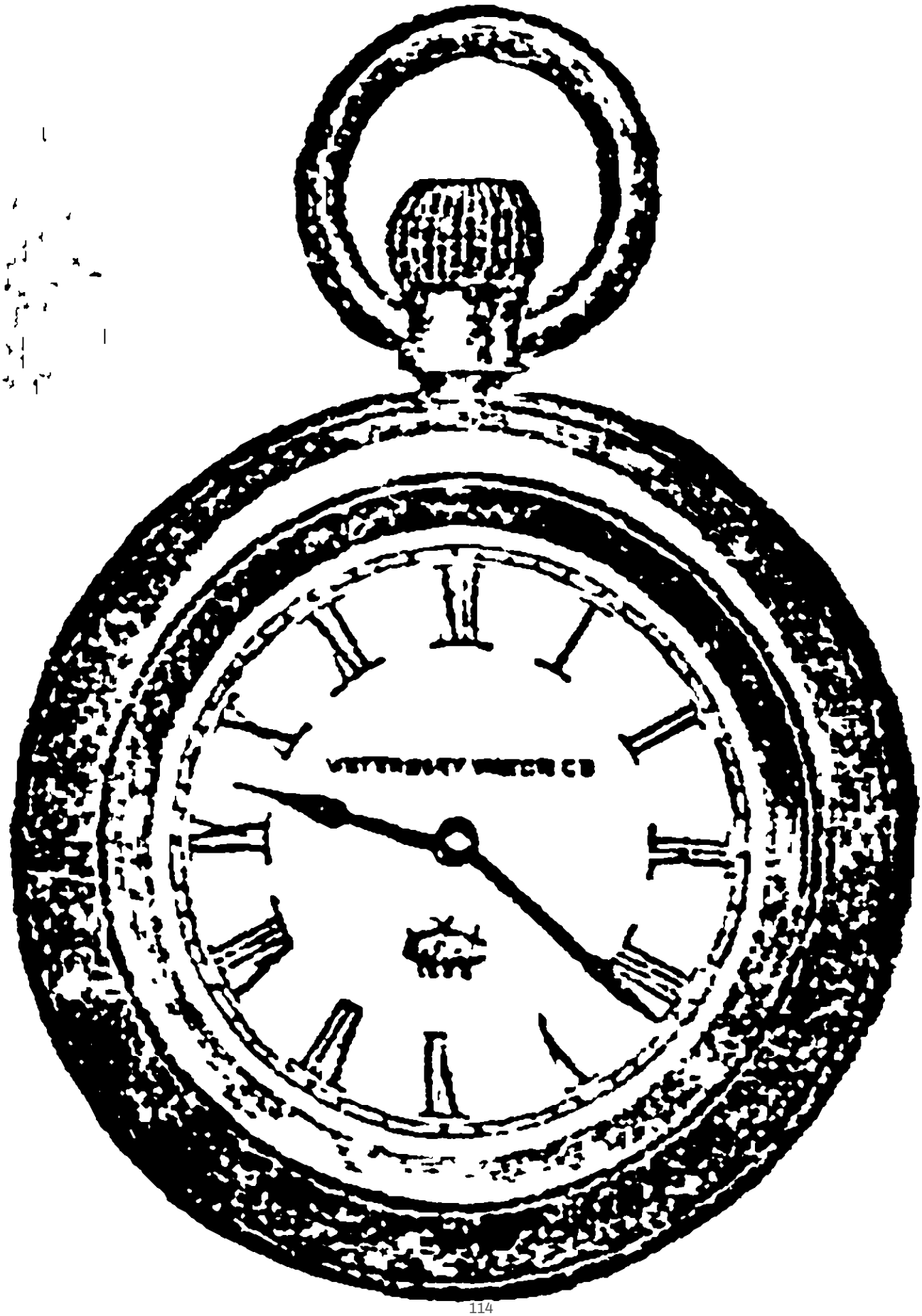
p. 8, col. 6

[Advertisement] “The Waterbury.”

“The Waterbury.”

[Illustration: open-face pocket watch, dial lettered WATERBURY WATCH CO.]



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EVERYBODY SHOULD HAVE A WATCH.
IT TEACHES HIM THE VALUE OF TIME.
Figures are about the only correct thing in the world, and the fact that there are
1500 WATERBURY WATCHES 1500
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$2.50.
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[Display heading: ornamental outline figures and lettering]



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Our Co-operative Club System brings them within the reach of every one.

We want an active, responsible representative in EVERY CITY and TOWN.

Sic in the original; probably “numerous”.

Heavy profits guaranteed on limited investment. *Write for full particulars.*

The Keystone Watch Club Co.
P. O. Box 928, Philadelphia, Pa.

[Illustration: keystone-shaped trade mark with a watch, lettered THE KEY STONE WATCH CLUB CO.]



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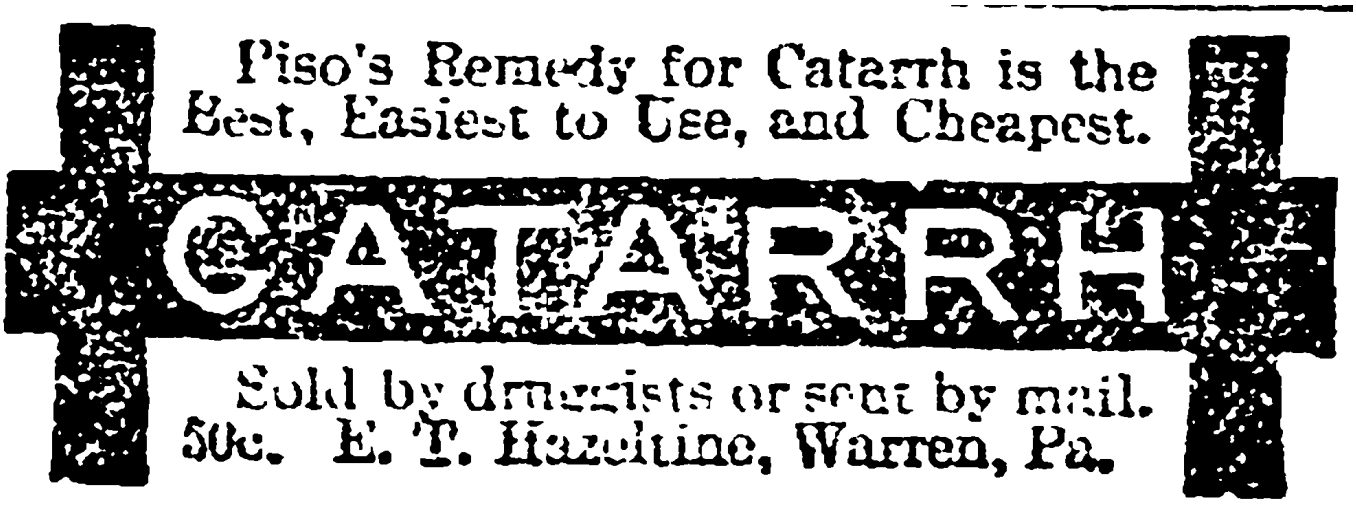
> Philadelphia, Pa.
> Detroit, Mich.
> Harrisburg, Pa.
> Denver, Col.
> Baltimore, Md.
> St. Louis, Mo.
> Wilmington, Del.
> Etc., etc.

[Advertisement] Piso's Remedy for Catarrh

[Display heading: white letters on a black cross-shaped panel]



Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

[Advertisement] Charles B. Schaidner

CHARLES B. SCHAIDNER,
PHOTOGRAPHER.
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Children's Photographs by instantaneous process a specialty

[Advertisement] Holland's

HOLLAND'S
COFFEE AND DINING ROOMS,

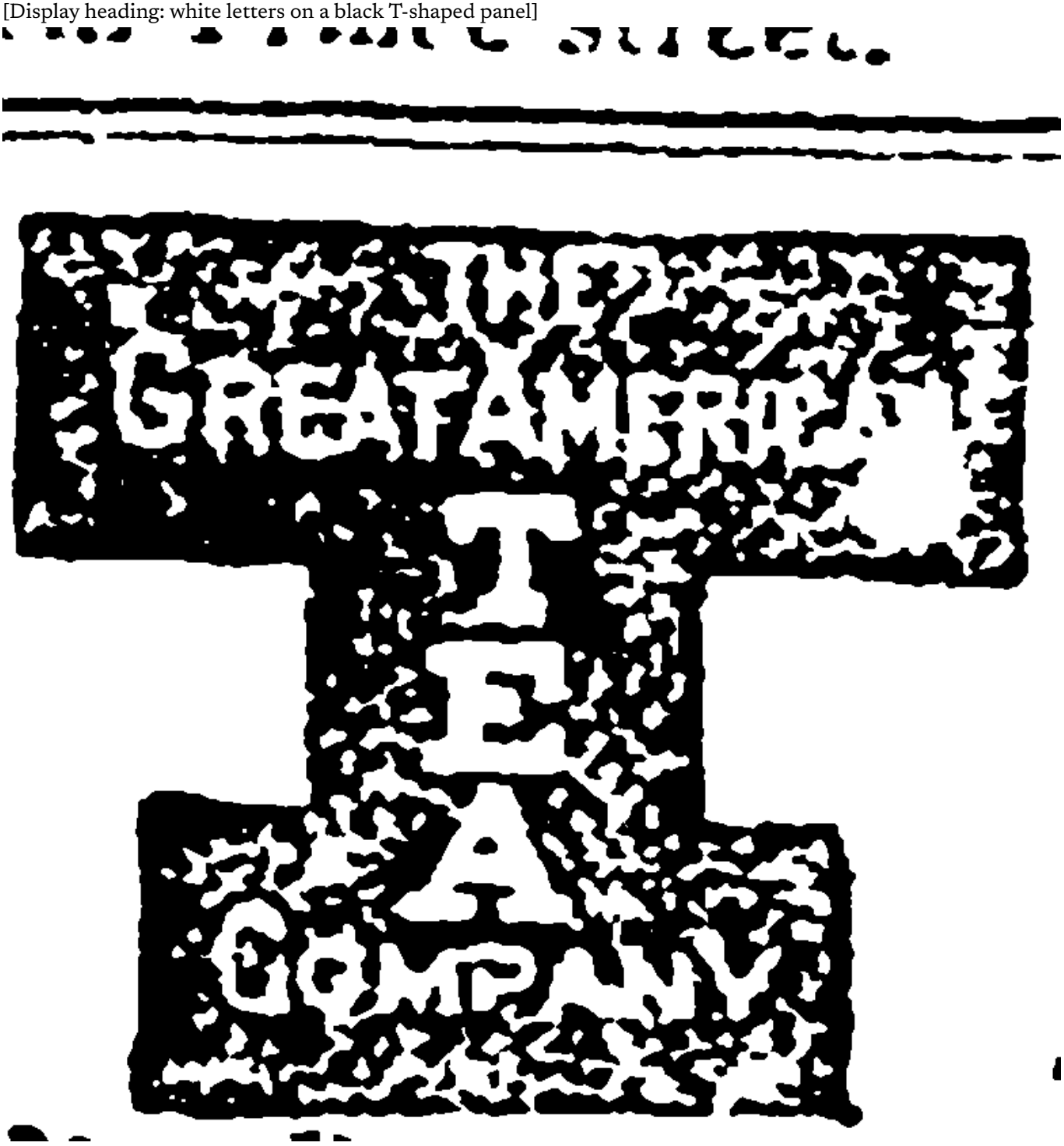
[123?] Fourth avenue,
Bet. 13th and 14th sts.

[Advertisement] James Bogan

JAMES BOGAN, PRINCIPAL AGENT for James Means' $3 and $4 shoes. 226 BOWERY, near Prince street.

[Advertisement] The Great American Tea Co.

[Display heading: white letters on a black T-shaped panel]



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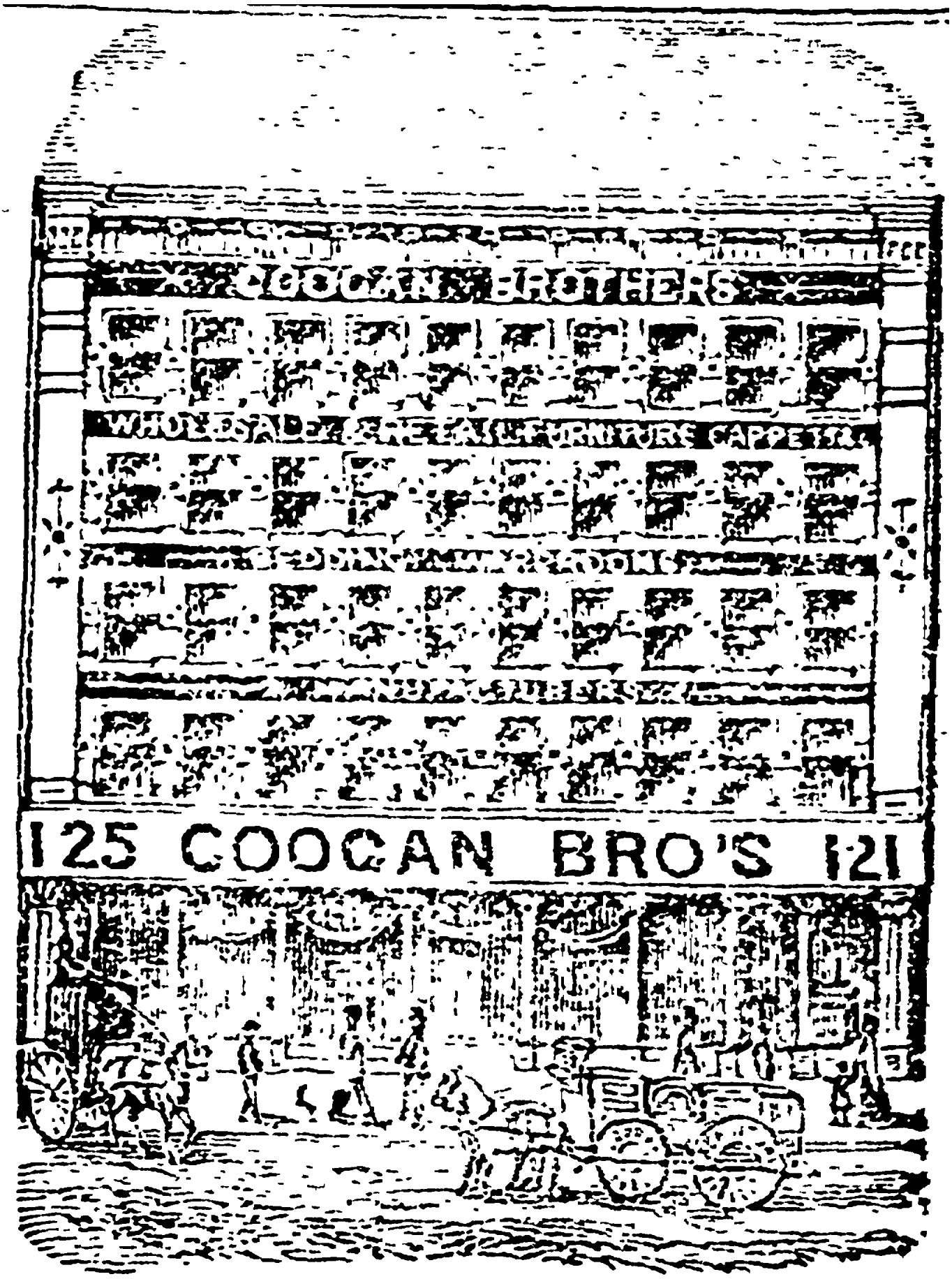
[Advertisement] Coogan Bros.

[Illustration: front of the Coogan Brothers store building with horse-drawn wagons in the street; lettered on the building COOGAN BROTHERS, WHOLESALE & RETAIL FURNITURE CARPETS &c., BEDDING [illegible]

ROOMS, [illegible], and 125 COOGAN BRO'S 121]


125 COOCAN BRO'S 121

COOGAN BROS.,

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Damaged type restored

Letters that were broken, blotted or missing in the print and have been written as intended. Listed so they can be checked against the scan; they are not footnoted in the text.

Page	Article	As read in the scan	Written as
1	[THE NEW YORK ELECTION, section 5]	know	know
2	ANTI-POVERTY. LAST SUNDAY EVENING AT THE ACADEMY OF MUSIC AN	native land	native land
2	ANTI-POVERTY. LAST SUNDAY EVENING AT THE ACADEMY OF MUSIC AN	we are subject	we are subject
2	ANTI-POVERTY. LAST SUNDAY EVENING AT THE ACADEMY OF MUSIC AN	into such perfect harmony	into such perfect harmony
2	ANTI-POVERTY. LAST SUNDAY EVENING AT THE ACADEMY OF MUSIC AN	profession of the seers	prophecies of the seers
3	[ANTI-POVERTY meeting report, concluded]	will	will
3	Land Limitation.	shifted	shifted
3	Renewing the Fight in Brooklyn.	enlightened	enlightened
3	THE MOON COLONY.	each	each
3	THE MOON COLONY.	buying	buying
4	THE STANDARD. [editorial-page masthead, terms and notices]	25 ANN	25 ANN
4	[INDUSTRIAL PATHOLOGY. section 2]	interferes	interferes
4	WHAT NOW?	Tuesday	Tuesday
4	Preaching the Kingdom of God at the Forge.	for I	for I
4	USURY, CAPITAL AND LAND. How to Prevent a Dearth of Capital,	monopoly. Here	monopoly. Here
5	ABSURDITIES OF “PROTECTION.” Chapter IV of Protection or Fre	ABSURDITIES	ABSURDITIES
5	ABSURDITIES OF “PROTECTION.” Chapter IV of Protection or Fre	and	and
5		disaster	disaster

Page	Article	As read in the scan	Written as
	ABSURDITIES OF “PROTECTION.” Chapter IV of Protection or Fre		
5	ABSURDITIES OF “PROTECTION.” Chapter IV of Protection or Fre	hurry?’	hurry?”
5	ABSURDITIES OF “PROTECTION.” Chapter IV of Protection or Fre	under	under
5	ABSURDITIES OF “PROTECTION.” Chapter IV of Protection or Fre	perceptions	perceptions
5	How a Boy Who Went Nutting Saw the Light.	don’t	don’t
6	FACTS OR FIGURES, WHICH? An Address Delivered Before the Ant	although	although
6	FACTS OR FIGURES, WHICH? An Address Delivered Before the Ant	sovereign now	sovereign now
7	THE VIRTUES OF MR. JAMES GRAY.	newspaper	newspaper
7	THE VIRTUES OF MR. JAMES GRAY.	some one else	some one else
7	THE VIRTUES OF MR. JAMES GRAY.	offered	offered
7	Making Headway Faster than Any Other Principle for which Any	cardinal principle	cardinal principle
7	Making Headway Faster than Any Other Principle for which Any	opportunity	opportunity
7	[Advertisement] Braham’s	quite wide	quite wide
7	[Advertisement] Braham’s	say about	say about
7	Well, If You Want the Telegraph System Nationalized Vote the	sharp competition	sharp competition
7	[Advertisement] The Berkshire Life Insurance Company	Broadway	Broadway
7	[Advertisement] The Berkshire Life Insurance Company	Manager.	Manager.
8	ANTI-POVERTY OUT OF TOWN. AN ANTI-POVERTY SUNDAY SCHOOL.	STANDARD, SATURDAY	STANDARD, SATURDAY
8	[Tipton, Cal., letter from Anti-Poverty member 678]	Prayer	Prayer
8	[Tipton, Cal., letter from Anti-Poverty member 678]	sheep	sheep
8	The Recruiting Fund.	Prang	Prang

Page	Article	As read in the scan	Written as
8	MR. SLOGO'S CRIME.	meant	meant

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