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Contents

86 notes: 86 misprints. Uncertain readings are in [brackets?]. Original spelling and misprints are kept as printed.

Page 1

[Notice that the offices of THE STANDARD have been removed from Ann street to Union square] 5

CONTENTS. 5

★ AWAKENING THOUGHT. 5 Henry George

More About Senator Edmunds and the Coffee Tax. 12 J. L. McCreery

Forgiving Them That Trespass Against Him. 12

William T. Croasdale. 12

Page 2

★ SINGLE TAX MEN IN COUNCIL. Members of the United Labor Party Who Believe in a Single Tax Discuss the Situation. 13

A Relic of Barbarism. 15 Donn Piatt

The Necessity of the Coming Campaign. 16 Edward Gates

A Pat Illustration. 16

Then Change the Law. 17

THE LEHIGH REGION. Consequences of the Coal Barons' Victory–But the Light Beginning to Break. 17 W. B. Estell

Free Trade and Free Land. 18 W. J. Boreman

It is Only the Tariff Wall that Keeps the United States and Canada apart. 18

★ There Are Plenty of Such Texts, But This One is Worth Quoting. 18

★ One Thousand and Two Millionaires. 19

Presenting a Richmond Institution With the Right to Levy Taxes in Caroline County. 19

★ A CLERGYMAN'S LETTER. 19 H. Tambs Lyche

LONDON SOCIETY. How Many of Her Majesty's Female Subjects Live. 21

Calling Names. 22

Wants to Encourage a Man Who Will Meet Him Half Way. 22

How Much of the Duty Do the Miners Get? 23

She Hadn't Moved in Society. 23

Lord! Lord! How This World is Given to Lying. 23

PEN, PASTE AND SCISSORS. 23

Page 3

★ QUERIES AND ANSWERS. Foreign Exchange. 26

★ The Single Tax and Wages. 27

An Illustration for I. V. P. 27 Bion H. Butler

★ Notes. 28 Louis F. Post

A GLIMPSE OF TOMBS METHODS. Mr. Warden Walsh's Bill for Producing a Prisoner in Court–A Little Matter of 1,450 Per Cent Overcharge. 28

The Real Beneficiaries of the Lumber Duty. 29 Frederick Kreamer

History Repeats Itself. 30 John Richard Green

Protection for Pennsylvania Coal Spoils the Market for Western Coal. 30

EVENTS IN ENGLAND AND AUSTRALIA. 30

[Events in England and Australia: the agitation for taxing ground rents and land values] 31

[Events in England and Australia: the Commons vote on reform of the House of Lords] 31

[Events in England and Australia: the Christian Commonwealth on human rights] 32

[Events in England and Australia: the Brisbane Boomerang on crofter emigration] 32

[Events in England and Australia: single tax progress in New South Wales and South Australia] 33

PROTECTION BY BLIZZARD. A Picture of the Prosperity That Would Have Ensued if the Great Storm Had Been Permanent. 33

FROM INDIANAPOLIS. Legislation and Office Seeking–The Anti-Poverty Society. 34 L. P. Custer

★ The Result of Mature Reflection. 35 W. E. McDermut

The Sooner the Better. 35

Who is Afraid of the Post Office? 36

[Easter sonnet, printed under the heading SOCIETY NOTES] 36 Louise Chandler Moulton

SOCIETY NOTES. 36

Page 4

GENERAL BRYCE'S CALF. 39

★ THE LANGUAGE OF THE WORLD. 41 Louis F. Post

A MACHINE THAT WILL EARN A SALARY. 43

ALIEN LANDLORDS. 45

[Note on the alien land bill as evidence of rising sentiment against landlordism] 45

[Note contrasting Van Buren Denslow's tariff address with the Declaration of Independence] 46

[Note on W. H. Barnum and the Democratic national committee] 46

[Note on the bill compelling the Pacific railroads to accept all telegraph business] 46

[Correction on the assembly ballot bill] 46

A Funny Story That Points a Serious Moral. 47

Getting Ready to Buy Some More United States. 47

Argumentum ad Hominem. 48

Had Enough of It. 48

They Would Have Fenced in the Pool of Bethesda. 49

New York's Death Roll for One Week. 49

Page 5

ALL ALONG THE LINE. How the Movement for Industrial Emancipation Is Progressing. The County General Committee. 50

The State Committee. 50

★ Discussing Methods of Propaganda. 50
The Brooklyn Tax Reform Club. 50
Five to Four. 51
THE FREE TRADE REVOLUTION IN PENNSYLVANIA. Waking Up and Beginning to Ask Questions—Resolutions by Blacksmiths and Machinists—Specimens of Letters to the Press. 51
Rabbi Jesselson in Columbus. 52 Edw. L. Hyneman
★ Has Changed His Mind. 53
Land and Labor in Chicago. 53 Frank Pearson
Anti-Poverty in St. Louis. 54
Progress in Iowa. 54 W. W. Olmsted
Tax Reform in Texas. 55 H. F. Ring
THE WESTERN WAR. The Railroad Companies and the Engineers in Close Conflict. 55
In New York. 57
A Suggestion. 57 B. F. Henley
Trades Union Methods Extending. 58
He Likes the Idea. 58 B. C. Keeler
GETTING INTO SOCIETY. Mrs. M. E. W. Sherwood Gives Some Advice to Poor Young Wives—How to Get There and How to Behave When You Are There. 58
STRAWS WHICH SHOW THE WIND. 61
Belshazzar No. 2. 62

Page 6

Herve Riel. 63 Robert Browning
FARMER JONES AND THE TARIFF. 64 P. J. Smalley
Workingmen Might Do Worse Than Emigrate to the Soudan. 66
The Trust Wall Within the Tariff Wall. 67
Risen Indeed. 68
"OUR" INDIANS. 68
A GLOWING UTTERANCE. 70
Providing Work for Women. 71
Single Tax and Double Tax. 71
Night. 71 Joseph Blanco White
THE DUTY ON COFFEE. Did Its Abolition Increase the Price?—A Criticism of Senator Edmunds's Argument. 71 Wilbur O. Eastlake

Page 7

Ode to a Pig, While His Nose Was Being Bored. 74 Robert Southey
MARY AND DICK. 75 Wm. McCabe
Teaching that Teaches. 78
First the Game, and Then the Crofters—Its English, You Know. 79
Is Not the Reason of This That Social Conditions Make Wrong Doing a Condition of Existence? 79 James Payn

Advertisements (10): The Railway News · The New Christianity · $5.00 Labor Library · cabinet photographs of McGlynn, Powderly, George and Pentecost · HENRY GEORGE'S WORKS. · Belford, Clarke & Co.'s New Publications · THE LAND AND LABOR LIBRARY. · Heaven and Hell (New Church Board of Publication) · Anti-Poverty Doctrines in a Nutshell · The Democrat, a Radical Review Monthly

Page 8

PUBLISHER'S NOTES. 91
[Publisher's Notes: readers' letters from Pennsylvania and Birmingham, Ala., with comment] 92
[Publisher's Notes: subscription terms and recruit subscriptions] 93
[Publisher's Notes: the recruiting fund] 94
Clipping a Piece from Every Man's Blanket. 94
Why Not Stay East and Vote to Make It Easier to Get Land By Taxing the Rent. 94
LIFE ON THIRTY SHILLINGS A WEEK. 95 Miranda Hill
The Growth of Berlin. 100
How Nature Deals With Us. 100
★ PERSONAL. 101
[Notice: call for a National Conference of single tax men] 103 Samuel Williams

Advertisements (16): Miss Agatha Munier, vocal instruction · Kansas State Lecturer · Concord Co-operative Printing Company · Unity Congregation, Rev. Hugh O. Pentecost · Braham's, suits to order · The Keystone Watch Club Co. · union-made canned goods · Piso's Remedy for Catarrh · The Great American Tea Co. · Ollendorf's Neurodontine · Holland's Coffee and Dining Rooms · James Bogan, agent for James Means' shoes · Charles B. Schaidner, photographer · The Single Tax (Union Printing Co.) · Coogan Bros., carpet and furniture dealers · Briggs' Pianos

About this text (6 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”).
- p1: subscriber’s address stamp (“Dr Walter Mendelson 167 [or 179?] W 74th St”) hides words of the office-removal notice in c1, new address read as “[12?] Union square”, three “[obscured]” marks. Left edge of c1 worn; first letters restored and listed as broken type. Blot in c5 (“no[t own?]”), crease in c6 (“[stayed?] [in?]”). “the order brings deepening want” looks like a dropped word.
- p1: “Awakening Thought” (c1–c6) signed HENRY GEORGE.

- p5: bottom of c6 very faint (public land bill item, “Belshazzar No. 2”); “$500” (or $300) and “Everett ball/hall” are probable readings. “March [28?]”. Mrs. Sherwood quotations at top of c6 marked as blockquotes by line spacing, check.
- p6: “[1887?]” and “[1872?]” damaged digits; crease through the poem “Night” (c6). End of the Owen quotation in c5 uncertain (“Although this tenure…” kept inside it).
- p7: Railway News engraving (p7_fig1) partly filled in. c4–c6 small-type ads read from zoom crops; 19 [?] mostly in the faint Swedenborg ad and tract page counts, tract prices need checking. No. 52 (Swedish) printed under GERMAN TRACTS.

Page 1 of 8

THE STANDARD

HENRY GEORGE, EDITOR AND PROPRIETOR.

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p. 1, col. 1

[Overprinted across the top of this notice: a hand-stamped subscriber address, "104 Dr Walter Mendelson 167 [or 179?] W 74th St", printed at an angle; it hides several words of the notice.]

The [obscured] THE STANDARD have been rem[obscured] Ann street to [12?] Union square, [obscured]ich address all communications[obscured].

CONTENTS.

Awakening Thought. Single Tax Men in Council. The Lehigh Region. A Clergyman's Letter. London Society. Pen, Paste and Scissors. Queries and Answers. A Glimpse of Tombs Methods. Events in England and Australia. Protection by Blizzard. From Indianapolis. Society Notes. General Bryce's Calf. The Language of the World. A Machine That Will Earn a Salary. Alien Landlords. All Along the Line. The Western War. Getting Into Society. Straws Which Show the Wind. Herve Riel. Farmer Jones and the Tariff. Our Indians. A Glowing Utterance. Duty on Coffee. Ode to a Pig. Mary and Dick. Publisher's Notes. Life on Thirty Shillings a Week. Personal.

AWAKENING THOUGHT.

The Mills tariff bill was reported to the house on Monday substantially as it has been printed. The main changes are a somewhat higher duty on the lower grades of unrefined sugar, to please the Louisiana sugar planters, and a somewhat lower duty on the whiter grades, to meet the objection that the reduction in the duty might inure to the advantage of the sugar trust, and the striking out of the provision doing away with the drawback on the exportation of refined sugar, presumably to compensate the trust. However, there is no reason to blame the committee for these comparatively small concessions to the "infant industries," who have so long had their own way that they have come to believe they have a vested right to plunder their fellow citizens and strangle the industry of a great nation. In the excellent report which accompanies the bill, and in which the absurdities and iniquities of the present tariff duties that the committee propose to abolish or modify are well set forth, it is explained that the bill is not such as the committee would have wished to make it, but all they thought it at present wise to propose. And although it does not "say free trade once" the report bristles with good free trade arguments.

We real free traders, whose aim is the abolition of the last shred of a duty, have, indeed, good reason to be satisfied with the work of the committee and with the efficient support the administration has evidently given it. As an entering wedge—for this is all it is—the Mills bill is good enough, and seems well constructed for the purpose of concentrating strength and minimizing resistance. For the present time and situation it is probably better than a more radical bill would be. It will not pass into law, and it may not even pass the house without weakening

amendments, but it scares and rouses the protectionists almost as much as a bill abolishing the tariff would. And what is the great thing, it will bring on the tariff fight, and make a clear issue between the parties.

The republican report is a howl of thoroughly alarmed protectionism. It denounces the action of the majority in refusing to hear endless pleas from tariff beneficiaries to retain the taxes on the people, by which they alone profit, and repeats in many variations the old story that tariff reductions will ruin American industry and pauperize the American laborer. The debate on the bill begins on the 17th.

The press in all parts of the country is teeming with evidences that the tariff question has taken such a hold on the popular mind that nothing can now prevent it from becoming the issue before the people in the coming presidential election. On the one side, what began as timid advocacy of tariff reform is mounting into denunciations of protection and something like demands for free trade. And on the other hand protectionists, already thoroughly alarmed, are manifesting the greatest activity and putting forth claims that of themselves will compel men to examine the protective principle who never really thought of it before.

It makes no difference what sort of a tariff bill gets through congress, or whether any bill is passed or not. It makes little difference what the party platforms may be. The question before the American people in the campaign that will begin in June will be no matter of "tariff tinkering," but the question between the theory of protection and the theory of free trade. Already a popular discussion of the tariff question is going on such as has never gone on in this generation. Day by day and week by week, ever since President Cleveland's message brought the tariff question into practical politics, this discussion has become wider and hotter. So must it continue to grow. It will receive a fresh impetus with the opening in congress on the 17th of the discussion of the Mills bill, and a still stronger impetus with the meeting of the democratic convention in the early days of June, at which it is now certain nothing but his death can prevent the nomination of Mr. Cleveland. The republican

p. 1, col. 2

convention will then follow, and with it a national campaign will begin which for vigor and intensity is likely to equal anything in our national history. It will be, indeed, a fight of giants. On the one side, the democratic party under a leadership which promises to rid it of the timidity that has so long hampered it, and in possession of the national administration. And on the other side the republican party, reinforced secretly, if not openly, by the Randalls and the Danas, and backed by the money and influence of the trusts and combinations that find their profit in protection.

In such a campaign as this, any attempt to run a third candidate on a single tax platform would not only be idle but harmful. The chimerical scheme of running a presidential candidate on a platform that will ignore the tariff question, which underlies the call for a convention at Cincinnati in May, is about as hopeful as would have been the attempt on the 12th of March to get up a picnic procession through the streets of New York that should ignore the blizzard. Before November comes the discussion will rage so firmly that every voter in the country will have some sort of opinion and some sort of a preference on the tariff question. Men will be irresistibly driven to take sides.

The idea that some of our friends still entertain, that a third party candidate should be run on a single tax platform, which should proclaim for absolute free trade is equally chimerical. The votes that such a movement could retain would be so many votes withdrawn from the free trade side in the practical struggle against protection. And it is not in human nature that men who even now feel strongly upon the tariff question should, when the discussion reaches the boiling point, be willing to cast their votes for a free trade candidate for whom there is no hope, at the risk of seeing rampant protectionism emerge triumphant from the bitter contest that is going on.

Thus, no independent candidate could bring out anything like the real single tax strength; and if a move to put one in the field, no matter on what platform, was generally concurred in by the active friends of the movement, it could serve no purpose but to create in the public mind an idea of the weakness of the movement that would lessen its influence and retard its growth, and make it far harder to rally our friends for direct action on state lines when the national campaign should be over.

But so far from all this being a matter of regret, it is a matter for the heartiest congratulation. The bitter contest between the two great parties that is now impending will do more for our cause than we could by any possibility do for it by direct action as a third party.

Our great aim has been to get the labor question into practical politics. It was for this that the conference of labor organizations nominated me for mayor of New York, and for this that I accepted the nomination. It was for this that the united labor party was organized, and for this that we made the campaign last year. And it was in the hope of doing something to this end that we looked forward to entering the national campaign this year.

Our dream of doing this is ended. But why? *Because the labor question is already in practical politics.* Because it is already clear that it is on the labor question that the two great parties are this year to fight one of the bitterest political battles that ever took place in the United States. One has but to notice the discussion that is already going on to see how true this is. Everywhere—in congress, in the press, in the magazines, in the talk of man with man—discussion of the effect of this or that particular change in the tariff is being merged and lost in the discussion of the principle of protection. And it is on its effect on the wages and conditions of labor that this is turning. This, it is evident, will be the vital point around which the controversy will rage.

Could we possibly ask anything better? Could there be anything more conducive to the spreading of that light that we are trying to spread; to the dispelling of that ignorance which is the great obstacle our movement encounters? The general discussion of whether the tariff does or does not raise and maintain wages, whether protection is or is not the only thing that can keep laborers above the line of pauperism, must inevitably compel the discussion of what it really is that makes wages high or low—of what is the real cause that turns into paupers men who are ready to work.

There are some of our friends, like Mr. Pentecost, thorough free trader that he is, who are so disgusted with the old parties and their possible candidates that they declare they will not vote for neither[sic] even if they write their own ballots. This is April, and the political thermometer will rise steadily and rapidly from now on to November. If they are of the same mind then as now, they will find in Thomas Jefferson and George Washington perfectly unexceptionable names to write on their ballots. In the meantime, vote as they may, let them take part in the discussion. It is the discussion rather than the vote that is the important thing.

In striking and instructive contrast with

p. 1, col. 3

Cardinal Manning's "Pleading for the Worthless," printed in THE STANDARD of last week, is Vicar General Preston's "Socialism and the Catholic Church" in the current number of the *Forum*. Through the one breathes that spirit of broad and deep humanity which attracts ardent and loving souls to the Catholic church; through the other that spirit, dear to those who profit by injustice, that makes so many deeply religious natures hate it. Cardinal Manning pleads for those who are crushed, body and soul, under the pressure of an unjust social system; Vicar General Preston pleads for the system that crushes them. The one is the foremost of English speaking Catholics—a "prince of the church," standing on the very highest round of ecclesiastical distinction that any man, not born an Italian, can in our times hope to reach; the other is a mere "monsignor," the vicar general, or first assistant of an archbishop. Yet, unfortunately, it is the vicar general, not the cardinal, who in this represents the

Sic in the original; probably ""either" (double negative as printed)".

general spirit of the hierarcy[sic]—the general spirit, not merely of the Catholic hierarchy, but of the clergy of all tne[3] Christian churches. For no matter how much the various sects into which Christianity has been split may differ as to things of nc moment, or what fierce strife they may wage as to vestments, or rituals, or dogmas, the influence of the greater part of the clergy of all creeds is to-day—as, with a few noble exceptions, it has been since Constantine married Roman imperialism with the religion of the Carpenter's Son—exerted on the side of oppression and against the oppressed.

The title of Monsignor Preston's article is a misnomer. He discusses the relations of the Catholic church, not to what is generally understood by socialism, but to the doctrines with which my name has been associated. These doctrines, in his title and throughout his article, he endeavors to confound with socialism in its commonly understood sense, although he must know, if only by the attitude of the socialists themselves, that they are in vital points diametrically opposed to socialism.

Says Monsignor Preston:

> Communism and socialism, in the general acceptation of these terms, are related to each other, and differ only in degree, while they are one in principle. Socialism denies the right of private ownership in capital or in land, or in both. Communism denies every kind of ownership, and asserts the individual equality of all men as to all things. . . . The socialism which has been advanced in this country of late, as a panacea for human ills, denies that there is, or can be, any private property in land. We quote the exact words of Mr. Henry George: "We must make land common property." "If private property in land is just, then the remedy I propose is a false one; if, on the contrary, private property in land be unjust, then is the remedy the true one."

This is the statement of the doctrine that the rights of men to the use of land are equal and inalienable that Monsignor Preston chooses for his attack. Of it he says: (1) "It is contrary to the constitution of all civilized nations and would destroy the present order of society;" and (2) "It is contrary to the law of God and the teaching of the Catholic church."

As to the first contentions of Monsignor Preston I am quite willing to admit them. The great reform I contend for *is* contrary to the constitution of all civilized nations, if by their constitutions is meant existing laws and prevailing customs. But, as has been decided by the supreme court of the United States and by the supreme court of the state of New York, it is not, as Monsignor Preston says it is, inconsistent with the Constitution of the United States and with the Constitution of the state of New York. It is contrary to the constitution of all civilized nations only as a little while ago the denial of the right of property in human flesh and blood was contrary to the constitutions of all civilized nations—only as a little while ago the denial of the right divine of kings or the denial of the right of the state to establish a religion and to hang or burn all who did not conform to it, was contrary to the constitutions of all civilized nations. And it *would* destroy the present order of society, in the sense of destroying that order which everywhere makes the laboring class the poor class and gives command of the products of labor to those who scorn labor—the order brings deepening want[sic] with increasing wealth; that builds brothel and almshouse and penitentiary while it erects the church—sets class against class and nation against nation; that makes our Christianity a mockery; and that with every advance of civilization is intensifying forces that must disintegrate and destroy. In this sense I plead guilty to the charge of desiring to overthrow the constitution of every civilized state and to destroy the present order of society. But it might be worth Monsignor Preston's while to observe that this is precisely what the early Christians wanted to do.

Sic in the original; probably "hierarchy".
Sic in the original; probably "the".
Sic in the original; probably ""the order that brings deepening want" (word apparently dropped)".

Whether "this kind of socialism," as Monsignor Preston persists in calling it, which holds that every child of God is equally entitled to the use of natural opportunities, is contrary to the law of God, is an all important question; but whether it is contrary to the teaching of the Catholic

p. 1, col. 4

church or not is a matter of comparatively little importance. For if a thing be contrary to the law of God, then it must be evil, whether the Catholic church teaches against it or not. But if it be in accordance with the law of God, then if the Catholic church teaches against it, so much the worse for the Catholic church.

Monsignor Preston gives the first place in his argument to the assertion that the Catholic church has condemned the doctrine that the rights of men to the use of land are equal and unalienable. In support of this he can point to no decision of ecumenical council, to no declaration of pope speaking ex-cathedra on matters of faith and doctrine and to the universal church. He can only cite vague condemnations of communism and socialism, of attacks upon the "just rights of property," and of the "confiscation of church goods and estates;" the fact that the church holds land herself, and the letter of condolence from the present pope to Archbishop Corrigan, in which, lamenting the "rebeilion" of Dr. McGlynn, the pontiff commends the action of the archbishop "in bringing before his supreme tribunal the false doctrines concerning the right of property disseminated among the people in newspapers and public assemblies." That the "Sacred congregation of the index" have not yet condemned my books (a matter for which he rightly intimates I care nothing, but which, by the by, M. de Laveleye of Belgiam[sic] in an article in the same number of the *Forum* attributes to the interposition of Cardinal Gibbons), Monsignor Preston virtually says is because they have been too busy to attend to such a small matter, and continues: "When the sacred congregation sees fit in its wisdom to consider the works of Henry George, there can be no doubt that it will condemn his political economy, which is nothing but a new edition of socialism."

These are the grounds with which Archbishop Corrigan's vicar general, with the air of a whole ecumenical council, or a pope addressing the universal church ex-cathedra, declares that no Catholic can believe that men have natural and equal rights to land. If Catholics are willing to accept such authority, there is no reason why non-Catholics should make any objection. But, to say nothing of Cardinal Manning and Bishop Nulty, Catholics may cite against Monsignor Preston's dictumn[sic] the equally respectable theological authority of the "Nun of Kenmare," who in her recently published "Anti-Poverty and Progress," a work in which she pulverizes my theories with arguments akin to Congressman Bryce's calf, expressly declares that "the church has not yet spoken on this subject; hence Catholics are free to discuss it on its merits."

"When doctors disagree," etc.

The important question—the question which to men who believe, as I do, that there is a God and that this universe is His creation—is this: Is the doctrine that all men are equally entitled to the use of land, or—to put it in reverse form, that private property in land is unjust—contrary to the law of God? As to this, as distinguished from the question whether it is contrary to the teaching of the Catholic church, Monsignor Preston seems only able to find one peg on which to hang his assertion that it is. "We need only quote," he says, "the commandments of God: 'Thou shalt not covet thy neighbor's wife, nor his house, nor his field, nor anything that is his.'"

Considering that one of the distinctive doctrines of the Catholic church is that it is the letter of the word that killeth, but the spirit that maketh to live; considering that the doctrine of the literal inspiration of the Hebrew scriptures has already almost ceased to be believed in by intelligent Christians and Jews, and is rapidly disappearing; and considering that the divine sanction of slavery and of polygamy might be far more clearly proved in the same way, this is a pretty small peg to hang such a sweeping assertion upon. But even the applicability of this deuteronomical version of the tenth commandment depends upon a false assumption which

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Sic in the original; probably "Belgium".
Sic in the original; probably "dictum".

Monsignor Preston makes throughout his article—that is, that I call landlords thieves and robbers, and that no individual or corporation could for one moment justly hold any property in land, if my theory were true.

Monsignor Preston will look in vain through all that I have written to find one single sentence which will sustain this assumption. I have never called individual landlords thieves; I have never asserted that under the laws as they are no one could justly hold land; I have never called upon land holders to give up their land, or upon other individuals to take their land from them. There is a difference, which I have always recognized, between an individual wrong and a social wrong. Where slavery exists, the slave holder may justly hold his slave as against any other than the slave himself. And when property in land exists by virtue of municipal law, the legal land holder may justly hold his land as against any other individual. In a community where that species of property is recognized there can be no strain upon the conscience of the individual land owner in holding land as against other individuals, even though he may see clearly the injustice of that institution. Nor would anything be gained for society at large if he

p. 1, col. 5

were to give up his possessions. I have always declared the wrong involved in private property in land to be a social wrong, and the robbery which it entailed to be a robbery for which not the land owners alone, but the whole community, are responsible—those who submit to the robbery, or at least such of them as have any share of political power, as much as those who profit by it.

It would be but a threshing of straw to go over again as against Monsignor Preston the arguments that prove that the attaching to land of that absolute right of property which justly attaches to the things produced by labor is contrary to the law of God. This is not only proved deductively from principles which the human mind recognizes as self-evident truths, but inductively from the fact that private property in land always has led to gross injustice in the distribution of wealth, and that it stands in the way, not merely of material progress, but of physical health and mental and meral[sic] development. That in the matter and extension of this rolling sphere, on which countless generations have preceded him and countless generations will follow him, and of which he is but in his turn the tenant for a few years, no man can justly claim the same absolute right of dominion and disposition that he can justly claim in the things which his labor separates from it and adapts for a time to his use, is in itself so perfectly clear to the unprejudiced mind that it has but to be stated to be recognized. So true is this that no one ever endeavors to really defend private property in land. When this is nominally attempted, what is really defended is private property in things produced by labor, and to make this seem to the unthiaking like a defense of private property in land an effort is always made to confuse these two essentially distinct and even contradictory things.

In precisely this way Monsignor Preston endeavors to confuse the essential distinctions between the things made by God and the things made by man. But there is one thing in which he is decidedly original. Endeavoring to destroy the significance of the fact that land increases in value by the growth of the community and without effort on the part of the owner, he says:

> To say that there is in any kind of property an unearned increment is not only to state what is false, but to deny the right of property altogether. The owner has the full title to all the legitimate increase of his property or he does no[t own?] it; he only uses it. Every increment is earned and belongs justly to the owner. *If there were no increase in values there would be no inducement to hold property of any kind.*

Let Monsignor Preston put this to a practical test. Let him go to Tiffany's and say: "This watch or these diamonds are not increasing in value, therefore there can be no inducement for you to hold them," and see what *they* would say. Or let him consider his own undisputed property. His hat, his coat, his boots, are certainly not increasing in value. Are they any the less his property, or has he no inducement to hold them?

Sic in the original; probably "moral".

Yet it is only by such arguments as these that any pretense can be made of justifying private property in land. Monsignor Preston makes quite as good an argument for private property in land as does Archbishor Corrigan, or Professor Sumner, or the duke of Argyle, or anyone else who has attempted it.

Such "sound without sense" would signify nothing if it were not that it indicates the position of a powerful body of men in control of a vast and influential organization. As a matter of fact, the Catholic church has not as a church condemned the self-evident truth that the rights of men to the use of land are equal and unalienable, and does not dare to. When the victory of right against wrong, of truth against error has been won, then churchmen will be ready enough to turn around and declare that the church did it. But in the mean time, with a few individual exceptions, the influence of its hierarchy—of what Dr. McGlynn so aptly calls the "machine"—is exerted to confuse the truth and to make the superstitious cower before the wrong. And this is true not merely of the Catholic church, but of all other churches. "The clergy might be usefully employed to assert the rights of mankind," wrote Gibbon, "but so closely connected are the throne and the altar that the banner of the church has seldom been seen on the side of the people." Every great social reform may find in individual priests or preachers heroic advocates, but so long as the masses are poor and the few are rich; so long as the hell of poverty yawns under every man who falls from his place; so long as those who profit by social injustice have in their gift what is necessary to support churches, every phase of the great struggle for human rights must in its first stages at least make its way against the great body of those who have been nominally consecrated to preach the gospel of human rights and human liberty. It was by no accident that the doctors of the Jewish law besought Pilate to crucify Him who came to fulfill the law.

Yet it is the good that is in a thing, and not the evil, that gives it life. It is the

p. 1, col. 6

spirit that breathes through Cardinal Manning's plea, and not the spirit of Monsignor Preston's, that in spite of the manner in which her influence has been used to shelter wrong makes the church still loved and influential. A type of the men and women whose good work and sweet lives have illustrated the essential beauty of Christianity, even amid its shortcomings, died in this city last week. The immense building which towers up on the corner of Lafayette place and Fourth street is one of the tangible evidences that remain of the energy, industry and organizing ability of a man who, had he devoted himself to money getting and been fairly favored by circumstances, might have left a fortune like that of Stewart. Father Drumgoole was the son of poor parents who came to New York from Ireland when he was a child. His ambition, as he grew, was to become a priest, and it proved indeed a true vocation. By hard work and close saving he managed to enter a theological college when he became a man, but obliged to leave in order to support his widowed mother, it was not until he was past forty that he was able to enter the priesthood. Then he set about establishing a home for destitute and friendless boys, named after St. Vincent de Paul. Seeing that the usual means of collection would be inadequate for what he proposed, he established a little periodical called the *Homeless Child* at a subscription of twenty-five cents a year, giving to each subscriber, by way of premium, an interest in so many masses. So successful was he that in this way he obtained means to care for some 19,000 children in all; to erect the great ten-story building on Lafayette place at a cost of nearly $300,000, and to spend over $400,000 besides in establishing a branch on Staten Island. When he died there were 1,400 boys in his homes.

The work this forceful man did, in spite of such difficulties, is work of the kind that gives the church strength, and its hierarchy influence even when they use it for evil. But it is not the highest work. It is good to shelter homeless children; but it is better to destroy the wrong that crowds the streets of our great cities with homeless children. It is good to relieve poverty; but it is better to end the injustice that makes poverty. It is good to enjoin men to be true and honest and loving, but it is better to remove conditions that tempt, nay that often force them to lie and steal and trample on each other.

And the truth that is spreading and that cannot be stopped or [stayed?] [in?], that poverty and want, and their concomitants of vice and ignorance, strife and greed, are not the results of the laws of God but of the fact that in our most important institutions, we have ignored the laws of God, and have allowed a few to take as their own that abundant provision that nature has made for all. As this truth grows and spreads, more and more of the earnest souls, like Father Drumgoole, who are moved to exertion by the sight of human waste and suffering, will entwine it with their religion and spring forward to do their part in the good work of applying to human laws God's law of justice, and bringing about on earth that kingdom of right doing of which early Christianity dreamed. Thus will the redemption of the church come.

HENRY GEORGE.

More About Senator Edmunds and the Coffee Tax.

WASHINGTON, April 2.—In the last STANDARD a correspondent refers to the fact that Senator Edmunds, in *Harper's Magazine* for February, asserted that when the duties were removed from tea and coffee the consumers received no benefits; and he inquires whether this statement is true. THE STANDARD very properly showed that even if it were true the inference which protectionists seek to draw therefrom would not follow. It may be of some interest, however, to learn what is the fact. The Brooklyn *Eagle* states, and gives the figures to prove it, that when the duty was removed from tea "the price fell off to the full extent not only of the duty, but of the profit that the dealer had been making on the duty." As for coffee, the Philadelphia *Record* says: "Senator Edmunds tripped himself up by neglecting to state that when the American tariff duty was repealed a Brazilian export duty was imposed." Even if Senator Edmund's statement[sic] were true, it would simply prove that after the removal of the duty the importers—or somebody—made more than a fair and equitable profit by the full amount of the duty, and that therefore competition is not, as teachers of the current political economy persist in reiterating, certain to reduce prices to the lowest point compatible with commercial prosperity.

J. L. MCCREERY.

Forgiving Them That Trespass Against Him.

The Emperor Frederick has been graciously pleased, in commemoration of his accession to the throne, to issue a decree of amnesty, pardoning certain classes of criminals. The offenses to which it applies are, insulting the sovereign; crimes and misdemeanors in the exercise of civil rights; insulting or resisting officers of the law; disturbing the public order; press offenses; infractions of the law of public meeting, etc.

William T. Croasdale.

William T. Croasdale of THE STANDARD underwent an operation for hernia on Friday, March 23. He had been a sufferer from the disease for many years, and took this step after consultation with several eminent surgeons. The operation was performed by Professor Phelps, and was entirely successful. Mr. Croasdale is now rapidly convalescing, though it will be still some weeks before he can leave his bed.

Sic in the original; probably "Edmunds's".

Page 2 of 8

2 THE STANDARD, SATURDAY APRIL 7, 1888.

p. 2, col. 1

SINGLE TAX MEN IN COUNCIL.

Members of the United Labor Party Who Believe in a Single Tax Discuss the Situation.

A public meeting of single tax men who believe that protectionism is inconsistent with the spirit of the Syracuse platform was held at Masonic temple on Tuesday evening, April 3. The chair was taken by Wilbur O. Eastlake, and the hall was fairly filled.

In his opening remarks the chairman announced the purpose of the meeting. It had been called at the request of members of the united labor party who desired to express their ideas as to what should constitute the principles of the party in the coming national campaign. The originators of the meeting felt that the declaration of principles in the Syracuse platform was one which meant that a single tax should be a single tax alone. (Applause.) "It seems to us," said Mr. Eastlake, "that no person who is in favor of a single tax can be at the same time a protectionist. (Applause.) We hold that any law which restricts a man in his liberty or makes him work longer than he should work to produce what he desires, is a restriction of his liberty and a denial of the rights guaranteed to him in the Declaration of Independence." (Applause.)

W. J. Gorsuch was the first speaker. He spoke of the lesson that the American people had been learning for the past twenty years and more—that while under the protective system the protected industries have waxed fat and mighty in the land until to-day they can back Gould in his defiance of the law, yet the wages of the men who built up these industries have steadily declined. (Applause.) We have had an absolute demonstration that the profits of the manufacturer do not gauge the wages of the worker; that the wages of the worker depend upon the number and persistency of the competitors for that or this job; that capital or protected industries always considers "Where can I buy labor cheapest?"

Mr. Gorsuch spoke of the manner in which diversities of soil, climate and location compel a diversity of industries. "Here," he said, "are two pieces of land; on one you can grow potatoes better than turnips; on the other you can grow turnips better than potatoes. The most ignorant would naturally say that it would be better, instead of each man trying to raise both turnips and potatoes, that one should devote his whole energy to the raising cf[sic] potatoes and the other to the raising of turnips. They could exchange that for which they had no use, and both would have more turnips and more potatoes with less labor; and here is free trade in a nut shell. Because men live in different parts of the earth, separated by oceans or rivers, or arbitrary lines, they are not necessarily enemies. We, in this party, believe that all men are brothers (applause); we assert and believe in the *fatherhood* of nature and of God (applause); and if our brothers across the water wish to deluge us with their cheap goods, it is incumbent upon us to accept the deluge and heap coals of fire upon their heads by redeluging them in turn. If they overwhelm us with turnips, let us send back the ships which brought them loaded to the full with potatoes.

"In asserting the single tax—the taxation of land values alone—we do not believe in saying in one breath 'I believe in the single tax principle,' and in the next jumping to the front a double headed monster called a single-double

tax. (Applause.) We have opposed both the republican and democratic parties, but the steady advance of thought has awakened those parties to the knowledge that something must be done. The man in the White house has stepped forward and, however falteringly, has pointed in the direction of freedom.

"Now here is a great party, thorougly[sic] equipped and organized. It says 'we are willing to go thus far with you.' Must we assume an innate superiority and answer, 'Get thee behind me, Satan!' or tell them that as far as they travel along our road we will help them, and part company when they quit going our way?"

The speaker then quoted the following clause from the Syracuse platform:

We do not propose that the state shall attempt to control production, conduct distribution, or in any wise interfere with the freedom of the individual to use his labor or capital in any way that may seem proper to him and that will not interfere with the equal rights of others. Nor do we propose that the state shall take possession of land and either work it or rent it out. What we propose is not the disturbing of any man in his holding or title, but by abolishing all taxes on industry or its products, to leave to the producer the full fruits of his exertion.

"If the 'abolishing of all taxes on industry or its products,'" said the speaker, "does not mean free trade, then I cannot understand English."

Mr. Gorsuch's speech was attentively listened to and warmly applauded. At its conclusion the following resolutions were read and adopted:

Resolved, That tariffs and kindred taxation, being restrictions upon industry and commerce, are inimical to the welfare of the whole people.

Resolved, That in the abolition of all taxes upon industry we seek, among other forms of taxation, to wipe out those which serve only to enrich the few at the expense of the many; that in the pursuit of this object we aim at nothing shorter than absolute freedom of trade, which is alone consistent with perfect liberty, and that any measure of reform in in this diretcion[sic], by whomever proposed, demands the support of those who are loyal to the purpose of placing, in lieu of all other taxes, a single tax upon land values.

Louis F. Post was then introduced, and was greeted with hearty applause. He said:

"So far as any national organization is concerned, there is no question of abandoning a party. The question is, Shall we form a party? That is all: for there is, as yet, no national party—pledged to the support of the single tax.

"A friend of mine said to me, 'I don't know whether I understand the single tax or not, but it seems to me that you cannot have a single tax until you get rid of the tariff.'

"I told him that some of our friends were willing to get rid of other taxes, but felt that they ought not to abolish the tariff until they got the single tax. It is a good deal as though a man should say: 'I will take off my overcoat, but not until I have taken off my undershirt.' (Laughter.) The tariff tax is a tax we must get rid of, as of all others, in order to have a single tax on land values.

"The great effect of the single tax will be, not so much to raise a common revenue as to press down land values and bring more and more land to the market, until we shall have ample access to land which is free. Just as we abolish the internal revenue and tariff taxes so do we approach to the condition that makes land free; so do we diminish the speculative value and make it possible for men to gain access to the land on easier conditions than they can

Sic in the original; probably "of".
Sic in the original; probably "thoroughly".
Sic in the original; probably "direction".

now. To sweep away the tariff will be to take a real step in the direction of the single tax. And not only that, but it will make it possible for the people, even then before we reach the single tax, to enjoy in great measure its benefits.

"If we stop to consider, we will find that these tariff taxes do protect somebody. (Applause.) There is no doubt about it. They do

p. 2, col. 2

not protect the man that works for wages. We have only to go to Pennsylvania, the most thoroughly protected state in the Union, to see that without any argument. (Applause.) Then do they benefit the employer? The protectionists don't say so. They dcn't[sic] dare to say so. That would break up their whole scheme. It is a fact, however, that they don't benefit the employer. Suppose you put the tariff taxes on the potatoes or turnips referred to by Mr. Gorsuch. It won't help the potato digger or the turnip planter. But I will tell you who will get the benefit—the man who owns the potato hill. You are not protecting the workingman or employer by a tariff; you are simply protecting the owner of the United States, or the little ring of owners. And the man who understands the tariff tax or the single tax, and yet would have the united labor party ignore this question of the tariff, misrepresents or does not know his own opinions."

Mr. Post declared that so far as he was concerned, he felt that a united labor party based upon a single tax has no business, has no right, by direction or indirection, to help elect a protectionist president. (Great applause.) The issue of the tariff is here, and the people who make parties will divide upon it. It may not be the democratic or republican or the united labor party, but whatever shape it takes there will be a protection and free trade party. (Applause.)

Hugh O. Pentecost was then introduced. He differed in opinion from the speakers who had preceded him. While he did not believe for an instant in ignoring the tariff issue, neither did he favor acting with either of the two old parties. He declared that he would organize himself a party of one, write his own platform and ballot before he would vote for either of the old parties. He would like to see either a total absence of political action on the part of the united labor party during the coming campaign, or the nomination of a candidate on a clear cut single tax and free trade platform. He deprecated the idea that the united labor party was so organized that a man had no right to a personal opinion within its ranks, and said that the course which Henry George now proposes and advises is precisely that advocated in the pages of "Protection or Free Trade?"

A Relic of Barbarism.

Donn Piatt in Home Knowledge.

Protection and polygamy are the twin relics of barbarism. The one is the religion of Utah, the other that of Pennsylvania. They are alike in form as they are alike in stupidity. As droves of women are sealed to a prophet to insure their entrance to heaven, so the masses are sealed to the manufacturer that one may fatten while the others thin to skin and bone on imaginary blessing. The Mormon prophet works his wife on earth in return for his pass to the happy hereafter when they shall have been worked to death, and the monopolized capitalist wrings the last cent from wretched toil in return for a protection against the pauper labor of Europe.

Protection is the *one* antagonistic principle and practice of our government. The fathers, in erecting for us a political fabric, based it entirely on self-government. Our form at least emphasized the greatest freedom in the citizen, not only as to his political rights, but in his private business. They grew above him the fig tree and vine and assured him he might rest under their shade with no one to molest and none to make him afraid. To this end

Sic in the original; probably "don't".

we have free speech, a free press, free schools, free religion—in a word, everything is free until we touch barter and exchange; and free trade has not only no existence, but is held to be in deadly antagonism to our better condition as a democracy. The citizen *is left to seek salvation* for his soul in his own way—he has free will secured him by constitutional provision. He may say what his independent spirit prompts, provided he does not encroach upon a like privilege in another. He may print what he pleases, and so we run through the list of rights and privileges until we hit trade, and there the current is reversed, we have a guardian appointed, a master installed, and one finds he is no longer the free and independent citizen. He cannot in the exercise of his judgment buy where he can buy to the best of his advantage nor sell where he can sell at a profit. The law intervenes.

Suppose the majority, through congress, were to limit any other right—say that to worship God in accordance with one's conscience, or let congress dare to touch free speech or a free press, what would happen? And yet why should the inalienable right of free trade be barred out from any one? It is of more importance than all the others, because upon it we live.

Government was inaugurated to secure equal rights to all. It has no excuse for its existence upon any other proposition. Yet in protection we find the government not only abandoning its high duty as an agent of the people, but entering the field of private enterprise with its immense power, and while robbing the many insuring enormous profits to a few.

The Necessity of the Coming Campaign.

LAFAYETTE, Ind.—What is this great reform toward which we are working? Theoretically, a great land resumption, involving social revolution, but, practically, a simple tax reform. Hence, in a local campaign, the discussion must consist chiefly in pointing out the absurdities and the unfairness of the methods by which federal revenues are raised. If the democratic party finds itself compelled by force of circumstances to assist in pointing out a few of these absurdities and inequalities, it would be a poor policy indeed to oppose it.

EDWARD GATES.

A Pat Illustration.

In the course of an address recently made by S. V. Moulton before the carpenters' union of Grand Rapids, Mich. He spoke as follows:

Suppose an island to spring out of the Atlantic in a night, supplied with all the resources of soil, minerals, and timber? Suppose upon that island but one harbor, and one man should attempt to seize that and levy tribute upon all who might want to go or come; or there should be but one coal mine and he should claim that and prevent others from taking out the coal; or should seize the highways or the soil and prevent travel or agriculture except tribute was paid to him, as did the feudal barons of the middle ages; you would say that such proceedings were robbery. Yet these are some of the ways in which large fortunes are accumulated, and not one can be traced to any great extent to legitimate sources.

Then Change the Law.

Indianapolis News.

We are heartily on the side of tenants against the landlords, as we have already recorded in the matter of increased rents here. We subscribe to all that has been said on the subject. It is not right that the benefit of nature's fuel should be confiscated by those who own the premises. But let us grant all this, and then? Will it stop the increase? We are face to face with a little slice of what falls to an Irish tenant's lot. Is a bog drained so that a farm becomes more healthy, or a house repaired so that it becomes more comfortable, at once the rent is raised on him. That is law in Ireland, and it is law in this country.

p. 2, col. 3

THE LEHIGH REGION.

Consequences of the Coal Barons' Victory—But the Light Beginning to Break.

FREELAND, Penn.—Since the strike, which was entered into by the miners of the Lehigh region on Sept. 10, was declared "off," the the miners have been made to feel more than ever the unlimited powers which our vicious land system gives to the "coal barons," and they are beginning to realize that if they ever wish to obtain for themselves and their children the right to receive a fair day's pay for a fair day's work they must do something more radical than entering into useless and disastrous strikes.

It is encouraging to note the growing conviction among the workers that the remedy for the evils which they suffer is not to be found in attempts to "starve" into submission the operators, who have millions of dollars and the support of organized monopoly at their back, but rather in a change of the laws which have made it possible for them to acquire these vast fortunes, and given them the power to dictate upon what terms men shall enjoy their inherent right to live. They are beginning to realize that these vast and unnatural powers are derived from the laws which permit them to monopolize those immensely rich coal fields, to the exclusion of all other men; and that, while they are permitted to hold them, strikes and boycotts are worse than useless.

It is also interesting to note how their eyes are being opened to the vicious results of the "protective" fallacy. Four years ago a free trade miner was a rarity; now you can at least find many who are agitating the removal of the iniquitous coal tax. They see that a tariff on coal, instead of making higher wages for the miners, only adds, to the extent of the tax, to the stream of wealth which their thankless toil is pouring into the pockets of their employers.

But if the miners are beginning to see and think about all this, so are the operators, as is evidenced by their actions since the strike has been declared off. In every colliery, with the exception of two, the best men, those who think and say what they think, have been discharged. In all about 700 men, who have been identified in any way with this strike, have been discharged, and will be driven helpless upon the streets unless the charity of the world comes to their relief. In the middle anthracite coal region every foot of land, with the exception of the few acres comprised in the two small towns of Hazleton and Freeland, is owned by the railroads and coal companies. Every house and shanty in the whole region, with the exceptions mentioned, is owned by the coal barons. And although there are thousands of acres lying barren and useless that would soon flourish into towns if free, no man can purchase it, nor build even a goat pen upon it without incurring the penalty of the law.

The cutthroat leases, which are styled amicable suits of ejectment by the operators, gives them the power to evict in five days, and these poor, unfortunate victims of the employers' anger will be thrown upon the streets regardless of results. I believe the voters of the Fourth legislative district will at the fall election send a representative to Harrisburg pledged to do all in nis[sic] power to make these legalized robbers of the people pay dearly for the privileges they so long enjoyed. If James G. Blaine, or any other exponent of protection, becomes the

Sic in the original; probably "his".

republican candidate for the presidency this year, he will not receive the 80,000 majority with which he swept the state in 1884, unless all signs fail.

W. B. ESTELL.

Free Trade and Free Land.

PARKERSBURG, West Virginia, March 28.—We are all free traders here in our club. The tariff is such a good club to break democratic heads with that I for one cannot see why any single tax man can consent to forego the pleasure and profit of using it. The "revenue reformers" cannot get around the fact that what they call "free trade" has not done away with pauperism in England, while protectionists on their part cannot get around the fact that Germany and France, two high protective countries, pay smaller wages than England, a comparatively free trade country. We are then in a position when we get them that far to shove the "land question" at them and set them to thinking.

W. J. BOREMAN.

It is Only the Tariff Wall that Keeps the United States and Canada apart.

Toronto Grip.

The smug, highly-protected Canadian manufacturer always glows with patriotism. Of course, you've noticed that. It harrows his truly loyal soul to hear traitors talk of admitting Yankee goods on easier terms than similar products from the dear old mother land. He always concludes his morning devotions by singing "God save the queen," and he never fails to offer the same prayer when he retires at night. But sometimes this unexampled patriot has business at Ottawa, and it becomes known through the public press. 'Tis then we read items like this:

Another deputation, of which Mr. Rightmeyer of Kincardine, was a prominent figure, urged the removal of the duty on American salt, as the American tariff committee had recommended that commodity for the free list, and also urged an increase in the duty of salt from England.

There Are Plenty of Such Texts, But This One is Worth Quoting.

Boston Herald.

Mr. Henry George might perhaps find a text in support of some of his land theories from the statement made concerning the value of real property owned by the estate of the late Joshua Jones of New York. Among other property of which he died possessed is a tract of land between Seventy-fourth and Seventy-fifth streets, Central park and the Bloomingdale road, which was bought by his father in 1806 for the sum of $400 and has been in the family ever since. This property is now worth more than $[2?],500,000, not in consequence of improvements, but, as Mr. George would say, in consequence of the energy and industry of the citizens of New York, who have made of their municipality a great commercial center, thereby permitting Mr. Jones's land to enormously increase in value.

One Thousand and Two Millionaires.

Kansas Commoner.

George and Hewitt and a thousand other millionaires desire eventually to place all tax upon the homes of the people.

Mayor Hewitt of New York is a recent convert to the idea. Why? Because having a monopoly in the manufacture of "steel beams," by which he has become a millionaire, he would, under the operation of the George idea, be enabled ultimately to place all tax upon the poor "villians[sic]" who dig in the ground or occupy it. He isn't satisfied with what he has, but wishes to be able to control the property of others.

Presenting a Richmond Institution With the Right to Levy Taxes in Caroline County.

Richmond Religious Herald.

Deacon J. H. Coghill of New York city, a native of our old state, gave Richmond college $500 some years ago, and now he sends the college a deed to his farm of 237 acres in Caroline county, Va. The treasurer has thanked him, and now, in our own behalf, and in behalf of the friends of education throughout the south, we thank him. The influence of Mr. Coghill's benefactions will, we hope, stimulate others to do far more than they have done for Christian education.

p. 2, col. 4

A CLERGYMAN'S LETTER.

The following letter from a Unitarian clergyman will be read with interest by friends of the cause in every part of the world:

WARWICK, Mass., March 24, 1888.

Henry George—Dear Sir: I have followed with the deepest interest you and the movement by you inaugurated ever since the beginning of your campaign for the mayoralty of New York. For years I had pondered over the social problems and difficulties with which I had often been brought into close contact. I had commenced to feel that there could be but one way of salvation for society—state socialism. I had read the socialistic writers, and honored and sympathized with their spirit and aspirations; but state socialism appeared to me a crude and dangerous way of realizing those aspirations. However, if the only way (as it seemed to me), I felt more and more inclined to think it after all the right way.

I saw at first in your movement a half socialistic movement, and as such rejoiced in the radical discussion it would bring about. I read your speeches and your books, and began to see in the single tax a decided step toward radical social reform. But I could not see in it that one great and complete reform you and yours claimed to see in it. I gave, however, all the time I could to a study of it, in order to make clear in my own mind just what the single tax could and would do, and what it neither could nor would do. I found from the beginning that the more I looked at it the more I found in it—the more thorough a reform I saw it to be. But your saying that the land tax was the

Sic in the original; probably ""villains" (or "villeins")".

natural tax—a tax ordained by a law of nature to provide for the natural growth of society, I conld[sic] not but regard as extravagant rhetoric. Still I hardly ever gave the subject an hour's thought without seeing more in it. In the mean time I followed the movement rejoicingly—its spirit was such a one as I had longed to see in politics, and I began to wish I might see all that you saw in the land tax. I did so at last—months ago now; and having before written you to ask questions and half criticize and object, I deem it right also to let you know of this one more conversion to your social faith.

With me this social question has for years been one of the problems that have caused me most anxious thought. I have hungered to understand it, to see through it, to find a rational solution to it. And it is with contentment, equal to that with which men, plunged for years in religious skepticism see and feel a new, calm, rational trust rising for them, that at last I see in the divine order and in natural law a provision for all our social needs; a plain way out of all our social difficulties—merely to order things as nature and reason bid. It has given me that supreme contentment with which we trace the lines of wisdom, justice, love, purpose and good throughout creation.

Yes, I now clearly see that this single tax is nature's tax; that such nationalization of land as you propose will mean the end of this social system—which every man who has seen how it grinds the under classes must regard as a veritable kingdom of hell upon earth—that it will mean a new social system, rising naturally with all the good the socialist aims at, a new and grander civilization—a civilization not only grand in its material advances, but grander still in the moral advances it will make possible; that it will mean in brief and in truth the physical foundation for the kingdom of heaven on earth.

I now clearly see that private property in land is contrary to nature, that is, to God's will. I now see that it is the fundamental wrong which causes all the misery and ugliness of our advancing civilization, which has turned such divine things as machinery and all modern inventions into veritable curses to large classes of men, and which turns the greatest misfortunes like tornadoes and fires into much to be desired blessings for the same classes of men—which has separated society into classes having distinctly opposed interests, and withheld from the masses the good that modern progress ought to have given them. I see that the cause for which you struggle is the simple social economical truth—the answer to the sphinx-like social question. I see that the single tax is the law of nature, or, in brief, the pure, clear will of God.

No fanaticism is here needed to shout "God wills it!" In the calmest mood conceivable we see that if we may ever use these words, we may use them here. Yes, surely "God wills it." It is no assumption; it is plain truth. We see the command written in the very fibers and textures of creation, of nature. Being natural, it is of course God's will. And in a natural mood, without fanaticism, but quiet and calm, we must gird up our loins and work for this cause the best we can "while it is day." It is a part of religion, a part of thinking men's service to God. So I see it, so for several months have I seen it, having gradually, thanks to your clear words, come to understand it.

My thanks!

One question, however, I wish yet to ask. It now appears to me as if the single tax would be a sufficient economical reform; as if, land once taxed to its full rental value, it would be needless to legislate specially against any monopolies; as if this tax would make it impossible for monopolises[sic] to take undue advantage of the people; as if it would make them harmless. I have neither the means nor the time to look fully through this matter, and would be glad if you would some time show in THE STANDARD why this land tax would not tend to do with monopolies what undoubtedly it would tend to do in any other business—secure to all the workers their natural and reasonable reward. If I am right in viewing this matter as I now do, I shall be glad, for while my hope is that humanity may ever approach more and more to a natural socialism, a co-operative republic, I fear anything which

Sic in the original; probably "could".
Sic in the original; probably "monopolies".

would establish that by artificial methods, which would set any other limit to private enterprise than natural law and reasonable right. I think true socialism will come the most rapidly and with least friction, and in its noblest form, as the outcome of perfect individual liberty, bounded only by the limits natural right sets. And the state taking charge of railroads and all other monopolies would, of course, mean a little narrowing of the natural, and in itself herculean sphere of the individual. If in the natural progress of things state conduct of these affairs should seem to come of itself, it would, of course, be different; and even then, it seems to me, it were best did the liberty remain for private persons to enter into such business still—if they could find an opening not filled by the state. For after all that may be said for state control of any business, it remains a "hard pill to swallow," and has been often so found. However, if there is no choice, if the single tax would still leave monopolies the power of taxing the public almost at pleasure—one would swallow the pill were it ten times more forbidding.

I will not take room nor time here to give my reasons why this matter appears to me as it does. No doubt you have long seen them, and I shall expect to see the whole of it cleared up in THE STANDARD soon.

I am writing some letters on the social question in the light of the solution offered by the single tax, in Norwegian, for a labor paper

p. 2, col. 5

published in the west, also for a home paper. Shall do what I can for duty's and love's sake.

All things are fairer to me, and life more good and bright because of this great, world-wide, noble movement of ours (may it be kept noble enough for the saintliest man or woman to live and work and pray in the midst of!). And since I saw the natural solution of these social difficulties, the plain divine will and intention concerning them, I thank God that I *live* in this age and have seen this movement from its beginning; to me it sanctifies the times; it hallows our century; it makes all things easy and beautiful. Yours,

H. TAMBS LYCHE, Unitarian Minister.

LONDON SOCIETY.

How Many of Her Majesty's Female Subjects Live.

London Echo.

One undeniable evidence of poverty among the working classes of London is the increasing demand for cheap lodging houses. One does not realize the depths of degradation to which womanhood may fall until he has seen it gathered in the hot, fetid atmosphere of a women's low lodging house kitchen in the working districts of Bow and Spitalfields.

Down a dirty, sloppy street, unlighted save by the dim glimmer from the windows, I traced over the door, "Lodgings for Single Women," and down two steps I passed into a long, low room, with the inscription facing me, "No men allowed in this kitchen." The air is stiflingly hot, for the fires kept up are disproportionate to the size of the room, and save for the occasionally opened door, there is no semblance of ventilation. The tables are of heavy wood, with fixed benches beside them, and as a rule the floors are sanded. But in the women's houses a network of cords is stretched above one's head, and on these are hung to dry the clothes which have been washed out earlier in the day. So, in addition to the fumes of bacon and bloaters, one has the heavy, sickening steam of half-washed garments.

The poverty of the women lodgers is apparent, for a woman who could rely upon earning even five shillings a week would not patronize the lodgings. Even the poor factory girls are not there in any large numbers. One

woman was frying a bit of bacon with some broken greens and potatoes, and I questioned her about her wages. "This 'ere's my wages," she answered, giving the pan an angry jerk. "I went to work in the Lanes (*i. e.*, Petticoat lane) at seven this very morning, charing for one of them Jews there, and I've worked till I'm fit to drop, and they gives me 5d. and that broken victuals—that's 4d. for the doss and 1d. for the bacon. It's that or nothing. Plenty others could be got if I didn't."

In another house an old woman was coughing distressingly by the fire. I soon learned from her that she vended cheap jewelry in the streets, but feared for the future, as she had been ill with bronchitis, and had been living on her capital. "I've no chemise even now," she said, as she unpinned her old shawl and dress to prove her statement.

There are very few young women in the houses. Very little, too, need be said about those who frequent them. "Well, you see," said the woman keeper, "they've all gone out to pick up their night's lodging and they won't be in just yet, either." It is, I am reliably told, exceedingly rare to find a girl in these houses before her fall, but if by chance such a one does go into them she is as good as lost, for the terrible depravity of her elders and the fearful example of those of her own age prove irresistible.

I know not whether the sight of the young or the old is the more painful. In the former one feels how miserably these wretched girls are closing behind them the ideal hopes of woman's life. In the latter one has mingled sentiments of regret and pity and shame at their repulsive old age. All idea of domesticity and those higher virtues which we love to associate with a good woman are lost in the associations and surroundings and conditions of such a life. No home joys, none to cheer the declining years. Our sisters drag out their miserable existence selling their very souls while they are young and their self-respect when they are old for two shillings a week, which gives them "a home" in a foul den of this sort.

Calling Names.

The Milwaukee *Wisconsin* (protection republican) says:

> There is no other journal of any political name in the country which will alienate more republican votes in the coming national kaleidoscopic, guerrilla republican sheet[sic] known as the Chicago *Tribune*.

To which the *Tribune* replies:

> The *Tribune* will not "alienate" any republican votes if the high-tariff, rule-or-ruin, trust-monopoly cranks do not "alienate" the *Tribune*. But we do not propose to sit idly by and see the republican party captured by an unholy combination of plutocrats and monopolists—actual and potential.

Wants to Encourage a Man Who Will Meet Him Half Way.

J. G. Malcolm, a well known single tax man of Hutchinson, Kan., writes to the Detroit *Advance* strongly objecting to running an independent candidate. He says:

> If the democrats refuse to nominate Cleveland I am then for running a national ticket. But if they nominate Cleveland I shall vote for him, because I want to encourage a man who will offer to meet me half way, and because I do not want to weaken the chance of a friend and strengthen the chance of an enemy.

Sic in the original; probably "words apparently dropped after"national" (e.g. "campaign than the"); noticed while cataloguing, check against the scan".

How Much of the Duty Do the Miners Get?

Philadelphia Record.

Mr. Stockton Bates of this city writes that "it can be clearly shown that in all protected industries where labor is the chief element of cost the entire duty paid by the importer goes to the American work people, and not to the proprietors and capitalists." If this could be proved it would go far to reconcile to the existing tariff thousands of people who are now ymong its most relentless opponents. In fact, it would put an end to the discussion. But how much, for example, do the iron miners who work for less than a dollar a day get out of the duty of seventy-five cents on ore? Or, what share do the coal diggers of Pennsylvania secure from a like duty on coal? To come nearer home, how large a dividend do the weavers of Philadelphia draw from a duty of nearly sixty per cent on carpets, or from the still higher duty of ninety per cent on cloths? If Mr. Bates can present one authentic instance in which the entire duty paid by the importer goes to the American work people he will have a beginning, at least, toward proving his proposition.

She Hadn't Moved in Society.

Norristown Herald.

Mrs. Bukoleek, who lives on a farm, upon reading that "a number cf Philadelphia ladies have taken up fencing as an exercise," remarked that she thought they would have enough exercise to last them a lifetime after they had dug a few post holes and put up several panels of fence. "For my part," she added, "I'd just as lief take up plowing in a forty acre field as an exercise."

Lord! Lord! How This World is Given to Lying.

Chicago Inter Ocean.

Quinine was long denounced as the creature of monopoly; at length it was placed on the free list. Is it a cent an ounce cheaper in consequence? Most surely not.

p. 2, col. 6

PEN, PASTE AND SCISSORS.

Governor Alger owns over one hundred square miles of Michigan timber land.

Washington, Pa., has three glass factories, all erected since natural gas has been in use.

A Steubenville, O., man has invented a bottle finishing machine which promises to do the finishing for three blowers.

Allehany[sic], Pa., natural gas consumers are holding meetings to protest against the extortionate charges of the companies.

Sic in the original; probably "Allegheny".

The island of Malta has a lace output worth $220,000 a year. Four thousand five hundred women and girls are employed.

Senator Stockbridge of Michigan is about to purchase from Senator Stanford of California a brother of the famous horse Bell Boy. The price is $18,000.

The queen regent of Spain gives her subjects every opportunity to know how she is looking. She has a new photograph taken every few days.

Kelly & Jones, manufacturers of plumbing fittings, will remove their plant at Jersey City to Greensburg, Pa., where they will invest $300,000 and employ 300 men. The site was given them.

The coal output of Missouri during 1887 was 2,865,996 tons, worth $1.50 a ton at the mines. The area of coal covers 27,000 square miles. The average annual wages of the miners was $346.55.

Rev. E. Walpole Warren will soon know whether he is to be sent back to his native country as a law defying contract laborer, or not. His case comes up for trial before Judge Wallace in the United States circuit court on April 11.

The names for money in the language of the Ogallalla Sioux are interesting. Gold is mases-ska-zi, literally, "yellow white iron;" silver is mases-ska-ska, or "white iron," and greenbacks are minne-huapimases-ska, or "paper that talks white iron."

Louisiana is having a land boom, owing to the increased immigration from the northwest. Jay Gould is said to have secured several very large tracts of land, including one of 26,000 acres, and timber and other lands are being gobbled up by the 100,000 acres.

A lumber stacking machine, which takes the place of fifteen men, is in successful use. The lumber is carried on chains from the trimmer and dropped on the cars in better shape than the men formerly did the work. But one man is now necessary to manipulate the machine.

The *Mail and Express* has adopted the habit of putting a fresh text of scripture at the head of its editorial page every day. In a succeeding column it gives tips on the races, which are said to be unusually reliable. Apparently Elliot F. Shepard would like to be all things to all men.

"Look here!" she exclaimed. "This is terrible. You charge me twenty-five cents for that card of buttons, and back east I could get them for ten cents." "Yes, ma'am, but just think of the elegant climate you get throwed in with every card of buttons."—[Santa Barbara (Cal.) Press.

A successful experiment has been made at the Etna iron works, Pittsburg, by which the lap welding of tubes is done in one heating instead of two. Less metal is required. In fact, the new way saves a great deal of labor and the cost is from 25 to 40 per cent cheaper. An employe is the inventor.

The working women's society is circulating a petition to the governor and legislature to amend the factory law so as to provide for the appointment of six additional factory inspectors, who shall be women. The demand is a just one. A majority of the operatives in the great city factories are women and girls.

The stewards who have charge of distributing the coal stored by providence in the Pennsylvania mines, have held a meeting in Philadelphia. They resolved unanimously "to maintain the prices of anthracite during the season of 1888-89, beginning April 1, and so to regulate the output of coal that the market shall be burdened with no over production." Apparently these men think they own the coal mines.

The Maryland legislature has passed the bills fixing the price of gas in Baltimore at $1.25 per 1,000 feet. A desperate attempt to defeat the measure was made by stealing the original bill from the third reading file of the senate. A new bill, however, was drafted within an hour, passed under suspension of the rules, and at once signed by Governor Jackson. Legislatures can do business quickly when they feel like it.

The *Christian Union* notes with pleasure the fact that a valuable loan collection of pictures has been placed on exhibition in Whitechapel, London. The *Christian Union* suggests that something of the same kind be done in New York, and says: "In no other way could brotherly feeling be better expressed or developed than by this recognition on the part of the favored of kindred tastes and aspirations among those whom circumstances have debarred from like advantages.

Tennis is flourishing in Florida and Old Point Comfort, while New York still shivers in the March blast. The prize of a tournament held last week in St. Augustine was a solid silver model of the old city gates, handsomely mounted, and valued at $500. The condition upon which it passes into any one's possession is that it shall be won three years consecutively. This makes it reasonably certain that the trophy will remain at St. Augustine—unless, indeed, Mr. Seers takes it into his head to take a trip to Florida every winter.—[New York Herald.

Hereafter every man who shall build a house will have to pay tribute to the sash, door and blind trust, which controls about three-fourths of the production of these essential articles in New England, New York, New Jersey and Pennsylvania. How contemptible must a people appear in the eyes of foreigners when they submit without a murmur to wholesale extortion through gigantic combinations in restraint of trade, without the slightest serious effcrt[sic] to curb or control the plunderers!—[Philadelphia Record.

Sixty thousand dollars is a pretty large sum to spend for the expenses of a wedding, especially when the bride pays all the bills; but that is the sum which the supreme court of New York has allowed nineteen year old Miss Singer for the expenses of her marriage with the Duke Decazes. The money comes out of the $13,000,000 estate of her father, the sewing machine inventor. Dukes come high, but it seems as if American heiresses must have them, even at a heavy premium. Why not start an American manufactory of dukes, and "keep the money in the country?"—[Boston Globe.

Real estate agents in St. Louis are taking a great interest in the coming meeting of the democratic convention in that city, which they are confident will largely advance the prices of the goods in which they deal. A committee consisting of Messrs. Theophile Papin, Leslie A. Moffett, Marcus A. Wolff and Fred G. Zelbig have been appointed to solicit subscriptions from agents and other persons representing real estate interests to defray the expenses of the convention. The committee anticipates liberal contributions to the fund from all persons in the real estate business, regardless of politics, believing, as most patriotic citizens do, that money spent in this way is like bread cast upon the waters, that it will not be many days in returning to them.

A case was being tried in the west of England, and at its termination the judge charged the jury and they retired for consultation. Hour after hour passed and no verdict was brought in. The judge's dinner hour arrived and he became hungry and impatient. Upon inquiry he learned that one obstinate juryman was holding out against eleven. That he could not stand, and he ordered the twelve men to be brought before him. He told them that in his charge to them he had so plainly stated the case and the law that the verdict ought to be unanimous, and the man who permitted his individual opinion to weigh against the judgment of eleven men of wisdom was unfit and disqualified ever again to act in the capacity of juryman. At the end of this excited harangue a little squeaky voice came from one of the jury. He said: "Will your lordship allow me to say a word?" Permission being given, he added: "May it please your lordship, I am the only man on your side."—[Singapore Review.

Sic in the original; probably "effort".

Page 3 of 8

THE STANDARD, SATURDAY, APRIL 7, 1888. 3

p. 3, col. 1

QUERIES AND ANSWERS.

Foreign Exchange.

CINCINNATI.—(1) How is the exchange of commodities effected between one country and another?

1. When the balance of trade is in favor of a country, and a large amount of gold is sent there in consequence, what is done with it?

2. Shall you publish the "Queries and Answers" in book form? I think they will make a valuable addition to the land and labor library. H. W. WALFCRTH[sic].

3. For example, omitting middle men for simplicity:

Jones, an American exporter, ships cotton to Smith, an English manufacturer of cotton goods. If the value of the cotton be $1,000, Smith buys of a London bank a draft on a New York bank for $1,000, which he mails to Jones. That completes the transaction between Jones and Smith, Smith's bank account being reduced by $1,000. Smith manufactures the cotton into cloth and ships $1,000 worth to a New York importer, who buys of the New York bank a draft on the London bank for $1,000, which he sends to Smith. When Smith deposits his draft his bank account is restored, and the London bank holds a claim of $1,000 against the New York bank, while the New York bank holds a claim to the same amount against the London bank. The transactions are then equalized, none of the parties in fact owing anything to any of the others.

In practice, of course, the drafts wili[sic] be on different banks, and from different banks; but that makes no difference, since London nevertheless owes New York $1,000 and New York owes London $1,000, a mutual indebtedness which may be utilized for further transactions.

1. If, in the illustration given, Jones had sent[sic] $1,500 worth of cotton goods to New York, instead of $1,000, that transaction would have left a balance of $500 against us, to be equalized either by reverse differences of the value on other exchanges or by a consignment of gold to the value of $500. If the gold was sent, it would be used for English coinage or for English manufacturing, or it would be shipped from England to some other country to which England was indebted.

But while a balance of trade might exist for some time for or against us relatively to England, it could not long exist relatively to the whole world. Exports and imports constantly tend to balance. This is sometimes made to appear otherwise by treating gold as something different from other commodities. Thus, if Australia shipped large quantities of gold for a long time, it might be said that the balance of trade was perpetually against Australia; but

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Sic in the original; probably ""WALFORTH" (C may be a broken O; name unverified)".
Sic in the original; probably "will".
Sic in the original; probably "Smith (the English manufacturer who sends the cotton goods in the example); possibly the writer's slip rather than a misprint".

that would not be true, for gold is a product. The tendency to balance is also overcome by rents, interest on watered bonds, dividends on watered stock, and gifts sent from one country to another.

The clearing house of a large city is as good a representation in miniature of the world's exchanges as you can probably find.

1. Edited selections may be published.

The Single Tax and Wages.

BROOKLYN, N. Y.—(1) Do you intend to tax church lands as much as land owned by individuals?

1. If a machine is invented and throws men out of employment, will not competition reduce wages as much under the single tax as at present?

2. What kind of "a currency" does Mr. George propose to have?

3. If we should have the single tax in this country, would not labor flow in from other countries and reduce wages to what they were before? H. E. FIELD.

4. Yes. There is no reason why the community should support a religious sect. Let each sect support itself. If it is rich enough to occupy a block at the head of Wall street on Broadway, paying as much to the community for the privilege as business men must pay for similar locations, let it do so; but if it is too poor to pay taxes, let it build on land that has no value and which, consequently, is not taxed.

5. No. It will *increase* wages. Private ownership of land is the nether mill stone, and invention the upper, between which labor is crushed. The single tax will remove the nether stone. Machinery presses down wages now, because natural opportunities to work are limited, and tend to still greater limitation with the advance of invention. But under the single tax the only limitation of these opportunities would be their actual use. All natural opportunities not in actual use would be free. And since it is the tendency of machinery to broaden the field of employment, a tendency now held in check by land speculation, a machine that threw men ont[sic] of employment would, if the single tax were in force, only throw them into other more agreeable and more profitable employment.

6. I do not know that he proposes any particular kind. You will find his views on the subject of money in "Protection or Free Trade?"

7. Labor would flow in, but instead of reducing wages, every new comer would add to the *common* wealth. Just as immigration is now a good thing for landlords, so would it then be for the people.

An Illustration for I. V. P.

BROCKWAYVILLE, Pa.—As affording apt illustrations of the truth of your answer to I. V. P. in THE STANDARD of March 24, I may say that in this section there is plenty of timber land which sells at $20 an acre, but is assessed at only $2 for tax purposes. And much land that could not be bought at $20, but is held at a much higher valuation —such as coal lands, worth from $50 to $300 an acre—is assessed at the same $2 rate.

BION H. BUTLER.

Sic in the original; probably "out".

Notes.

"A STUDIOUS INQUIRER," Philadelphia.–The statements which seem to you contradictory are not so. They are different forms of stating the same fact; and though they might fairly appear to be contradictory to one so unfamiliar with the subject that every qualification must be expressed to enable him to understand the limitations of a proposition, yet to a *studious* inquirer their consistency ought to be apparent. Selling value, speculation eliminated, is a capitalization of present rental value; and when speculation enters

p. 3, col. 2

in, the selling value is a capitalization of prospective rental value. But as vacant land transactions in the market are almost exclusively selling and buying rather than renting transactions, men who invest in land feel respecting those investments as they do respecting investments in other property, that the income from them must approximate to the ordinary rate of interest. Accordingly I am not disposed to apologize for having said that when the owner of land rents it "he expects a rental based on" the market price, even though I also said that selling value is based on rental value.

In writing the above I have described land as "property;" if you look over the files of THE STANDARD you will find that I have frequently said that land is not and cannot be property. I trust you will not call me to account for this inconsistency also.

If you do not see that the single tax will open natural opportunities that are now closed, I cannot undertake to make it clear to you. Read "Progress and Poverty" and "Protection or Free Trade?," and if you do not see it then, you had better conclude that to you the cat is invisible and your efforts in behalf of the single tax have been exerted in a cause which you do not understand and possibly could not believe in.

JOHN C. DANA, Greenwood Springs, Col.–Your suggestion will be acted upon.

LOUIS F. POST.

A GLIMPSE OF TOMBS METHODS.

Mr. Warden Walsh's Bill for Producing a Prisoner in Court–A Little Matter of 1,450 Per Cent Overcharge.

Mr. Fatty Walsh–his baptismal name is not really Fatty, but no one would recognize him were his proper first name used–Mr. Fatty Walsh is a local statesman of that class which in England looks to the honor of knighthood as its highest reward. Being an American and not an Englishman, Mr. Walsh has secured a more substantial guerdon for his political services. He has become warden of the Tombs prison in New York, with seignorial rights of which no man has ever seen the complete list. He furnishes prisoners with extra food, supplies messengers to run their errands and otherwise relaxes the vigor of his official hospitality; all, of course, for due consideration. Take it all in all, the honorable Fatty Walsh is considered by Tombs *habitues* and *cognoscenti* to have a pretty soft thing.

The best of men, however, have their troubles, and Mr. Walsh has his. He is in trouble now. Undeservedly, of course. He is being persecuted.

On March 23, Judge Cullen, of the supreme court, then sitting in Brooklyn, issued a writ directing Mr. Fatty Walsh to produce before him the body of John D. Watson, then a prisoner in the Tombs, to give evidence in certain litigation. Mr. Walsh respectfully bowed to the mandate of the law, and sent Mr. Watson to Brooklyn in a carriage under charge of two keepers. Then he sent to George R. Rhodes, jr., the lawyer who had obtained the writ, a bill made up of the following items:

Carriage hire.... ....$10 00 Two keepers at $7.50..... 15 00
Ferriage..... 24 Total.....$25 24

Mr. Rhodes thought this bill excessive. He didn't complain about the charge for ferriage, and he was even willing to stand the hack hire; but he felt there was a misunderstanding about the keepers. He hadn't wanted to buy the keepers, but only to obtain the use of them for the limited time necessary to go to Brooklyn, attend court and return. Evidently Mr. Fatty Walsh had misunderstood matters. And so Mr. Rhodes, after vainly endeavoring to induce Fatty's representative to accept a reasonable sum, submitted the bill to the court, and learned that Mr. Walsh's complete legal fee was two dollars.

Then Mr. Walsh went to his desk in magnanimous indignation, and wrote Mr. Rhodes a letter. "I require," he said, "the full amount of my bill as presented by my keepers, $25.24. If you do not choose to pay it, I will take no further proceedings in the matter, but make you a present of the bill." And then came this very significant postscript: "You need not ask any more favors from me."

So Mr. Rhodes sent the correspondence to Mayor Hewitt, and Mayor Hewitt sent it to the commissioners of charities and correction, and the commissioners of charities and correction called on the honorable Fatty Walsh, warden of the Tombs, for a report. And the honorable Fatty made a report as requested, setting forth that everything was quite correct—that the ruling price of keepers was $10, whereas he had charged only $7.50, explaining that the charge for carriage hire was very moderate, and offering to prove the ferriage.

And so the matter rests for the present. The honorable Fatty Walsh says he is out $10.24 for carriage hire and ferriage; the keepers are out $7.50 each, which Mr. Walsh says he would have paid them if Mr. Rhodes had paid him; and Mr. George H. Rhodes, jr[sic]., is in pocket to the extent of $2, Mr. Walsh's legal fee. The whole affair is a glimpse of Tombs' methods. Drop the curtain.

The Real Beneficiaries of the Lumber Duty.

Frederick Kreamer in Philadelphia Record.

When the Williamsport lumbermen went to Washington to prevail on the committee having in charge the bill now before congress to retain the duty on lumber, were they sent by laboring men? Does any one imagine that removing the duty from lumber would reduce the wages of the log chopper or the mill hand? The men who convert the standing tree into manufactured lumber are not alarmed. The native hand has shared the lumber camps with the Canadian log chopper long enough to know that the duty on *lumber* forms no part of his wages. The particular kind of *labor* he has to sell comes in competition with all other kinds of labor, including foreign labor. If the removal of the duty from lumber would lower the price of lumber it would reduce the value of stumpage; and who could better afford to stand a reduction than the timber owner, who bought his pine timber land at a cost of fifty cents or $1 per 1000 feet and now gets from $6 to $8 per 1000 feet on the stump. The only effect the reduction in the price of lumber would have on the laboring man would be to reduce the cost of the house that shelters himself and family.

History Repeats Itself.

Green's History of the English People.

Sic in the original; probably ""George R. Rhodes, jr." (as earlier in the same article)".

Monopolies abandoned by Elizabeth, extinguished by act of parliament under James, and denounced with the assent of Charles himself in the petition of right, were again set on foot, and on a scale far more gigantic than had been seen before. . . . Wine, soap, salt, and almost every article of domestic use, fell into the hands of monopolists, and rose in price out of all proportion to the profit gained by the crown. "They sup in our cup," Colpepper said afterward in the song "Parliament," "They dip in our dish, they sit by our fire; we find them in the dye fat, the wash bowls and the powdering tub. They shave with the cutter in his box. They have marked and sealed us from head to foot."

Protection for Pennsylvania Coal Spoils the Market for Western Coal.

Chicago Tribune.

Bituminous coal should go on the free list. All New England could then get cheaper fuel and power coal from the Picton[sic] mines in Nova Scotia, and the Canadian retaliatory tariff on coal would be repealed, thus opening a new field of export to the coal operators of Ohio, Indiana and Illinois.

p. 3, col. 3

EVENTS IN ENGLAND AND AUSTRALIA.

At last the bitter cry of outcast London has reached the ears of the nation's masters assembled at St. Stephen's. Lord Dunraven, stocked with facts and figures, arose from his bench in the house of lords the other night and called for a consideration of the "sweating system" prevailing at the east end. He said that the conditions of the lives of many of the people there "are more deplorable than those of any body of workingmen in any portion of the civilized world." As an illustration of his assertion, he stated that among the women engaged in making waistcoats he had found one machinist who could earn only 5s. per week by working from 7 in the morning till 12 or 1 next morning. In the manufacture of children's clothes, he found one woman who made knickerbockers for 1½d. a pair, and could earn 5s. 6d. per week. "It is not strange," said he, "that under such circumstances women are driven on the streets, and that the strongest men are killed in the course of eight or ten years."

The whole assemblage was thunderstruck at the revelation, and one after another noble lords got up and poured forth eloquence and pathos. One found consolation in the fact that "the great majority of these unfortunate people are not our fellow subjects, but are Polish Jews, Germans and persons of other nationalities. They landed in this country in absolute destitution."

But what was to be done? The London *Star* said rightly that the discussion "suggests much the same *kind of feeling* as would be aroused by a convention of cannibals meeting to discuss the prevention of hasty mastication." These privileged persons had no intention of really changing the condition of things, for upon those conditions the continuance of the luxuries which they enjoyed depended. Besides, quoted one[sic], "if these dens are entirely swept away there is danger of trade being driven away." But that there was a way out of the difficulty they were well agreed, and the discussion dwindled down to a plea for protection. "Men and women," cried Lord Dunraven, "have to work eighteen hours a day for merely starvation wages; women are driven to a life of dishonor, as being less degraded than the circumstances which attend a life of honest toil," because of that "free competition which political economists tells[27] us is so beneficial." Consequently, competition from abroad must be cut off by rearing

Sic in the original; probably ""Pictou" (Nova Scotia coal mines; n may be a turned u)".
Sic in the original; probably "quoth one".
Sic in the original; probably ""tell" (or kept from the quoted speech)".

up a wall of duties, the virtue of which is that the price of products would rise and opportunity be given to increase rents, or at all events to prevent their decline.

And well may the noble lords speak eloquently in this cause. They are driven hard. From every quarter come dismaying reports. Rents shrinking and all kinds of schemes afoot to cause their further shrinkage—chief among them a plan to shift upon rents the burden of these taxes that have for so long hampered industry. In the Scottish highlands and in Ireland commissioners are chopping down rents. In Glasgow the influential financial reform association, in conjunction with the Scottish land restoration league, has just passed resolutions to the effect that "unless provision be made in the imperial budget for the repeal of the duties upon tea, coffee, cocoa, chicory, dried fruits, gold and silver plate, and the tax upon carriages, the sense of the house (parliament) be taken as to the abolition of such duties and the substitution of a tax upon land values."

In London the rate committee of the Lambeth vestry recommends the taxation of ground rents for the defrayment of public improvements and suggests that other metropolitan vestries do likewise. Influential newspapers, such as the *Star*, the *Pall Mall Gazette* and *Reynold's Weekly*, are blazing away for gradual absorption of rents for public purposes. Clergymen and lay speakers are everywhere urging the same thing. Members of parliament are working for it in the house of commons and candidates are advocating it upon the hustings. Here, there and everywhere the cry is raised against landlords' confiscation of the products of the workers' toil. It is not the hot heads and wicked agitators who are raising the row, but cool heads and respected "fellow subjects." "The city is not a hot bed of socialism or even of radicalism," says the London *Echo*. "On the contrary, conservatives largely preponderate in its representative bodies, yet here the proposal to levy a direct impost upon the owners of property (land) receives general support."

Moreover, at the instance of William Saunders, one of the most persistent advocates of the single tax doctrine, whom the Walworth liberals and radicals propose to run for parliament on the next vacancy, the London united "committee for the taxation of ground rents and values" is preparing to place a statement of the doctrine in the hands of every elector in the metropolis. The statement will be issued in the form of a thirty-two-page pamphlet. A thousand dollars toward defraying the expense of this undertaking was guaranteed at the first meeting, and further subscriptions have since been supplied. Such a document in the hands of thinking people, even if supplemented by no greater public discussion than that which is now going on in press, on platform and in pulpit, must be productive of great good, and will bring into the ranks of the new crusade hundreds, perhaps thousands, of strong hands and sturdy hearts.

But the climax of assault against the peers was reached in the big vote in the commons in favor of reform in the house of lords. True, the tory vote outnumbered that of radicals and liberals, but the subject is one that is persistently coming up, and each time the defense is weaker and the assailants more audacious. Excepting a few men like Lord Salisbury, Earl Spencer and Lord Roseberry[sic], who foresee the social crash, and are prepared to stand from under, the five hundred gentlemen who constitute the house of lords are strongly prejudiced against the rising tide of democracy, and whenever a popular measure comes up they leave pigeon matches, race courses, prize fights and gambling hells to vote against it. And now John Morley caps the climax of ingratitude toward these saviors of British society by declaring that "the accident of birth can no longer confer the right to make laws for a free and self-governing nation!"

Sic in the original; probably "Rosebery".

This sentiment is ominous, indeed, for, carried out to its logical end, it puts an end to royalty itself, and sweeps the land clear for the establishment of a republic.

The London *Christian Commonwealth*, in a recent editorial, says:

> It was no part of God's arrangement that millions of poor men and women—aye, and children, too—should be working their fingers to the bone, and living on bread and water, in order to fill the pockets of a few thousand people, who stand behind them to appropriate the fruits of their labor. No; this is not of God; no sanction can be found for it in the scriptures; and the voice of God which speaks to every man through his conscience and his reason condemns it as treason against primary human rights.

The *Christian Commonwealth* announces

p. 3, col. 4

that a conference of Christian men and women will shortly be held in London to make a move toward securing recognition of these human rights and to meet Cardinal Manning's question, "What is society doing, or willing to do, to redeem and save the worthless?" Of what the *Christian Commonwealth* is in favor there can be no question, as it is a stanch advocate of the single tax and gives large space in its columns to the propagation of anti-poverty gospel.

The closeness with which the interests of Australia are linked to those of Great Britain in the great social struggle, and the radical sentiments that are abroad in Australia may be seen by the following extract from the Brisbane (Australia) *Boomerang*, commenting on the agitation in the highlands of Scotland and the scheme of wholesale deportation of crofters to Australia. "What permanent good will it do them to come to Australia?" asks the *Boomerang:*

> Will it not be simply dropping them from the clutches of one land robber into the clutches of another? And if the latter robber, our own Australian landlord, does not yet squeeze quite so tightly as his British prototype it is only because the monopoly is not yet quite complete and because he is obliged to be a little reasonable until it is. The crofter holds the winning hand in Scotland. He's got the land; he's got the case; and he's got a mighty flood of public indignation drowning the land robbers before his eyes, but bearing him safe and sound upon its topmost crest. The Torres Vedras of the British land movement has been assailed and held. The Irish land league has proved itself invincible, safely intrenched in the hearts of the Irish people. Scotland, by that Edinburgh jury which acquitted the Lewis deer raiders, has declared itself for reform. The English radicals have bridged the gulf of national hatred and now fight the battle of the English people upon Irish soil. If the crofter stays to share the fight, he's in at the division of the spoil. If he comes here there'll be a few years' breathing spell, and then—the same old fight must be taken up again. For it matters little what we call the tenure under which men hold land in Australia so long as mortgagees and land syndicates, the forerunners of a landocrat caste, are enabled to extort in rent or interest or by lowered wages the lion's share of the wealth wrung by labor from the soil. Those who want the crofter to come to Australia are those who want to make something out of him. His coming here would be like jumping out of the fire into the frying pan when he has the prospect of jumping clean on to the floor.

The *Boomerang* goes on to say that "this land question is the bugbear of Australian politicians and writers. They all see it and feel it, but they dare not speak out like men." No effectual remedy can be found for a condition of things under which there are ten thousand poverty stricken people in Sydney, thousands of unemployed men in

Brisbane, wretched homes for many a struggling family, and girls by hundreds driven to sell their honor, until "the land is reclaimed by the state, and industry released from the dwarfing bonds of monopoly, and the soil thrown open to the user, and the unearned increment poured into the treasury of the people who make it."

Our Commonwealth of Adelaide, South Australia, remarks in a recent issue that the single tax doctrine is spreading "quietly, slowly, but firmly, among the thinking portion of the people of New South Wales."

At Dubbo, Goulbourn[sic], Forbes, Wagga, and other towns, strong societies have been formed to preach the new gospel of redemption to the people. Last month a land nationalization society was formed in Sydney; being in the hands of good, earnest men, there is every probability of it doing a good work in that city. The first meeting was a most enthusiastic one, and good practical speeches were delivered by Messrs. Foxall, Dobbie, Guilford, Trail and others.

At Port Pirie an anti-poverty society has been started. Mr. A. Durgey, who is indefatigable in the good cause, was chairman at the inaugural meeting, at which several good speeches were made.

PROTECTION BY BLIZZARD.

A Picture of the Prosperity That Would Have Ensued if the Great Storm Had Been Permanent.

William Lloyd Garrison, son of the great anti-slavery apostle, is doing good service for the cause of freedom in fighting protectionist fallacies in New England. In a recent speech before the Mercantile library association in Boston he used the following happy illustration:

> A cyclone or blizzard has many of the attributes of a protective tariff. It is a barrier to the free interchange of commodities. It produces scarcity and enhances prices. It profits a few at the expense of the many. It benefits the dealer in milk or coal or meat, or other necessities of daily use, provided he is caught with a good stock on hand. The herdic company does not grieve over the troubles of the horse railroad company. It has all it can do to gather in the harvest which enforced custom has so suddenly created. No, not created. Taxes and storms destroy, but do not create. I should have said, to gather in the harvest which the horse railroad was prevented by accident from gathering itself.

> The snow storm tariff raised the wages in some employments. The snow shovelers on one railroad were able to exact $2 an hour for their services in place of the 12½ cents which they ordinarily got. Some of the New York hackmen were able to make their patrons pay from $10 to $50 for a single ride. The livery stable men appreciated the benefit of protection, while their poor horses did not. The linemen on the telegraph routes were much in request, and employment overtook even the tramps who ordinarily flee from it. Looked at from the point of view of these prospering people, the storm embargo brought a benefit. The hotel keepers of New York, who found customers for their rooms at $50 a night, all have a good word to say of the blizzard. Sidney Smith knew of a man who would speak disrespectfully of the equator, but if that imaginary line had conferred a pecuniary benefit upon him his language would have been deferential.

> Supposing that, instead of a few days' isolation, a much longer period of non-intercouse[sic] with the adjoining towns and cities should occur, and business, in a measure, adapted itself to the circumstances, as it always has a way of doing, what more natural thing than the conviction of the parties who find the situation

Sic in the original; probably "Goulburn".
Sic in the original; probably "non-intercourse".

> gainful that a blizzard is a blessing? And, if the weather could be controlled by the votes of a community, who doubts that we should hear plausible arguments to prove that storms assist trade? The landlord of the Fifth avenue hotel might reason after the manner of the treasurer of a great woollen mill and say: "If I do get large prices for my rooms, see *how many more* servants I can employ; how much more food I can buy of the marketmen, thereby helping them, and how many more dollars my employes will have to spend, thus increasing the general trade of the community. Don't you see? What benefits me must benefit all." And the other favored industries would echo the idea, and by and by public sentiment might worship a storm for the sake of a storm, just as you see people crying for "protection for the sake of protection." Fortunately, we cannot run the weather by ballots or lobbies, and in a few days the railroads and the ferry boats and the telegraph wires are all working again, and

p. 3, col. 5

> humanity rejoices that the embargo is lifted, and that free trade once more pours in its bounty to the great city. It brings the milk to the pining babies, the coal to freezing families and meat and vegetables to hungry mouths, even though the landlords, the hack drivers and the snow shovelers lose their monopoly.

> A tariff is a railroad interruption, a suspension of shipping, a derangement of the natural laws of supply and demand, which, left to themselves, bring constantly and unerringly the needed commodities, and avoid the gluts and overstocks and scarcity which result from artificial attempts at regulation.

> Unhampered communication between nations brings the same blessing that comes from the interdependence and free exchange of neighboring communities, because economic laws are universal, and while governments and peoples vary, are themselves as fixed and immutable as the laws that govern the movement of the planets.

FROM INDIANAPOLIS.

Legislation and Office Seeking—The Anti-Poverty Society.

INDIANAPOLIS, Ind., March 28.—Some stand ought to be taken by the new political forces on the question of the complete divorcement of the legislative branch of our government from the office seeking element. About half of the time of a congressman is taken up by solicitors, and we see the evil effects of this importunity of office seekers and the badgering of the president and heads of departments by congressmen for places for their "fence menders," in the backwardness of legislation. Almost four months of the present session have expired, yet scarcely anything of consequence has been enacted. Evidence is forthcoming every day of neglect of legislative matters in order to satisfy an office seeking constituency. Legislators should be elected to legislate for the people's interests, and not for the purpose of intriguing for places for office seekers. The people's interests will suffer until the divorcement takes place, and I hope the conference on the Fourth of July will take a commanding position on this subject. We are struggling for principle, not spoils, and can well afford to declare our position.

For myself I am in favor of a strict civil service law that would make fitness for place the test, rather than slick political engineering. But as many are opposed to "an office holding aristocracy," I propose to be conservative on the question while insisting that we *should declare for the separation*. It matters not how it is brought about; let us declare that our national and state legislators should be freed from the responsibility of procuring places for office seeking constituents.

Tom L. Johnson of Cleveland was in the city the latter part of last week and called on our society, but on account of the slippery condition of the walks and the disagreeableness of the weather we postponed the meeting until next Sunday evening. We were very sorry, as we would have liked much to hear Mr. Johnson speak to us. The

attendance had been splendid all along until that evening. Mr. Johnson's father, the veteran Colonel Johnson, came with his son to see us, and promised to attend our meetings as often as the state of his eyes would permit. The colonel is the president and largest stockholder of the Citizen's street railway of this city, and like his son is a thorough believer in the single tax.

I am learning every day of prominent people who are quiet advocates of this great doctrine, but they are playing the role of Nicodemus. We would like to have such men come and see us and take on enough nerve to say a few words of encouragement, or, if they can't do this, to write some[thing?]. If requested we will not divulge their names.

L. P. CUSTER.

The Result of Mature Reflection.

FORT WAYNE, Ind., March 26.—For a long time I was strongly in favor of running a presidential ticket, and your action in suggesting the opposite course made me hot. After more mature reflection I am one of those who believe that for the labor party to enter the coming campaign (that is, the tariff fight) and ignore the tariff question, would be, to use an ancient figure, like the play of "Hamlet" with Hamlet left out. Worse. It would be, by avowing a lack of convictions on a great question, to confess our unfitness to deal with public affairs. We cannot be indifferent on the tariff question. Either a protective tariff is a benefit to the people of this country, or it is not. In either case our duty is plain. If we are not a unit on the question, it is our fault.

Up to the day of the national election in 1884 I was an advocate of a protective tariff—or rather, I voted for protection because I "did not want American wages cut down one-half." Since that time I have tried to give to the tariff question the kind of study that for the past seven years I have given to the principles of "Progress and Poverty," and the result is that I am an absolute free trader. Until the labor party has positive convictions on vital questions it had better keep out of the fight.

All this is on the assumption that free trade will be the issue this year. Should events prevent this result, then the course to be pursued will remain to be settled. If the democrats offer to do part of the work that otherwise we would have to wait years to accomplish, I am sure I shall not object. I am not so anxious to make extra work for myself as to decline to ride in a wagon going part of my way. I believe we ought, on this or any other question in which we are interested, to get into the first wagon that comes along. We shall not be required to certify that the wagon will be fit for hauling saw logs ten years from now. We shall not be expected to indorse the democratic party, the republican party, or any other party.

W. E. MCDERMUT.

The Sooner the Better.

Hamilton (Ont.) Times.

Canada cannot afford to tax the raw materials of manufactures when the United States admits them free of duties. . . . Once a beginning is made it will not take long to get the tariff down to a revenue basis, which in the United States means a very close approach to free trade. As each protective duty is removed a set of lobbyists drops out, and the strength of the high tariff ring is decreased. With few and low import duties the United States must be the most prosperous country upon earth, and Canada must either adopt the same means (free trade) to attain equal prosperity, or the people of this country will go across the border in droves to better their condition.

This is the situation confronting Canadian statesmen. The sooner they understand it, and prepare for it by reducing public expenditures and the rate of taxation, the better it will be for the dominion.

Who is Afraid of the Post Office?

Richmond State.

Who is afraid of the post office? Who would be willing to see the mails taken from the government and entrusted to the hands of any corporation? In a very short time after the establishment of a government telegraph there will be found few who would ever consent to see the telegraph placed once more in private hands. The needs of the age require a telegraphic system as efficient as the post office system.

p. 3, col. 6

SOCIETY NOTES.

Louise Chandler Moulton in Morning Journal.

The glad dawn sets his fires upon the hills, Then floods the valleys with his golden light, And, triumphing o'er all the hosts of night, The waiting world with new-born rapture fills: And, hark! I seem to hear a song which thrills The trembling air of earth with heaven's delight, And straight uplifts with its Celestial Might Souls faint with longing, compassed round with ills.

"Christ, Christ is risen!" the unseen singers sing; "Christ, Christ is risen!" the echoing hosts reply. The hush'd wind knows a passing seraph's wing, And holds its breath while shining ones go by: "Christ, Christ is risen!" loud let the anthem ring; "He lives, He loves, He saves; we need not die!"

Whether the season of Lent has or has not any but a conventional influence upon social movements, there is no question that Easter brings with it a throb of gladness to every heart. It is the crowning festival of the Christian world, and apparently has its perfect consummation in this good city of ours, where lights, music and flowers, the three great emblems of gayety and rejoicing, abound in churches and dwellings, and are brought within the reach of all.—[New York Sun.

A dispatch from Reading, Pa., announces that an average reduction of eight per cent in wages is to be made throughout the Connellsville coke regions. About one-third of the men are now idle, and it is thought that those at work will submit to the reduction without making any serious complaint.

The entertainments for charity during the next fortnight are almost without limit, and to keep them all with their respective dates clearly in mind would be a task even for those whose memories have been made better than now by the Loisette method. The performance in Delmonico's ball room on Thursday evening for the purpose of raising funds for a French school promises well, as it has a good list of patronesses, including among others Mrs. James Otis, Mrs. Gibert, Mrs. Alphonse Montant and Mrs. R. L. Clarkson and an excellent company of amateurs, who will give a charming operetta in French and an English play called "An Old Master," in which Miss Alice Lawrence will appear. On Monday, April 8[sic], Miss Leary, Mrs. Thebaud, Mrs. De Navarro and other ladies of the Roman Catholic faith will preside over a fete at Delmonico's to aid those who are sick and in prison, charities which should appeal to all. Then come Mr. Louis Tiffany's Paas festival to help the infirmary for women and children, a charity musicale at Mr. Frederick Goodridge's on the 9th, and on the same evening will occur Mrs. Van

Sic in the original; probably ""Monday, April 9" (April 8, 1888 fell on a Sunday; possibly an error in the reprinted Sun item)".

Schaick Oddie's dance at the Mendelssohn glee club's rooms, which is to be a recognition of work already done in the cause of charity by the young ladies of Mrs. Oddie's sewing class, which has met at her house during Lent. The Venetian carnival, to take place at the Metropolitan opera house on the 12th, will, of course, take the lead of all the festivals of the year. Mrs. Chauncey M. Depew and the other ladies who are on the committee of management have spared neither money nor trouble to make it completely successful. Unique and original it must necessarily be.—[New York Sun.

The health department says that over six thousand children under fifteen years of age are known to be engaged in various employments in this city.

That a feeling of relief comes with Easter to the youthful heart is easily understood. The shackles of dullness and restraint thrown off, plans for all kinds of diversion and merriment present themselves, and even though there may be no immediate prospect of fashionable entertainments, yet hunts, races and summer gayeties loom up in the near future and disperse all the clouds and darkness of the past six weeks.—[New York Sun.

Kate Ryan was employed at Higgins's carpet factory, Forty-fourth street and North river. On Saturday last she was on the fifth story of the factory in company with several other girls. She leaned carelessly against a board nailed across the doorway of the elevator shaft, when the board broke, and she fell eighty fell[sic], striking on the top of the elevator. Her recovery was considered doubtful.

The Vanderbilts have expended large amounts on each other and for various charities this Easter. Mr. Frederick Vanderbilt spent several hours at Tiffany's selecting some pretty trifles for his young wife. One of these was a new card case of Italian enamel leather, with a little jeweled watch encircled with forget-me-nots fastened in one corner. This little trifle cost $250, and with it went a dainty bracelet of pearls and emeralds, twisted in a design of a lily, which happened to take the millionaire's fancy.—[Morning Journal.

A well-dressed man entered the store of Louis Tobias, at 166 Bowery, on Saturday afternoon and, while pretending to make a purchase, snatched a $5 ring from a tray of African cape diamonds and ran out. He was afterward captured and recognized as a noted diamond thief. He says had he known that it was not a genuine diamond he would not have risked his liberty.—[Morning Journal.

Prince Bismarck's birthday is always a great feast and holiday for the servants of the house. In the kitchen a barrel of wine is provided by Princess Bismarck, two bands are in attendance, and the servants' families appear on the scene. The prince comes down, talks with the guests, and distributes sweets among the children. The pleasant relations between master and servant are also evident from the fact that the princess always gives six Easter eggs to each of the servants. The domestic police of the prince consists of a sergeant and eight constables. If the prince is away from home, four constables go with him and four remain at the house, and all of them are entitled to arrest any suspicious person, be it at Berlin, at Friedrichsruhe or at Varzin.

A local panic is threatened in Danbury, Conn., on account of the stagnation of the hatting industry. The cause is said to be the cutting of manufacturers' prices and the opening of small shops throughout the neighboring country. Eleven hundred operators intend to shut down on April 28, indefinitely discharging all their employes.

Parasols are almost as varied in style this Easter as are the dresses and bonnets. The plainest of silk shades with natural wood handles are considered in fashion, and also anything from this up to the hand painted and embroidered ones, with lace coverings and insertions and golden jeweled handles. Parasols are not expensive. You can get a neat one of shot glace silk with a twisted bamboo handle for $25, and quite a beauty for $50. Most of our customers give from $25 to [$35?] for parasols.—[Morning Journal.

Sic in the original; probably "fell eighty feet".

Yesterday a band of juvenile thieves, varying in age from eight to thirteen, were brought up before a suburban police magistrate. They picked pockets habitually in churches, particularly at marriage ceremonies. One urchin, barely eight years of age, who had stolen a bride's purse and hanhkerchief, was asked how, being so small, he could put his hand into the pocket of a grown-up person. "My companion carried me in his arms," replied the boy. It transpired from further evidence that several of the precocious young malefactors had acquired extraordinary proficiency in their criminal art. The band to which they belonged had existed for two years without being detected. No adults were connected with it, the lads operating on their own account. Their place of meeting was in church every Sunday morning.—Vienna dispatch.

The Umbria carried some precious freight yesterday morning when she started on her trip across the ocean. Among her passengers were Mr. and Mrs. Cornelius Vanderbilt and their family, consisting of Gertrude and Gladys Vanderbilt, and Cornelius, Alfred G. and Reginald C. Vanderbilt. Another son, William H., remains at school for the present, but will join the family in London later in the season. Chauncey M. Depew and a number of friends of the Vanderbilts went to the pier to see them off.—[New York Tribune.

Page 4 of 8

4 THE STANDARD, SATURDAY, APRIL 7, 1888.

p. 4, col. 1

THE STANDARD.

[HENRY?] GEORGE, Editor and Proprietor.

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SATURDAY, APRIL 7, 1888.

THE STANDARD is forwarded to subscribers by the early morning mails each Thursday. Subscribers who do not receive the paper promptly will confer a favor by communicating with the publisher.

GENERAL BRYCE'S CALF.

General Lloyd S. Bryce, having considered the question of land nationalization, publishes a confession in the *North American Review*. He is embarrassed at the thought of the cow which has done duty so often to illustrate one phase of opposition to land reforms, as the blacksmith shop alongside the palace has for another phase. But General Bryce does not call it a cow; he calls it a calf.

If the principle that man must not monopolize what his own labor has not created prohibits private ownership of land, General Bryce wants to know if it does not also "interdict private ownership in a calf." And General Bryce is a member of congress!

The economic identity of land and cows, or, if you please, calves, has been often asserted and the fallacy and absurdity of the proposition as often exposed; but for the purpose of observing a congressman's mental machinery in full operation it may be instructive as well as entertaining, despite the danger of dizziness, to follow General Bryce through this little exercise of his in economic gyrations.

"God," he says, "made the calf as well as he did the land," the inference being that man has no more right to absolute ownership of calves than to absolute ownership of land. That God made calves as well as land is true, just as it is true that God made the rainwater which the housewife collects in her tub as well as the clouds from which it falls or the sea from which it evaporated. And in the same sense it is true that God made houses, locomotives, ships and dry goods as well as land. But for certain natural laws which man may direct, but can neither originate nor control, he could have none of these. No matter how much labor he expended he couid not collect a drop of water nor produce any inanimate thing but for laws of cohesion; and if he could it would float away into space but for laws of gravitation; and but for laws of generation calves would not be born. But given these and other natural laws, and man may produce ships, houses, locomotives, dry goods or calves at will; and if he direct his labor exclusively to the production of any one, the others will disappear. It is just as much on account of human labor that the supply of calves and cows is maintained as that ships and houses are produced and preserved. But not so with land, the source of all these things, and the ultimate governor of their production; no labor can make it, no labor can increase it, no lack of labor can diminish it. Land is, as it always has been and always will be, the source of life, the mother of wealth, upon which we must live and in which we must delve; to be denied it is a sentence of death, to be compelled to buy it a sentence into slavery.

A perfect calf syndicate could subject us to temporary inconvenience, but a perfect land syndicate would reduce us to servitude. General Bryce might do very well with land, even if he could get no calf to put upon it; but what would he do with his calf if he could get no land to put the calf upon?

Since man is an earthling and not a calfling, unless members of congress be excepted, there is all the difference of life and death or slavery and freedom between monopoly of land and monopoly of calves; and since all that is drawn forth from the earth is drawn forth by man's labor, while the earth itself is as it came from the hand of omnipotence, there is all the difference of title by production and title by force between ownership of land and ownership of calves.

"The calf grows," says General Bryce, "and with its growth its value is enhanced," and "the calf costs its owner no more in proportion to bring up than it costs the land owner to bring up his land." It is well to remember that General Bryce is a member of congress, for in the supposition that membership in that body implies a moderate amount of intelligence, the fact would never be suspected from this observation. What if the value of a calf does grow with its growth? Does the value of land grow with *its* growth? And who ever heard before of land owners "bringing up" land? The land had attained its full growth long before any land owner appeared to say to his fellow man: "This is mine! work for me or get you gone!" What Congressman Bryce probably means by "bringing up" land, is improving it. But if he does mean that, he wanders from the question, for it is not asserted that the value of improvements do not belong to the producer, but that the value

p. 4, col. 2

of the place improved does not belong to the appropriator. Land with a house on it is worth more than without a house, and the difference belongs to the builder. Land fertilized is worth more than if not fertilized, and the difference belongs to the cultivator. Land so favorably located that ten thousand men want it is worth more than

land so unfavorably located that no man wants it; but the difference does *not* belong to the appropriator. In those cases the owner has earned the difference: in this he has not.

The "unearned increment" of the cow General Bryce finds to be her milk; and let him beware who would intimate that the milk has been earned by the owner of the cow who has fed her on the produce of his fields, for General Bryce is ready with a reply that "if the land does not belong to him, neither does the produce of the land." General Bryce, it will be seen, has an airy way, learned in congressional committees, perhaps, of disposing of such trifles as the distinction between land from which labor produces and the things that labor produces.

Is it any wonder that the influence of the metropolis is so slight in congress? Here is a prominent representative from this city to a body which legislates upon economic subjects for a whole nation, who publicly confesses that he cannot distinguish between calves and land, between the value that comes from the growth of a calf and that which comes from the growth of population, between power to produce land and power to produce land products, between purchase of pieces of Ireland and purchase of Irish pigs; a representative who from sheer ignorance of the distinction would as soon confiscate men's cattle as repeal parchment titles which have vested "the land of the free" in a part of their number, and discounted the labor of unborn generations.

Verily a tariff agitation is needed, if for no other reason than that some members of congress may be taught to take a primary lesson or two in political economy.

THE LANGUAGE OF THE WORLD.

Volapuk (in the pronounciation[sic] of which, by the way, *o* is sounded as in "roll," *a* as in father, *u* with a dexterous intermingling of *oo* and *e*, and the accent is on the last syllable), is the new language invented by Father Schleyer, a German priest, of which we are just beginning to hear. Its students claim for it that it not only meets all the requirements of a universal language, but is rapidly being accepted as such. It was first published in 1879, but made no progress until 1882, and very little until 1884. In the former year it spread into Austria, and in the latter into Holland and Belgium. In 1885 it was extensively studied in France, and in the following year in Sweden, Denmark and Russia. It is still almost unknown in the United States, but there are over one hundred influential societies on the continent of Europe devoted to its propagation. Eleven periodicals, including a humorous paper, are published in the language; its bibliography comprises nearly one hundred books in about a dozen languages; two general assemblies have been held by its scholars, and there is an academy to govern its development.

It was the aim of the inventor of Volapuk to devise a clear and accurate method of expressing thought, and to make the language as easy as possible to learn. In this he has been, so far as it is possible to judge without a thorough knowledge of the subject, completely successful. Respecting case[sic] of acquisition, his success is demonstrated. Three or four weeks of moderate study will qualify a student to translate readily within the limits of his vocabulary, though a great deal of practice will, of course, be necessary to give fluency either in writing or speaking.

The most difficult part of the study of Volapuk is the memorization of the alphabet, which, to the English student, is not very difficult either, for all the letters have the English form, and excepting the vowels and three consonants the English sound; but from this point there is a logical simplicity of structure that makes the study as fascinating and almost as easy as the reading of a novel.

After learning the vowels, a few minutes' study will enable one to count without limit. Each of the digits is simply a vowel sandwiched between two consonants; the tens are the plural of the digits, indicated by the addition of *s:*

Sic in the original; probably "pronunciation".

there is one simple word for "hundred" and another for "thousand" and from that on radical changes in numeration are indicated by the addition of *ion* to the digits and tens. Thus: *bal* is one and *tel* is two; *bals* is ten and *tels* is twenty; *balsebal* (ten-and-one) is eleven, aud[sic] *telsetel* (twenty-and-two) is twenty-two; *tum* being hundred, *baltum* is one hundred, and *teltum* is two hundred; *mil* being thousand, *balmil* is one thousand; *balion* is million, *bal balion* is one million, and *tel balion* is two millions. while[sic] *telion* is billion, and so on. All variations in numbers have this basis. For example, "second" is *telid*, "twice" is *telna*, and "the second time" is *telidna*. The months of the year and the days of the week, being enumerated, are also based upon the cardinal numbers. Month being *mul*, the first month, or January, is *Balul*, and *del* being day, the first day, or Sunday, is *Baludel*.

The cases are nominative, possessive, dative and accusative, and are indicated by vowel endings. The persons have syllable endings: first, *ob;* second, *ol;* third, *om* for masculine and neuter, *of* for feminine, *os* for impersonal, as in the sentence "*it* snows," and *on* for collective, as in the sentence "*they* say" or "*one* would be embarrassed." The plural in each instance is indicated by the addition of *s*, a feature so uniform that all nouns and pronouns ending in *s* are certainly plural. A similar feature is the adoption of the English

p. 4, col. 3

word "she," spelled *ji*, as a prefix for the feminine; thus, sister is "she brother," lady is "she sir," wife is "she husband." Adjectives are formed by adding *ik* to the noun, and adverbs by adding *o*, corresponding to the English *ly;* while degrees of comparison for both adverbs and adjectives are indicated by the syllable *um* before *o* in adverbs and after *ik* in adjectives for comparative, and by *un* for superlative.

The tense signs are vowel prefixes for the active voice and the same vowels preceded by the consonant *p* for the passive. The indicative mood is the root word with the appropriate pronoun affixed. The infinitive, the participle, the imperative and the potential are indicated by suffices; the subjunctive is the indicative preceded by the word *if*, meaning "if." In connection with the subjunctive is the conditional mood with its peculiar sign, as "*if I were well*" (subjunctive),"*I would visit you*" (conditional).

The interrogative, formed in English by transposition, is in Volapuk indicated by the syllable *li* placed before or after the verb and united to it by a hyphen. There are also the frequentative prefix, to indicate habitual action, as "I read, or,"I eat[sic];" and the reflexive suffix, expressing action upon the actor, as "I clothe myself," or "he washes himself."

This is a complete description of the skeleton of the language. There are conjunctions and prepositions to learn, as well as order of words, idiomatic expressions, methods of deriving and compounding words, and the vocabulary. But the principles are so simple and the processes so logical and regular that there are no arbitrary rules to observe and, except in learning root words, very little memorizing to do.

As an example of derivation something like sixty modifications of the word "language" are given by Mr. Sprague in his primer, all having that word for the principal root and being derived from it in accordance with principles so simple and regular that the student could make most of the modifications without reference to the dictionary if he knew the meaning of the root words. To illustrate with the term *volapuk* itself. It is a compound word, the principal root being *pukon*, to speak. Dropping the sign of the infinitive we have the noun *puk*, speech or language. The modifying root is *vol*, meaning world, to which is added *a*, the sign of the possessive case. The combination therefore is "world's speech" or "world's language," which is translated "universal language."

An example of derivation and compounding of curious interest to American readers is the noun, "The United States." In Volapuk it is *Pebaltats*. The student of Volapuk about to translate this for the first time notices the sign

Sic in the original; probably "ease".
Sic in the original; probably "and".
Sic in the original; probably "millions, while".

of the passive voice in the initial *p*, and of the perfect tense in the following letter *e*. That is, *pe*, as a verb prefix, invariably indicates the perfect tense of the passive voice. From this the student knows that something has been done to something, which suggests to him that the next syllable. *bal*, must be a verb instead of the numeral "one," which is spelled in the same way,and being a verb its infinitive must be *balon*. He turns to his dictionary and finding that *balon*, derived from *bal*, meaning "one," signifies "to unite," he knows that something has been united. Passing then to the next syllable, "*tats*," which by its plural terminal warns him that the word to search for is "*tat*," he finds it to mean "states." Thus the translation of the whole word comes to him in the phrase "states which have been united." But as this phrase is in Volapuk a single word and that a noun, and especially as it is capitalized, he knows that a particular nation, government or confederation is alluded to, and his knowledge of geography may suggest the United States of America; but he cannot be certain that this country is meant, except from the context or unless the word *Melop*, "America," with the possessive suffix *a* follows. The United States of America, therefore, would be in Volapuk *Pebaltats Melopa*, a literal translation of which is "America's states [which] have been united."

The importance of this invented language cannot be overestimated, It is[sic] already in somewhat extensive use abroad in commercial circles, and is attracting the attention of literary circles there; while in New York, where it is scarcely known, Charles E. Sprague, its principal student here, is authority for the statement that business houses are often in receipt of Volapuk letters from foreign correspondents. It is in commerce no doubt that the language will be in earliest and most active demand; but it cannot be general in commerce without extending beyond commercial limits, and at no distant day becoming what it is intended to be, a universal medium of thought between peoples of different speech, to be spoken in every household and taught in every school along with the mother tongue. What Latin is to the priest and French to the diplomat, Volapuk promises to become to the common people; and, developing, as it undoubtedly will, under the impulse of general use, but in accordance with its simple and regular laws of construction, it may even supersede Latin in the intercourse of ecclesiastics and French in diplomacy. However that may be, its adoption by the people will tear down another insurmountable barrier between nations, and by community in expression promote community in thought and brotherhood in intercourse.

Volapuk is essentially a free trade device, and as such demands immediate and earnest attention from protectionists. But it is one of the kind of devices that free trade every now and then puts forth, like

p. 4, col. 4

the steamship and the electric cable, with which protectionists find tariff laws utterly inefficient to cope. With greyhounds on the sea and cables under the sea, and a world's language easy to learn and regular and limitless in development, strangers to one another will become so neighborly that nothing can make them hostile but walls which they will not build and guns which they will neither construct nor use.

LOUIS F. POST.

A MACHINE THAT WILL EARN A SALARY.

The typewriting machine and the stenographer have within the last few years effected a revolution in the methods of mercantile correspondence. Formerly a house engaged in an extensive business was compelled to have in its service a corps of skilled correspondents—men who not only knew how to write good commercial English, but who were conversant with the details of the business of the firm. A good corresponding clerk in those days was seldom out of employment, and a clerk who made himself master of some special line of business, who could express ideas tersely, yet in good English, and who wrote a rapid, good commercial hand, was sure of

Sic in the original; probably ""as"I read," or, "I eat;""".
Sic in the original; probably "overestimated. It is".

advancement. If his own employer did not raise his salary, some commercial competitor was sure to snap him up at an advance.

Then the typewriting machine came to the front, and with it the stenographer. Business men learned by degrees the convenience and security of having their letters written in their own very words, and in words chosen while the matters under discussion were fresh in their minds. The corresponding clerk no longer needed any knowledge of the business—save, perhaps, a few technical terms of trade—but could write a letter which might be perfectly intelligible to the merchant dictating it and to its recipient without conveying any very definite ideas to the stenographer. This was an advantage. It enabled the head of a great business to hold the reins more firmly in his own grasp and assured him against the risk that a discharged clerk could take away with him any valuable trade secrets. An hour or two of work each morning, with a stenographer at his elbow, enabled a merchant to read and answer his entire mail, and left him free for the other duties of the day.

Gradually it was found that a new field of industry had opened up for women. They made better stenographers and type writers than men. Their ignorance of commercial affairs was a merit rather than a fault. Above all, they were willing to work more cheaply. Tens of thousands of young women learned the business, secured comfortable situations and were independent. But the demand has grown faster than the supply. A good stenographer and type writer need now never be out of a situation, and wages are well maintained, if they are not actually rising. The old-time corresponding clerk has disappeared. So far as his special vocation is concerned he has been forced downward into the great army of unskilled labor. He makes no complaint. It wouldn't help him if he did.

But if the stories told of Professor Bell and Mr. Edison are true, the young lady stenographer is doomed to the fate of the corresponding clerk. The graphophone will soon be an applicant for her situation, and will be pretty apt to get it. For the graphophone will do all that the stenographer and typewriter can do, will do it more rapidly and accurately, and will work for lower wages.

The graphophone is a perfection of the phonograph which Edison invented years ago. It is an instrument smaller than the ordinary typewriting machine, and can be made part of the furniture of any ordinary desk. When you want to write a letter all you need do is to place a little cylinder in position, start a clock work moving and whisper what you want to say into the graphophone's ear. When you have finished, take out the cylinder, put it in a specially made envelope. address it to your correspondent and send it off by mail. When the correspondent gets it he puts it in *his* graphophone, starts *his* clock work and listens while the instrument repeats your message word for word and tone for tone. Then the little cylinder can be filed away and kept for years, ready at any time to repeat its remarks in an office or before a jury.

Graphophones, it is said, will not be offered for sale. Nobody can buy one. They will work for a salary, just as the young lady stenographers do now, and as the corresponding clerks of former days used to. Only, as they can get along without eating, wear no clothes, have no taste for theater or church, and don't need to go home at night to sleep, they can afford to work for a great deal less than their flesh and blood competitors. Sixty dollars a year is the salary named for an efficient graphophone of good moral character and strictly attentive to business. On these terms, we are informed, one thousand graphophones will shortly be seeking situations. There will be no competition. The graphophone that isn't hired will not go round hunting for a job and offering to take another graphophone's place at a lower salary. It will stay perfectly quiet, incurring no expense, wasting no vital force, worried by no apprehension of coming destitution, assailed by no temptation, until somebody wants it. In this respect the graphophone has a great advantage over the young women whom it is trying to displace.

There is a lawsuit—so the papers say—behind the graphophone. But it will not injure the graphophone's prospects. Quite the contrary. It is a lawsuit between Mr. Edison and Professor Bell, to decide the

p. 4, col. 5

question of who first invented the graphophone. But the verdict is reported to have been discounted. Mr. Edison is to have the same share of ownership whether the courts decide for him or against him. So is Professor Bell. Why, then. should[sic] the lawsuit be continued? Simply, it is whispered, for the sake of the free advertising it will secure.

Thus invention advances, and man gains more and more the mastery over nature. As machinery replaces hands, and skilled labor becomes less and less needful, the cost of production and distribution is lessened and things can be sold cheaper and cheaper. It will be a consolation for the female type writer to reflect upon this when she loses her situation and finds herself face to face with—well, say starvation only.

ALIEN LANDLORDS.

The committee on the revision of the laws has submitted to the house a bill declaring "all foreign persons who have not been naturalized incapable of taking the title to lands anywhere within the United States, except a leasehold for not exceeding five years." In the accompanying report the committee say they have ascertained "with reasonable certainty, that certain noblemen of Europe, principally Englishmen, have acquired, and now own, about 21,000,000 acres of land within the United States." The committee says it has not sufficient[sic] information to state the quantity of land owned by untitled aliens, nor does it consider that important. Why it is any worse for American citizens to have an alien nobleman for a landlord than to have an alien commoner it does not explain. Nor do they go to the ranks of the British nobility for examples of the wicked alien landlord. They of course bring up the case of Lord Scully, but disrespectfully refer to him as "a Mr. Scully, who lives in England and is a subject of the queen." They also refer to the Schenley estate in Pittsburg, "from which the Schenleys, who are subjects of the British queen, draw annually not less than $100,000 rental;" but they do not state that this Scheuley estate got into the hands of "subjects of the British queen" by the marriage of an American girl to an Englishman.

Of the manner in which our railroad grants may result in alien landlords they say:

> The avarice and enterprise of European[sic] capitalists have caused them to invest many millions in American railroad and land bonds, covering perhaps 100,000,000 acres, the greater part of which under foreclosure sales will most likely before many years become the property of these foreign bondholders in addition, to their present princely possessions,[42]. This aggressive foreign capital is not confined to lands it has purchased, but, overlapping its boundaries, has caused hundreds of miles of the public domain to be fenced up for the grazing of vast herds of cattle, and set at defiance the rights of the honest but humble settlers.

Since the bill is not retroactive it is hard to see how it can affect these avaricious foreign capitalists without depriving them of rights which attach to them by virtue of their purchase of American bonds.

This bill, in its discrimination against aliens, is utterly unworthy of the great republic. But its introduction and the accompanying report are gratifying evidences of the growth of the sentiment which questions the right of any man to compel another man to pay tribute to him for the use of the natural elements necessary to all. The attempt to prevent aliens in future from acquiring title to American land is merely a tub to the whale. Alien landlords yet to be, have no friends, and American landlordism is ready to throw them over in the hope that that may quiet the rising sentiment. But it will not.

Sic in the original; probably "Why, then, should".
Sic in the original; probably "has not sufficient".
Sic in the original; probably "of European".
Sic in the original; probably "in addition to their".

> If free trade is right then the emancipation of the American colonies was an economic blunder. England would have given them all the free trade they desired.

That is what Van Buren Denslow said in his address on "The Protective Tariff," before the Republican club of this city, April 2, 1888.

> He has combined with others to subject us to a jurisdiction foreign to our constitution and unacknowledged by our laws; giving his assent to their acts of pretended legislation: For cutting off our trade with all parts of the world.

That is what the continental congress said in their Declaration of Independence, July 4, 1776.

Let facts be submitted to a candid world.

The protectionists are complaining that it is the intention to make William L. Scott of Pennsylvania chairman of the national democratic committee in place of W. H. Barnum. If the democrats get rid of Barnum they will get rid of an incubus. His place, like that of Randall, is in the republican party.

The condition of the great sudsidies[sic] in lands and bonds granted to the Union, Central and Northern Pacific railroads was that they should build and operate telegraph lines as well as railroads to the Pacific, and it was provided that these telegraph lines should be open to all who wished to use them for the transmission of news or messages. The three companies, however, made a contract with the Western Union by which they have carried its messages exclusively, thus giving it an entire monopoly of transcontinental telegraphing, until two years ago the Postal telegraph company secured the use of the telegraph lines of the Canadian Pacific, and by building a special line through Washington territory, Oregon and northern California, managed to reach San Francisco. But in all the country between the terminal points of the three American subsidized roads the Western Union still has an absolute mo-

p. 4, col. 6

nopoly. The house, with but four negative votes, recently passed a bill to compel the railroad companies to obey the law, and it is now in the senate. If passed—and it will pass if that portion of the press not under the influence of the Western Union give any publicity to the matter—it will compel the railroad companies to accept messages from the postal company or any other opposition that may be started, on the same terms as from the Western Union. The four members who voted against the bill in the house were all representatives of New York. They were S. V. White, republican, of Brooklyn; A. M. Bliss, democrat, of Brooklyn; John H. Ketcham, of Dover Plains, New York, republican, and T. A. Merriman, *Sun* democrat, of New York.

Misled by an erroneous news report, THE STANDARD last week criticised the ballot bill reported by the judiciary committee of the assembly. Correct reports from Albany show that the bill as reported is one that ought to be passed. That feature of the bill to which we objected was the reputed omission to provide for independent nominations; but such nominations are provided for. The conventions of any party which cast three per cent of the vote at the preceding election is entitled to have the names of its nominees printed on the official ballots, and the names of independent candidates are placed on the ballot upon the petition of electors equal in number to

Sic in the original; probably "subsidies".

one per cent of the vote at the preceding election, no more than one thousand signatures being required in any case. As the proposed law is not to take effect until next year, there seems to be reason to hope that it may pass.

A Funny Story That Points a Serious Moral.

New York Tribune.

A large man of most dignified appearance and generally clerical attire stopped at a small apartmənt house in Twenty-ninth street and rang one of the fourth floor bells.

“Who is it?” called a shrill voice through the tube.

“I’m the clergyman, madame. I am making a few parish calls this morning and I thought I’d stop a moment. Please open the door.”

“Well, it’s time you came,” replied the shrill voice. “The condensed milk you brought[sic] yesterday was stale, and the vinegar you’ve been blowing about as so fine has been working until it blew the stopper out of the cruet. I think your grocery is a fraud.”

The clerical ear at the street end of the tube heard this reply in speechless surprise and then he called up earnestly:

“You’ve made a mistake, madame; I am the clergyman. If you are busy I will call again.”

“Butcher’s man?” she asked doubtfully.

“Clergyman!” bawled out the reverend gentleman in the doorway.

“Well, I’m glad you’ve come yourself instead of sending the man. My husband says if you send us any more old sheep for spring lamb he’ll go around and break your head with one of the chops. Come up stairs, I want to see you.”

But the clerical gentleman was gone, and he hurried up Sixth avenue as rapidly as if the irate husband, chops in hand, was on his track.

Getting Ready to Buy Some More United States.

New York Tribune.

A syndicate of English capitalists recently sent R. Henderson, a Scotch iron expert, to this country to examine the coal and iron fields of the south. He has been here about three months, during which time he has made a thorough investigation of iron making, and also given much study to economic and trade conditions. In a brief talk yesterday he said:

“It appears to me that the conditions of your trade internally are excellent. There is good business all over the country, and the tendency of things is to improve. I cannot understand the falling off in the prices of securities in

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Sic in the original; probably “brought”.

the market except on the theory that there is lack of confidence in the management of properties which are listed on the market. It is general lack of confidence I should say."

"What do you think about making iron in Alabama?"

"Well, there is only one place in all England where they can make iron cheaper than they can make it at the new furnaces about finished at Birmingham[sic].

Argumentum ad Hominem.

Boston Globe.

When Fred D. was six years old his father and mother took him to the British provinces to spend a summer vacation. When crossing the frontier on the way home the custom house officer passed through the cars examining the baggage of the passengers, to see if it contained anything dutiable.

Fred was very much interested in this, and his father had to explain to him how any passenger who brings anything new from Canada must pay a tax on it to the officer.

The inspector was just about to leave the car and pass on to the next when Fred, who had been silently reflecting for a few minutes, asked his father, in a shrill voice, that was audible to every one in the car, including the customs examiner:

"Pa, did you pay him for that new overcoat and dress suit you got in Halifax?"

That little exhibition of juvenile cuteness cost his poor pa a [$20?] bill. His pa is a free trader now.

Had Enough of It.

Boston Globe.

Little Fred D—— and his father and mother were going to board with a neighbor for two weeks, while the house was undergoing repairs. Fred was delighted at the prospects.

"Mamma," he said, "didn't you say I must thank God for every good thing?"

"Yes, Fred."

"Shall I thank him because we are going to board?"

"Yes, if you like."

When the two weeks had expired, and the last dinner at the boarding house had been eaten, Fred leaned back in his chair and heaving a long sigh of relief, said, in the hearing of his hostess:

"Now let's thank God we've got through boarding."

Sic in the original; probably ""about finished at Birmingham.""".

They Would Have Fenced in the Pool of Bethesda.

Cor. St. Paul Pioneer-Press.

The owners of the bath houses at the Arkansas hot springs have formed a hot water trust, by which they are seeking to control all the springs. A regular yearly toll is paid the government for the privilege of bath houses, and the members of the trust have taken up all the available sites, but refuse to build houses on them in order to keep down competition. An auditor of the trust goes around every Monday morning and collects the receipts of the week from all the houses, and after paying expenses the profits are divided among the members.

New York's Death Roll for One Week.

During last week there were reported at the bureau of vital statistics in this city 768 deaths, [635?] births and 201 marriages. Of the deaths, 416 were in tenement houses and 165 in public institutions. Of the dead, 294 were children under five years, and 65 were seventy years old and over.

Page 5 of 8

THE STANDARD, SATURDAY, APRIL 7, 1888. 5

p. 5, col. 1

ALL ALONG THE LINE.

HOW THE MOVEMENT FOR INDUSTRIAL EMANCIPATION IS PROGRESSING.

The County General Committee.

The general committee of the united labor party meets at Clarendon hall Thursday evening, April 5.

The difference of opinion among the leaders of the party as to what should be done in the coming campaign is the cause of the general apathy now prevailing among the district organizations. Very few of the clubs are now holding regular meetings, and some of them have given up their headquarters.

The State Committee.

The state committee has been called to meet at the Mansion house, Albany, on Saturday, April 7. The object, as stated in the call, is "to prescribe the method of electing delegates to the national conference of the united labor party, to be held at Cincinnati, May 15, and for the transaction of such other business as may come before the committee." The call is signed by John H. Blakeney, chairman.

Discussing Methods of Propaganda.

A few single tax men assembled at an informal dinner at Pedro's restaurant on Duane street, near Centre, on Thursday evening, March 29. to talk[sic] over plans for stimulating the propagation of single tax doctrine. Ben jamin Urner was in the chair, and Louis F. Post, Jerome O'Neill, Walter Carr, E. J. Shriver,[47]; Henry George, A. J. Steers and about twenty other gentlemen took part in the proceedings. The drift of opinion seemed to be in favor of the formation of an organization for conducting active personal propaganda on lines similar to the National tax reform association, as described by Mr. H. F. Ring of Texas. After a general expression of opinion a resolution was adopted, declaring that "the chairman of this meeting shall appoint a committee of three to draft a plan of organization, with a name, to be submitted to a future called meeting of this body; and that the said committee shall invite suggestions in writing as to various plans for organization."

J. R. Dunlop. Read Gordon[sic] and J. L. Dunham were appointed on the committee, and, on motion, the chairman of the meeting, Mr. Urner, was added.

The next meeting will be held at the same place on Friday evening, April 6.

The Brooklyn Tax Reform Club.

BROOKLYN, March 29.–The meeting of this club last evening was enlivened with a discussion of the ethical side of the relation between employers and laborers. Several visitors were present, and took part in the debate and in

Sic in the original; probably "March 29, to talk".

the informal talk that followed. The next meeting will be held April 11 at Everett ball, Fulton street, near Gallatin place.

Five to Four.

ELIZABETH, N. J.—I was one of nine men in a store here the other night when a vote was taken on the tariff question. The result was four in favor of protection and five for clean cut free trade.

USUFRUCT.

THE FREE TRADE REVOLUTION IN PENNSYLVANIA.

Waking Up and Beginning to Ask Questions—Resolutions by Blacksmiths and Machinists—Specimens of Letters to the Press.

The yeast is working in Pennsylvania as it never worked before. The experience of the miners, the coke burners and producers generally, has set them to thinking. Soft words butter no parsnips, and men are beginning to discover that the advocates of land monopoly and tariff taxation have nothing but soft words to offer them. Mark L. Roberts, secretary of Henry George club No. 1 of Pittsburg, writes to THE STANDARD:

I know that your conclusions were right in regard to the discussion which the tariff issue will bring up. Our local papers are beginning to teem with articles from workmen, etc., etc., who take the stand for free trade, and the protectionists are making such absurd arguments in refutation that a child can see through their flimsiness.

A glance over THE STANDARD'S exchanges confirms Mr. Roberts's statement. Here, for instance, is what the Mauch Chunk *Democrat* says of the situation:

For many years public opinion was overwhelmingly on the side of the high tariff taxation idea, and but few men were bold enough to express themselves either as free traders or for low tariff tax only for revenue. But, the change from error to truth and common sense was bound to come. The campaign opened, though mildly, in *Pennsylvania* several years ago. During the last congress three out of eight democratic representatives in congress, Storm, Scott and Swope, boldly voted on the side of tariff reform. And now the great tax emancipation proclamation—the president's message is before the country, the issue is made and it can no longer be dodged or ignored, and if we are not outrageously mistaken the change of popular sentiment generally, without regard to party, now going on, is much more rapid and positive for liberalizing the tariff than the change of sentiment for emancipation during the corresponding period a quarter of a century ago. We are already in the period of the great tariff tax revolution. And as revolutions "never go backward," victory is certain and near.

Significant, too, of changing thought are these resolutions, passed by a meeting of blacksmiths and machinists, in Pittsburg, March 24:

Resolved, That whereas the policy of a protective tariff has resulted in benefiting a few capitalists at the expense of the many workingmen by making millionaires of the former and paupers of the latter;

Resolved, That the strikes and labor troubles, resulting in distress and bloodshed, are the results of this policy.

Resolved, That the effect of the protective policy is to reduce wages to the lowest possible point and raise living to the highest point.

Sic in the original; probably "Shriver,".
Sic in the original; probably "J. R. Dunlop, Read Gordon".

Resolved. That competition protects the majority and protection protects the minority.

Resolved, That a protective policy has spragged the wheels of industry and made combinations possible and dictatory.

Here, again, is an extract from a letter to the Pittsburg *Press*, suggestive of the spread of truly radical ideas:

Land, labor and capital are the factors in production, but land is the free gift of God for the equal benefit of all, and labor exercised on land and its products evolves all wealth that is properly capital; therefore all production is due to human labor and should go to it either directly as wages or indirectly as interest on capital. Land value is the concomitant of population, and it is not capital, nor is it a just exchange for labor's earnings. It has no labor basis, as all proper capital has, but as it is so used in the present vicious system I will call it bogus capital. According to these principles any rent or price for land is a wrong to labor directly or indirectly. These are beneficent principles of reform which, if adopted, will prevent the numerous wrongs and evils which cannot be remedied under the present system.

The communication from Mr. Estell, which we print in another column, tells how fast the light is spreading among the miners whom the cry of protection and "good times

p. 5, col. 2

coming" has fooled so long. All through the protection ridden state, from Philadelphia, where the anti-poverty society is working to such good purpose, and the *Record* is striking such sturdy blows for free trade through the collieries and furnaces, through the great manufacturing towns—everywhere the people are asking "why?" And they are learning the answer to the question.

Of course the pro-poverty side is not silent; but their trouble is that the more they say the more the verdict goes against them. Here is the sort of thing the Pittsburg *Press* gets from one of its protection correspondents. He is endeavoring to answer a free trade correspondent, who wrote under the pseudonym of "Workman:"

"Workman" further says: "All wealth comes from the land." So it does, but through a protective tariff only. He asks Mr. Reese or some other protectionist to tell him how tariff will make land more productive. Well, if "Workman" comes up here in the coke region he can easily see how a tariff has made the land more productive He can see[sic] how it has increased in value from $50 to $500 per acre. . .

We must have a protective tariff; first, that the manufacturer can command a good price for his products, and, secondly, that we can command a good price for our services.

Argument like this is of the genuine boomerang order. The more of it the protection advocates indulge in the sooner will they learn what a vain thing they are imagining.

Rabbi Jesselson in Columbus.

COLUMBUS, Ohio, March 28.—At the Jewish temple in this city Rabbi Jesselson yesterday delivered a remarkable address. The rabbi is an ardent friend of our cause. He has attended some of our meetings, and his address was in fulfillment of a promise to give utterance to his belief.

Rabbi Jesselson began his address by stating that he would discuss the present labor question from a Jewish standpoint. All the great questions of to-day have been entered into and in a manner solved by the sages of Israel. The bible is not wholly a religious book; it has not been handed down to us merely as a guide for the priest, but is

Sic in the original; probably "more productive. He can see".

intended by its teachings to warn us of the dangers which have assailed the past, and which yet threaten us, and to point out in forcible language the manner of avoiding such evils.

Referring to strikes, he said: Exodus, the event we celebrate as the greatest in our history, was but a gigantic strike which then, as now, proved the only remedy against oppression. He likened the struggle between capital and labor to that between Israel and Pharaoh, the king and the people. To-day the capitalist crys[sic]: "Humanity, you say? respect of rights? What have we to do with these? With humanity we can get no profit. God and humanity are excellent for church purposes, but for practical life—bosh."

Pharaoh cries to Moses: "Wherefore do you keep the people from their work? You are a demagogue; a man who is dangerous to me; a disturber and agitator; you shall die." This is not quoted from some manifesto of a railroad king, but were words spoken and acted by the king of Egypt. And Israel rebelled—struck work. When men are sore pressed and their plaints and distresses are not listened to, they grow mad with want and loss of hope, and thus revolutions are born. So to-day, unless these men are listened to patiently, we may fear the worst, and the terrible movement will be beyond power of check and we will regret our former apathy.

Referring to the land question he said: I agree with Dr. McGlynn in this. He has my fullest sympathy, and the great father of this movement, Henry George, has also my fullest sympathy. I believe in these men, and it is my sincere hope that they will go on as they have begun. Therein lies our safety as a nation.

The doctor then dwelt on the beauties of the Jewish legislation on this question, and suggested that only by a return to the simple yet comprehensive laws of Moses, improved by modern research and intelligence, could we hope for a peaceful solution of our social question; that this Mosaic law is founded on eternal justice, the very essence of God's love and mercy, and recognizes in all men equal rights before God and his law.

EDW. L. HYNEMAN, Sec. Land and Labor Club No. 3.

Has Changed His Mind.

HAMILTON, Ohio.—About the time Henry George and a few others took the stand they did against placing a presidential candidate in the field this year I was considerably discouraged, and thought they were all wrong. But I see clearly now that it was bad judgment on my part and that I was wrong. In the light of past events and the stand President Cleveland has taken in favor of a reduction in indirect taxation, I think your decision is the shrewdest move that has been made since we had any organization at all. By pushing the war into Africa with our STANDARD artillery we can prove ourselves to be a mighty troublesome "thorn in the flesh" to the old political machines, and literally force one or the other of them to go our way, especially as the old parties are now nearly equally divided.

INVINCIBLE.

Land and Labor in Chicago.

CHICAGO, March 31.—Land and labor club No. 1 of Illinois has been for a year past holding very pleasant and profitable meetings; at first every fortnight, but since Christmas weekly. Our attendance averages forty, with a large proportion of ladies. We have some very bright, brainy members, who seldom fail to make us feel sorry when half-past 10 sounds from the board of trade close by. It is sometimes 11 before we adjourn.

Sic in the original; probably "cries".

Last Thursday it was resolved that a state conference should be called to meet at the close of the Bailey conference, to be held here on Independence day. We shall try to make it a success, in the hope that it may lead to a better acquaintance and a closer union between all who live in Illinois and love the cause.

We had an animated discussion of half an hour on the subject of interest, Professor Orchardson and Mr. Furbish attacking Henry George's views of its rightfulness and Messrs. Malcom, White and Beck taking the other side. This was followed by an admirable paper from our president, Mr. R. H. Cowdrey (who by the by left the club room in time to see his place of business completely destroyed by fire). We hope soon to have it in tract form, when others will be able to enjoy it as we did. As usual, we had some good singing from one of our members, accompanied by his wife, on the piano loaned us by Miss Leonara Beck.

Our association will be glad to correspond with friends of the cause throughout the state of Illinois.

FRANK PEARSON, Secretary, 45 La Salle street.

Anti-Poverty in St. Louis.

ST. LOUIS, Mo., March 27.—An interesting meeting of the anti-poverty society was held last Sunday night at the hall corner of Ninth and Franklin avenues. President Mansil opened the meeting with a few pertinent remarks, stating briefly, yet comprehensively, the tenets and objects of the society, and then introduced Mr. Roth as chairman.

The speakers of the evening were Hon.

p. 5, col. 3

George W. Davidson, George M. Jackson and E. Meyer, all of whom delivered able and forcible addresses. The chief topic of discussion was the political duty of the society's members, and it was forcibly urged that a straight labor ticket should be nominated and the two old parties left severely alone. At the next meeting of the society the question of sending delegates to the Cincinnati convention of May 15 will be discussed.

Progress in Iowa[sic].

FOREST CITY, Iowa., March 29.—I have believed in the doctrine of the single tax for several years, and two years ago I began to agitate it. People were induced to read my articles through curiosity, and with many the doctrine found ready and easy acceptance. We have since made such advance that I think a measure for taxing land values, exclusive of improvements, would be approved by the majority of men in this county. The county is only half settled. The rest of the land is held by eastern and European speculators. One-third of our settlers do not own the land they work, but are only tenants. This spring landlords are demanding cut-throat leases, in which the tenant stipulates to waive trial by jury in the event of a dispute arising between the parties to the lease, and agrees to abide by the decision of the court alone.

If the democrats adopt a platform in line with the president's message we will be opposed to an independent candidate for the single tax party. We should take one step at a time, and the first step is to abolish protectection.

We are making more converts among republicans than among democrats.

W. W. OLMSTED.

Sic in the original; probably "Iowa,".

Tax Reform in Texas.

The following is in response to a letter asking if the organization of the tax reform association, which is doing such good work in Texas, is not too elaborate:

HOUSTON, Tex.—The laws of the National tax reform association are too elaborate, and in practice we disregard them and allow to local clubs the largest individual freedom. Thus in Galveston there is only one club, though its membership is probably equal to that of the four clubs in this city combined. And we have more than five members in each of our clubs. The point that I wanted to make was that three men, or even one man, in any community could go to work and do effectual service, without making any particular fuss about it. People don't like to be considered cranks, and you can't get them out to public meetings at first. You can, however, get them to listen in private conversation. Our bylaws should be remodeled, and perhaps we can really organize a National tax reform association at the Chicago conference in July.

We are gaining ground in this community at a rate which exceeds my most sanguine expectations. We are working so quietly as not to bring down upon ourselves any opposition or personal odium. At the same time our work is counting. A prominent local politician came to me yesterday and said we were right, that we had converted him, and he is talking for us on the street corners, simply, in my opinion, because he thinks ours is to be the winning side. Last Sunday we organized a club of seventeen farmers eight miles from town—getting every single man in the settlement.

H. F. RING.

THE WESTERN WAR.

The Railroad Companies and the Engineers in Close Conflict.

It would seem as if the struggle now going on between the organizations of labor and organized capital would take on many of the features of the late war for the Union. The skirmishes ended when the street railroad strikes took place in this city two years ago. Since that time it has heen[sic] a bold grapple, a locking of horns, a determination on both sides to try conclusions, to see—in prize ring parlance—who was the best man. Although the street railroad men were to a certain extent defeated, the result of their fight was to strengthen the associations of working people throughout the country. A large proportion of the contests between employers and employed in 1886 and the earlier part of 1887 were decided in favor of the employed. With the exception of the Pennsylvania coal miners' strikes, which began last April, there seemed to be a disposition on both sides to let matters stand as they were for a while.

Almost in the beginning of this year, however, the struggle was recommenced through a difference between the Burlington railroad company of Chicago and the western brotherhood of locomotive engineers. For a time the fight was carried on in an amicable and conservative spirit; but the developments at the opening of the present week would indicate that there will be no further parley—that the hatchets have been dug up, that an industrial war is upon us.

The record of the week up to the time THE STANDARD goes to press is as follows:

SUNDAY, April 1.—Chicago.—At one o'clock a. m. the men of the Atchison, Topeka and Santa Fe, the Chicago and Alton, the Lake Shore, the Michigan Southern, the Pan Handle and the Fort Wayne—one of the largest trunk lines

Sic in the original; probably "been".

entering the city—were called out, and when morning came it found the Chicago division of the St. Paul road hopelessly paralyzed. Every engineer, fireman and switchman had quit work. These strikes are "sympathetic," the men refusing to handle or move "Q" (Burlington) cars.

MONDAY, April 2.—Chicago.—A Pan Handle freight train was attacked by strikers and the train hands put to flight. Several collisions occurred at Western avenue between the police of the St. Paul company and the strikers, several shots being fired. The Chicago, St. Paul and Milwaukee mail train No. 3 was derailed by a misplaced switch, thrown open by some unknown person.

Kansas City, Mo.—The switch engineers and firemen of all the roads entering the city, with the exception of the Burlington, resolved not to handle any Burlington freight after noon, except live stock or perishable freight which had been started previous to that hour, and the roads were so notified.

Indianapolis, Ind.—The engineers, firemen, brakemen and switchmen of the Ohio, Indianapolis and Western were to strike at midnight. There were indications that a general tie-up of all the roads leading west would take place within three days.

Milwaukee, Wis.—The switchmen employed in the yards of the St. Paul company resolved not to handle any Burlington freight after eleven o'clock. The engineers threatened to join the switchmen.

Cleveland, O.—"Being tired of hotel life in Chicago," Chief Arthur has returned to the comforts and seclusion of his home. He gave the papers a long interview, in which he told how badly the Burlington was crippled. He "holds President Perkins and General Manager Stone personally responsible for the present state of affairs." He does not say anything about the charge of the strike having been taken out of his hands, but thinks that "it would be a great blow to labor and the country at large should the Burlington succeed in winning this strike," because "if

p. 5, col. 4

the brotherhood is broken up the engineers will go into other labor organizations where strikes will be as common as they are among the other classes of workmen." While the struggle is progressing Mr. Arthur will rest.

Creston, Ia.—A mob made an attack on the guards at one of the gates leading into the roundhouse yard, drove the guards away and assaulted and badly pounded up eight of the new men. Soon after about seventy-five Reading men attacked the mob and dispersed them.

Troy, N. Y.—Thirty switchmen passed through here to-day on their way west to take the places of strikers in Chicago.

TUESDAY, April 3.—Chicago.—The situation in this city yesterday was very grave. An attempt was made to transfer a train of twenty Burlington freight cars to the Michigan Central under escort of armed guards and city policemen. The Michigan Central crews unanimously refused to handle the train. An attempt to transfer a train to the Chicago and Atlantic yard was also a failure. Several other attempts to move cars were defeated, stones and other missiles being freely used. The railroad yards are patrolled by Pinkerton men and the police stations are filled with reserves. It is believed that a riot is imminent.

Milwaukee.—The St. Paul road to-day reduced its force along its lines by laying off between 4,000 and 5,000 men, many of whom are clerks in the offices here. The switchmen are handling all local cars, but as shipments are not being made to country points, there is little to do.

Pittsburg.—Captain Linden, superintendent of Pinkerton's eastern agency, with a party of fifty detectives, were in the city this morning on their way to Chicago.

Philadelphia.—Captain Dougherty of the Pinkerton agency had his hands full to-day recruiting switchmen, conductors and switch brakemen for the Chicago, Burlington and Quincy railroad. About 100 men appeared at his office. Most of the applicants were from the ranks of the late strikers on the Reading railroad system. About fifty men were engaged.

WEDNESDAY, April 4.—Chicago.—Yesterday afternoon occurred what appears to be a break in the strike. The Michigan Central and Fort Wayne men returned to work, and agreed to handle Burlington freight. There were a number of collisions at the depots during the day. The conductors' society published an official statement that they were not in sympathy with the present strike.

A STANDARD reporter visited a number of railroad engineers, firemen, etc., to get their opinions as to the probable spread of the strike. The weight of opinion seemed to be that the strike would spread west, but not east; "for," said one of them, "the managers of the strike will be sure to be disobeyed on some of the eastern roads if they attempt to turn the strike this way. Westward they may have a clear field." The railroad men in this vicinity are non-communicative, but it is easy to see that they are watching events with a great deal of anxiety.

In New York.

The journeymen brewers of this city appear to be again on the eve of a fight with their bosses. After a long struggle, during which a boycot[sic] was placed on nearly every boss brewer in this city, an agreement was reached a year ago which has resulted in peace up to the present time. But the time is close at hand when a new understanding must be reached or the agreement of last year renewed. About a month ago a semi-official announcement was made that the boss brewers did not intend to sign any agreement with their employes for the coming year through their organizations, but would deal separately with each individual in their employ. Since that announcement appeared the officers of the various journeymen brewers' organizations have been actively preparing to resist the bosses. Last Sunday morning the journeymen met at Clarendon hall to decide on their future course. They decided to continue at work until committees of the Central labor union had waited on their employers. The committees will present to the bosses a contract, which they will be asked to sign. If this is refused, then final action will be taken. Several of the brewers have already made terms with their men, but it is expected that the majority will refuse to sign the contract, whereupon a strike will result. The struggle, when it does come, will be a long one, for an agreement has been reached by the employing brewers by which they will make a pool so as to sell the boycotted beers, as they hope, in spite of the efforts of the journeymen and those who sympathize with them. The latest report was that eighteen boss brewers has signed[,54] new contracts for the year.

A tie-up was threatened last Monday on the cross-town surface railroad in Brooklyn.

Typographical union No. 6 last Sunday withdrew its delegates to the Central labor union.

A Suggestion.

PORT JERVIS, March 31.—The miners of Pennsylvania are, many of them, virtual slaves, not mere serfs of the soil, but slaves, wearing themselves away in the bowels of the earth for the mere pittance that sustains their lives and those of their miserable families. They are subjected to the competition of Hungarian hordes from the provinces bordering on Turkey, whore[sic] wages are lowest, imported to keep the men of Pennsylvania in subjection, to stifle the spirit of native manhood. I know of no better campaign literature than the articles furnished by Henry George to the *North American Review* during the summer of 1886, reporting the condition of

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Sic in the original; probably "boycott".
Sic in the original; probably ""had signed" / "have signed"".
Sic in the original; probably "where".

the coal and iron miners of Pennsylvania. I hope that these reports will be plentifully circulated throughout the country the coming summer, in order that all the Union may be apprised of the condition of things and unite to abolish this terrible, degrading, disgraceful system.

B. F. HENLEY.

Trades Union Methods Extending.

The San Francisco correspondent of the *Tribune* asserts that the leading wine merchants of this city have formed a wine dealers' association and issued notice to Napa and Sonoma vineyardists that hereafter they will buy no wine from those who do not deal exclusively with them. The association also fixes the prices to be paid for wine. By this combination the wine producer is shut off from selling a few gallons or a barrel of choice wine to a private purchaser, and he is forced to give all his wine to the association at a fixed price. Dealers this year will pay only eighteen cents per gallon, which leaves a narrow margin of profit to the producers. The correspondent says this wine boycott, as it is called by vineyardists, will result in discouraging the planting of new vineyards to choice wine grapes.

He Likes the Idea.

ST. LOUIS, Mo., April 2.–I like the plan of the "Society Notes" column in THE STANDARD, presenting alternately pictures from the extremes of society. There is enough of a shock produced by the sudden change to set people thinking. It is the awful contrast that shows the breaking down of republican government.

B. C. KEELER.

p. 5, col. 5

GETTING INTO SOCIETY.

Mrs. M. E. W. Sherwood Gives Some Advice to Poor Young Wives–How to Get There and How to Behave When You Are There.

"An American at home," says Mrs. M. E. W. Sherwood, "if he leads a good and useful life, is a nobleman, as good as anybody, and he and his wife are entitled to the very best the world over."

Mrs. Sherwood has been telling the readers of that stanch democratic journal, the *Sun*, something about how to get into New York society and how to behave after you get there. "It is hard," Mrs. Sherwood tells us, "to imagine a young couple who have to begin life without acquaintances, but the fact exists." It is a pitiable truth that there are people old enough to be married–indeed, actually married–who are not yet in society. What are these unfortunates to do? To remain permanently out of society would be inconceivable misery. Yet how shall they get in? As Mrs. Sherwood pathetically puts it:

> How shall they begin? Who is to find them out? Who shall drive the entering wedge into this dense block which we call society? The answer is generally that somebody will turn up who will introduce them to somebody. Nice young people do not remain long unknown. But these early days are lonely to the poor young wife, who sighs for the brilliant belledom which she has left behind her.

Profane people might remark that there are quite a number of persons, both in society and out of it, who are by no means anxious to be found out. But THE STANDARD is above such ribaldry. Let us go on in a spirit of humble teachableness to learn what it is that these nice young people, this "poor young wife"–and presumably, the poor

young husband of the poor young wife as well—must do to get into society and so be saved. For manifestly it won't do for them to wait for somebody to turn up to introduce them to somebody. Mrs. Sherwood doesn't suggest that they should do that. They must hustle for position if they want to achieve any social success.

There is one way of getting into society which Mrs. Sherwood suggests to her disciples, by advising them on no account to take it:

> A young married women[sic], if she be pretty and unknown, is exposed to one danger which her husband must guard her against. Some faded beau of fashion may find her out and promise to introduce her into society if she will flirt with him. This succeeds wonderfully well at first, as all empirical remedies are said to do, but is apt to be fatal in the end. For even a fashionable position, which is not the best thing to strive for, must be honestly gained if it is going to last at all.

Mrs. Sherwood is probably sincere in advising the poor young husband to see that his poor young wife doesn't take this method of "driving the entering wedge," but the fact that she finds it necessary to mention it is a queer commentary on "society." However, let that pass. There are other less questionable methods which this priestess of society feels at liberty to indorse.

In the first place, the "poor young wife," supposing her to come from some other city, may have letters of introduction from people in society in that city to people in society in this city. If she is happily furnished with such documentary evidences of social eligibility she must "lose no time in leaving them, with her card, and then she must wait until they are answered." This method, Mrs. Sherwood confesses, is not absolutely infallible, because "in this country people are singularly inattentive to letters of introduction;" and if the person to whom a letter is addressed "does not choose to notice the person whom it introduces, she has no redress." Mrs. Sherwood gently chides this sort of thing as "a great rudeness," and points out that in England "great attention is paid to letters of introduction; the bearer is asked to dinner and receives other attentions."

Suppose, then, that the poor young wife, having sent her letters of introduction with her card, gets no invitation to dinner or "other attentions," but is left to dwindle, peak and pine in the parlor of her $20 flat, sighing for "the brilliant belledom which she has left behind her," and only imperfectly consoled by the attentions of her poor young husband. What is she to do in such a case? Mrs. Sherwood is ready with method number two—or should we say, number three? The young woman must consider if she has not some special talent, such as music, in which case "she soon gathers about her a congenial circle." This method is rather obscure as to details, and we are left in doubt as to whether the young woman should "drive the entering wedge" by hiring a piano and playing in her own apartment with the windows open, or by giving *al fresco* performances on the violin, piccolo or tambourine in front of society's doors. However, Mrs. Sherwood is probably going to write some more about society, and may elucidate this matter in a future communication to the *Sun*.

Still, it isn't given to every poor young wife to have a special talent. What is to be done if the letters of introduction remain unnoticed, and the piano can't be played? Aha! In that case she must cultivate a taste for charities or good works—Mrs. Sherwood is responsible for that "or"—and that will bring her into the charmed circle, if nothing else will. Of course she must be sincere. No humbug or hypocrisy will do for society. One charity in New York, Mrs. Sherwood tells us, shudderingly:

> One charity in New York is now called "The Stepping Stone," so many young women of social ambition joined it simply that they might know the eminent ladies who compose its board of directors. When a woman uses her religion or her charity to increase her fashion, she deserves to be found out and turned out.

Sic in the original; probably "A young married woman".

Alas! again the oracle is obscure. What is that charity that has become so fashionably debased as to be known as "The Stepping Stone?" How is the poor young wife who has saved $5 from her housekeeping money to know that she isn't squandering it upon a useless "stepping stone" when she subscribes it to a charity? Fancy the anguish of the woman who has let the pure fountain of her charity splash uselessly upon a "stepping stone!" How is such a fatal blunder to be avoided? How is it to be retrieved? Mrs. Sherwood doesn't tell us. She *must* write another article.

Meantime, we have in the present essay some "pointers' about the way the poor young couple should behave after the entering wedge has been driven, and they have got into society. Mrs. Sherwood advises 4 o'clock tea to begin with:

> She can send her card and give a tea without much expense or formality, and without being thought pushing or pretentious. If people choose to stay away, that need not hurt her; if they send a card, that is a visit, and she may go and see them, as she pleases. It generally opens the way to a pleasing acquaintance. If people do come, she should be cordial, and the lady who receives should rise and extend her hand. It is the American custom, by far the best custom. She should be so agreeable that all her new friends feel that she should be cultivated. Make them all wish to come again, young hostess. It is not customary to introduce the residents of the same city. Strangers should be introduced, but ladies who sit near to each other should speak to each other, if they wish to make it agreeable to both hostess and guest. The custom of reception days and these 4 o'clock

p. 5, col. 6
> teas are meant to save labor and to make all the interests of society harmonize.

If the 4 o'clock teas are a success, invitations to dinner will probably come pouring in. These must be answered immediately; and if they are accepted—as of course they will be—the young couple must be on their best behavior.

> Formerly it was the custom for a wife to take her husband's arm on entering a room; now that is considered old fashioned. The lady enters first, the gentleman following with his crush hat in his hand.

Don't neglect the crush hat. It is important. Above all, let there be no pushing, no matter how poor you may be.

> No lady will push herself. She will be a lady through all the trials of poverty, and the greater trials of sudden and crude wealth. She will do her part in the social world, gently, honorably, and well.

Good breeding is very essential:

> It is easy enough to learn when and where to leave a card, how to behave at a dinner, how to eat with one's fork and to use a finger bowl, how to dress, where to sit in a carriage, how to bow and how to courtesy, how to receive and how to drop an acquaintance—but what a varied education is that which teaches us *to be* well bred? Can we acquire it? Can we get to be a thoroughbred all by ourselves?

Yes, Mrs. Sherwood thinks we can, and we suppose she knows, though there seems to be a certain confusion of thought in the remark about getting to be a thoroughbred all by one's self. The "poor young wife" who adopts Mrs. Sherwood's suggestions, and wriggles herself into society, will be apt to have a pretty good time; but the poor young husband will probably find it necessary to strike for higher wages before the first 4 o'clock tea comes off.

STRAWS WHICH SHOW THE WIND.

A non-partisan reform league has been formed in Minneapolis, and has issued a tract advocating the Australian system of voting.

Mr. George himself accepts the situation in a patriotic spirit, and we cannot but do him the justice to say so. If that is inconsistency, we glory in it.—[Grand Rapids Leader.

The senate of New Jersey has passed a bill providing that all railroad and canal property shall be taxed the same as that of individuals, and empowering counties to purchase toll roads and toll bridges and make them free.

There is one thing that ought to be insisted on at once and everywhere in the matter of convict labor, and that is that the profits on convict labor above expense of maintenance should go to the families of the prisoners.—[Labor's Stage.

The Magnolia farmers' alliance of Texas have resolved that they will not support any candidate for the legislature who will not pledge himself to vote for imposing such taxes on non-resident land owners as will compel them to sell at a fair value.

This is probably the only country in the world that tolerates within its borders armed and officered bands of mercenaries not recognized either by the civil law or by the military establishment, but ready at the word of command to shoot down the citizens. The "Pinkerton men" ought to depart.—[Boston Globe.

The Minnesota farmers' alliance, at their session of March [28?], adopted the following resolutions:

Resolved, That we heartily indorse President Cleveland's views on the tariff issue.

Resolved, That the so-called protective tariff is an iniquitous tax on the people for the benefit of monopolies and trusts, and we demand its immediate repeal on raw material and the necessaries of life.

Under the present system of taxation we fine a man because he employs labor to build a block or a house. Why should we do this? Is it a curse to the people to be employed building homes and improving our city? Is it a benefit to have "sharks" stand in the way of progress by keeping our lots out of use that they may bleed the people more when our population presses harder on the land in the scramble to get a home?—[Grand Rapids (Mich.) Workman.

It is a good sign to hear the single tax plan discussed fully on the street and in places of public resort. It is a proof that the people are becoming interested in questions of public moment. The establishment of a national tax reform club here is bearing good fruit. The club is non-political, has nothing to do with office aspirations or current politics. It is here to assist in bringing about a proper understanding of the single tax plan, to show its working, if adopted, and to prove its undoubted benefits to every class except remorseless jobbers and speculators.—[Hempstead, Texas, Advance Guard.

There are two or three planks Mr. *Grip* would like to see added to the platform of the new party when it comes to be thoroughly ventilated in the more or less remote future. One of these is continental free trade. If we cannot have free trade with the whole world—which will come with the advance of civilization—let us at least abolish the barbarism of a continental tariff, which is not merely silly but unchristian. And, because it is the part of common sense and sound political economy to remove artifical[sic] barriers from the path of commerce, we go in for another plank, to wit: the abolition of taxation on individual industry. The present system of collecting taxes is unjust,

Sic in the original; probably "artificial".

cumbersome and expensive; in some departments it offers a premium on lying, and as a whole it is in the interests of monopoly.—[Toronto Grip.

The opponents of free wool must admit, in spite of their prejudices, that a prohibitory duty on wool would have a most disastrous effect upon the woolen industries of the country. Yet they refuse to see that an obstructive duty on wool differs only from a prohibitory duty in the degree of its mischievousness. If a prohibitory duty should be put upon wool the carpet manufacturers of Philadelphia would have to close their mills, every one of them, and many manufacturers of woolen goods would be involved in the calamity. The effects of the obstructive duties on wool are to give foreign manufacturers immense advantages in choice and cheapness of raw materials—advantages which the utmost industrial skill and industry cannot overcome.—[Philadelphia Record.

When the general public land bill came up for consideration in the house of representatives on March 27, Mr. Smith of Wisconsin offered an amendment providing that all deposits of coal and iron on the lands of the United States shall be reserved to the United States, and that no further grant or patent from the United States shall be held to include such deposits. Mr. Smith said that the object of his amendment was that the title to the coal and iron deposits should never go out of the hands of the people. No disposition was made of the amendment, and it was left pending. Mr. Payson of Illinois offered also an amendment providing that no patent to mineral lands shall issue except to a citizen of the United States. He declared that no man should be allowed to acquire title to mineral deposits unless he assumed the burdens as well as the privileges of American citizenship.

Belshazzar No. 2.

An eccentric English millionaire named George Fay, who lives in Mexico, is building in the suburbs of Guanajuato a nine-story palace with hanging gardens in traditional Babylonic style. He will have telephonic connections all through it, telegraph instruments in every room, electric lights over every door and electric dumb waiters for his guests. Leading from every window will be a broad terrace. Artificial gardens, lakes and springs have been constructed at a great cost, and thousands of dollars have been spent in building hills where they will improve the view and removing them where they hinder it. The whole structure will be supported by iron columns of immense girth and height. The walls will be built of asbestos, brick and paper. Mr. Fay has been in Paris inspecting the construction of the Babylonic tower which will adorn the center of the grounds. He is worth $6,000,000.

Page 6 of 8

6 THE STANDARD, SATURDAY, APRIL 7, 1888.

p. 6, col. 1

Herve Riel.

Robert Browning.

On the sea and at the Hogue, sixteen hundred ninety-two, Did the English fight the French—woe to France! And the thirty-first of May, helter skelter through the blue, Like a crowd of frightened porpoises a shoal of sharks pursue, Came crowding ship on ship to St. Malo on the Rance, With the English fleet in view.

'Twas the squadron that escaped, with the victor in full chase: First and foremost of the drove, in his great ship, Damfreville; Close on him fled, great and small, Twenty-two good ships in all; And they signaled to the place, "Help the winners of a race! Get us guidance, give us harbor, take us quick; or, quicker still, Here's the English can and will!"

Then the pilots of the place put out brisk, and leaped on board: "Why, what hope or chance have ships like these to pass?" laughed they: "Rocks to starboard, rocks to port, all the passage scarred and scored, Shall the Formidable, here, with her twelve and eighty guns, Think to make the river mouth by the single narrow way, Trust to enter where 'tis ticklish for a craft of twenty tons, And with flow at full beside? Now 'tis slackest ebb of tide. Reach the mooring? Rather say, While rock stands, or water runs, Not a ship will leave the bay!"

Then was called a council straight: Brief and bitter the debate. "Here's the English at our heels; would you have them take in tow All that's left us of the fleet, linked together stern and bow, For a prize to Plymouth sound? Better run the ships aground!" (Ended Damfreville his speech.) "Not a minute more to wait! Let the captains all and each Shove ashore, then blow up, burn the vessels on the beach! France must undergo her fate!"

"Give the word!" But no such word Was ever spoke or heard: For up stood, for out stepped, for in struck, amid all these— A captain? a lieutenant? a mate—first, second, third? No such man of mark, and meet With his betters to compete! But a simple Breton sailor, pressed by Tourville for the fleet, A poor coasting pilot he—Herve Riel the Croisickese.

And "What mockery or malice have we here?" cried Herve Riel. "Are you mad, you Malouins? Are you cowards, fools or rogues? Talk to me of rocks and shoals—me, who took the soundings, tell On my fingers every bank, every shallow, every swell, 'Twixt the offing here and Greve, where the river disembogues! Are you bought for English gold? Is it love the lying's for? Morn and eve, night and day, Have I piloted your bay, Entered free and anchored fast at the foot of Solidor. Burn the fleet, and ruin France? That were worse than fifty Hogues! Sirs, they know I speak the truth! Sirs, believe me, there's a way! Only let me lead the line, Have the biggest ship to steer, Get this Formidable clear, Make the others follow mine, And I lead them, most and least, by a passage I know well, Right to Solidor past Greve, And there lay them safe and sound; And, if one ship misbehave— Keel so much as grate the ground— Why, I've nothing but my life; here's my head!" cries Herve Riel.

Not a minute more to wait. “Steer us in, then, small and great! Take the helm, lead the line, save the squadron!” cried its chief. Captains, give the sailor place! He is admiral, in brief. Still the north wind, by God’s grace. See the noble fellow’s face, As the big ship, with a bound, Clears the entry like a hound, Keeps the passage, as its inch of way were the wide sea’s profound! See, safe through shoal and rock, How they follow in a flock: Not a ship that misbehaves, not a keel that grates the ground, Not a spar that comes to grief! The peril, see, is past! All are harbored to the last! And, just as Herve Riel hollas “Anchor!” sure as fate, Up the English come—too late!

So the storm subsides to calm: They see the green trees wave On the heights o’erlooking Greve; Hearts that bled are stanched with balm. “Just our rapture to enhance, Let the English rake the bay, Gnash their teeth and glare askance As they cannonade away! ’Neath rampired Solidor pleasant riding on the Rance!” How hope succeeds despair on each captain’s countenance! Out burst all with one accord, “This is paradise for hell! Let France, let France’s king, Thank the man that did the thing!” What a shout, and all one word, “Herve Riel!” As he stepped in front once more; Not a symptom of surprise In the frank blue Breton eyes— Just the same man as before.

Then said Damfreville, “My friend, I must speak out at the end, Though I find the speaking hard; Praise is deeper than the lips; You have saved the king his ships; You must name your own reward. ’Faith our sun was near eclipse! Demand whate’er you will, France remains your debtor still. Ask to heart’s content, and have! or my name’s not Damfreville.” Then a beam of fun outbroke On the bearded mouth that spoke, As the honest heart laughed through Those frank eyes of Breton blue— “Since I needs must say my say; Since on board the duty’s done, And from Malo roads to Croisic point what is it but a run?— Since ’tis ask and have, I may; Since the others go ashore— Come! A good whole holiday! Leave to go and see my wife, whom I call the Belle Aurore!” That he asked, and that [he?] got—nothing more.

Name and deed alike are lost; Not a pillar nor a post

p. 6, col. 2

In his Croisic keeps alive the feat as it befell; Not a head in white and black On a single fishing smack In memory of the man but for whom had gone to wrack All that France saved from the fight whence England bore the bell. Go to Paris; rank on rank Search the heroes flung pell mell On the Louvre, face and flank: You shall look long enough ere you come to Herve Riel. So, for better and for worse, Herve Riel, accept my verse! In my verse, Herve Riel, do thou once more Save the squadron, honor France, love thy wife, the Belle Aurore!

FARMER JONES AND THE TARIFF.

Yes, I’ve got to quit farmin’. My j’ints are gettin’ stiff and somehow I get tireder now by night than I use’ter; and I notis that Mary Jane sits down of’ner[sic] an’ moves slower about the house. I reckon it’s ‘cause we’re gettin’ old an’ farmin’ is one o’ them bisnesses that makes no ‘lowance for gettin’ old.

Help? oh, I’ve tried that an’ it don’t pay. Time you’ve paid your store bills and your help there isn’t anything left. It makes one feel as if you were working for the storekeeper and your hired men for nothing and boardin’ yourself.

My girls are all married now, and their men are shiftin’ for themselves, and one by one my boys have been leavin’ me and goin’ into business. I tried to keep them on the farm—offered to divide it, or to buy them another farm near by; but they always said that farmin’ didn’t pay and that they was going into somethin’ where work wasn’t so hard and what work they did do brought more pay. One is in the lumber business—got a mill up in the woods now and is gettin’ rich. Bill went up into the iron country and struck a mine and got some fellows with money to go in with him, and he’s president of a stock company an’ workin’ his mines, and they say that he’s rich too. Tom writ me last

Sic in the original; probably “oft’ner”.

year that I might find it pay good enough to be raisin' corn, but that he found it a heap easier and better payin' to be makin' starch out of the corn us farmers raised.

I've hated to see my boys turnin' away from what I've always reckoned the noblest callin' men can follow, an' for a long time I couldn't understand it. Fust I thought they was gettin lazy, and I use'ter break out at them in that way, but I knew that I hadn't any cause, for stediyer, harder workin' boys never turned a sod than mine were; and when I go to see them I can see that they are workin' just as hard, if not harder, than they did on the farm.

I've been a thinkin' a good deal o' late tryin' to get at the bottom of the matter. I've noticed that my boys ain't the only ones that's gone from the farms into the shops. All round my neighborhood the real bright, smart boys have drifted off to the cities, and either gone in for their selves or are working for others. Every oncet in a while I find some paper with a long editorial in it about the tendency of population to'ards the cities and overcrowdin' of 'em, and they seem to think that it is a bad thing, and to wonder that men and boys will leave the pure air and independent life of the farm for the crowded, pinched, dependent life of the city. They seem to think that somehow it's owin' to men gettin' weaker, more womanlike, loving ease and the sight of the wealth of the cities, even if they can't have it themselves, an' bein' hungry for a closer touch with their fellow critters than they git on the farms. There's somethin' in all this; but these editorials don't make the boys stick to the farms a bit closer, and the cities keep on robbin' the country of its brains, leaving it only its muscle. These editors haven't got to the bottom of the case by a long sight. And the bottom is so all-fired clear when you come to look for it steady that it is surprisin' that they have missed it.

Now, if you'll let me fill my pipe again—cigar? No, I'm beholden to you, but cigars and plug hats and broadcloth coats slipped out of my reach years ago; can't afford 'em. And, queer, isn't it? but I can always think better when my pipe is a goin'. I reckon it is b'cause these questions turn themselves over in one's mind much as these clouds of tobacco smoke roll over each other as they climb up. Well, in my thinkin' of this question over it shapes itself about this way:

What do men work for, anyway? Money? No; beyond makin' their livin' they are workin' to get the things that money will buy. Some short sighted ones work only for the money, as if that was the main thing, but most men want to get money so that they can get with it something that they want. There isn't much need of argument to prove that. Some one handy at putting facts into words has said that "force runs on the line of least resistance." That kind of a definition is as handy as a foot rule. When you've got it it makes lots of things easier to understand; and the more you try it the truer it appears to you. My cattle come up from the valley pasture by the ravine instead of directly up the hill. It is the law that explains why wagons and reapers and railroads and all these contraptions to save work have been made. When any of us have a job to do we study how to do it the easiest. We don't always hit it, and some seem to go ploddin' along doin' things by the hardest. But the quicker witted a man is—the more he uses his head—the less he finds he will have to use his muscles in gettin' what he is after; and it's just as true of gettin' money as of anything else.

We all want to get the most money with the least amount of work—or you may put it another way and get to the same point by saying that we all want to get the most money for what we raise, Of course[sic] men are controlled in using their power in makin' money by their bein' able to do some things well and others not at all, but each in his way obeys this law.

Nacherly, then, if everything is equal—an' in the long run, if left alone, all occupations are about equal—men go into that work for which they are best fitted; but if things aint equal, if greater advantages are given to some class of work, so that work of that kind will bring more money, men will be drawn to it an' away from the

Sic in the original; probably "for what we raise. Of course".

p. 6, col. 3

work that is disadvantaged. F'r instance, farmers shift their crops to those which bring the most profit; go to pork when that rises, or corn, or butter, or wool.

Now in this country, for a hundred years, we have been worshipin' manafacters. All the talk has been about encouragin' of them. You never heard tell of a man comin' inter the country and askin' the community to give him a bonus if he would go to farmin', but it's a common thing in the towns for men to ask and get a snug bonus for goin' to manafacterin'. An' congress has caught the same fever, and it acts an' talks as if it hadn't much of anything else to do but think up ways to encourage all kinds of manafacters. They've advertised that the whole United States was bound to give manafacters more than their even chance by taxin' the goods of outside manafacters, so that the home fellows can get more for what they make than they could if competition was free. In fact, they have put a premium on manafacters of about fifty per cent to get people to go into them.

Now, the other side of the disposition of human natur to get the most it can for the least effort, makes men throw off any burden that hinders them in this gettin' as fast and as far as they can. It costs money to encourage manafacters because it raises the price of things manafactered. Those who buy these things, payin' more for them, are hindered just so much in gettin' all they could for their labor, and nacherly they try to pass the cost off on to some one else. They can do it if they can raise the price of what they have to sell. If iron or steel or wool rises, the men who use them in making things raises the price of what they make. Now it is pretty clear that the last shift of this cost falls on the shoulders of the men who can't raise the price of what they make, the class who haven't and can't have the control of this great "home market," of which we hear so much. An' this class takes in the farmers and most of the men who work for wages.

Now there's lots of reasons why manafacterers would rather be in the cities. The railroads or the lakes or the ocean are generally there, an' they can get the stuff in easy and cheap that they want to work up, and the same means makes the sendin' away of what they make cheap an' easy too. That the city is the home of manafacters is shown by the way a city grows up around a manafactery that is built up by some water power.

Well, now, can't you see why our boys go to the city? With the government puttin' a premium on the manafacters which go to cities or make cities come to them, and makin' the farmers pay that premium—encouragin' manafacters an' discouragin' farmin'—can't you see that any boy with brains an' gumption isn't such a pesky idiot as to stay on a farm? Can't you see that the government has smoothed down the lines of resistance runnin' to'ards manafacters, and that in that bisiness the same work can bring more money? Why, if I wasn't so old an' stiff, blest if I wouldn't sell the farm an' go inter manafacterin' myself.

P. J. SMALLEY.

Workingmen Might Do Worse Than Emigrate to the Soudan.

London Saturday Review.

> The English drudge rises early and goes to bed late, working eight or twelve hours a day, either in her miserable garret or in a huge manufacturing hive. Pinched with hunger and cold, worn out with labor, exposed to temptation and degradation, her joyless life stretches behind her and before her, with no pleasures to look back upon, no hope to look forward to. The wages she earns, those wages which proudly separates her[sic] from the slave, are barely sufficient to keep body and soul together, till at last the body gives way or the soul revolts. Then comes the inevitable end, and a verdict of "Death from starvation" or "Found drowned" closes the scene.

Sic in the original; probably "separate".

> The Soudani girl is taken from her parental hut of sticks and mud and sold to a respectable family or perhaps a very rich one. In the first case, she will [probably?] be alone; in the second, she will find others like herself. She represents so much capital invested, and is looked after with equivalent care. She is a servant whose wages have been paid twenty years in advance. It is true they have not been paid to her, but that is all the better for the girl. She is well housed and well fed, and wants for nothing. She is immediately provided with decent clothes and set to housework. She has charge of the family washing and cleaning, and of the kitchen, and generally fulfills these duties much better than a native paid servant would do. She is under no special restraint, accompanies her mistress shopping or does the marketing herself, and gossips her fill with the neighbors as she hangs out the linen on the house top, or sweeps the front door step.

> Her work is by no means hard, and after the fashion of Egypt, where every man is a brother and every woman a sister, she is looked upon by the family quite as one of themselves. Speaking from personal observation, we may affirm that the black women are almost invariably treated with the utmost kindness and indulgence, and are often spoiled like children by the too great good nature of their masters or mistresses. They constitute a very merry, happy portion of the population, and it is seldom one can find a black girl without an infectious broad grin on her polished face. If she chooses to marry, as she often does, with her owner's consent, she receives a dower and goes forth a "free" woman in the letter, though often as she finds to her cost, a greater bond slave in the spirit than in the days of her servitude.

The Trust Wall Within the Tariff Wall.

Boston Post.

> There is a tariff duty upon school slates of thirty per centum. They are made mostly in Lehigh county, in the state of Pennsylvania, and large quantities are exported and sold in Europe notwithstanding the competition of the "pauper labor" of Germany and Great Britain. But the home market is controlled by a combination, which within a year has advanced the price seventeen and one-half per centum. The tariff is not needed for protection, our slates going abroad in competition with foreign slates, but it enables the combination to put up the prices at home. Until the year [1887?] the steel parts of ploughs were furnished to the manufacturers at four and one-half cents a pound. In October last, however, an association was formed of the steel mill owners, and the price of these same steel parts was increased six cents a pound. As a result, the plough manufacturers formed their association and advanced the price of ploughs.

> The manufacturers of threshers, reapers, mowers and binders have formed similar associations for the "curtailment of production and the fixing of a system of uniform prices." In November last the manufacturers of table, shelf and stair oilcloths formed an association to control the prices of their products. The combination has closed fourteen mills and advanced the prices about 65 per centum. No member of the association can sell at less than the prices fixed by the combination, and it is agreed that prices shall not be reduced before June next, but may be advanced "at any time without notice." The tariff duty on oilcloths is 40 per centum, or enough to prevent foreign competition and leave the home market to the tender mercies of the combination. How does the tariff in these cases protect the people?

p. 6, col. 4

Risen Indeed.

From Lend a Hand.

Aye, the lilies are pure in their pallor, the roses are fragrant and sweet, The music pours out like a sea wave, breaking in praise at His feet, Pulsing in passionate praises that Jesus has risen again, But we watch for the signs of His living in the life of the children of men.

Wherever a mantle of pity falls soft on a wound or a woe, Wherever a peace or a pardon springs up to o'ermaster a foe, Wherever a soft hand of blessing outreaches to succor a need, Wherever springs bealing for wounding, the Master is risen indeed.

Wherever the soul of a people, arising in courage and might, Bursts forth from the errors that shrouded its hope in the gloom of the night, Wherever in sight of God's legions the armies of evil recede, And truth wins a soul or a kingdom, the Master is risen indeed.

So fling out your banners, brave toilers; bring lilies to altar and shrine; Ring out, Easter bells; He has risen; for you is the token and sign. There's a world moving sunward and Godward; ye are called to the front; ye must lead; Behind are the grave and the darkness; the Master is risen indeed.

"OUR" INDIANS.

"Most of my Indians are living in houses," writes W. L. Lincoln, Indian agent at Fort Belknap, Montana, in his seventh annual report to the commissioners of Indians affairs[sic], whereby the reader is left to infer that "Mr. Lincoln's Indians" are being civilized. But the reader is further led to ask, "Well, what about my Indians?" for surely if Mr. Lincoln has for himself an Indian tribe or so, the rest of us must have some interest in at least a squaw or a papoose. The remainder of the voluminous report of the commissioner of Indian affairs for 1886, gives some sort of an answer to the question. And according as the report is opened on one page or another the American citizen finds that his Indians are drunken or sober, lazy or industrious; that they worship the Christian God, or long for their heathenish "sun dance;" that they are strong and healthy, or suffer from some of those loathsome diseases, the product of our civilization and morality, which "have taken hold on all and permeated the system with some to such an extent as to be beyond the reach of all remedial agents." But the net result seems to be that our civilization, advancing with the bible and the whisky bottle, the saving drug and the destroying disease, affects the Indian more for bad than for good.

Many of the reports discuss the degeneracy of the Indians, their ignorance, their idleness and the causes. But there was a time when such discussion would have been needless, if not impossible. The Indian certainly lived a healthy life in years gone by, and attained to a certain personal dignity of character and bearing, and his people evolved a system of government which assured him liberty and life. Some of the refinements they had, too. Jefferson, in his early life, was struck with the grace and eloquence of their orators and the musical beauty of their language, and Sam Houston, once the governor of Tennessee and member of congress, was not the only man of ability who found a life with the as yet uncivilized red man perhaps even preferable to civilized life among the whites. Let us hear a few of the agents, part of whose duty it is to philosophize once a year, on the social status of their Indians.

From the Ouray agency, Utah, William A. McKewen writes:

> He (the Indian) won't work because he isn't forced to it, and it is beneath his dignity. Besides, that far-away, mystical, beneficent Washington kindly furnishes him with food, clothing and pocket money. Then why should he work? He don't. He placidly sits on the banks of the White and Green rivers, kicks his feet in the

Sic in the original; probably "commissioner of Indian affairs".

> muddy waters, longing and dreaming, perhaps, of the coming of the Indian millennium—the downfall of the whites, his country regained, and the delights of the chase and the trail, as in days of yore.

To this might be added scores of quotations to the same effect—that government charity is ruining the red man.

M. W. Stevens of Flint, Mich., gives it as his opinion that "Whisky, the bane of the Indians, is their worst enemy."

The Reverend Father Thomas at the Sacred Heart mission, Indian territory, says:

> We are convinced that the best means to promote and carry on the work of civilization among them is a good practical education. We propose to open an industrial school where we can train them up from childhood, teach them the industrial arts, and put them on an equal footing with their white brother.

From Darlington, Indian territory, Captain J. M. Lee writes:

> If those hard working philanthropists who are so fond of quoting the command, "If any man will not work, neither shall he eat," would only insist with equal vigor, "If a man *does* work he *must* eat," there would not be the constant dread to the Indian that as soon as he begins to merge from idleness[sic] and barbarism the (governmental) assistance is to be withdrawn, and it were better for him to make no effort to become civilized. The discrimination should be on the side of industry and obedience.

And so they go on, giving all sorts of reasons for the ignorance, idleness and demoralization of the Indian. But there are one or two reports so different in their tone from the rest that they deserve notice. The missionary at Rosebud agency, Dakota, William J. Cleveland, says:

> What we deprived him (the Indian) of, in actual fact, was his former means of making a living. Give him a substitute for that, one which shall at least call out as much of the true man in him as did his old tasks of warding off the enemy and slaying the buffalo.

But "his former means of making a living" was the prairie, the forest and stream; the land, in other words. Must we, then, if we are to do anything for the Indian, "provide him with a substitute" for the earth? Perhaps a better plan would be to guarantee to every Indian his right to a share of the earth or what part of it the government has left to his people. In this

p. 6, col. 5

connection, then, let us read what Robert L. Owen, the agent at Muscogee, Indian territory, says:

> The most striking feature in the governments of the Indian nations of this agency, when contrasted with that of their white neighbors, is that the title to their entire domain is in the nation as a practically unqualified fee, and the individual has only the right to use and occupy. He may sell and devise to other citizens his improvement and the right acquired by the improvement and the right of use and occupancy of a certain tract, and in case he dies intestate it descends, according to Indian statute law, to his wife, children or nearest relatives. He has the right to use all he can, but he must *use* it, and on his abandonment another citizen can take possession. This insures to every Cherokee who is willing to work a certain home and a certain remuneration for his labor. They have availed themselves of this in proportion to their intelligence, ambition and several abilities. There is a constitutional provision against unseemly speculation or monopoly of improvements on the public domain.

Sic in the original; probably "emerge".

> Although this tenure of lands may seem strange to those who have not seen its qualities tested, it is a proposition which from a public standpoint might well be argued as superior to the fee simple in the individual. This system precludes a possibility of unjust pauperism so often imposed on worthy labor by force of modern circumstances or ancient customs surviving in modern times. However this question may be argued by political economists, there is no doubt in my mind that this is the true safeguard for the Indian people until they have grown, under the educational influences now working, up to the capacity of full American citizenship, until *they are able to cope with that most ingenious of all thieves, the insidious land swindler.*

Only, Mr. Agent, by your own acknowledgment that "unjust pauperism" exists among the whites, who are supposed to be able to cope with land swindlers, you have proved that the only way for the Indians to ward off this pauperism is to keep on, not for a time, but forever, recognizing the rights of all to the earth.

Add to this the testimony of W. L. Powell, the agent at Neah bay, Washington territory, who says, "These Indians do not desire, nor would it be to their interest, to have the land divided in severalty."

Mr. Owen's statement is that of a man who cannot be called a mere theorist. He does not say that if drinking were stopped the Indian question would be solved. What he says amounts to saying that where there is no private property in land there is no Indian question; there is then no possibility of unjust pauperism

Against this opinion are those of almost every other agent in the list. With but few exceptions, the agents seem to think that the best thing that can be done for the Indians is to divide their lands among them, to be held by them forever as private property, or sold to the land speculators, as the case may be. Our people are opposed to acting on mere theories, it is said. Good. They want precedents and facts. Equally good. Now, the prevailing theory as to the Indians is that allotting them lands in severalty as private property is going to make them better off. This theory is supported by say ninety-five per cent of the agents, and all the land speculators. But the fact is (as shown above) that recognizing the rights of all to the land has already solved the "labor question" among the Cherokees, and involuntary pauperism is unknown. Shall we act on the fact or the theory?

A GLOWING UTTERANCE.

The following extract from a recent communication in the Cincinnati *Christian Standard*, from Mrs. Frances M. Milne of San Luis Obispo, Cal., will be read with interest by the many people who have learned to know Mrs. Milne through her letters and poems in THE STANDARD. Our cause needs more such ardent and outspoken champions:

> If it be true—as who but an atheist would deny—that God has made ample provision for the needs of all men during their residence upon earth, it must follow of necessity that the heaped up gain of some, and the direful want of others, must be alike due to some infringment[sic] of the laws which a just creator ordained for his creatures' good. But we are not merely the creatures of an omnipotent will, we are also the children of an all-wise, all-loving father, "for one is our father, even God, and all we are brethren." And can we suppose our heavenly father less just, less merciful, less careful, for the physical and mental and moral welfare of all his children, than would be an earthly parent? What sort of a household were that where one child gorged while another starved? where one was given every advantage of moral training and the highest intellectual culture, and another groveled in brutish ignorance? where one was clothed in soft furs and velvets or coolest lawns, as befitted the season, while another flaunted in "unwomanly rags?" where one shivered or sweltered

Sic in the original; probably "infringement".

> in a cheerless, unwholesome garret, while another monopolized the green play ground that should be common to all? Yet, does not our present social system in effect declare that such is the ordering of heaven?

> No, never, never, shall my heart or lips acknowledge such a blasphemy, but with fullest gratitude and thrilling joy give thanks for even the humblest place in the ranks of those who carry forward the banner of love and light, and "vindicate the ways of God to man."

Providing Work for Women.

The beneficent United States tariff encourages industry of mothers and housewives by a duty of twenty per cent on infants' food, and a similar duty on "powder for custards" and plum puddings. Human hair, such as is grown by many of our most fashionable young ladies, is subject to a duty of twenty per cent when "unclean and not drawn," and of thirty per cent when "clean and drawn."

Single Tax and Double Tax.

Justice, the paper recently started by the Philadelphia anti-poverty society, says:

> We had hoped that this split in the party would not occur, but that all those who really wish to emancipate labor could join hands and work together in the coming campaign. This, however, was not to be. It appears that a portion of the party do not understand the difference between a single and a double tax; that they do not see that the single tax means free trade, and that they still believe in the fallacy that a tariff makes wages high. Believing in these things, it is better that the split in the party should come at this time, for the result will be that if the issue between the old parties is free trade and protection, then we who believe in free trade will be able to aid it by our ballots, while the protectionists will waste their ballots, as far as this election is concerned, in the effort to elect a third party candidate.

p. 6, col. 6

Night.

By Blanco White.

Mysterious Night, when our first parent knew Thee from report divine, and heard thy name, Did he not tremble for this lovely frame, This glorious canopy of light and blue? Yet, 'neath a curtain of translucent dew, Bathed in the rays of the great setting flame, Hesperus with the host of heaven came: And lo! Creation widened in man's view! Who could have thought such darkness lay concealed Within thy beams, O Sun? Or who could find, Whilst fruit and leaf and insect stood revealed, That to such countless orbs thou mad'st us blind? Why do we, then, shun Death with anxious strife? If Light can thus deceive, wherefore not Life?

THE DUTY ON COFFEE.

Did Its Abolition Increase the Price?—A Criticism of Senator Edmunds's Argument.

United States Senator George F. Edmunds, in an article published in the February number of *Harper's Magazine*, offers some statistics to sustain an argument that a duty upon imports is not paid by the consumer of the article

imported, but by the foreign producer. He quotes the price of coffee in the United States six months before the abolition of the duty and six months after, and shows that the wholesale price of Rio and other low grade coffees was not affected by the abolition of the duty, the price being about the same after as before. From this it is contended that an import duty does not affect the price of any dutiable article in the country into which it may be sent. It is well, therefore, to examine this case.

It will be remembered that the duty upon coffee imported into the United States was reduced from five cents per pound to three cents per pound, such reduction to take place January 1, 1871, and that subsequently congress passed a bill abolishing the duty, such abolition to take effect July 1, [1872?]. The prices referred to by the senator in support of his argument are prices of Rio coffee, and as these prices were relatively the same on January 1, 1872, six months prior to the abolition of the duty, and on January 1, 1873, six months subsequent, it will be a fair test of his argument if we confine ourselves to the prices of Rio coffee, which seem to sustain his position.

The truth is that the reason for the price of coffee remaining stationary or even increasing a little at the time and immediately after the law abolishing the duty went into effect was, because that the removal[sic] of the duty had long been expected, and, therefore, to use a business phrase, its effect had been discounted. Congressmen from all sections of the country had been agitating the repeal of the law levying the duty; newspapers of every shade of political opinion had been demanding that the beverage of the people must be admitted without any extra cost induced by a tariff, and the president of the United States had recommended to congress in several of his messages that the law be rescinded. Public opinion was a unit in favor of free coffee. The importers, the jobbers, the wholesale grocers, the retail grocers, all understood this. They appreciated the position, and they prepared themselves for the emergency by reducing the amount of their stock to the lowest possible limit. Everybody in the coffee trade wanted to have as little coffee on hand as possible when the law abolishing the duty went into effect, and the consequence was that the stock of coffee held by merchants was much depleted all over the country. On the morning of the day when the law went into effect, the price of coffee fell off one cent per pound; but a demand at once set in and prices rapidly recovered. This advance was occasioned by the scarcity of coffee throughout the country; and there being but little stock at the ports of importation, prices rose with great rapidity.

The proposition of Senator Edmunds that producers pay any import duty levied by a country to which their produce may be sent can be shown to be fallacious by carrying his illustration to its natural conclusion.

Suppose two cargoes of coffee, of the same quality, be shipped from Brazil, one destined for the United States, where there is no import duty, and the other for France, where an impost is levied equal to fourteen cents per pound. The cost of this coffee in Brazil must be the same to the French as to the American consumer, and the two cargoes start from Brazil for their destination on an equality so far as cost is concerned. When the article is placed in the hands of the French consumer its cost has been increased by a duty of fourteen cents per pound, paid by the importer at the port of importation, while the cargo sent to the United States goes into the hands of the consumer here without any additional cost induced by an import duty. Somebody must pay this French duty of fourteen cents per pound; and the only way by which the Brazilian producer could be made to pay it is to compel him to sell coffee, in Brazil, destined for France, fourteen cents cheaper than *he* would sell the same quality of coffee destined for the United States. This proposition is ridiculous.

The price of coffee has been steadily declining for months, this reduction being largely brought about by the expected increase in yield of the present crop, coupled with the present diminution in consumption induced by the meagerness of the yield for the past two years. If, to counteract this decline, Brazil should increase the duty upon exports, other coffees would be used to satisfy the foreign demand to a much greater degree than at present; and in order to retain their trade Brazilian producers would be compelled to reduce their price in order to meet

Sic in the original; probably ""was that the removal" or "was because the removal"".

competition. If they did not do this, but preferred to wait until other supplies became exhausted so that they might obtain a monopoly price for their product, it is more than ever apparent that they must pay the export duty out of their own pockets, because having all the coffee in the world, they could fix what price they pleased, and any tax levied by Brazil would be a tax upon their monopoly. Of course, under such circumstances, they would sell very little coffee, and the tax would produce a merely nominal revenue.

From this it must be apparent that the export duty now laid by Brazil is paid by the Brazilian producer, and, as the price at home is fixed by the foreign demand, he also has to sell to the home consumer at a less price, to the amount of the duty, than he would were no duty imposed.

1 once heard Senator Edmunds upon the floor of the senate interrupt a brother senator and ask him a question, and when the senator replied “He was ignorant upon the subject,” Senator Edmunds told him he had better remove his own ignorance before attempting to enlighten that of so august a body as the senate of the United States.

Would it not be worth while for Mr. Edmunds to study all phases of an illustration before using it in support of so fallacious a proposition as he advanced in his article recently published in *Harper’s*.

WILBUR O. EASTLAKE.

THE STANDARD, SATURDAY, APRIL 7, 1888. 7

p. 7, col. 1

Ode to a Pig, While His Nose Was Being Bored.

Robert Southey.

Hark! hark! that pig—that pig! the hideous note, More loud, more dissonant, each moment grows— Would one not think the knife was in his throat? And yet they're only boring through his nose.

You foolish beast, so rudely to withstand Your master's will, to feel such idle fears! Why, pig, there's not a lady in the land Who has not also bored and ring'd her ears.

Pig! 'tis your master's pleasure—then be still, And hold your nose to let the iron through[!?] Dare you resist your lawful sovereign's will? Rebellious swine! you know not what you do.

To man o'er every beast the power was given, Pig, hear the truth, and never murmur more! Would you rebel against the will of Heaven! You impious beast, be still, and let them bore.

The social pig resigns his natural rights When first with man he covenants to live; He barters them for safer sty delights, For grains and wash, which man alone can give.

Sure is the provision on the social plan, Secure the comforts that to each belong: Oh. happy swine[sic]! the impartial sway of man Alike protects the weak pig and the strong.

And you resist! you struggle now because Your master has thought fit to bore your nose! You grunt in flat rebellion to the laws Society finds needful to impose.

Go to the forest, piggy, and deplore The miserable lot of savage swine! See how the young pigs fly from the great boar! And see how coarse and scantily they dine.

Behold their hourly danger, when who will May hunt, or snare, or seize them for his food! Oh. happy pig[sic]! whom none presume to kill Till your protecting master thinks it good!

And when, at last, the closing hour of life Arrives (for pigs must die as well as man), When in your throat you feel the long sharp knife. And the blood trickles to the pudding pan;

And, when at last, the death wound yawning wide, Fainter and fainter grows the expiring cry, Is there no grateful joy, no loyal pride, To think that for your master's good you die?

Sic in the original; probably "Oh, happy swine!".
Sic in the original; probably "Oh, happy pig!".

MARY AND DICK.

Three years ago, when I was a delegate to the Central labor union, I was appointed on a committee to take charge of a strike of girl weavers employed in a silk factory on Forty-second street. My relations with the strikers were such that it was necessary that we should be more than acquainted—we should be confidential. In the course of this confidential acquaintanceship I met Mary, a very handsome girl of the Irish type. She was an active member of the weavers' striking committee; and through having often to meet together to discuss matters connected with the strike, it was but natural that a feeling of friendship should spring up between us.

Young women, when they feel that they are with male friends desiring to advance their interests, often throw aside their habitual reserve and tell their real thoughts and aspirations. These girl weavers were young women—were about the same as other young women—and among other interesting topics, they would talk about the young men of their acquaintance; and those who had "fellers"—or steady company—would talk about them. I wish to say here that these talks would go on when I was present just the same as if I had not been there. I was in no danger, for I had been captured years before. I will say for the girls, though, that whenever any, to my mind, more important matters were on hand, the "fellers" and the "steadies" were banished from the talks, and were not allowed to return until there was nothing else to talk about.

Mary had a "steady." The other girls knew him, and he used often to be brought up for discussion or dissection. He was a butcher, and his first name was Dick. "He was a nice fellow;" "he worked in his father's butcher store;" "he had a beautiful complexion;" "when any poor person bought meat of him, especially a poor woman, he was always pleasant and gave good weight" (a virtue, by the way, that butchers do not all possess); "he had such a sweet mustache and laughing blue eyes;" "he didn't hang around corners of an evening;" "he liked to have fun, but took Mary along;" and so on, and so on. Evidently Dick was a paragon.

Hearing his praises sung so often I could not but become curious about Dick myself, so I took the liberty once to ask Mary about him. She told me a whole mass of things about him—all good, of course—and I said I would like to see him some time. Mary said she would get him to come down to a meeting some night, when she would introduce him. I also got her to promise me an "invite" when the wedding should come off. Dick never came to any of the meetings, however.

In the course of time the strike ended, the girls being defeated, and we gradually drifted from each other's sight.

. . . . . .

Probably a year had passed when I met Mary one evening on the Third avenue elevated road. She was working in a silk factory at Union Hill, New Jersey, but living in New York, up town. The work was "pretty fair," but she had to get up very early in the morning in order to be at the factory by seven o'clock, and she hardly ever got to her home before half past seven or eight at night. Yes, it was pretty hard work, and the earnings were small, and from five o'clock in the morning to eight o'clock at night was fifteen hours; but a girl must work; her earnings were needed to help support the house. No, she was not married yet.

"What has become of Dick—your Dick?"

He was still working with his father. "You see," she said, "we were to be married as soon as Dick's father took him into partnership. The business was good and growing; Dick's father and Dick were so nice that the customers kept increasing,

p. 7, col. 2

and Dick's father half-way promised that Dick should be made a partner last May. Before May came round, Dick's father's landlord raised his rent three hundred dollars. That made Dick's father decide to postpone the partnership affair, and now Dick and I must wait until the business is built up a little more, for that three hundred dollars' rise in the rent rather upset Dick's father. Oh, no, when I do get married I want you to be present."

. . . . . .

One evening, some time after, perhaps nine or ten months, I was walking up Tenth avenue. Women and children were streaming from a large building—a factory. I was making my way against this human tide as best I could, when suddenly I heard my name called. I looked up, and there was Mary.

She was working in this factory now, and had just got through her day's work. Was "awfully glad" to see me. I turned back and walked with her to the corner, where she was to take a cross-town car. She had had to quit work at Union hill on account of crossing the ferry twice a day and the walk from the landing to the factory during the cold weather. It had laid her up sick. The wages were not so good on Tenth avenue, but she didn't have to face the cold winds on the North river in winter, although she had to get up early to be in time for her work where she was now. She rode across in the Forty-second street cars to Second avenue and then walked to where she lived—Eightieth or Ninetieth street, I forget which. Why didn't she ride up Second avenue? That would cost five cents more, and she couldn't afford it. Up and down the ride would cost ten cents extra a day; that was sixty cents extra a week. No, she couldn't afford it, so she walked. Yes, she had to get up earlier on that account, but her mother needed that extra sixty cents to help keep up the house.

"Well, what has become of Dick?"

He was still working with his father. Dick said his father was feeling somewhat discouraged. Business was good in the butcher store, but it needed to be, for the rent had to be raised. "No, not again—oh! yes, I told you about it on Third avenue—but Dick's father told Dick that that rise of three hundred dollars had discouraged him. It seemed to him (Dick's father) that even if the business were to double he would get no good of it, because if it did do so, it was more than likely that the landlord from whom he rented would raise him again next May."

What did Dick and his father intend to do? Well, Dick's father had told Dick that the best thing he could do would be to go down to Washington market and try to get a job there. Dick's father himself seriously thought of shutting up his store—in fact, said he would do it if his rent was raised again. "I don't know now," she said, sadly, "when Dick and I will get married. The time seems farther off than it did two years ago."

We had reached her corner by this time, and as I helped her on to the car, I jokingly said to her, "Don't forget that I am to be invited to your wedding." She turned toward me and tears welled up into her eyes as she said: "I hope it will be soon, but I am afraid some one has set the day a long way off."

. . . . . .

Three or four months ago some engagement called me up one evening to Third avenue and about Ninetieth street. I was a little ahead of my appointment, and was killing time looking in the shop windows and reading the signs, when I heard some one say "Good evening." There was Mary again, but this time she had an escort; and, taking a quick glance at him, and remembering how the girls had described him when we used to meet during the Forty-second street strike, I judged that I was facing the redoubtable Dick. And I judged correctly, for Mary introduced him to me. He shook my hand very cordially; was glad to know me, for Mary had often talked to him about me; he had often been almost [jokingly] jealous because she praised me so much, etcetera. They invited me to stroll along with them, and I accepted the invitation.

Dick was a fine looking young fellow, a typical New Yorker. As we walked along it seemed to me that both Mary and he acted as if they were very happy. The hade of care[sic] that I had noticed on Mary's face when I saw her last on Tenth avenue was gone, and in its place was the same happy look she wore when I first met her.

"Surely," I thought, "Mary's fears as to the future have proved to be groundless. Evidently the time is near when she and Dick will have that wedding which has been so long postponed."

As soon as I got the opportunity I asked Mary what news she had. Oh, nothing new. She was still working on Tenth avenue. What were the prospects? "Splendid! Ask Dick."

I turned to Dick and asked him how he was getting along. Well, he hadn't been doing anything since his father closed up his store.

"What?" said I, "has your father closed out his business?"

"Yes; the landlord wanted a second rise, and the old man couldn't stand it."

"What are he and you doing now?"

"Well, the old man got a job in Washington market."

"What about you?"

"I haven't got a place there yet. I guess I won't need it; some of my friends with a pull are going to get me on the park police, if I pass; and I am pretty certain to pass."

"I'm glad to hear it."

"Yes," Mary broke in; "and when he gets on we are going to get married; and mind, you must come to the wedding."

Oh, yes, I would be there. But it seemed sad to me that this young man should—in order to place himself in a position where he could marry the girl who thought so much of him—have to put himself under such binding obligations to some politician or set of politicians—for I know from what I have seen how subservient a person must be to the "boss" whose influence gets him a public position of any kind.

The time of my appointment had about come, and I bade them good evening and went my way.

. . . . . .

Two weeks ago I met Mary again, this

p. 7, col. 3

time in a street car. The happy look was gone, and in its place was a haggard, pinched expression. She had got very thin. It seemed to me as if she had aged five years. I must confess that I was startled at her appearance. She did not see me until I spoke to her.

"What is the matter, Mary? Have you been sick?"

"No," she said despondently, "I haven't been sick, bodily; but I am sick at heart."

"What has happened? Oh, I see; you and Dick have had a quarrel. Is that it?"

Sic in the original; probably "The shade of care".

"No."

"Anything the matter at home?"

"No."

"Well, then, what is the matter? The last time I saw you, when you were with Dick, you seemed to be perfectly happy. What has happened?"

"Well, you see, when you walked up the avenue with us that evening we told you that Dick was going on the park police and then we were going to get married."

"Yes, I remember."

"Well, he was sure he would pass the examination, and he did in all but one thing."

"And what was that, Mary?"

"He was half an inch too short."

WM. MCCABE.

Teaching that Teaches.

A correspondent in a large western city writes:

I was much interested in the letter from the teacher friend of August Lewis. I also realize how much is to be gained by interesting teachers. Six months ago I began talking the single tax to a teacher in our high school. The inclosed question paper on the subject of political economy, for the current high school examination, indicates the progress she has made and the method she has taken to sow the good seed:

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5. Distinguish between money and credit. Name three uses and three abuses of credit.
6. Describe the banking system of the United States. What objections can be raised to it?
7. Are you in favor of protection or free trade? Give the strongest arguments in support of your opinion.
8. What are the principles of equitable taxation? What is Henry George's theory? Reasons for or against.
9. Difference between direct and indirect taxation? Which is the better? Why? Describe the operation of a "clearing house."

10. When is a strike justifiable? When is it wise? Has a man a right to interfere with the labor of another? What causes tend to promote differences between employers and employed?

First the Game, and Then the Crofters—Its English, You Know[sic].

Baltimore Sun.

A party of gentlemen went from this city yesterday morning on an inspection tour over the eastern shore with an ultimate purpose of making extensive land purchases for a shooting preserve. Prominent New York and Maryland sportsmen are interested in the enterprise. That section of the state has been selected in preference to localities in New York, New Jersey and Pennsylvania because of its climate, topographical and geographical advantages. One important feature in its favor is that winter weather is less severe, particularly snow storms, which cause heavy losses among partridges, a breed of birds that it is contemplated to raise in large numbers. This game will shelter aside logs, trees, and in holes, and be snowed in to die because unable to work their way through the surface, which generally freezes. As soon as suitable property can be obtained a club will be formed, with a local and visiting membership. An effort will be made to have increased transportation facilities, especially by steamers, from here. Pheasant shooting will also be included, and to secure the game in plenty it is intended to get some of the stock of Mr. Robert Garrett, from his country seat, Uplands, as well as from other sources, and breed the birds extensively.

Is Not the Reason of This That Social Conditions Make Wrong Doing a Condition of Existence?

James Payn.

I sometimes wonder—but always to myself, lest the susceptibilities of those who hold "whatever is, is right," should be wounded—whether it might not be of advantage to the human race if less time were given us for reflection. On the whole, the impulses of men are, at least, as good as their principles; and certainly self-interest asserts itself more and more, the longer the opportunity that is afforded her to do so. How often do we say, "That is right," and then after a little thought—though the act remains as right as ever—"But is it expedient?" or, "Is it advantageous?" after which the good deed is postponed indefinitely. . . . Where the question lies between "What is right?" and "What is pleasant?" to hesitate is indeed to be lost.

Sic in the original; probably "It's English, You Know.".

NEW PUBLICATIONS.

[Advertisement] The Railway News



p7_fig1

[Illustration: engraved cover of THE RAILWAY NEWS, a landscape with a tree and a train scene behind the masthead; the masthead lettering is largely filled in. Banner: “RAILWAY INTELLIGENCE”; a ribbon lists, partly illegibly, “CONSTRUCTION, OPERATION, MANAGEMENT, ... ELECTIONS, ... PERSONAL ...”; lower panel illegible. Printed vertically on each side of the cut: “ANNUAL SUBSCRIPTION $2.”]

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p. 7, col. 4

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p. 7, col. 6

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THE LAND AND LABOR LIBRARY.—We are now publishing under the title of "The Land and Labor Library" a series of short tracts on various phases of the social problem. These pamphlets contain facts, figures and arguments expressed in concise, vigorous language easily understood. As a means of propaganda we recommend them to all who desire to help on the movement for social reform. Those who wish to have these tracts placed where they will do good but who are unable personally to attend to their distribution, can remit the price to us, as we have every facility for sending them where they are needed and will be read.

The following have already appeared:

No. 1. “First Principles.” By Henry George. 4 pages. No. 2. “Land and Taxation.” A conversation between David Dudley Field and Henry George. 4 pages. No. 3. “The Right to the Use of the Earth.” By Herbert Spencer. 4 pages. No. 4. “A Christian Minister on the Remedy for Poverty.” A sermon by the Rev. Hugh O. Pentecost of Newark, N. J. 2 pages. No. 5. “A Sum in Proportion.” By T. L. McCready. [2?] pages. No. 6. “The Settler’s Nightmare.” By Louis F. Post. 4 pages. No. 7. “New York’s Docks: The True Mode of Raising Revenue.” By J. W. Sullivan. 4 pages. No. 8. “Unemployed Labor.” By Henry George. 4 pages. No. 9. “Voices for Reform.” 2 pages. No. 10. “A Mysterious Disappearance.” By Lewis Freeland. 6 pages. No. 11. “How to Increase Profits.” By A. J. Steers. 2 pages. No. 12. “The American Farmer.” By Henry George. 4 pages. No. 13. “Sailors’ Snug Harbor and the Randall Farm.” By W. T. Croasdale. 12 pages. No. 14. “The Collegiate Church and the Shoemaker’s Field.” By W. T. Croasdale. 12 pages. No. 15. “Only a Dream.” By Abner C. Thomas. 4 pages. No. 16. “The Anti-Poverty Society.” Dr. McGlynn’s address at the first meeting. 8 pages. No. 17. “The Cross of the New Crusade.” A poem. By David Rorty. 2 pages. No. 18. “It is the Law of Christ.” By Rev. S. H. Spencer of Henry, Ill. 4 pages. No. 19. “My Landlord. By John Jones[sic]. 4 pages. No. 20.”Thou Shalt Not Steal.” An address by Henry George before the Anti-Poverty Society. [8?] pages. No. 21. “Christianity and Poverty.” An address by Father Huntington before the Anti-poverty society. 4 pages. No. 22. “Poverty and Christianity.” An address by Rev. Hugh O. Pentecost before the Anti-poverty society. 8 pages. No. 23. “The Single Tax.” By Thomas G. Shearman. 8 pages. No. 24. “Hymns of the New Crusade”—No. 1. 4 pages. No. 25. “Hymns of the New Crusade”—No. 2. 4 pages. No. 26. “Religion vs. Robbery.” Address by Rev. Dr. McGlynn before the New York Anti-poverty society, June 12, 1887. 8 pages. No. 27. “Back to the Land.” Bishop Nulty’s letter to the clergy and laity of his diocese. 16 pages. Price, 5 cents. No. 28. “Anti-Slavery and Anti-Poverty.” An address by the Rev. Hugh O. Pentecost before the New York Anti-Poverty Society, June 19. 8 pages. No. 29. “Tenement House Morality.” Rev. J. O. S. Huntington in the Forum. 4 pages. No. 30. “The Case Plainly Stated.” A speech by H. F. Ring before the Knights of Labor at Houston, Texas. 8 pages. No. 31. “Questions and Answers.” Questions by Rev. Howard Henderson of the Sixty-first street M. E. church of New York; with answers by Henry George. 2 pages. No. 32. “Objections to the Land Tax.” By Thomas G. Shearman. 4 pages. No. 33. “Socialism—Its Truth and Its Error.” Henry George. 4 pages. No. 34. “Horse Sense.” W. C. Woods. 2 pages. No. 35. The Syracuse Platform. 2 pages. No. 36. “Citycus and Rusticus.” Tudor S. Jenks. [4?] pages. No. 37. “Taxing Land Values.” Henry George. 8 pp. No. 38. “God Wills It.” Henry George. 4 pages. No. 39. “What We Want.” Everett Glackin, president Typographical Union No. 6. 2 pages. No. 40. “Protection or Free Trade.” Henry George. Price, 35 cents. No. 41. The Syracuse Platform. (German.) 2 pages. No. 42. “First Principles.” (German.) Henry George. 4 pages. No. 43. “Socialism—Its Truth and Its Error. (German.[74].) Henry George. 4 pages. No. 44.”How John’s Father Saw the Light.” W. C. Woods, M. D. 2 pages. 45. Platform of the United Labor Party.[75]. 2 pages. No. 46. “Taxing Land Values.” (German.) Henry George. 8 pages. No. 47. “It is the Law of Christ.” (German.) Rev. S. H. Spencer. 4 pages. No. 48. “The Case Plainly Stated.” (German). H. F. Ring. 8 pages. No. 49. “The Distribution of Wealth.” Thomas G. Shearman. 16 pages. No. 50. “Progress and Poverty.” (German.) Henry George. No. 51. “Ten Thoughts for Christian Thinkers.” Rev John W. Kramer. 4 pages. No. 52. “The Case Plainly Stated.” (Swedish). H. F. Ring. 8 pages. No. 53. “Sailors’ Snug Harbor.” (German.) Wm. T. Croasdale. 12 pages. No. 54. “What the United Labor Party Want.” Henry George. 2 pages. No. 55. “Stories for Farmers.” 4 pages. No. 56. “Electoral Reform.” A. T. Rice. 4 pages. No. 57. “Protection as a Universal Need.” Henry George, 4 pages. No. 58. “To a College Professor.” Bartholomew Appleby. 4 pages. No. 59. “Before a Royal Commission.” W. A. Douglass. 4 pages. No. 60. “The Tariff Question.” Henry George. [4?] pages. No. 61, “A Practical Illustration.” Hugh B. Brown. 2 pages. No. 62. “Progress and Poverty.” Henry George. Price, 35 cents. No. 63, “American Protection and British Free Trade.” Henry George. 4 pages. No. 64. “Hints as to What You Can Do.” Henry George. 4 pages. No. 65. “To a Bookkeeper.” Bartholomew Appleby.

Sic in the original; probably ““"My Landlord." By John Jones.””.
Sic in the original; probably ““...Error." (German.)””.
Sic in the original; probably “No. 45. ...”.

2 pages. No. 66. “A Lawyer’s Reply to Criticisms.” Samuel B. Clarke. 16 pages. No. 67. “A Piece of Land” By,[76] the late Francis G. Shaw. 2 pages. No. 68. “The Tax on Buildings.” William T. Croasdale. 8 pages. No. 69. “Protection and Wages.” Henry George. [8?] pages.

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Page 8 of 8

8 THE STANDARD, SATURDAY, APRIL 7, 1888.

p. 8, col. 1

PUBLISHER'S NOTES.

"I love THE STANDARD dearly," writes a lady from the Pacific coast, sending an order for a dozen recruit subscriptions. "I love THE STANDARD dearly. But dearly as I love it, and anxious as I am for its success, if the object of these recruit subscriptions were merely to get new subscribers for THE STANDARD I shouldn't send them. I couldn't afford it." And then our friend goes on to tell us that what she feels she ought not to afford for the paper, she is perfectly certain she ought to afford for the cause. "I want to make converts," she writes. "I want to bring people to see the truth as I see it. I want to hasten the coming of God's kingdom upon earth. And scanty as are my means I cannot afford *not to* spend money for such a purpose."

Do you catch our friend's idea? Do you see the thought in her mind? She has learned to look upon this paper of ours, not as an end, but as a means—as an instrument to be used in doing *her* work.

And, good readers of THE STANDARD, this is just the sort of interest we want you to take. THE STANDARD is your paper, published to aid you in your work, and can never fill its proper sphere of usefulness until you utilize it to the utmost. It can do good work for you if you will use it; its force will largely go to waste if you do not.

Have you ever considered what the duty is that you owe to the cause in which you are interested? It is very simple. The problem before us is to turn public opinion our way—to make people think as we do. We must make our converts one by one, and we must do this largely by individual effort, each one of us striving to bring into the fold his own little band of converts. Our anti-poverty societies, our tax reform associations, our land and labor clubs, our political organizations, our STANDARD, our tracts and other literature are all of them only means to this end—instruments which we can use to advantage if we will, or suffer to lie idle if we prefer. To win success each one of us must make himself a center of individual effort—must feel himself responsible for bringing in the men and women in his neighborhood and whom he knows.

Ah! if we would only do this, how soon would our triumph come. If each one of us would but number his friends and swear that he would know no rest and abate no effort until every one of them should be brought to our side! Who is there among us who couldn't attack a least half a dozen[sic]? And with each new convert fired in turn with the same missionary zeal, making himself the center of a new circle of effort—with the leaven of thought spreading and working more and more, day by day, through the whole lump of humanity—a single year would bring the victory.

Friends, the work is your work; the responsibility for its doing rests upon you; not one of you can evade his share. The tools lie ready to your hands. Will you use them?

———

Sic in the original; probably "attack at least half a dozen".

——, Pa.—Inclosed find $2.50, for which continue my subscription to THE STANDARD. Every paper received is a literary feast. May God hasten the day when the ignorant people will get their eyes open.

G. ——.

BIRMINGHAM, Ala.—There is a great field of usefulness for THE STANDARD here, and it shan't be my fault if it isn't worked for all it is worth, or pretty nearly. Our adversaries, the monopolists of earth, are working hard to help us. They are getting people into such a frame of mind that they really begin to see the cruel injustice of private land ownership for themselves without waiting for us to come and tell them about it.

I don't suppose there ever was a place where a man's labor ought to bring him in better returns than here. There are vast mineral deposits under ground, a fertile soil on top, and easy communication with the rest of the country. There is no limit to the wealth that labor might produce here. Yet, instead of labor being drawn here by high wages, we find capitalists urged to buy mining properties *because labor is cheap*, and we see men hunting for work in our streets, and tramps hauled to our jails. Fancy tramps in Alabama!

Merchants ought to make money here, if anywhere in the world. There is an increasing population to be fed and clothed and housed, and our merchants ought to do an increasing and profitable trade. And they do do it, too. They make stacks and cords of money, buying and selling. Only they're not allowed to keep it. Just as soon as a merchant gets fairly established, has a good run of customers coming to his store, and begins to see money ahead of him, Mr. Landlord comes snoopin' around, trying to find out what he's making, and raises the rent on him just enough not to drive him out of business. A merchant said to me the other day: "Blamed if I ain't goin' to change my name and put out a new sign. This store is kept by Sponge & Co."

"What do you mean?" I asked him.

"Why," he said, "I been to work here more'n a year, workin' early and late, makin' sacrifices, givin' folks bargains, and doing everything to draw trade to this stand. And now, when I've just got ready to go in and make money—when I was calculatin' to fill myself full of profits next year—my landlord steps in and squeezes me nigh about dry. He was here yesterday. Asked me if I wanted to stay another year. Said he was very sorry (an' he lied when he said it), but he had an offer for the place, and just about double my rent. If that ain't makin' a sponge outen a man, I don't know what is!"

I gave my merchant friend a few tracts and STANDARDS and a little straightout talk. It didn't take five minutes for him to see the cat. Pussy jumped right into his lap and mewed so loud you might have heard her a mile off.

I inclose a list of recruit subscriptions and an order for some tracts and copies of "Protection or Free Trade?" Don't publish my name, for I'm a sponge myself and work for a sponge squeezer. If he found out what I am doing he'd give me one last squeeze and throw me away like a rotten orange. Yours for the cause,

E—— ——.

That's the sort of a letter the publisher likes to get—pleasant to read, and pleasant to lay before the readers of THE STANDARD. Why don't we get more like it? This country of ours, whose boast it is that every man is guaranteed just as good a chance as every other man, is full of Birminghams. There isn't a country village, there isn't a western prairie, where the voice of the great tax gatherer isn't heard, crying, "Come up here, you foolish sponges, and be squeezed." The farmer who works

p. 8, col. 2

his own acres and flatters himself that he pays tribute to no man, has to do the sponge act just the same as everybody else. When he buys a plow, a Pennsylvania mine owner takes a squeeze at him. When he builds a house, a timber monopolist compresses him, and a hundred other monopolists give him smaller pinches. When he sends

his crops to the market—ah! then he gets a squeeze that makes him fairly rain his wealth for Mr. Squeezer's benefit. His wife's dress pays tax to one monopolist. His children's shoes are taxed to benefit another. On everything he eats, and drinks, and wears, and buys, and sells, and wastes or uses. the tax gatherers[sic], public and private, lay their hands. The sponges are all around you, friends. Just look about your own neighborhood and let the rest of THE STANDARD readers know what squeezing system is most in vogue where you live. And don't imagine that in doing this you will merely gratify curiosity. By studying your own neighborhood you will learn its point of least resistance. You will find out how to approach your neighbors and how to talk to them so as to make the cat, as our Birmingham friend puts it, fairly jump into their laps.

And one thing more. When you write to THE STANDARD, always say whether you are willing that your name should be published or not. Let us use it if you can—a name stamps a letter with the writer's individuality, and so adds to its weight; but if for any reason you feel compelled to act the part of Nicodemus, be sure we will respect your wishes.

———

Here are our terms for subscriptions to THE STANDARD:

One subscription, one year, ... $2 50 One subscription, six months, ... 1 25 One subscription, three months, . . . 63

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One year, each, ... $2 00 Six months, each, ... 1 00 Three months, each, ... 50

After the first club of three has been sent, subsequent subscriptions may be forwarded at the same reduced rates.

Recruit subscriptions, for *four weeks*, will be received, singly or in clubs, to different addresses at fifteen cents each.

How many subscriptions have you sent us? How many have you a prospect of getting? How many have you tried to get? You needn't answer these questions to us. Answer them to yourself. And bethink you, while you are doing it, of what our California correspondent says in the letter quoted above. THE STANDARD is *your* instrument—one of the tools with which you must do your work. Nobody else can do your work for you; you must do it yourself, or suffer it to go undone. Up, then, and be doing! Your field of labor is right before you—all around you. And the more unpromising it is the greater the need that you should bestir yourself.

These recruit subscriptions, for example. Why don't you use them more? Have you used them at all yet? Have all of your acquaintances been reached? Have your clergyman, your lawyer, your doctor, your storekeeper—even your landlord, why not?—been given a chance to learn the truth? If not, then your work is going undone.

And there is one suggestion the publisher would like to make about these recruit subscriptions. It may not be always safe or possible to let your friends know that you are having THE STANDARD sent to them, but whenever this can be done, it ought to be. A man will usually read a paper with twice the attention he might otherwise pay to it, if he knows it represents a friend's ideas. Even if he considers his friend's notions utter bosh, he will be apt to read nevertheless, if only for the purpose of confuting foolishness. And all we need ask him to do is to read. The rest will take care of itself.

———

Sic in the original; probably "wastes or uses, the tax gatherers".

The recruiting fund. That is another tool, which gathers more rust than it ought to. Its object is to furnish literature—tracts, books and STANDARDS—to people who have the opportunity to distribute them, but can't afford to buy them. The fund has done good work in the past. It is doing good work now. It can do good work in the future. But see how slowly it grows. Think of all it *might* do, and how little it *can* do with its present feeble support. The fault is yours, STANDARD readers. The tool is idle because you don't use it, and for no other reason. Read the list of contributors for the week just past, and ask yourselves how many village churches there are in the United States that would not in a single week contribute more to send missionaries to the heathen than you are doing to aid in lifting the yoke of poverty from the necks of sixty millions of your fellow countrymen.

The contributions to the recruiting fund for the past week have been:

J. Loeffner, New York..... $3 00 [N.?]..... 1 50 Two friends..... 2 00 E. B. H., Chicago..... 5 00 Nicodemus again..... 1 00

Total for the week..... $12 50 Previously acknowledged..... 2,271 [64?]

Total to date..... $2,284 14

———

Clipping a Piece from Every Man's Blanket.

Philadelphia Record.

This wool tax is in spirit similar to the old law of England which, in order to encourage the sheep growers, provided that the dead should be buried in none but woolen shrouds. The wool duties in this country are more cruel than was the old protectionist statute of England, inasmuch as the former seriously afflicts the living. To the dead it made no difference whether their shrouds were of wool or of any other fabric; but in a climate like that which prevails in most portions of this country multitudes of the living suffer in diminished health and comfort from the duties on wool. All the blessings that the tariff is imagined to confer on the growers of sheep cannot outweigh the real privations which the wool duties inflict upon the American people.

———

Why Not Stay East and Vote to Make It Easier to Get Land By Taxing the Rent.

Todd County, Minn., Argus.

The principal reason why ambitious young men do not want to farm in the eastern states is that the vocation there requires a heavy capital if the farmer wishes to own his farm. If he works as a renter he can get but little more than the lowest interest on his capital employed and laborer's wages for his work. Young men ambitious to engage in farming, come west!

p. 8, col. 3

LIFE ON THIRTY SHILLINGS A WEEK.

Miss Miranda Hill in the Nineteenth Century.

People have been talking and writing on the subject of how to live on a moderate income. When I heard £700 a year treated as a small sum on which a family had to manage economically, the thought came to me, “And yet, what good and happy homes one knows of where the income can hardly be more than one-tenth of that, say £78, or 30s. weekly! Many working people manage on 30s. a week. How is it done?”

I determined to put down the details of the expenditure from one of my working friends, and, thinking over those who were likely to be able to give me the information I wanted, I remembered one home specially, whose bright, cheerful aspect and well cared for children I had known for some years.

The father, John Howe, a Cumberland man, had been a farm laborer in his youth. He had taught himself to read and write after he grew up, had saved money out of his small earnings in order to apprentice himself to a trade, and, after having thus become a skilled workman, had married and come to London, where he had found regular employment.

The father of that family is a man who has solved the problem, “How to live on thirty shilling a week[sic], I doubt not,” said I to myself, “and if he has, I know well that neither wife nor children have suffered stint, either mentally or bodily. I will ask him to tell me how he has managed his income.”

So I called at his home—he occupies two rooms in a small street in the northwest of London—and asked his little daughter to tell him that I should be glad if he would call and speak to me in the evening when he came back from work. He did so and the following conversation took place between us:

I.—You can, perhaps, give me some information I want if you will. Some friends and I have been talking over the question of means and working people’s earnings and spendings and have been wondering whether we could learn how a working man with a family manages on 30s. a week.

My Friend.—I can pretty well tell you that, because that was near about what I spent when my wife was at home. (She is very ill just now and absent from home.)

I.—You spent about 30s.?

Friend.—Yes, about eight-and-twenty or thirty shillings.

I.—Did that include clothes and everything?

Friend.—Yes.

I.—But you sometimes earn more than 30s., don’t you?

Friend.—Oh, yes; I earn a little more sometimes, but I don’t spend it; I save it.

I.—Then I may reckon yours as an example of how a family can live on 30s. a week?

Friend.—You may.

I.—Then I will put down the items as you tell me. You won’t object to my doing that, I suppose?

Sic in the original; probably “"How to live on thirty shillings a week," I doubt not,"”.

Friend (smiling).—Not at all. (Doubtfully) You are not going to publish them—with my name?

I.—Neither with your name nor without, if you object to it. But, to tell you the truth, I did want to make use of the facts you tell me for publication, if you don't mind.

Friend.—Oh, no, I don't mind.

I.—Then, first, as to food. What do you spend on meat?

Friend (promptly).—Four shillings a week.

I.—Four shillings a week! Why, that is just half what a working woman told me she should spend for a smaller family than yours.

Friend.—I dare say; but then she probably buys her meat about here, where it costs 7d. or 8d per pound[sic]. I go down to the meat market, and at this time of year, when meat keeps well, I get in a week's supply. I can buy beautiful meat at 3d. or even at 2[½?]d. per pound. I got a splendid piece of leg of beef, 18 pounds, for 3s. I buy a piece of the leg like that because I find it useful. I can get sirloin very cheap too at 5d. or 5½d. per pound.

I.—Then, as to bread?

Friend (after some reflection and calculation).—Reckon ten of Neville's loaves a week, and that costs just now 2¾d. a loaf.

I.—That makes 2s. 3½d. I notice you say Neville's bread. You take that in preference to baker's bread?

Friend (smiling).—The baker's is generally cheaper to buy, but you eat more of it. It does not go so far as Neville's; so it is no cheaper in the end.

I.—And what do you reckon for flour?

Friend—About two quarterns[sic] in the week, at 6d. each.

Then followed the estimate for groceries, milk and vegetables as given in the table below:

I asked about fruit.

Friend.—Oh yes. We spend a good deal on fruit in the summer—as much as 1s. 6d. a week perhaps. That's what the flour is wanted for—the fruit puddings, you know.

I.—Then you must reckon for suet. Or do you get that with your meat?

Friend.—That comes with the meat. I never object to half a pound of nice white suet with the meat.

I.—And I suppose that, in winter, currants and raisins would take the place of the fresh summer fruit?

Friend.—Yes. They would. The estimate as to[sic] coal and paraffine was given with great promptitude and accuracy, as if the amount used was quite well known, only my friend struck the average of cost because of the variation in winter and summer prices.

Sic in the original; probably "8d. per pound".
Sic in the original; probably "Friend.—About two quarterns".
Sic in the original; probably "a new paragraph of narration beginning"The estimate as to coal…"".

I.—Are you a teetotaler, or must we reckon something for beer?

Friend.—No, I am not a teetotaler. We take beer sometimes—for supper occasionally. In summer, when it is too hot to bear a fire, and we have a cold dinner, toward the end of the week, when we are finishing up the scraps, we have beer instead of tea.

I.—Then do I understand that you take tea with dinner sometimes?

Friend.—Yes, if it is a cold dinner like that; and if the weather is too hot for us to bear the fire, then we have beer. But I don't take that cheap beer. I don't approve of it. I take that at 3½d. per pint. Put down three pints a week for beer—that is 10½d.

I.—Then as to rent?

Friend.—Well, you know that—5s. 6d. a week.

I.—We must not forget school fees. How much are they?

Friend.—They are not much—only 1d. a week for each child at the board school.

I.—That makes 4d. And what about club money? I know you belong to a provident society.

Friend.—Yes; the club money comes to a good deal. I pay 1s. 6d. a week. But I pay more because I did not join till I was forty-one. A youth of eighteen who joins pays only 9d. a week and gets all the privileges that I have.

I.—And what are the privileges?

Friend.—Twenty shillings a week during sickness for one year, and after that ten shillings a week as long as the illness lasts. There is a man in our society who has had ten shillings a week for five years.

I.—And I think you told me once that there were some advantages of medical attendance for your family connected with your society, did you not?

Friend.—I did. The club doctor told me

p. 8, col. 4

that he would attend my wife and children whenever they needed it if I paid regularly 3d. a week for the wife and 1½d. for each child, if there were more than one who joined.

We reckoned up what this came to, and put it down. And here I may, remark, by the way[sic], how gladly the thrifty and independent working people avail themselves of anything of the nature of a provident dispensary. They did not wish to receive medical attendance quite free, as a charity, and yet they cannot afford to pay ordinary fees. They gladly pay the small regular sum weekly to insure attendance during illness. "It is a capital plan, if the doctor is a good one," said one working woman to me; "and then, you see, it is to his interest to get you well soon."

Then came the question of clothes. My friend knew exactly what he had spent for boots in the last six months, and from this we found 1s. 8d. the average per week for that large and important item. He had also one fact very clear—that when first he came to London it had taken just 1s. 6d. a week to clothe him. He knew this because he had joined a loan society, and took three shares each of 6d. a week, and this just sufficed for his clothes. "But then I was very low in clothes. I don't spend so much now, and it included boots, so we must deduct for those," he said. We did so, and thus obtained 1s. a week for his clothes.

Sic in the original; probably "And here I may remark, by the way".

My friend explained to me the plan of these loan societies, and how useful he had found them. They had been a great help to him in furnishing and getting clothes when he first came to town, and he knew a man who had made a business in five years owing to their help.

“But is not the interest that you pay very high?” I asked.

Friend.—Yes, it is high; but then as long as you have “stock” in the society you receive interest as well as paying it.

I.—And is there no danger of the society’s failing through dishonest management?

Friend.—Well, it is the fault of those who join it if it does, because there are quarterly meetings, and every man who has a share has a voice in the management. Of course, if you can’t be present, you must abide by the decision of those that can.

I.—We have not put anything down yet for the clothes for your wife and children.

Friend.—Yes. That is where I am at a loss; I cannot tell so well about that as my wife could.

He considered the matter a good deal, and finally made a rough guess at 2s. 6d. per week. I think myself that this was probably a little above the mark, comparing the sum with that for his own clothes. I noticed, in speaking to another working friend—a woman—that she had more difficulty in reckoning what was spent on clothes than anything else, the sums being larger and paid at irregular intervals. It was evidently the expenditure on clothes that would have to be cut down if means failed. “You would have to go shabbier, that is all!” she said.

The final result of my friend’s calculations is shown in the following table. The family consists of himself, his wife and five children, one an infant in arms:

Average Weekly Expenditure.

	Per week. s.	**d.**	**Per year. £**	**s.**	**d.**
Meat.....	4	0	10	8	0
Bread (10 loaves).....	2	3 1-2	5	19	2
Flour (2 quarterns at 6d).....	1	0	2	12	0
Vegetables, 18 pounds potatoes	1	0	2	12	0
Other vegetables..	0	4	0	17	4
Butter.....	1	0	2	12	0
Fruit.....	1	6	3	18	0
Milk (1 1-2d. per day).....	0	10 1-2	2	5	6
	1	0	2	12	0

	Per week. s.	**d.**	**Per year. £**	**s.**	**d.**
Tea (1-2 pound).....					
Cocoa (1-2 pound).....	0	6	1	6	0
Sugar (4 pounds).....	0	10	2	3	4
Soap (1 1-2 pounds).....	0	6	1	6	0
Soda, starch, blue.....	0	1 1-2	0	6	6
Candles.....	0	1	0	4	4
Paraffine (1-2 gall'n a fortnight)	0	3	0	13	0
Coal (1 cwt.).....	1	3	3	5	0
Beer (3 pints at 3 1-2d.).....	0	10 1-2	2	5	6
Rent.....	5	6	14	6	0
Boots (for whole family).....	1	8	4	6	8
Clothes for the man.....	1	0	2	12	0
Clothes for the wife and children.....	2	0[sic]	5	4	0
School fees.....	0	4	0	17	4
Provident club.....	1	6 1-2	4	0	2
Medical attendance for wife and children.....	0	3	0	13	0
	1 9	8 1-2	77	4	10
Balance out of 30s. a week..			0	15	2

Sic in the original; probably "(text above says"a rough guess at 2s. 6d. per week")".

And now, to what state of being does all this minister? What are the opportunities of my friend and his children for such higher enjoyments as make the true realities of life? First of all, though not possessing a garden of their own, only a window sill where flowers may grow, they are within reach of that public garden lately laid out by the vestry for the use of the neighborhood. “I can scarcely keep my children within doors,” said my friend’s wife to me one day, “since that garden has been open; they are always in it after school hours!”

For my friend on his Saturday afternoon, as well as for the wealthiest in the land, are open the British museum with its antiquities, the South Kensington museum with its natural history specimens, the National gallery with its pictures, Westminster abbey with its monuments and services. Perhaps some day, nearer his own door if Marylebone does its duty, a free library may be accessible to him and his children.

In thinking of my friend I recall his intelligence and vitality, the acquaintance with facts that makes everything regarded with such real interest—as were the sights on the river when we all went down to Southend by steamer last year. I remember the happy faces of wife and children as I met them coming over the Regent’s park from a walk in the sunset light; the enjoyment the husband and wife had in a stroll together over the wilder part of Hampstead heath, and when, no doubt, the blue distance, the fir trees, and the gorse may have given him a faint suggestion of his native Cumberland hills; above all, I dwell on the recollection of the tenderness with which father and mother nursed the little baby through bronchitis, saving its life, as far as one could judge, by their unceasing watchfulness and care. As all this comes before me, I feel as if the highest blessings, simple reality, steadfast industry, the sense of usefulness, manly independence, the joy of family ties, and of the need and power to make sacrifices for these, were more likely to crown the life that has to contend with difficulties than that which is free to seek its own satisfaction; and I thank God that England counts among her children so many who know how to live simply and yet nobly on thirty shillings a week.

———

The Growth of Berlin.

Berlin Correspondence London Weekly Dispatch.

The Berliners who had *land* in what used to be the outskirts of Berlin should be grateful to William and Bismarck for the glory they brought to Prussia. Its first effect was to make their city the banking and political capital of Germany. Berlin, which a quarter of a century ago was quite a small place, is now almost as big as Paris. Owners of sandy lots too poor to grow anything but broom, have now fortunes comparable to those enjoyed by many of the great London landlords.

This extension of the city quickened speculation in building lots to fever height, and with the building of new quarters every trade received a powerful impetus; all the houses had to be furnished, and so cabinet makers, upholsterers, gas fitters, stove makers, butchers, bakers and what not, gathered from other parts of Germany; but somehow the poor seem to get poorer while the rich grow richer.

p. 8, col. 5

How Nature Deals With Us.

As a fond mother, when the day is o’er, Leads by the hand her little child to bed, Half willing, half reluctant to be led, And leaves his broken playthings on the floor, Still gazing at them through the open door, Nor wholly reassured and comforted, By promises of others in their stead, Which, though more splendid, may not please him

more; So nature deals with us, and take away[sic] Our playthings one by one, and by the hand Lead us to rest so gently that we go, Scarce knowing if we wish to go or stay, Being to full of sleep,[86] to understand How far the unknown transcends the what we know.

———

PERSONAL.

R. M. Maxwell of Douglas, Iowa, contributes to the Harlan *Industrial American* an extremely calm and candid letter on the situation.

The Chicago *Labor Enquirer* of March 24 contains an able article from Robert Cumming of Braceville, Ill., in which the doctrine of the single tax is expounded and defended.

Henry George will lecture in Brockton, Mass., on Friday evening, April 27, for the tariff reform league, and in Tremont temple, Boston, on Saturday evening, April 28, on free trade.

John F. Duncan has an article on "The folly of strikes," in a recent issue of the Detroit *Advance*, showing that industrial emancipation can be effected only by the destruction of land monopoly.

The *North American Review* for April contains a short but well written article by Benjamin Doblin in answer to W. M. Fishback's essay on "Communism and Protection" in the February issue.

George J. Klinger of Brooklyn spoke on behalf of the Brooklyn single tax club at a recent debate between that organization and the prohibition club. Mr. Klinger traced poverty to its source in land monopoly and showed how little prohibition could do toward its cure.

An eight-year-old boy, guilty of petty larceny, was sentenced to ten days' imprisonment with hard labor, a whipping and five years in a reformatory. The same sentence was pronounced on three other boys—two of them ten years old and the other twelve.—[London Echo.

A. E. Collier contributes a short article to the "Notes and Comments" department of the current number of the *North American Review*, in which he effectually disposes of Mr. Adams's "Georgeism making the rich richer," which appeared in a previous issue of the same magazine.

Miss Mary Leggett of Beatrice, Neb., was ordained a minister at the recent Unitarian conference at Kansas City. Miss Esther Frame, a Quaker, is said to have just finished a series of successful revival services in Nashville; but what a Quaker revival service can be like it is hard to imagine.

James W. Stillman of Boston has published a good essay on "The unconstitutionality, injustice and folly of the protective system." But, unfortunately, Mr. Stillman does not see the injustice and folly of a revenue tariff, and his essay lacks the force it would gain from the advocacy of real free trade.

William Morris is a poet, a painter and a scholar; he is likewise a carver of wood, a a weaver of tapestries and a shopkeeper. To the homes of those who wish to have their rooms made beautiful he goes with his rule in his hand as a British workman—a title in which he glories. His clothes are of stout rough material, he wears a woollen shirt and a soft hat.

Sic in the original; probably "and takes away".
Sic in the original; probably "Being too full of sleep".

The improvement in the condition of James Redpath still continues, and on Easter Sunday he was able to attend Father Ducey's church. It will be a long time, however, before he is able to do any work. Contributions for the testimonial fund, which is intended to give him the long rest he so well deserves and so much needs, should be sent to Charles F. Wingate, 119 Pearl street, New York.

Professor Thorold Rogers, whose investigations during the past twenty years have shed so much light on the social economy of the middle ages, has been elected to the professorship of political economy in Oxford university. Professor Rogers is an oldish man, with a heavy stoop, a pair of hawk eyes, an unequaled and inexhaustible power of conversational invective, a tongue with the rough side often uppermost, and a heart as tender as a woman's.

Our correspondent, H. F. Ring, author of one of the most popular land and labor tracts, "The Case Plainly Stated," and head of the Tax reform association, is city attorney of Houston, Texas. Some complaint has been made of the reappointment of Mr. Ring by the present mayor of Houston on the ground that he is a "land crank." The Houston *Echo* says of it: "We look upon the appointment of Mr. Ring as the wisest the present administration has made. There is not an abler lawyer in the city."

P. H. Cummins of Amsterdam, who was the candidate of the united labor party for state treasurer last fall, has invented a skeleton wheel which promises to be very valuable. *Labor's [Stage?]* says it is constructed upon an entirely new principle, and is a beauty. It can be made one-third lighter, and yet fifty per cent stronger than any wheel yet made. These qualities render it very desirable for bicycles and tricycles. But the main advantage is that this wheel can be made at about half the cost of the cheapest wheel now in use, while being at the same time a great deal more durable.

W. B. Estell of Freeland, Pa., worthy foreman of district 87, K. of L., comprising the Lehigh region, is in New York endeavoring to obtain financial aid for the ostracised Lehigh miners, whose condition he speaks of in a communication in another column. Freeland, by the by, is so named because it is built upon the only spot in that region that was not the property of the great coal kings, and where, consequently, people who wanted to build houses could buy land. For the policy of the great coal kings is to neither sell nor lease; they prefer to be monarchs of all they can survey on their part of this earth.

———

[Advertisement] Miss Agatha Munier

MISS AGATHA MUNIER IS NOW forming classes for instruction in vocal sight reading for ladies and gentlemen, as well as in solo singing in all its branches, and in elocution. For terms, etc., address MISS MUNIER, [223?] East Thirty-second street, New York.

[Advertisement] Kansas State Lecturer

KANSAS STATE LECTURER.—THE undersigned state lecturer and member of the state central committee is now ready to respond to calls for work anywhere in the state of Kansas. Address Rev. W. M. [GOODNER?], box [553?], Larned, Kan.

[Advertisement] Notice

NOTICE.—Those who believe that the public revenues should be raised by a single and direct tax upon relative land values, and who favor the holding of a National Conference, are requested to send address immediately to

SAMUEL WILLIAMS, Vincennes, Ind.

[Advertisement] Printing.

PRINTING.

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

p. 8, col. 6

[Advertisement] Unity Congregation

UNITY CONGREGATION.

REV. HUGH O. PENTECOST, MINISTER.

MASONIC HALL, Sixth avenue and Twenty-third street.

SERVICES, Sunday Morning, 11 o'clock.

MISCELLANEOUS.

[Advertisement] Braham's

SUITS TO ORDER FROM $13.50.

PANTS TO ORDER FROM $3.50.

Samples and self-measuring chart mailed on application by stating price and as near as possible design desired.

BRAHAM'S, 212 BOWERY, NEW YORK CITY.

[Advertisement] The Keystone Watch Club Co.

A Gold Watch

For $38. That tells the TRUTH.

Fully equal for Accuracy, Durability, Appearance and Service, to any $75. Watch.

Philadelphia's building associations have done much toward building it up and making it the city of homes. The same system of co-operation carefully and economically managed, has built up **The Keystone Watch Club Co.**, until they are now selling more Watches to consumers than all others combined. They handle only the

Keystone Dust-proof Watch

which is deservedly regarded as the crown and climax of Pennsylvania's manufactures. This Watch contains every essential to an accurate time-keeper, and many important improvements patented by the Company. They are Dust and Damp Proof, a quality possessed by no other movement in the world. Jeweled throughout with genuine rubies. Patent Stem Wind and Set, strongest and simplest. Sold through authorized agents

p8_fig1

[Illustration: display advertisement in an ornamental border, with a drawing of an open-face pocket watch whose dial bears a keystone and the words “KEYSTONE WATCH CLUB CO. NEW YORK PHILA. BALT.” The border carries city names (top: “NEW YORK ... PHILADELPHIA”; bottom: “WASHINGTON D.C. ... HARRISBURG”); the remaining border lettering is illegible.]

A Gold Watch For $38. That tells the TRUTH.

Fully equal for Accuracy, Durability, Appearance and Service, to any $75. Watch.

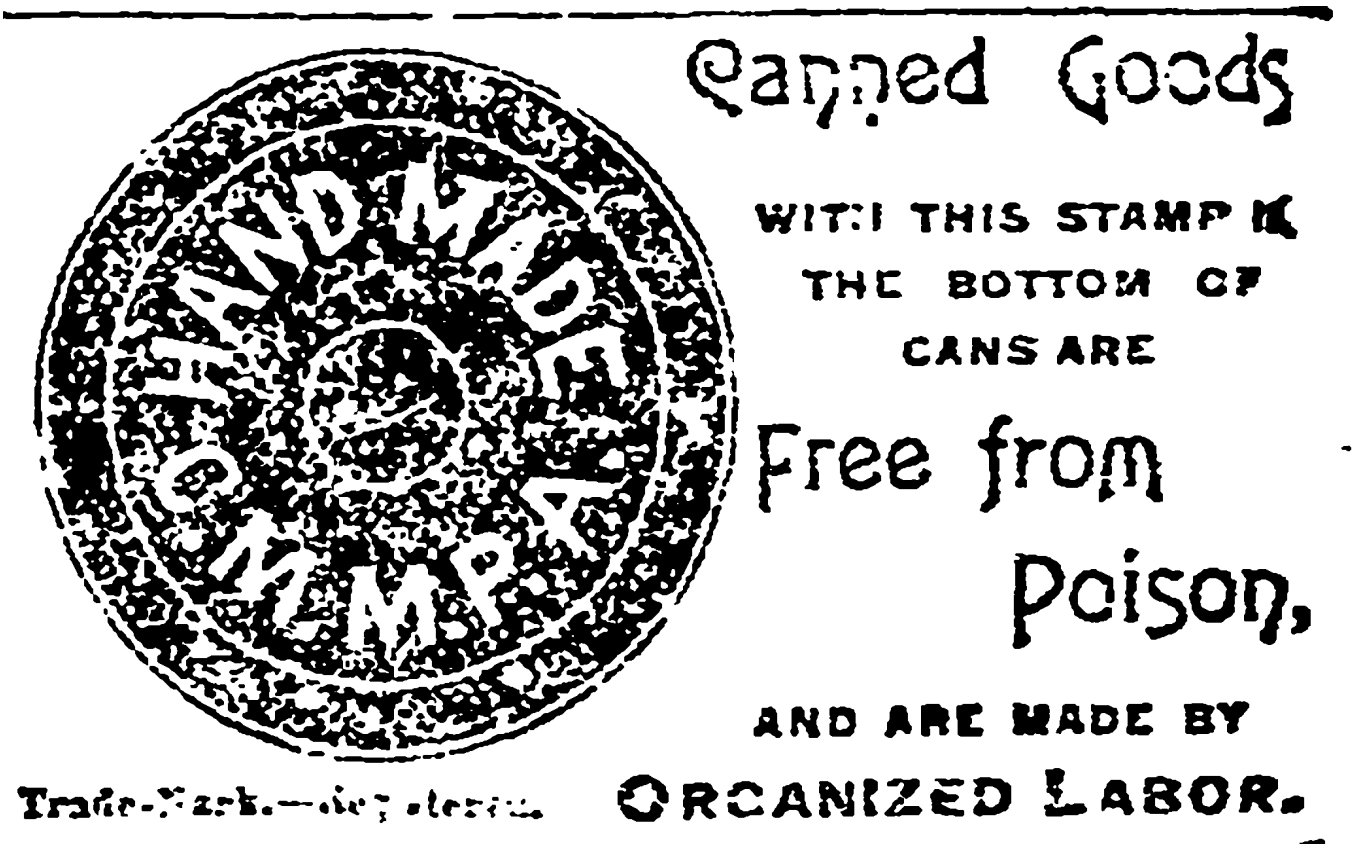
Philadelphia’s building associations have done much toward building it up and making it the city of homes. The same system of co-operation carefully and economically managed, has built up The Keystone Watch Club Co., until they are now selling more Watches to consumers than all others combined. They handle only the

Keystone Dust-proof Watch

which is deservedly regarded as the crown and climax of Pennsylvania’s manufactures. This Watch contains every essential to an accurate timekeeper, and many important improvements patented by the Company. They are Dust and Damp Proof, a quality possessed by no other movement in the world. Jeweled throughout with genuine rubies. Patent Stem Wind and Set, strongest and simplest. Sold through authorized agents at $38.00. Either all cash down or $1.00 per week. There can be no disappointment in this system. An active, reliable Agent Wanted to represent us in every city and town. Write for full particulars.

The Keystone Watch Club Co 926 Chestnut St., PHILADA., PA. REFERENCES—Any Commercial Agency.

[Advertisement] Canned Goods



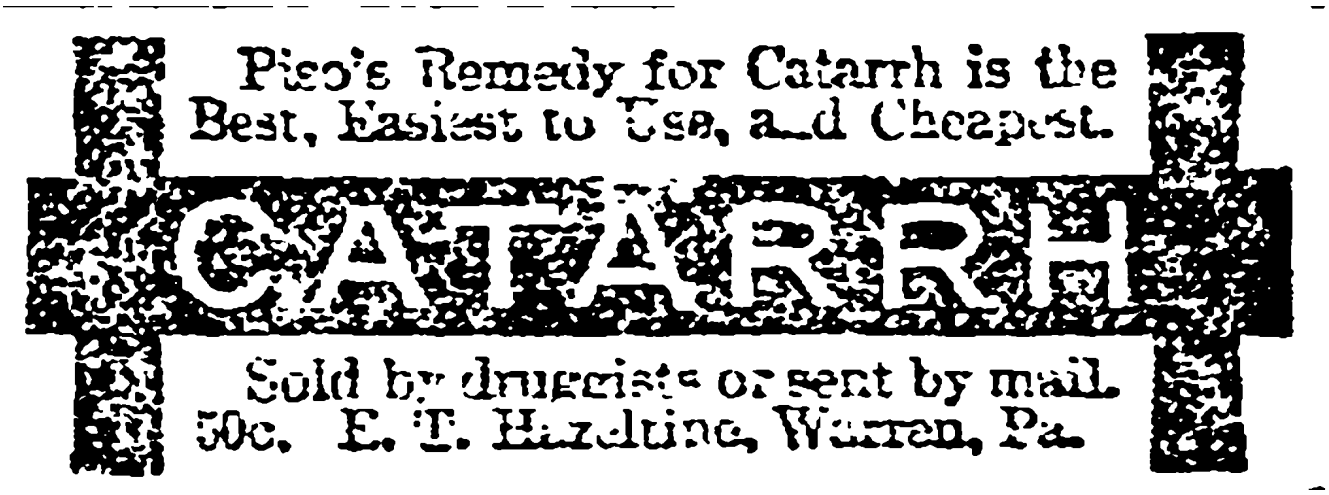
p8_fig2

[Illustration: circular trade-mark stamp lettered “HAND MADE” around the upper rim and “C.M.M.P.A.” around the lower, with an emblem at the center.]

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

Trade-Mark.—Registered.

[Advertisement] Piso's Remedy for Catarrh



p8_fig3

[Illustration: display advertisement with the word CATARRH in white letters on a dark cross-shaped band.]

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] The Great American Tea Co.



p8_fig4

[Illustration: dark ornamental block lettered “GREAT AMERICAN” with further lettering, mostly illegible, beside the heading.]

GOOD NEWS TO LADIES.

Greatest offer. Now's your time to get orders for our celebrated Teas, Coffees and Baking Powder, and secure a beautiful Gold Band or Moss Rose China Tea Set, Dinner Set, Gold Band Moss Rose Toilet Set, Watch, Brass Lamp, Castor, or Webster's Dictionary. For particulars address

THE GREAT AMERICAN TEA CO., P. O. Box [289?]. 31 and 33 Vesey St., New York.

[Advertisement] Ollendorf's Neurodontine

OLLENDORF'S NEURODONTINE. Instantaneous cure for Toothache, Headache and Neuralgia. 25 cents. Central depot [illegible] E. [illegible] st., N. Y.

[Advertisement] Holland's

HOLLAND'S COFFEE AND DINING ROOMS [125?] Fourth avenue. Bet. 13th and 14th sts.

[Advertisement] James Bogan

JAMES BOGAN, PRINCIPAL AGENT for James Means' $3 and $4 shoes. [26?] BOWERY, near [Bridge?] street.

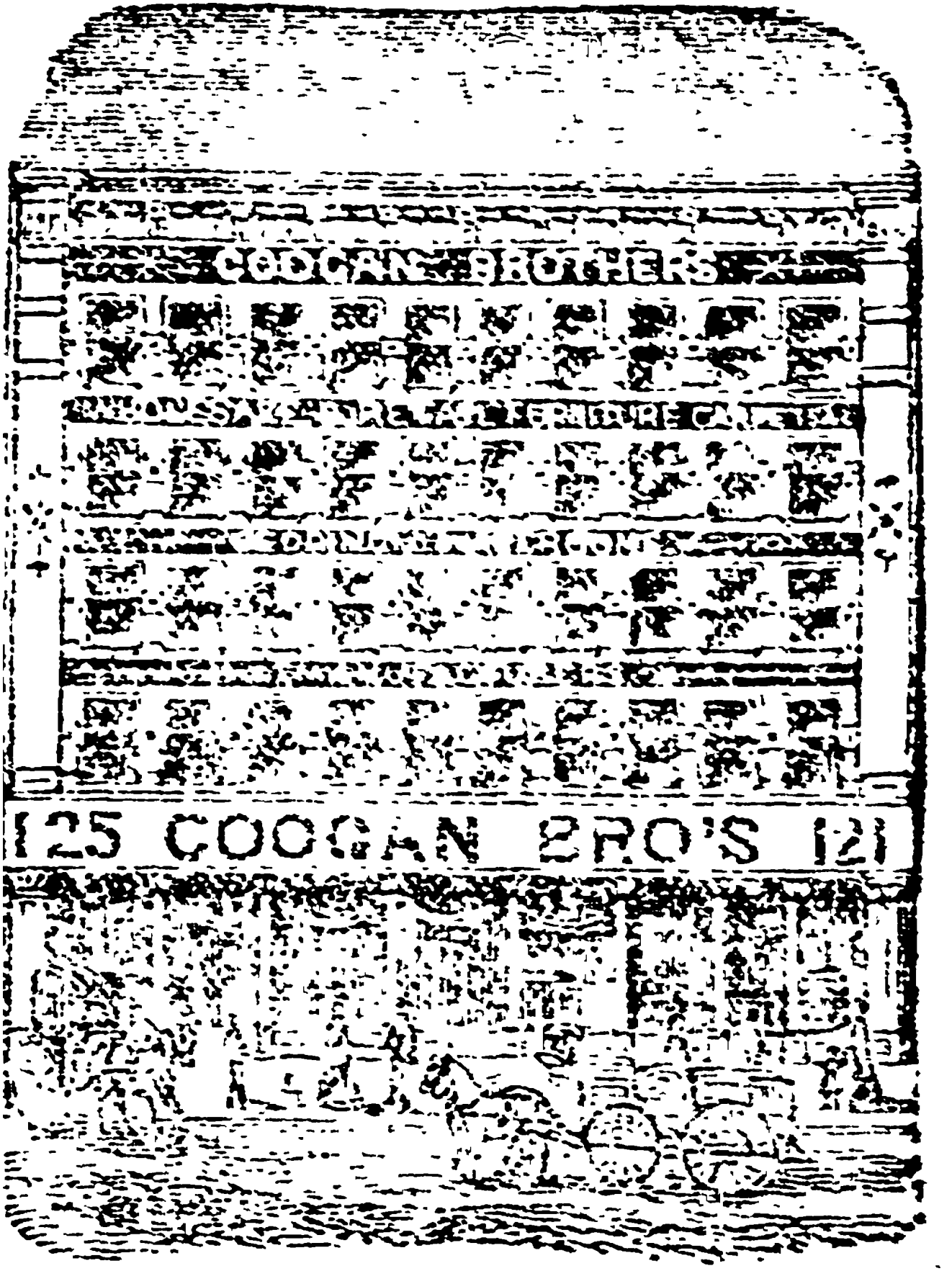
[Advertisement] Charles B. Schaidner

CHARLES B. SCHAIDNER, PHOTOGRAPHER. 230 Third avenue, cor. [19th?] street, New York. Children's Photographs by instantaneous process a specialty.

[Advertisement] The Single Tax.

THE SINGLE TAX.—Special editions of ready-printed newspapers containing current Single Tax reading matter. All sizes; low prices. UNION PRINTING CO., [15?] Vandewater street, New York.

[Advertisement] Coogan Bros.


125 COOGAN BRO'S 125

p8_fig5

[Illustration: engraving of the front of a multi-story store building with horse-drawn wagons in the street. Signs on the façade: “COOGAN BROTHERS” across the top; lower bands lettered (partly illegible) “[illegible] SALE AND RETAIL FURNITURE CARPETS [illegible]”; and across the ground floor “125 COOGAN BRO’S 121”.]

COOGAN BROS., CARPET AND FURNITURE DEALERS, COR. BOWERY AND GRAND STS.

[Advertisement] Briggs’ Pianos



p8_fig6

[Illustration: display advertisement across the foot of columns 5 and 6: at left, an upright piano in a framed panel with a laurel spray beneath; a ribbon or card beside it reads “SEND FOR CATALOGUE”; at right, decorative lettering.]

BRIGGS’ PIANOS C. C. BRIGGS & Co. 5 APPLETON ST. BOSTON MASS. MANUFACTURERS OF GRAND · SQUARE · & · UPRIGHT PIANO FORTES GRACEFUL DESIGNS · · SOLID CONSTRUCTION MATCHLESS TONE · · BEAUTIFUL FINISH.

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	AWAKENING THOUGHT.	[h]ouse”, “[b]een”, “[t]rust”, “[m]ight”, “[v]ision”, “[v]ested”, “[z]ens”, “[c]ommittee”, “[b]ut” (first letters damaged at left edge of column)	“house”, “been”, “trust”, “might”, “vision”, “vested”, “citizens”, “committee”, “but”

Page	Article	As read in the scan	Written as
1	AWAKENING THOUGHT.	Day” (D broken, prints like “Ɔay”)	Day
1	AWAKENING THOUGHT.	ca[blotted]ign	campaign
1	AWAKENING THOUGHT.	nc	no
1	AWAKENING THOUGHT.	Leen” (b with broken bowl)	been
1	AWAKENING THOUGHT.	rebeilion	rebellion
1	AWAKENING THOUGHT.	pr[o]perty” (o damaged)	property
1	AWAKENING THOUGHT.	ha[s]” (s damaged)	has
1	AWAKENING THOUGHT.	unthiaking	unthinking
1	AWAKENING THOUGHT.	thes[e]” (e damaged)	these
1	AWAKENING THOUGHT.	Archbishor	Archbishop
2	SINGLE TAX MEN IN COUNCIL. Members of the United Labor Party	cf	of
2	SINGLE TAX MEN IN COUNCIL. Members of the United Labor Party	in in	in
2	A Relic of Barbarism.	one!” / “working!” (glyph resembles “!”)	“one?” / “working?”
2	The Necessity of the Coming Campaign.	working!	working?
2	THE LEHIGH REGION. Consequences of the Coal Barons’ Victory—	the the miners	the miners
2	THE LEHIGH REGION. Consequences of the Coal Barons’ Victory—	presidency this” (faint, badly struck)	presidency this
2	A CLERGYMAN’S LETTER.	writers” (ink blot over “ri”; also blot on “state” two lines above)	writers
2	A CLERGYMAN’S LETTER.	So I” (“o” badly struck)	So I
2	How Much of the Duty Do the Miners Get?	ymong” (first letter like “y”/“v”)	among
2	PEN, PASTE AND SCISSORS.	quiokly” (the “c” filled in)	quickly
3	QUERIES AND ANSWERS. Foreign Exchange.	$1,900.” (damaged)	$1,000.
3	QUERIES AND ANSWERS. Foreign Exchange.	$1,0[damaged]0	$1,000
3	QUERIES AND ANSWERS. Foreign Exchange.	Lis	his
3	QUERIES AND ANSWERS. Foreign Exchange.	no d[damaged]fference	no difference
3	QUERIES AND ANSWERS. Foreign Exchange.	$1,C00” (damaged)	$1,000

Page	Article	As read in the scan	Written as
3	Notes.	thoy” (blurred)	they
3	Notes.	disp[damaged]sed	disposed
3	Notes.	inconsiste[damaged]cy	inconsistency
3	Notes.	mako” (blurred)	make
3	A GLIMPSE OF TOMBS METHODS. Mr. Warden Walsh’s Bill for Prod	[damaged] F[damaged]tty’s	induce Fatty’s
3	Who is Afraid of the Post Office?	Richmo[damaged] State	Richmond State
3	[Easter sonnet, printed under the heading SOCIETY NOTES]	Moult[damaged]n	Moulton
3	SOCIETY NOTES.	pa[damaged]ic	panic
3	SOCIETY NOTES.	tw[damaged]	two
4	GENERAL BRYCE’S CALF.	couid	could
4	GENERAL BRYCE’S CALF.	would” (u filled with ink, reads “woald”)	would
4	THE LANGUAGE OF THE WORLD.	learning” (n damaged, reads “learaing”)	learning
4	THE LANGUAGE OF THE WORLD.	billion” (second l broken, reads “biliion”)	billion
4	A MACHINE THAT WILL EARN A SALARY.	the” (e filled with ink, reads “tho”)	the
4	A MACHINE THAT WILL EARN A SALARY.	envelope. address	envelope, address
4	ALIEN LANDLORDS.	Scheuley” (h also damaged)	Schenley
4	A Funny Story That Points a Serious Moral.	husband” (h lacks ascender, reads “nusband”)	husband
4	A Funny Story That Points a Serious Moral.	he” (h lacks ascender, reads “ne”)	he
5	ALL ALONG THE LINE. How the Movement for Industrial Emancipa	ccmmittee” (damaged first letters)	committee
5	ALL ALONG THE LINE. How the Movement for Industrial Emancipa	Ve’y” (r damaged)	Very
5	The State Committee.	Macsion” (n damaged)	Mansion
5	The State Committee.	my” (a missing/damaged)	may
5	Discussing Methods of Propaganda.	Ben jamin” (line break, no hyphen)	Benjamin

Page	Article	As read in the scan	Written as
5	Discussing Methods of Propaganda.	U'ner" (r damaged)	Urner
5	The Brooklyn Tax Reform Club.	Everett ball	Everett hall
5	THE FREE TRADE REVOLUTION IN PENNSYLVANIA. Waking Up and Beg	liberaiizing" (second l damaged, looks like i)	liberalizing
5	THE FREE TRADE REVOLUTION IN PENNSYLVANIA. Waking Up and Beg	$500" (first figure blurred; could read $300)	$500
5	THE FREE TRADE REVOLUTION IN PENNSYLVANIA. Waking Up and Beg	induige	indulge
5	Land and Labor in Chicago.	Illi" + letters missing/ unprinted	Illinois
5	Progress in Iowa.	protec-/tection" (syllable doubled across line break)	protection
5	GETTING INTO SOCIETY. Mrs. M. E. W. Sherwood Gives Some Advi	:NTO" (I broken, prints as colon)	INTO
5	GETTING INTO SOCIETY. Mrs. M. E. W. Sherwood Gives Some Advi	Waen" (h damaged)	When
5	GETTING INTO SOCIETY. Mrs. M. E. W. Sherwood Gives Some Advi	notice" (first letters blotted)	notice
5	STRAWS WHICH SHOW THE WIND.	allowod" (e damaged/faint)	allowed
6	Herve Riel.	Browning" (broken type, letters damaged)	Browning
6	Herve Riel.	Damfreville" (broken type, middle letters damaged)	Damfreville
6	Herve Riel.	winners" (broken type, "n" damaged)	winners
6	Herve Riel.	shout" (broken type, letters filled in)	shout
6	Herve Riel.	honest" (broken type, "h" and "e" damaged)	honest
6	Herve Riel.	that [he?] got" (ink blot over "he")	that he got
6	Herve Riel.	single" (looks like "singie"; broken "l")	single
6	Herve Riel.	thy" (looks like "thv"; tail of "y" missing)	thy
6	FARMER JONES AND THE TARIFF.	no" (broken type, "o" faint)	no

Page	Article	As read in the scan	Written as
6	FARMER JONES AND THE TARIFF.	for" (broken type, "f" lacks its top, reads "ior")	for
6	FARMER JONES AND THE TARIFF.	pure" (broken type, "e" damaged)	pure
6	FARMER JONES AND THE TARIFF.	occupations" (broken type, "p" of "pations" damaged)	occupations
6	FARMER JONES AND THE TARIFF.	an'" (broken type, faint/ damaged)	an'
6	Workingmen Might Do Worse Than Emigrate to the Soudan.	probabl[e/y]" (last letter faint or damaged)	probably
6	The Trust Wall Within the Tariff Wall.	1887" or "1857" (third digit damaged)	1887
6	The Trust Wall Within the Tariff Wall.	a pound" (looks like "pornd", broken "u")	a pound
6	Risen Indeed.	bealing	healing
6	"OUR" INDIANS.	Darlington" (broken type, "l" damaged, reads "Darijngton")	Darlington
6	"OUR" INDIANS.	remuneration" (broken type, "o" missing, reads "remunerati n")	remuneration
6	"OUR" INDIANS.	question" (reads "questien"; "o" damaged or wrong letter)	question
6	"OUR" INDIANS.	solved" (broken type, reads "selved")	solved
6	Providing Work for Women.	Providing Work" (broken type in heading, reads "Previding Werk")	Providing Work
6	Night.	rays", "host", "Death", "widened" (letters damaged by a crease running down the column)	same
6	THE DUTY ON COFFEE. Did Its Abolition Increase the Price?—A	1872" or "1873" (last digit damaged)	1872
6	THE DUTY ON COFFEE. Did Its Abolition Increase the Price?—A	If," (broken type, reads "Ii,")	If,
6	THE DUTY ON COFFEE. Did Its Abolition Increase the Price?—A	1 once heard" (figure one)	I once heard

Page	Article	As read in the scan	Written as
6	THE DUTY ON COFFEE. Did Its Abolition Increase the Price?—A	imposed" (broken type, "m" damaged)	imposed
6	THE DUTY ON COFFEE. Did Its Abolition Increase the Price?—A	senate" (broken type, reads "semate")	senate
7	Ode to a Pig, While His Nose Was Being Bored.	throug[h]" + damaged end mark	through!
7	MARY AND DICK.	Nin[e]tieth" (e blotted)	Ninetieth
7	Is Not the Reason of This That Social Conditions Make Wrong	[D]oing" (D broken)	Doing
7	[Advertisement: The New Christianity]	Germantown, Pa:	Germantown, Pa.
7	HENRY GEORGE'S WORKS.	Wi[t]h" (t damaged)	With
7	HENRY GEORGE'S WORKS.	25[?] pages" (last digit broken)	unclear
7	HENRY GEORGE'S WORKS.	[I]ntroductory" (I and n damaged)	Introductory
7	HENRY GEORGE'S WORKS.	CONTENTS,	CONTENTS:
7	THE LAND AND LABOR LIBRARY.	aro" (e filled/damaged)	are
7	THE LAND AND LABOR LIBRARY.	Croascale" (d imperfectly struck?)	Croasdale
7	THE LAND AND LABOR LIBRARY.	Hen[r]" (end of line, y lost at column edge)	Henry
7	THE LAND AND LABOR LIBRARY.	(tract price list, small worn type)	several figures read from badly struck type, notably "1,000 copies, $8" for sixteen-page tracts (looks like "$5" or "$8"), "$22.50", "$12.75"; editor may wish to verify against another issue
7	[Advertisement: The Democrat, a Radical Review Monthly]	[r]eforms" (initial r missing/ unprinted at line start)	reforms
8	PUBLISHER'S NOTES.	Pacific" (final c heavily inked, resembles "Pacifio")	Pacific

Page	Article	As read in the scan	Written as
8	[Publisher's Notes: readers' letters from Pennsylvania and B	Passy" (u damaged, reads as "a")	Pussy
8	LIFE ON THIRTY SHILLINGS A WEEK.	don't you!" (query mark struck so it resembles "!")	don't you?
8	LIFE ON THIRTY SHILLINGS A WEEK.	Butter ... 1 0" (the 1 badly struck)	1 0
8	LIFE ON THIRTY SHILLINGS A WEEK.	Candles" (l faint, reads like "Candies")	Candles
8	LIFE ON THIRTY SHILLINGS A WEEK.	Beer (3 pints at 3 1-2d.)" (d damaged, reads like "c", 3 like "8")	3 1-2d.
8	PERSONAL.	a carver of wood, a a weaver of tapestries	a carver of wood, a weaver of tapestries
8	[Advertisement: The Keystone Watch Club Co.]	There an be no disappointment" (letter damaged or missing)	There can be no disappointment