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Contents

94 notes: 94 misprints. Uncertain readings are in [brackets?]. Original spelling and misprints are kept as printed.

Page 1

CONTENTS:

★ *[Editorial note: the Australian ballot reform bill passes the New York assembly]* 6

★ *[Editorial note: list of assemblymen who voted against the ballot reform bill]* 6

★ *[Editorial note: the ballot bill in the senate; credit to Saxton and Bagley]* 7

★ *[Editorial note: ballot reform and the united labor party]* 8

★ *[Editorial note: the Cincinnati conference and the Chicago July 4 conference]* 8

★ *[Editorial note: the duty of Syracuse platform men in the presidential contest]* 8

★ *[Editorial note: Blaine and the republican nomination]* 9

★ *[Editorial note: Blaine as the fitting protectionist candidate]* 9

★ *[Editorial note: the New York Sun and Cleveland's platform]* 9

★ *[Editorial note: reply to W. J. Allen on restricting immigration]* 10

★ *[Editorial note: immigration and the monopoly of land]* 10

★ *[Editorial note: Rev. Edward Everett Hale's protectionist story]* 10

★ *[Editorial note: the report of the Boston industrial aid society]* 11

★ *[Editorial note: the maxims of the Amory–Hale report]* 11

★ *[Editorial note: the Amory–Hale report on wages and providence, with extracts]* 11

★ *[Editorial note: Hale's gospel of protection and prejudice]* 12

★ *[Editorial note: a true story of protection]* 12

★ *[Editorial note: land, not tariffs, builds towns]* 12

★ *[Editorial note: Hale's god]* 12

★ *[Editorial note: room to work for all newcomers]* 13

★ *[Editorial note: Archbishop Corrigan and the proposed condemnation of Henry George's writings]* 13 Henry George

Washington Anti-Poverty Men Debate. 13

Anti-Poverty in Indianapolis. 14

A Queer Sort of "General Prosperity." 14

Can't Afford a Home and a Family. 15

Yes, but Some of Our Protected Ones Would Relish a Little Maccaroni and Grease. 15

Page 2

HOW TO MAKE MEN BETTER. Alter the Conditions That Predispose Them to Evil. 16 Hugh O. Pentecost

REFORMS AND POLITICS. The Anti-Slavery Apostle on Third Party Movements. 17 William Lloyd Garrison

Edward Atkinson Coming Our Way. 18 W. Bendel

The Paterson Single Tax Association. 19

★ PERSONAL. 19

NEW YORK A FREE CITY. 19 Edward J. Shriver

GOOD FOR DISTRICT 87. Pennsylvania Coal Miners Want Less Protection and More of Their Natural Rights. 21

Against Presidential Nominations. 22

The Horns Beginning to Blow Around the Protection Jericho. 22

The Single Tax League. 23

"Only Perjurers." 23

COVENT GARDEN MARKET. A Private Custom House Where an English Duke Levies a Tariff of His Own. 23

An Illustration from Melbourne. 25 Jno. Brunton

Income of European Sovereigns. 25

No! They'll Be Keeping Up the Death Rate. 25

Like Hundreds of Thousands More, He Only Wanted a Chance to Work. 26

The Standard of Wages. 26

Page 3

ANTI-POVERTY. A BIG MEETING AT ELIZABETH, NEW JERSEY. A Strong Speech by Rev. William Rollinson on the Moral and Religious Aspects of the Anti-Poverty Movement–President Urner's Remarks. 28 William Rollinson

The Landlords Rule Scotland. 33

A WOMAN SPEAKS OUT. Who Will Preach Christianity to the Rich. 33

A Religious Editor on the D.Ds. 34

HOME PARKS ON THE ROOFS. A Medical Friend of the Poor Advises Them to Beautify and Use Their Roofs–Facts That He Apparently Does Not Know. 35

The Chicago Conference and the Single Tax. 36 W. H. Van Ornum

The Sort We Send to Europe. 37

In the Future. 37

THE BEATING OF THE DRUMS. 37

Democracy in England and America. 38

Who Has the Money? 39 William D. Bynum

Page 4

THE STANDARD. 40

SATURDAY, MAY 12, 1888. 40

BUCKET SHOPS. 40

[Editorial note: Allen B. Wilson's factory and the taxing of improvements] 41

[Editorial note: gold as our clam shells] 42

[Editorial note: S. C. Hall, the Nevada wool grower] 42

[Editorial note: Michigan land titles and the birds of the air] 42

[Editorial note: William Smith's diary and Virginia's protective policy] 42

[Editorial note: the national capital site and land values] 43

[Editorial note: Mills as "premier"] 43

[Editorial note: the Press tariff talker and free flax] 43

[Editorial note: how sewing women are protected] 43

The Single Tax and Free Trade in Texas. 44 W. M. Buell

Guess They Don't Read Them. 45

OUR PRESENT DUTY. 45 Wm. T. Croasdale
The Frying Pan and Fat Dog Arguments. 47
A Way to Reduce the Surplus and Enrich the Land Owners at the Same Time. 48
But Rents Will be Lower There. 48
For Humanity. 48 Frances M. Milne
STRAWS WHICH SHOW THE WIND. 49
How the City May Have Been Maintained. 50 Gustave Paulsen

Page 5

MEN AND THINGS. 51
[Men and Things: provisions of the ballot reform act] 51
[Men and Things: the arcade railway plan] 51
[Men and Things: the arcade railway advertisement] 52
[Men and Things: crime, poverty and land values] 52
[Men and Things: municipal rapid transit] 53
[Men and Things: John W. Parker and the salt duty] 53
[Men and Things: Fatty Walsh] 53
[Men and Things: Professor Pratt's steel process] 53
[Men and Things: the Reading railroad notice to employes] 53
[Men and Things: Forepaugh's elephants and the tariff] 54
[Men and Things: James Hooker Hamersley's emigrant boys] 54
[Men and Things: the Pratt coal mines] 54
[Men and Things: Minneapolis working women] 54
[Men and Things: Carnegie and the Braddock strike] 55
[Men and Things: J. Juvenet's jute] 55
Let the Irish Emigrant Consider Well Before He Starts for this "Protected" Country. 56
FOREIGN NOTES. 56
[Foreign Notes: Albert Pell and the Kentish emigrants] 56
[Foreign Notes: the local government bill and liquor licenses] 56
[Foreign Notes: landlords' public house monopolies] 57
[Foreign Notes: the Welsh tithe war] 57
[Foreign Notes: the impudence of tithes] 57
[Foreign Notes: Cheshire poor law guardians and emigration] 57
[Foreign Notes: the death of Mace Morley] 58
[Foreign Notes: Y.W.C.A. classes for working girls] 58
[Foreign Notes: land value tax meeting in Waterloo road] 58
[Foreign Notes: Portugal's land settlement scheme] 58
[Foreign Notes: the Roumanian peasant risings] 59
[Foreign Notes: Irish crime return] 59
[Foreign Notes: M. Marambat on drink and crime] 59
[Foreign Notes: Lord Portman's leases] 59
SOCIETY NOTES. 60
He'll Spend All His Time Howling for Free Trade This Year. 61

Page 6

Our Daily Bread. 62 Charles Mackay
THE PLUMLEYS. 62 William McCabe
The Professor May Be Right, But His Name's Agin Him. 68
Read This. 68
THE GREAT POLITICAL ISSUE IN NOMANSLAND. The Party in Favor of More Sheep Eating Dogs, Heavier Taxes and the Protection of the Wool Growing Industry Gloriously Triumphant. 69
Why Should the Railroad be Permitted to Take This Value Which It Did Not Make? 70 J. E. Foreman
Sorrow. 71 Henry Ancketill
PEN, PASTE AND SCISSORS. 71
How, Then, Are Wages Higher in England Than in These "Wisdom of Protection" Countries?" 72
He Would Only be Carrying Out Protection Principles if He Did. 73

Page 7

QUERIES AND ANSWERS. [Letter from Philip Bausch on free trade and bounties] 74 Philip Bausch
★ *[Answer to Philip Bausch]* 74
Protectionist Facts. 75 D. Harrington
★ *[Answer to D. Harrington]* 75
Questions About Rent. 76 A. L. Voorhees
★ *[Answer to A. L. Voorhees]* 77
Free Trade and Trusts. 78 R. F. Russell
★ *[Answer to R. F. Russell]* 78 Louis F. Post
He Wasn't Far Wrong. 79

Advertisements (8): COST AND HISTORY OF THE ENCYCLOPÆDIA BRITANNICA, REPRINT EDITION. · PRINTING. CONCORD CO-OPERATIVE PRINTING COMPANY (Ld.) · HENRY GEORGE'S WORKS. · NEW PUBLICATIONS. BELFORD, CLARKE & CO.'S NEW PUBLICATIONS. · NEW PUBLICATIONS. THE LAND AND LABOR LIBRARY. · THE NEW CHRISTIANITY. · ANTI-POVERTY DOCTRINES IN A NUTSHELL. · THE DEMOCRAT.

Page 8

CURRENT THOUGHT. [Review: Frederic Taylor, "National Control of Railways"] 90
[Current Thought review: Edwards Roberts on Denver] 91
[Current Thought review: David Dudley Field, "The Theory of American Government"] 92
★ *[Current Thought review: John Martineau, "A Plea for Landlords," and Rev. John Talbot Smith, "Let Us Study the Land and Labor Question"]* 94
WOMEN. 97
BOUND VOLUMES OF THE STANDARD. 99
CHICAGO, ILL., APRIL 6, 1888.–To Single Tax Advocates, Greeting 100 Warren Worth Bailey

Advertisements (19): LOAN WANTED. · "THE APPAREL OFT PROCLAIMS THE MAN."—Shakespeare. GEORGE WILSON, MERCHANT TAILOR · $23 WORTH OF RECEIPTS ON A $38 Keystone watch for sale · NEW PUBLICATIONS. ANNOUNCEMENT. BELFORD'S MAGAZINE. · KANSAS STATE LECTURER. · HOLLAND'S COFFEE AND DINING ROOMS, · JAMES BOGAN, PRINCIPAL AGENT for James Means' $3 and $4 shoes. · THE SINGLE TAX. · UNITY CONGREGATION. · MISCELLANEOUS. SUITS TO ORDER FROM $13.50. · A Gold Watch For $38. (The Keystone Watch Club Co.) · Canned Goods WITH THIS STAMP IN THE BOTTOM OF CANS (C. M. M. P. A.) · Piso's Remedy for Catarrh · GOOD NEWS TO LADIES. (The Great American Tea Co.) · OLLENDORF'S NEURODONTINE. · CHARLES B. SCHAIDNER, PHOTOGRAPHER, · COOGAN BROS., CARPET AND FURNITURE DEALERS, · MISS AGATHA MUNIER · 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”).
- p2: “the accused” may be meant as “the accuser”; “charged so much the stand” seems to lack a word. “The Standard of Wages” ends at the foot of c6 with no continuation note, check for missing matter. A stray rule is printed through c5 (no text lost).
- p4: masthead `[12?] UNION SQUARE` and price `[$2.50?]`; c2 sentence printed incomplete (“Why should a gold producing country?”); the Mail and Express figures ($5/$6) don’t add up; `[1833?]` in the Paulsen extract.
- p5: “profess to profess” and “Edgar Thompson” (for Thomson) are listed as misprints but may be the writer’s own.
- p6: in the M. Gervais paragraph the country figures sum to 24,100,000 but the printed total is 25,000,000. “cast” for “east” (c2) may be a damaged e; Bligh’s voyage dated 1796 (probably 1793). Three `[?]` in Mackay’s “Our Daily Bread” and “The Plumleys”.
- p8: 15 `[?]`, mostly figures in heavy type ($11,0[33?],520, $47,037,[874?], etc.) and the advertiser `[DE CARTEZ?]`. “Mr. Martineau is, in the least, troubled” seems to lack a word. The Huckleberry Finn review contains a racial slur, transcribed as printed.

Page 1 of 8

THE STANDARD

HENRY GEORGE, EDITOR AND PROPRIETOR.

NO. 71—VOL. III, NO. 19. | NEW YORK, SATURDAY, MAY 12, 1888. | PRICE FIVE CENTS

CONTENTS:

[Note: the contents list is heavily over-inked; most titles are filled in. Readings below are best guesses.]

How to Make Men Better. [?]

Reforms and [illegible].

Personal.

Good for District [8?].

Covent Garden [illegible].

Anti-Poverty in [illegible].

A Woman Speaks Out. [?]

Home Farms on the [illegible]. [?]

The *Beating* of the [illegible]. [?]

Bucket Shops. [?]

Our Present Duty.

For Humanity (poem).

Straws Which Show the Wind.

Men and Things.

Foreign Notes.

Society Notes.

Our Daily Bread (poem.)

The Plumleys. [?]

The Great Political Issue in [illegible].

Sorrow (poem.)

Pen, Paste and Scissors.

Queries and Answers.

Current Thought.

Women.

The ballot reform bill, introducing the Australian system, has passed the New York assembly, by a vote of seventy-five ayes to thirty-six noes, thirty-five of the negative votes being democratic and but one of them republican—that of John I. Platt of Poughkeepsie.

This is beyond all question the most important bill of the session, and of many sessions. It strikes a deadly blow at the root of bribery, intimidation and machine politics, and if passed into law will work a political revolution in favor of honesty and purity. By doing away with the private printing and distributing of ballots it will prevent both the necessity and the excuse for raising great sums of money and surrounding the polls with crowds of "workers," and will permit the running on equal terms of independent tickets. By insuring the absolute secrecy of the ballot, it will prevent the bribery and intimidation of voters that have become so common; and by presenting to the voter a choice between all the candidates it will destroy the power of the "regular" nomination. It is the one primary reform that will make easier all other reforms.

It is to the honor of the republican party in the state and to the dishonor of the democratic party that this bill has passed the assembly with only one opposing republican vote, and that all but one of the noes were cast by democrats. This is due, it is understood, to the influence of Governor Hill; but that has nothing to do with individual responsibility. Here is a list of the assemblymen who recorded their votes against the bill for pure elections. Let every reader of THE STANDARD in the counties in which these men reside, and where it is probable that they may come up again for office, cut it out and paste it up or file it away. This bill is too vital a matter for the vote on it to be forgotten. Every one in this list are democrats with the exception of Platt of Dutchess.

NEW YORK CITY.

JOSEPH BLUMENTHAL, 22d district. MICHAEL BRENNAN, 5th district. JOHN CONNOLLY, 19th district. WILLIAM DALTON, 17th district. DANIEL E. FINN, 1st district. JOSEPH GORDON, 18th district. EDWARD P. HAGAN, 16th district. JEREMIAH HAYES. 4th district[sic]. CHARLES A. HERRMANN, 15th district. WILLIAM J. McKENNA. 6th district.[2]. NICHOLAS R. O'CONNOR, 23d district. LOUIS P. RANNOW, 14th district. JOHN B. SHEA, 24th district. THOMAS SMITH, JR., 3d district. TIMOTHY D. SULLIVAN, 2d district. PHILIP WISSIG, 8th district.

ALBANY COUNTY.

FREDERICK W. CONGER, Reidsville. JOHN T. GORMAN, Cohoes.

Sic in the original; probably "JEREMIAH HAYES, 4th district.".
Sic in the original; probably "WILLIAM J. McKENNA, 6th district.".

CLINTON COUNTY.

GEORGE S. WEED, Plattsburgh.

DUTCHESS COUNTY.

JOHN I. PLATT, Poughkeepsie.

ERIE COUNTY.

MATTHIAS ENDRES, Buffalo. HENRY H. GUENTHER, Buffalo. WILLIAM F. SHEEHAN, Buffalo.

KINGS COUNTY.

HENRY F. HAGGERTY, Brooklyn. JOHN B. LOUGLEY[sic], Brooklyn. PETER K. McCANN, Brooklyn. WILLIAM H. McLAUGHLIN, Brooklyn.

MONROE COUNTY.

WILLIAM S. CHURCH, Churchville. P. ANDREW SULLIVAN, Rochester.

MONTGOMERY COUNTY.

ROBERT WEMPLE, Fultonville.

ONEIDA COUNTY.

J. HARRY KENT, Utica.

QUEENS COUNTY.

JAMES L. HOGINS, Jamaica.

RENSSELAER COUNTY.

GEORGE O'NEIL, Troy. JAMES RYAN, JR., Troy.

SCOHARIE COUNTY[sic].

A. B. COONS, Sharon Springs.

WASHINGTON COUNTY.

ORSON W. SHELDON, Fort Ann.

At this writing only two days remain in which the bill can pass the senate, and then it must encounter the chances of a pocket veto by the governor. It is to be hoped it will be pressed to a vote of some kind, if only to show who in the senate are for and who are against a measure that is more truly in the interests of labor than all the so-called "labor bills" that have been passed since the labor agitation began. But even if the bill fails this year, the step that has been gained in its passage through the assembly will insure its passage next year if the voters who

Sic in the original; probably "possibly LONGLEY (editor to check)".
Sic in the original; probably "SCHOHARIE COUNTY.".

p. 1, col. 2

want reform will only remember who were for it and who against it. To Assemblyman Charles T. Saxton of Wayne, who took charge of the bill in the assembly, special credit is due, and also to John H. Bagley, jr., of Greene, who led the democrats whose votes insured the passage of the bill.

The passage of this ballot reform act through the assembly is an illustration of the fact that the advances of a principle does not depend[sic] on the existence of a political organization that brings it forward. The united labor party in the state campaign last year made this Australian ballot act one of the planks of its platform, and wherever they went through the state its speakers explained and advocated it. The election reduced the united labor party to political insignificance, and it has since melted away. But the good seed sprouted and grew in public opinion and received the efficient support of men of all political parties, among whom are to be especially mentioned Chamberlain Ivins of this city on the democratic side, and Allen Thorndike Rice on the republican side, and it is by this quiet force of public opinion that the bill to carry it into effect has been passed through the assembly. So true is it that it is more important how men think than how many votes any given party can muster. In the work for which this ballot bill is but a clearing of the way let us remember this.

The "delegates" who will go from New York to Cincinnati next week in pursuance of the plan to form a combination with the union labor party and put up a presidential ticket will represent hardly more than themselves. The great majority of the men who gave the united labor party its strength here have adopted the course recommended in THE STANDARD, and, avoiding any unseemly squabble with Dr. McGlynn and his associates have quietly withdrawn, leaving them masters of what there was of organization.

From Kansas there will be a few delegates who are instructed against making presidential nominations, and there may be present from other localities near Cincinnati some single tax men who will oppose the programme of fusion and nomination. But this being what the conference is called for, the great majority of single tax men throughout the country have taken no interest in it. Whatever the so-called conference or convention may do it will not represent them.

The conference which has been called for July 4 at Chicago by Warren Worth Bailey, who has in this acted upon individual requests, is likely to be a much more representative gathering, though those who attend it will not presume to represent anyone but themselves. and will come together[sic] not to make any combinations or nominations, but simply to form each other's acquaintance and to consider means for the better dissemination of the single tax doctrine.

Nothing, indeed, could be clearer or plainer than the course which ought to be taken in the coming presidential contest by those who hold to the principles of the Syracuse platform and are bent on abolishing all taxes on industry or its products. The only question which they could under present conditions raise in a national campaign is already raised, and, as is now clear, will be the issue on which the two great parties will contest for the possession of the national government for the next four years. Directly or indirectly every voter in the United States will be called upon to take sides for the principle of protection or the principle of free trade—for the principle of special privilege or for the principle of equal rights. There is no question where the men who have "seen the cat" will be in such a struggle.

Sic in the original; probably "the advance of a principle does not depend".
Sic in the original; probably "themselves, and will".

In this longitude it seems to be only a little less certain that Mr. Blaine will get the republican nomination than that Mr. Cleveland will get the democratic nomination. The Philadelphia *Times* story, that has been exciting so much comment, that he had virtually withdrawn his previous letter and authorized his friends to present him as a candidate, was on its face preposterous. There is no mystery about Mr. Blaine's position, and no reason for thinking that his letter declaring that he would not be a candidate meant anything more than precisely what it said. Mr. Blaine is a sagacious man, who knows what it means to run for president and what it means to be beaten. He has reached the age that brings the philosophic mind, and has been for some time quietly enjoying the pauper scenery of Europe, sleeping under its pauper blankets, eating, drinking and buying things on which his countrymen at home have to pay duty for the "protection of American industry," and filling his trunks with pauper made clothing. What more natural than that he should not want to be a candidate—that is to say, a contestant—for another presidential nomination. To make a contest and then fail to get the nomination would, in view of his defeat last year[sic], be to him a crushing blow, a most inglorious termination of his career. To make a contest and get the nomination would not only increase the chances of defeat in the election by arousing the jealousy of other

p. 1, col. 3

contestants and their friends, but in the case of such a second defeat would subject him to the charge of having ruined his party by his personal ambition. Reasonable prudence on Mr. Blaine's part would dictate just what he has said, that he will not be a contestant for the nomination. But if without putting himself in the attitude of a contestant, the nomination should be freely offered him by his party, that would be quite another thing. Under such conditions it is hardly in human nature that Mr. Blaine should refuse.

Mr. Blaine's friends—and they are many and warm—are full of activity. But what makes it probable that the republican nomination will finally be offered him in such a way that he will accept is not so much the positive or negative work of his particular friends, but the fact that as the most prominent protectionist in the United States he is the most fitting candidate that the republican party can nominate for the coming campaign. And that in the close states he will be the strongest, there can be no doubt. No other man can excite so much enthusiasm, infuse such ardor into the protectionist ranks, or inspire the protected trusts and combines to put up so much money. It is in the fitness of things that Mr. Blaine should be the republican candidate, even though to make the campaign he will have to return from Europe, where he has been spending his means in encouraging pauper industry.

The New York *Sun* has given up all hope of preventing Cleveland's nomination and is devoting its efforts to preventing his election by urging that the democratic national convention shall in its platform straddle the question of protection or free trade. Happily the democratic party is now so far committed that it makes very little difference what sort of platform its convention adopts, but the policy of timidity would as certainly defeat Cleveland as it did Hancock. Instead of the representative of a great principle, he would become, as the *Sun* phrased it in Hancock's case, "a good man weighing two hundred and fifty pounds." Every workingman who believes that protection keeps up wages will vote against any reduction of the tariff as surely as he would against the abolition of the tariff, and the hope of victory in the attitude in which Mr. Cleveland has placed himself lies in an aggressive fight against protection as a robbery and fraud upon the working classes. If this is boldly made, Mr. Cleveland is the next president of the United States, no matter who is put up against him.

Sic in the original; probably "possibly 'last time' (Blaine was defeated in 1884) - editor to judge; may be the writer's wording".

W. J. Allen, writing from Brooklyn, wants to know whether I am in favor of restricting immigration. As to Mongolians, or any other races that cannot readily assimilate with our people, my answer is, yes. As to the European peoples, no.

Under present conditions, at least, there are grave reasons for refusing to admit immigrants who, perpetuating marked distinctions which would constitute them an insoluble element in our population, would give rise to difficulties and dangers such as are threatened by the Chinese question in the Pacific states and by the race question in the south. But these reasons for exclusion do not apply to European immigrants, even when of different tongues from our own. Unless isolated in separate communities, these immigrants quickly learn our language and adopt our customs, and their children at least become indistinguishable from the rest of our population.

There is room enough here for all who are coming or are likely to come to us from Europe, and if our unused natural opportunities were only open to those willing to use them, these immigrants would not only be able to find employment without displacing any one already here, but for the same reason that two men working together can produce more than twice as much as one man, their addition to our population ought to render it possible for us all to get a better living. If it seems that there are too many people already here; if it seems that new comers must swell the ranks of those who cannot find employment, and increase the intensity of that competition of mere laborer with mere laborer, which in all occupations produces a constant tendency to the lowering of wages. the fault lies[sic] in something which produces its effect on those already here, and would continue to affect them if immigration were to cease—in our giving to some men the absolute ownership and control of the natural element on which and from which all must live. The restriction of immigration would do nothing to right this fundamental wrong. Its agitation would have but the effect (and, in large part, this is the conscious intention of those who advocate it) of diverting the popular mind from the only path by which the emancipation of labor can be reached.

The Rev. Edward Everett Hale of Boston has just written a little story intended to popularize protection. Its point is that a New England town was established by giving a lot to a blacksmith, and thus inducing him to settle there; and a father is

p. 1, col. 4

represented as having told his son, now an old man:

> Just what we did for Number Three, by coaxing John Carnes to come up, is what Mr. Henry Clay and the American system mean to do for all this country. It is not only blacksmiths you want near at hand. You want painters and printers and inventors, and men to make machines for you.

This used to be the avowed object of the protective system—to get European workmen to come over here. And to this day the individuals, corporations and combinations that have been loudest in shouting for protection, because, as they say, the cheap labor of other countries gives those countries an advantage, have been foremost in endeavoring to lessen that advantage by crowding down the wages of their workmen and importing foreign laborers. But at the same time protectionism not only seeks to show American workingmen how happy and content they ought to be in this great and glorious country, no matter how hard they may find it to get a living, but to cultivate the feeling of hatred and contempt towards foreigners just far enough to utilize it in keeping up the protective duties that by artificially enhancing prices enable the few to grow rich by levying taxes on the many.

Sic in the original; probably “wages, the fault lies”.

A curious example of this is to be found in the last report of the Boston industrial aid society, which is signed, Thomas C. Amory, and this same Rev. Edward Everett Hale.

If, indeed, there can be said to be any central idea in a muddlement to which Mark Twain alone could do justice, the central idea of this report is that *we* are all right, and that for *us* this is a world "that no sensible person would make different from what it is," only that "our great danger is the ignorance of strangers, less wise, who have not, in our happier land, discovered why the good providence has fashioned the world as it is."

Many solid chunks of wisdom, or what Mr. Amory, with the concurrence of the Rev. E. E. Hale, considers to be such, are to be found in this report, which, though addressed to the long list of solid men of Boston whose names are appended as subscribers, is evidently intended for the consumption of those who are described as "in that happy condition that we must labor to live." Strikes are very bad; savings banks are very good; "a special blessing attends thrift and economy;" "to discard silver as a money metal would be attended with disaster;" "those who earn their daily bread by work should not believe that gold is the only measure of values;" "what wages the employer can pay depends upon his profits," etc. But the assumptions on which the principal stress is laid are that immigration must reduce wages, since "wages, like water, tend to a level," and that the only cause of social discontent is the ignorance of immigrants, "who have not discovered why the good providence has fashioned the world as it is."

Still, Messrs. Amory and Hale tell us, "we cannot well close our ports to immigration." Nor, so far as the effect on wages is concerned, is this, from their standpoint, at all to be regretted. For, notwithstanding their declaration that "industry in all its pursuits has been peculiarly prosperous," they add, "still the frequent failures in business foster the belief that in many instances excessive wages rather than improvidence or misfortune have led to these repeated calamities." Excessive wages lead to calamities! Then it is quite plain that a reduction in wages will be a blessing. And this Messrs. Amory and Hale seem to think. "If," they say, "what is beyond our control, strangers come to share, we must be content with lower rates of pay and a simpler fare, similar to what is customary everywhere else. We should not only economize to adapt ourselves to these low rates, but by increased skill endeavor to earn enough to meet the change without distress." But why we should endeavor by increased skill to make up for our lower wages does not appear in the philosophy of the Boston industrial aid society. For we are further told, "The poor have a thousand natural enjoyments of which the rich are deprived." And thus Messrs. Amory and Hale go on to preach contentment, and justify the ways of providence in furnishing some of us with palaces and others of us with lodgings at fifteen cents a night:

> One grave embarrassment that interferes with industrial pursuits as well as with the sense of satisfaction that prevents strikes and impoverishment, is envy. . . . But because our lots are various, this does not impugn the divine justice. If we are variously constituted or differently blest, the gifts of providence are very equal. Its rule for happiness, enough for all and none too much, manifests its wisdom and goodness. Some have one privilege, some another; but life in its different periods, vicissitudes and conditions shares alike in its beneficence unless so far as for benevolent purposes we lose what was intended by our own mistakes or vicious propensities.

But notwithstanding the fact that they, in this happy land, have "discovered why the good providence has fashioned the world as it is," Messrs. Amory and Hale go on in conclusion to prophesy of a still better time coming:

> When we become better assimilated, and all living within our borders more universally read, write and cipher, and none allowed to vote not wise enough to comprehend its re-

p. 1, col. 5

> sponsibilities, we shall be better off. We shall then have a country of our own, and no longer be at the mercy of strangers or their fallacies without meaning to us. This may take time to set right, and cost much tribulation; but it must come if we would accomplish our destiny as a civilized people, carrying out the divine purpose. What that in reality is we may better comprehend; but what the wisdom of ages finds consistent with revelatiou[sic] cannot be far from the truth.

This queer mixture of complacency, condescension, phariseeism and cant better illustrates the real spirit of protectionism toward workingmen than any of the short stories the Rev. Edward Everett Hale is likely to write to popularize protectionist fallacies, and it also illustrates just how far the class that is really interested in protection —those, namely, who find in it a means for appropriating the labor of others, are willing to encourage a mean and un-Christian prejudice against "foreigners." The Rev. Edward Everett Hale is a minister of Him who is called the Prince of Peace, of Him who taught that all men are brothers, children of a beneficent Father, and would find their own good in promoting the good of others; yet the gospel he is preaching is that God has so made the world that nations must defend themselves from trade with other nations by hostile tariffs, and that the monstrous inequalities of fortune which give to some more wealth than they can by any possibility use, and deny to others the very necessities of decent, comfortable, virtuous life, are not the results of selfish human interference with natural rights and natural law, but ordinances of divine providence.

If the Rev. Edward Everett Hale would make a short story that would really illustrate the beauties of protectionism, let him not tell of a farmer who built up a town by giving a blacksmith a lot of ground on which to settle. Protection don't do that. But let him tell of a farmer who built up a town by erecting a high wall around his place, thus fully protecting his own home market and compelling himself to do his own blacksmithing, his own tinkering, his own tool making, his own carpentering, his own mining, and his own everything else. This, so far as it can, is precisely what protection does do to a nation.

What in Mr. Hale's story induced the blacksmith to come and settle where afterward grew a town was the giving him a piece of land on which to work. This, and not the erection of walls or the enaction of tariffs, is the way to build great and prosperous towns and great and prosperous nations. It is to the fact that here labor has found easier access to land than it could find in Europe, and not to our protective tariffs, that the growth and prosperity of this country have been due. And if our social conditions are approximating toward those of Europe. if we already have a class disposed to look upon every new comer as an intruder who will deprive them of work and lower their wages, it is because monopoly has so fenced in our land that it is more and more difficult for labor to get what Mr. Hale's pioneer blacksmith got—a spot of land on which to live and work.

"If strangers come to share we must be content with lower rates of pay and a simpler fare." Is that the sort of world that the Rev. Edward Everett Hale believes his God to have created, and that "no sensible person would make different from what it is?" If so, the Rev. Edward Everett Hale's god must be what reflecting people call the Devil—

Sic in the original; probably "revelation".

or at least Mr. Hale has manufactured for himself a poor, bungling botch of a god, who is crowding people into a feast where he has not provided food enough for them.

But it is not so. There is no more reason why any workman coming to the United States at the close of this century should reduce the share of any workman already here, or compel him to be content with simpler fare, than why the suppositious blacksmith settling with Massachusetts farmers in the beginning of the century should reduce their share or force them to be content with simpler fare. We have only to give the strangers who arrive among us, either through the gates of birth or from beyond the seas, just what Mr. Hale's farmers gave his blacksmith—room to work—and so far from reducing anybody's share or forcing anybody to be content with simpler fare, they will not only provide abundantly for themselves, but by increasing the aggregate wealth make the share of all others larger and their fare ampler.

That so many, both of the people already here and the new comers, do not find this opportunity is not because there is not in this broad land room enough for hundreds of millions more. In and around our largest cities there are vacant lots, in our most densely populated states there are vast areas of unused or half-used land. But wherever the settler would go the monopolist has been ahead of him, to demand toll of his labor for the privilege of applying labor to land.

The London correspondent of the *Mail and Express* telegraphs:

> It is reported here that Archbishop Corrigan of New York, having completely failed to obtain a condemnation of Henry George's writings either from the propaganda or from

p. 1, col. 6

> the Congregation of the Iudex Expurgatorius[sic], has now submitted the matter to the Holy Office. It is extremely doubtful, so far as I have heard, whether any different result will be reached there. It does not seem to be thought worth while to bother about it.

It certainly will not be thought wise to condemn the books—and that for the simple reason that there is nothing in them that is in any way opposed to morality or religion. But in the meantime I hear privately from the other side of the Atlantic that certain editors of Catholic journals have been advised from Rome not to comment favorably on the books on account of "the irritation on the subject in America."

HENRY GEORGE.

Washington Anti-Poverty Men Debate.

WASHINGTON, D. C.—The anti-poverty society held a red hot debate on Thursday evening, May [3?], with William A. Croffut, a Washington editor, at its headquarters, Grand Army hall. Mr. Croffut had challenged the society to a discussion of its principles, and a large audience gathered anxious to hear the discussion. Senator Palmer presided.

Mr. Croffut's position from the start was untenable, as he based his arguments on premises flatly contradictory to facts. He asserted, for instance, that the rich are not becoming richer, nor the poor poorer; that low paid labor is

beneficial to a country; that the confiscation of land values would diminish the incentive to exertion; that the wealthiest men in this country own practically no land at all, and taxing land values only and remitting all other taxes would but enrich them the more.

He exhibited a diagram demonstrating that four hours of labor to-day will buy as much as eight hours work in 1850 in proof of his claim that the workingmen are much better off than were their fathers and grandfathers, but he forgot to demonstrate that the very important factor of rent has been advancing apace, and swallow all the[sic] benefits arising from material progress.

Messrs. Bowen, Burbage and Adams made a good showing and cornered Mr. Croffut a number of times. But Mr. Croffut got so far wide of the mark that the debate ended after an hour and a half's duration in a disagreement on fundamental principles.

The discussion was a spirited one, and, taken altogether, a very interesting one, and hearty thanks were extended to Mr. Croffut and Senator Palmer, both of whom were invited to debate at another time with the positions reversed.

SINGLE TAX.

Anti-Poverty in Indianapolis.

L. P. Custer sends word that the Indianapolis anti-poverty society is in a flourishing condition. Meetings are being held regularly and tracts are being distributed. Mr. George T. Hunter, a prominent citizen of Indianapolis, and Herman Kuehn of Galveston, Texas, recently addressed the society. Colonel Johnson and his son, Tom L. Johnson, have rendered important assistance to the organization. A few days ago they made a generous contribution to the general expense fund.

A Queer Sort of "General Prosperity."

Sacramento Bee.

The labor question has been forced prominently to the front as a burning question of the hour by the assured fact that an enormous crop of fruit will need to be gathered, packed, cared for, cured, or canned within the next five months. There are not so many Chinese in the state as there have beeo[sic], and the hop fields will use many of those still here. Every branch of business is prospering as never before. , Manufacturing[13] of all kinds was never before so active, and railroad building is going on at a marvelous rate. This general prosperity has called into service very much of the available help in the state, and most of it has been withdrawn from the orchard and vineyard to more interesting fields. That is to be expected, and there is good reason for it. Labor is bound to go where it finds the most profitable and congenial employment, and it must be said that horticulture has not, so far in California, offered it any such inducements. As a rule, the laborer in the vineyard, orchard or on the farm is treated with only so much consideration as appears just to tolerate him. He is housed in a haystack, fed no more invitingly than a

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Sic in the original; probably "Index Expurgatorius".
Sic in the original; probably "and swallowing / swallowed".
Sic in the original; probably "been".
Sic in the original; probably "as never before. Manufacturing".

hog, and worked as long as he can stand up. Besides, the pay is too often ridiculously inadequate. Under such circumstances it is not to be wondered at that men do not care to seek the orchard or the field for work. The proposition that has been advanced and partially carried out to bring negroes from the south has some advantages. The best interests of the state lie in establishing and maintaining well paid labor, that toil shall not seem an endless round of hopeless effort, where ambition is dead and the prospect of home and happiness impossible. If the negroes of the south are to furnish so agreeable a solution of the labor question they will be welcomed to California.

Can't Afford a Home and a Family.

Canadian Journal of Fabrics.

The Canadian traveler in a large New England town will be struck by the number of restaurants and dining rooms he will meet. You may pass half a dozen in the space of a block, and these dining and coffee rooms are patronized not only by men but by the women and children of the factories, who arrange for their meals by the week or month, and live in rented rooms. Thousands of married people live in the same way, instead of keeping house, and the question confronts one—is not this way of living without a real home, stripped of domestic ties and responsibilities, the cause of the social breaking up of which some writers are complaining, and one explanation of the sterility of the native New England family? It is getting so in New England that home is not a fixed place, but a state, and even married people hanker to be free to shift about from town to town or state to state, as circumstances or fancy inclines them, a disposition which makes the temptation strong to be rid of the responsibilities of true family life.

Yes, but Some of Our Protected Ones Would Relish a Little Maccaroni and Grease.

New Ulm (Min.) Review.

Prosperity in business and an unparalleled development of all our industries and occupations have blessed our republic ever since the measure of a protective tariff has worked its consequence on the state of our manufactures They have fostered[sic] them in their primary struggle against the perfect institutions of the old world; they protect them against the impulse, which to-day develops European industries—cheap labor! The records, with figures plainly depicting the deplorable fact, convince us what superior odds we, as Americans, must strive against, and we necessarily recognize the only means of protection in a protective tariff. Uuder,[15] a protective tariff we now pay our laborer one and a quarter dollars each day, and allow him to dine on solid food; with free trade, allowing an untaxed competition of the world, we lower our laborer to the state of an Italian dependent and force him to diet on maccaroni and grease.

Sic in the original; probably "manufactures. They".
Sic in the original; probably "Under".

p. 2, col. 1
2 THE STANDARD, SATURDAY, MAY 12, 1888.

HOW TO MAKE MEN BETTER.

Alter the Conditions That Predispose Them to Evil.

The address of Rev. Hugh O. Pentecost before the Unity congregation of last Sunday was devoted to showing how powerfully social conditions modify society. In concluding, he said:

It is impossible for me to preach the gospel I once preached in my blindness and ignorance. It is impossible for me to tell men that God arbitrarily rules this world; that he chooses that some people shall be rich and others poor; that the rich should be generous to the poor; that the poor should be humble and thankful to the rich; that it is all right for Dives to dwell in his palace, and for Lazarus to sit at the gate with dogs licking his sores, accepting the crumbs which fall from the rich man's table; and to comfort Lazarus with the truly pious thought that his compensation will come in the next world, when he will have the vengeful delight of finding social conditions reversed, he being in bliss in Abraham's bosom, while Dives is roasting in hell on the other side of the great gulf, begging him, Lazarus, for a drop of cold water to cool his parched tongue. It is impossible for me to preach this now, because I know that it is not true! To me it is very clear that all the ignorance, misery and degradation of this world are not in accordance with the will of God; that they result from man's injustice and inhumanity to man as exhibited in wicked social conditions, created and perpetuated by selfishness and greed.

The reason I do not exhort men to trust in the church for guidance and deliverance is because it is clear to me that the church cares nothing for the gospel of Jesus, and is in practical alliance with all those social agencies which operate to defraud and oppress the poor.

The reason I do not preach to the rich that it is God's will for them to get rich and then to be charitable to the poor is because I know that charity, however commendable in many respects, is a positive injury, both to the poor and rich. On the one hand it promotes pauperism and tends to reduce wages; on the other it fosters phariseeism and hypocrisy. The reason I do not tell people that they should be thankful for their riches or resigned in their poverty is because I believe that is not the gospel for this day and generation. If there were no help for too much riches or too much poverty, all these things which I have declared I do not preach might be applicable to the situation; but in this day of enlightenment, when some of us, at least, clearly see that the apparent anomalies of society are clearly explainable and may be remedied, it is folly to go on as if we were still in ignorance, and it would be sheer duplicity and hypocrisy for one who knows the truth not to proclaim it from the housetops.

The gospel for the last part of the nineteenth century is this: Alter your social system; make it just and fair; change the conditions under which men live so that each man will have an equal opportunity in life, and there will be some chance for the salvation of men. So order society that no man shall be able to legally acquire money which he does not earn, and that all men shall be fully paid for that which they produce. Make it impossible for some men to roll in wealth which cannot by any possibility be honestly acquired, and make it unnecessary that other men shall be steeped in poverty which cannot by any possibility be deserved. This, indeed, would not make all men equal, for, as we differ in height, weight, complexion and physical strength, so we differ in mental and moral qualities. Men can never be personally equals. Some men, under conditions of absolute justice, would be strong

and others weak; some timid and others courageous; some highly educated and others ignorant; some ambitious and others indolent; and these factors would always be operative, as they should be, in determining the relative success and failure of men. But if society were justly organized all men would have equal opportunities. None could gain success he did not merit or suffer failure he did not deserve; there would be no ill-gotten wealth and no involuntary poverty. And when this state of things prevails the trumpet will sound which shall announce the coming of the kingdom of God on earth; for when all men have equal opportunities in society then hope will spring up in the human breast; then it will be possible for a man to use all his best powers; then the reward of healthful ambition will be set before each human being; then will be awakened desires for the good things of life, intellectual and moral, as well as material, which furnish such effective inspiration among a few now.

* * * * * *

You must, in short, arise in your might and unmake all those laws under which men are in any way permitted to accumulate money which they do not earn by hand or brain. When you do this you will have established the right of every man to life, liberty and the pursuit of happiness. You will make possible for all what is now only possible for a few, the salvation of body, mind and soul. You will then have inaugurated that reign of peace, prosperity and goodness, wherein it will be practicable for men to love their neighbors as themselves, to serve God, love mercy and do justly. Wherein the teaching of Jesus in the Sermon on the Mount will be easily workable. Then it will be possible to say to all men: "Behold the lilies of the field, how they grow; and the birds of the air, how they are provided for; even so will your Heavenly Father care for you."

REFORMS AND POLITICS.

The Anti-Slavery Apostle on Third Party Movements.

As corroboration of Benjamin Urner's statement that the best and strongest men in the anti-slavery movement always deprecated third party action, a correspondent sends us the following from an article entitled "Moral and Political Action," by William Lloyd Garrison, the elder, which appeared in the New York *Independent*, November 24, 1870:

> "No matter what may be the state of public sentiment, it can never be impolitic or premature to commence the reformation of society by the use of moral instrumentalities; for it is only in this way those radical changes are effected that ultimate in advancing political action and better legislation. The moral reformer, standing alone for the time being, may be derided, scorned, vilified, ostracized, but his concern is not as to the numbers opposed to him, but only for the faithful promulgation of the truth. . . Individually, as against the masses in the counting of votes, he is utterly insignificant. But with a righteous cause to maintain, by appeals to the understanding, conscience and heart, he becomes a power in the land; it being ordained, in every such struggle, that 'one shall chase a thousand, and two put ten thousand to flight.'
>
> "But when the moral reformer, perchance from impatience at the slow progress of the cause he espouses, sinks himself into the politician, and seeks by caucus nominations, electioneering tactics and partisan rivalries to accomplish in a summary manner the desired end, he not only goes down to a lower plane, but impairs the force of his testimonies by entering into the general scramble for the so-called honors and emoluments of official sta-

p. 2, col. 2

> tion. Now, it matters not whether he ever votes or is voted for. He may, nevertheless, instrumentally change the entire sentiment of the nation, without touching a ballot or standing as a party candidate. Indeed, in a popular government like ours, whoever exerts the widest moral influence, in respect to any great reformatory issue, does

the most to affect the action of existing politicial[sic] parties, and accordingly to shape the legislation of the country. For these parties very clearly reflect the feelings and wishes of the people, whether for good or for evil; and, as the people change front, they are quick to follow—otherwise they would have no hope of success, and it would be a solecism to speak of their representative character. > > "Naturally, as concerning the administration of public affairs, the people divide into two parties. These may or may not differ widely as to their intellectual and moral constituents, or the policy which they aim to establish. In either case they embody the popular will and reveal the exact condition of the community, state or nation. Now, suppose that they are equally corrupt, or equally disinclined to substitute righteous for unrighteous laws, or equally opposed to a pending issue of momentous importance to the whole country. How is this to be remedied by the formation of a third political party? The difficulty is a moral, not a political one; and, as the effect does not determine the cause, but the cause the effect, so the work to be done is the dissemination of more light, not the substitution of a new party rivalry. It is a change of heart that is needed; and when that change has been wrought, after the apostolic example, 'through the foolishness of preaching,' it will be quickly reflected at the ballot box in the action of the two all-absorbing parties of the land. These parties may, indeed, change their names and their tactics from time to time; but so long as they embrace nearly the entire voting population, and fairly represent the will of the people, it is idle to think of outvoting or of dissolving them by any political device whatever, simply because the stream cannot rise higher than the fountain. Hence, the inutility of third party organizations. > >"I trust not to be misapprehended. I am not for divorcing moral from political action, nor do I deprecate an earnest interest in the results of our state and national elections. Perhaps there are few who watch those results with more vigilance than I do, or who despise more heartily the hollow outcry that men are not to be made good—i. e., better citizens—by legislative enactments. But I fail to see the wisdom or expediency of adding a third wheel to a mill where there is not sufficient water power to turn the two great wheels which are already in position, which are ample to do all the work required, and which only need a greater supply of water to move with celerity and efficiency in accordance with the law of gravitation. This was the conviction I cherished throughout the anti-slavery struggle, and it remains unchanged, unless in growing more profound."

Edward Atkinson Coming Our Way.

NEW YORK, May 7.—Mr. Edward Atkinson has a communication in *Bradstreet's* of May 5 devoted to the question of western farm mortgages and inspired by the report of the Michigan bureau of labor statistics. The communication is mainly a mere "boiling down" of the report, but Mr. Atkinson has one or two original paragraphs at the close. The commissioner, it seems, thinks that the mortgage interest is a heavy burden on the Michigan farmers, and hence suggests that a larger share of the burden of taxation should be taken from the land and put upon other occupations; he also appears to some extent to advocate taxation of the money invested in mortgages. This latter recommendation Mr. Atkinson decidedly opposes, and he offers the following advice to the bureau of labor statistics and others. He asks: "May it not be judicious for the students of taxation in Michigan to consider what may be called the 'horse sense' of Mr. Emsley of Memphis, who in his work on taxation says: 'Don't tax anything which can come into a state or city—and don't tax anything which can go out of the state or city.'"

Applied to the fullest extent, this principle, quoted approvingly by Mr. Atkinson, would leave nothing but a tax on land or land values. And as *Bradstreet's* has published several of his letters, he may possibly take occasion to point out this fact later on. In the mean time we extend the right hand of fellowship to him.

W. BENDEL.

Sic in the original; probably "political".

The Paterson Single Tax Association.

E. W. Nellis of Paterson, N. J., writes to say that the local single tax association meets on Thursday evening, May 10, at Helmet hall, on Market street, and he urges all believers in the doctrine to attend and help sow the seed. A few energetic men can at times do a surprising amount of work in the way of arousing thought, and now is the time, when the democratic press is dealing ringing blows against the protection sham, for single tax men to be up and doing. They should be on hand to show that if it is a good thing to repeal some taxes that fall upon industry it is very much better to repeal all such taxes and to declare for total, out and out free trade—free production as well as free exchange.

PERSONAL.

According to the Toledo *Commercial* Frank Hurd can have the democratic nomination for congress from that district if he wants it.

Dr. Montague R. Leverson left New York city this week for Burlington, Vt., where he intends to quietly set himself to the writing of his long contemplated work on the science of legislation.

Louis F. Post has been presented with a handsome double desk by the members of the political economy class before whom he lectured on "Progress and Poverty" during the winter. William J. Gorsuch made the presentation speech.

W. E. Brokaw, Keene, Cal., goes on preaching the good doctrine to whoever will listen. When the tax collector called recently he "surrounded" him, talked at him for a while and then gave him some tracts. Before the collector went away he had become interested. Mr. Brokaw is now waiting for the deputy collector.

A. G. Groh of Archer, Laramie county, Wyo. Ter., is an energetic worker in the cause of the single tax. He writes on April 30: "Mr. J. D. Johnson of Omaha, Neb., one of my converts to the single tax through a half year's subscription to THE STANDARD, has renewed his subscription for one year. Mr. Denny Swain, a young farmer of Claremont, Minn., whom I converted through 'Progress and Poverty' in 1882, is doing active work with tracts. Mr. George Cudebec, a teacher and homesteader, has been reading THE STANDARD four months, and has become a free trader of the first water. I have ordered two extra copies of THE STANDARD through the newsdealer. One copy I place in the reading room of the Young men's Christian association. Mr. Andrew Peterson (a German Catholic), another homesteader, read 'Progress and Poverty' and is a convert. My correspondents get single tax and free trade shots from a distance. I miss no opportunity to talk single tax doctrine with vigor and determination. Any unfavorable criticism of the cause in my weekly papers gets a brief and caustic criticism from me. I have distributed many tracts, in person and by letters and always request the recipient to write or tell me what he thinks of them."

p. 2, col. 3

NEW YORK A FREE CITY.

NEW YORK.—Your timely editorial on "municipal home rule" stops just short of the logical conclusion that better even than a mere grant from the state legislature to New York city of the power to manage its own affairs, would be a complete release from the state board, to fulfill its own destiny as a distinct political unit, subject in no way to any higher power except that of the nation. The constant recurrence of abuses arising from legislative intermeddling so frequently brings out our indignant protest against our ridiculous position, that it may fairly be

considered as one of the most important of the minor political issues which demand our attention. But strangely enough, there have been little more than propositions to tinker with the municipal charter since Fernando Wood advocated total separation at a time when, with his sinister associations, the scheme was open to the suspicion that he aimed at seceding not only from the state but from the Union. Now that all dreams of secession are over, it is surely permissible to consider whether a community of two millions of people is not large enough to dispense with leading strings.

Our state lines are not only geographical, but to some extent ethnological, marking in most cases distinct colonizations by often different races; and while as a whole the nation has become more and more firmly fused, the inhabitants of each state have retained sharp individualities. It is this that in great measure has secured our rapid developement[sic] by avoiding an unwholesome monotony in national life. It is this too, that has helped us most in the evolution of local self government; for a homogeneous people, thoroughly understanding each other, having the same traditions, habits, and ways of thinking will always pull together best, whether in business or politics. But in states containing cities homogeneity tends to disappear, and, where there is one large city, vanishes as the city population comes to consist of those whose habits, thoughts and interests differ from those of the rest of the state. This is more especially true in New York state, for here the original settlers of city and state were of different races. True, the first Dutch colonists of Manhattan built forts and farm houses up the Hudson and Mohawk, leaving a distinct impression on the people and customs of the region; but the most of New York's rural population was and is as much New England as is Massachusetts or Connecticut. In the city, on the other hand, has accumulated a population that is *sui generis*—that is, more cosmopolitan than London or Paris; that has a sort of conglomeration of customs and traditions which are totally distinct from those of any state in the Union, and interests that are often in direct opposition to those of the counties with which they are allied by the political bond of the state. At every election that divides our party lines the city has been absolutely depended on to go one way and the counties the other.

For years past the democratic majority in the city and the republican majority in the counties have very nearly equaled each other, and this nice balancing is usually considered of great political benefit, as tending to keep both parties on their good behavior, although close elections are really beneficial only where the division of sentiment is uniform throughout the whole body of voters, and not where it is sectional. Even then the good is perhaps problematical. New York, Pennsylvania, New Jersey and Indiana, all doubtful states, are none of them specially remarkable for pure politics; certainly not as much so as Iowa or Vermont, where heavy majorities are customary. In fact, an even political division seems more often than not to result simply in bargaining between leaders of the worse elements of either party, by which they give each other a mutual protection from the casting vote of independent citizens that is ready to be thrown against whichever party has sinned the more grievously. That New York has been a special victim of this sort of bargaining between cliques ostensibly within the lines of opposing parties every New Yorker knows who watches at all the course of home politics. Aware that complete control of one party alone will not insure control of the spoils, since it would always be at the mercy of an independent element combined with the opposition, the ring leaders at Albany and the ring leaders in New York join hands to defeat for mutual benefit any attempt at reform that may be made by rebels against caucus rule within either line.

And while the politicians make their deals the people of the city let matters drift, trusting to a somewhat hypothetical political morality in the country districts to set things right. When some particular atrocity is committed our various dilettante reform clubs and citizens' committees feebly protest, agitate, hold meetings, send delegations to Albany—and do nothing. Whatever amended form of charter be granted, so long as there is the possibility of appeal to a practically outside power, just so long will there be a want of local sense of responsibility. For all evils the only true remedy must be a radical one; and with the growing conviction that a great city like New

Sic in the original; probably "development (possibly a period spelling)".

York can only be well governed when its citizens learn to depend upon themselves, must come the ultimate conclusion that nothing but complete separation from an essentially alien population will ever force them to self dependence. There are good citizens enough in the metropolitan district to insure good government if they had the chance. Not the "best people" who imagine all political virtue to be concentrated in their ranks, but the small merchants, the shop keepers and mechanics who cast the really intelligent vote of the community. Give these men control of a state composed of New York, Kings, Queens and Richmond counties, the lower end of Westchester, and our suburbs on the Jersey bank of the Hudson—a state with a larger population than half the states of the Union—and they will make it a model to the country, if once free from outside interference.

Nor would the counties lose much except the power to assess the city for more than its share of state taxation, a power that would be taken away even by a scheme of partial home rule. To get rid of Tammany and the county democracy ought to be worth something to our country friends; and each section would be free to follow its special bent in experimenting on modes of taxation, one of the great questions of the near future. Perhaps here would be the chief fruit of separation. Nowhere in America are the evils of private land ownership more apparent than in New York; nowhere else so good an opportunity to test land reform. Every taxation law of the state is already a compromise between the city and the country, and as the new ideas spread the conflict will become fiercer. It might easily be well to let the farmers stand aside while a community of tenants with common interests and habits of thought demonstrate how social force can be utilized to social profit. With disturbing factors eliminated the problem will be simpler.

Let us give up partial reforms and futile tinkering with a charter granted from outside and try one of our own creation. We can spare the sentimental considerations for the sake of practical gains. The metropolis of the west has no civic pride, no political

p. 2, col. 4

power beyond the dangerous responsibility of deciding a presidential election under the present fast disappearing political division, by the turn of a few thousand possibly purchasable votes. To the politicians who struggle over the vital question whether the spoils shall be labeled democratic spoils or republican spoils, a doubtful state will give place to a certain state on either side. But to the people of New York city will be given practical self government and a fair chance to solve the political and social questions that confront them, in a manner which will meet their own needs and not the ideas of St. Lawrence or Cattaraugus county.

EDWARD J. SHRIVER.

GOOD FOR DISTRICT 87.

Pennsylvania Coal Miners Want Less Protection and More of Their Natural Rights.

John J. Meighan, secretary of district 87, K. of L., sends to THE STANDARD the following resolution adopted by the district at its recent meeting at Hazelton, Hugh McGarvey, master workman, presiding. District 87 embraces the coal miners of the Lehigh district:

> Whereas, The Philadelphia *Press* of Friday, the 27th inst., quotes John Conklin, district master workman of the Knights of Labor of Harrisburg, as saying that the whole organization of the Knights of Labor is opposed to any tariff reduction; therefore be it
>
> Resolved, That District assembly No. 87, as part of the organization, publicly declares that it has given no man authority to speak for it in relation to anything pertaining to tariff or other political matters.

Secretary Meighan also sends the following resolutions adopted by district 87 at the same time and place:

> Whereas, The mine workers of the Lehigh region and Panther creek valley have been unsuccessful in their late strike to obtain an increase in wages, which all fair minded men know we are entitled to, and we yet believe in the justice of our late effort; therefore be it
>
> Resolved, That we redouble our efforts to hasten the day when we shall demand, not a paltry percentage of our earnings, but our divine inheritance, the earth (natural opportunities), particularly the coal lands that an all bountiful creator has placed here, not for the benefit of a few soulless operators and corporations, but for the use and benefit of all mankind.
>
> Resolved, That while we sympathize with the oppressed of Ireland and other countries, we consider an eviction by Lord Hazlebrook or the duke of Black Jeddo just as cruel, heartless and tyrannical in this "land of the free" as in any other part of the globe; and we also believe our foolish forefathers are as much to blame for the condition of affairs that we labor severely under at the present time as are the ancestors of the Scottish crofters or any other disinherited or oppressed people.

Against Presidential Nominations.

The state central committee of the united labor party of Kansas met in Topeka May 1 and resolved to send delegates to the Cincinnati conference, to be held on May 15, but to instruct them to oppose turning the conference into a convention and to oppose the nomination of presidential candidates. In pursuance of the resolution R. R. Gaskill, chairman, announces in the Topeka *Post*, the appointment as delegates of R. R. Gaskill, Topeka; F. M. P. Donnelly, Kansas City; C. A. Henrie, Topeka; William McMillan, Osage City; W. M. Goodner, Larned; C. D. Allen, Atchison; E. Z. Butcher, Solomon City; J. M. Zinn, Hutchinson.

Mr. Gaskill adds:

> It being the unanimous expression of the delegates present, who took part in the above action—as well as signified by numerous letters from advocates of the single tax doctrine in various parts of the state—that it is not expedient to resolve the conference into a nominating convention with a view of putting presidential candidates into the field, I would therefore recommend that the delegates to said conference refrain from participating in a nominating convention for that purpose—to the end that each and every advocate of a single tax upon land values will be at liberty to agitate the subject by and through such instrumentalities as to him may seem best calculated to redound to the ultimate triumph of the cause. We should for the present and for some time to come regard ourselves as educators engaged in a common cause for the good of oppressed humanity—and let all other alleged labor organizations, whose main object is place and power, work out their own destiny. They will soon by their own volition be brought to see and realize the underlying cause of our present and prospective deplorable condition and will then readily fall in line and co-operate with a party predicated upon eternal truth and justice—whose platform is God's truth.

The Horns Beginning to Blow Around the Protection Jericho.

NEW CASTLE, Pa.—In this center of the iron business men are afraid to take a long breath for fear of breaking down our home industries, but more in the fear of weakening the grand old republican party. The majestic fetich of protection sits on his throne of iron, and decrees the instant ostracism of the man who does not vote the straight ticket.

But, after all, a thin shell makes the loudest noise. Everywhere I go I find that workingmen are beginning to doubt the blessedness of a system that makes Carnegie a twentyfold millionaire, while they are not so well off as they

were twenty years ago. They are getting their eyes open, and I look for the walls (of protection) around this country to go down as did the walls of Jericho after the horns have been blown a little while.

COMMERCIAL TRAVELER.

The Single Tax League.

In answer to inquiries the clerk of the single tax league, Mr. Benjamin Urner, requests us to say that no special form of application for membership is necessary. Persons sending to him their names and addresses, with one dollar, the first year's dues, and a statement that they wish to join the league, will receive due acknowledgment. Gentlemen who participated in the meetings held preliminary to the organization of the league and who have not as yet sent in their names and fees for membership are requested to do so without delay. Communications should be addressed to Benjamin Urner, 6 Harrison street, New York City.

"Only Perjurers."

London Echo.

I once, however, saw the tables turned on a lot of these paid witnesses in a very unexpected way by Hamdi Pasha, the new brother-in-law of Sir Salar Jung. He was hearing a case of murderous assault in the streets, and as each witness for the defendant came up, he asked him, "Were you there?" "Yes," was the reply. "And who else was there?" he continued. Only so and so, said the witnesses, each enumerating his colleagues, the prisoner and the assailed. At last, when they had all been heard, Hamdi called them in. "I have heard," he said, "your evidence, and it is quite clear that the prisoner did not stab the accused[sic]. It is also clear that the accuser was stabbed, and, what is more, that your witnesses were the only other people present. One of you must, therefore, be the culprit; and I shall therefore let the prisoner go free and have you all locked up and well flogged. Justice shall be done in the name of Allah!" he continued, as they were bundled out into the court yard, protesting that they had never been near the scene of the assault, and were "only perjurers."

p. 2, col. 5

COVENT GARDEN MARKET.

A Private Custom House Where an English Duke Levies a Tariff of His Own.

A city market is supposed to be a place set apart by the municipality, to which producers of vegetables, fruits, meat, fish, etc., can bring their wares for sale to the citizens. It is established for popular convenience—a rendezvous for buyers and sellers, where those who want things, and those who have things to dispose of can be sure of encountering each other. To pay the expense of maintaining the market buildings, and the salaries of official inspectors of meats, vegetables, weights, measures, and so forth, certain dues are usually levied, which, though collected from the sellers, are in reality paid by the buyers who consume the produce. Such is the theory upon which a market is established.

Covent garden, the largest retail market in London, and with the exception, perhaps, of some of the Parisian markets, the largest in the world, is, in theory at least, no exception to the rule. It was originally set apart for market purposes by act of parliament, and the tolls to be levied for its support were fixed by statutory enactment. On the face of things nothing could be fairer.

Sic in the original; probably "the accuser".

Unfortunately however, when Covent garden was legally recognized as a market, the ownership of the land was left with the duke of Bedford; and the right to collect the legal dues was granted to him and his successors. The result has been, not only that as the business of the market increased these dues became immensely valuable, but that on one pretext or another the duke, or rather the duke's agents—for of course the great man doesn't attend to any of the market business himself—have doubled, trebled, and even quadrupled these dues, while at the same time spending as little as possible for the maintenance of the market.

In reality Covent garden is to-day a gigantic private custom house or squeeze station, at which the duke of Bedford levies taxes on the inhabitants of London, pretty much at his own pleasure, and altogether for his own behoof. The London *Echo* has has been[sic] investigating his grace's methods of business, and gives some curious particulars about the manner in which he levies his tribute.

A toll of one cent a bushel package is lawfully leviable on fruit. Most of the fruit now comes to market in packages of which it takes six or more to make a bushel but the toll of one cent a package is still exacted.

Another piece of gross injustice of which bitter complaint is made by the market people is this: The act of parliament declares that for each car stand[sic] on which any person shall expose fruit, flowers, etc., for sale, twenty-five cents per day must be paid. Instead of this, however, those who occupy those stands with their wagons have to pay a sum of fifty cents per day, thus being compelled to contribute to the noble duke exactly double the sum allowed by the act of parliament. Again, there are what are called yearly stands, and for these parliament has fixed a toll of twenty-five cents per annum for every square foot (superficial). Where the stand is covered, thirty-one cents is allowed. Now, the duke of Bedford in many cases refuses to let these stands to the growers by the year, but lets them as casual stands, thus considerably adding to his own income at the expense of those who are compelled to submit to his terms.

Another grievance with the growers who have casual cart stands is that they are charged so much the stand[sic] and a toll for each package in addition, instead of being charged by the wagon. Thus the man may have, and often has on the stand, 200 packages, and he has to pay one cent a package.

But it is on the land in the neighborhood of the market, but not embraced within its limits, that his grace of Bedford displays his power most effectually. There he is absolute monarch, and the only limit to his rapacity is the shopkeeper's ability to pay. The duke and even his meanest agent regard themselves as not merely lords and masters of Covent garden, but of every man or woman who occupies and portion[sic] thereof. It is the old relation of lord and villain renewed under crueler social conditions. The shopkeepers in the center avenue originally paid about $8 per week. They are now paying $20 to $25 for the same premises. The result is ruin to many. One man got "smashed" and died in the work house, after struggling for many years. Others have become bankrupt, and so have had their prospects blighted. When representations have been made to the greedy landlord, the reply has been, "You must pay or go."

The tenants in Covent garden shops, it must be explained, are subject to weekly notices. They are not allowed to sell their business. Thus a man may work all his life, and instead of being allowed to rest from the cares and anxieties of his trade, and receivieg[sic] a sum upon which he can live for his interest in it, he is bound either to retire without a penny compensation or to work on till the end of his days. Should he die he may leave his children penniless. The duke, of course, can put a higher rent on a house when the incoming tenant has to pay nothing for a

Sic in the original; probably "has been".
Sic in the original; probably "cart stand (uncertain)".
Sic in the original; probably "so much for the stand".
Sic in the original; probably "occupies any portion".
Sic in the original; probably "receiving".

business already made. Thus in the end he practically reaps the benefit of the years of toil of the former holder of the shop.

However, there is nothing strange or unnatural in all this. The land of Covent garden is the duke of Bedford's property, and he simply does as he thinks best with his own. If those who suffer by his exactions are dissatisfied they have the same remedy exactly as the tenement house dwellers in New York who presume to rebel against *their* landlords. They can go to Dakota, or Wyoming, or British Columbia, or the Cape of Good Hope, or somewhere else where there is "plenty of land to be had for the asking." But the wicked creatures don't go. In fact they are beginning to assert rather loudly and insolently that England, including the sacred soil of Covent garden, was made for the use of all Englishmen and not merely to be the stamping ground of dukes. Indeed, some of them are going so far as to say that if some one must get out of England, the duke of Bedford and his fellows can be better spared than better men.

An Illustration from Melbourne.

MELBOURNE, Australia.—In this, as in all progressive countries, the land boom is steadily eating away the labor of the people. To give a single illustration: In one of the principal streets of Melbourne a business lot was bought for £6,000 six years ago; it recently sold for £23,000, the difference of £17,000 accruing from the growth of the city being pocketed by one fortunate speculator. What we want here is some one who can convince the workingman that this land question is the question that affects their daily wages.

JNO. BRUNTON.

Income of European Sovereigns.

Some interesting details appear in the *Augsburger Abendzeitung* respecting the incomes of European sovereigns. The late Emperor William had no income as German emperor, but as king of Prussia his revenue for 1887-88 amounted altogether to $3,000,000, out of which he had to provide the incomes of the princes of the royal house. The ex-

p. 2, col. 6

penditure for one year of the imperial house of Prussia amounted recently to no less than $5,000,000, or nearly $14,000 per day. Austria-Hungary provides a united civil list of $4,650,000 a year. The civil list of the queen of England is now $2,000,000 a year, but separate incomes are annually voted by parliament to the princes and princesses of the royal house, which swell up the income of the royal family enormously. Italy votes $3,000,000 annually for the civil list and appendages, which is a large amount considering the resources of the country. The civil list of the kings of Spain is $1,800,000 per annum. France pays her president in salary and expenses of representation the sum of $300,000 per annum.

No! They'll Be Keeping Up the Death Rate.

Boston Courier.

When the snow was falling At a rate appalling, And the drifts were piled in the rural lanes, And the weather wizards Predicted blizzards, And travel was hindered on cars and trains.

When bitter Boreas Was wild, uproarious, And fences shattered and orchards rent, And men wore ear muffs, And ladies dear muffs, We guyed the suburban resident.

Now the brooks are singing, And the violets springing, And the lilacs scenting the rural lane. The groves canorous With the song birds' chorus, And the lamkin skips on the greening plain.

The landscapes gay are, And the flowers of May are Adorning the gardens of country homes. All nature fair is, And pure the air is Where the yearling calf through the meadow roams.

And city dwellers, In flats and cellars, And high in populous tenements pent, 'Midst smells unpleasant, No more at present Will guy the suburban resident.

Like Hundreds of Thousands More, He Only Wanted a Chance to Work.

Chicago Herald.

That all beggars are not undeserving tramps was evinced the other day in a rather amusing manner. A number of the old habitues of the Grand Pacific hotel were seated in Colonel Wright's livery office in the hotel corridor chatting pleasantly together and relating reminiscences of the early days in Chicago, when their conversation was interrupted by the appearance of a sad and woe-begone looking stranger. He was a man about thirty-five years of age, but with a look of intelligence in his face very different from the ordinary alms-soliciting tramp. His clothes were ragged and he attempted to hide his soiled shirt front by buttoning his dilapidated coat to the chin. He wanted money enough to get a bed, and was willing to work for it, he said.

Julian Case, the wealthy miner of Marquette, was in the party, and, after eyeing the stranger critically, he said:

"You say you are willing to work if you can get it?"

"Yes, sir, I am."

"Well, sir," said Mr. Case, "here is thirty-five cents. Go and get a broom. I want the sidewalk in front of this door kept clear, and will pay you twenty-five cents an hour for doing it."

The man took the money, all present thinking they had seen the last of him, when in about twenty minutes he returned armed with a brand new broom and commenced his labor of keeping about twelve feet square of the Grand Pacific sidewalk clean. The man worked steadily at his contract, and the matter began to grow serious for the would be jokers. At last, about five o'clock, Mr. Case called the man in, and, giving him $1, told him to report again in the morning.

Sure enough, at 7 o'clock the next morning the man was on hand, and promptly commenced his task of keeping the sidewalk clean. The colored help about the house began to be alarmed. They imagined that John B. Drake or Sam Parker had decided to dispense with their services, and had engaged another to do their work. They tried to drive the sweeper away, but he showed fight and chased his assailants off the sidewalk. About 10 o'clock Mr. Case was dumfounded to see his man industriously at work on his little strip of sidewalk, and began to think that his little joke was reacting upon himself. Calling the man inside he gave him $5, and, after inquiring into his circumstances, discovered that he had a wife and three children dependent upon him. Further interest was manifested in the case of the man who was willing to work, if only at sweeping sidewalks, and to-day he is filling a position in a wholesale house in the packing department, and his family is comfortably housed and indulging in three meals a day. This beggar was willing to work and received his reward.

The Standard of Wages.

St. Paul Globe.

In the results of the investigations of EvaGay[sic], which have been given by the *Sunday Globe*, the following pertinent point has cropped out: Girls who live at home and are not strictly dependent upon their own exertions

can afford and are willing to work for lower wages than the girl who is really dependent. The effect of this must be apparent to all. What a girl can work for becomes the standard of wages, and thus the girl with a home works indirectly against the girl who is forced to fight her own way in the world. John Lamb, the commissioner of labor statistics, was asked whether he had not traced this same cause and effect and replied:

"In reply to your inquiry as to whether I discovered a relation between the cost of living and the wages paid to working girls, will say that this relation is plainly discernible in many instances. In a majority of cases, where the wages are very low, the girls live at home. Where the wages are high they generally pay board. It is plain that if girls had to pay all their own expenses they could not work for three or four dollars a week. The very fact that some girls can live cheaply enables them to work cheaply. This condition of affairs bears with great severity upon the girls who have nothing to depend upon but their own earnings. It has a strong tendency to force down wages."

This is, however, merely a phase in the operation of a general principle, which is known and recognized by economists and social philosophers everywhere—namely, the tendency of wages toward a minimum under the competitive system.

Under free competition, with access to natural resources cut off, wages must fall, eventually, to such an amount as will just enable the worker to live and raise another worker of equal skill to take his place when he is gone. In the case of common unskilled labor there will be no margin for comfort, refinement or education; and only so much for skilled labor as will enable the laborer to acquire the necessary skill and education to perform his work. Those who hire labor will pay for skill and education only so far as these things are useful to them. The worker can have no accomplishments not strictly useful to his employer; for the man who is willing to dispense with these extra accomplishments—which always cost time and effort—can underbid the man who would otherwise reserve time and strength, from his regular work, to acquire them.

What is the result? Wages fall to the level of the man who does not want to improve himself; the possible earnings of the individual are limited to his animal necessities.

Sic in the original; probably "Eva Gay".

Page 3 of 8

THE STANDARD, SATURDAY, MAY 12, 1888. | 3

p. 3, col. 1

ANTI-POVERTY.

A BIG MEETING AT ELIZABETH, NEW JERSEY.

A Strong Speech by Rev. William Rollinson on the Moral and Religious Aspects of the Anti-Poverty Movement—President Urner's Remarks.

The anti-poverty society of Union county, N. J., held its annual meeting at Elizabeth on Friday evening, May 4. All of the former officers were re-elected, and a very able address was delivered by Rev. William Rollinson, pastor of the Baptist church at Rahway, on "The Moral and Religious Aspects of the Anti-poverty Movement." The audience, composed in fair proportion of ladies, included representatives from Plainfield, Rahway, Roselle and Elizabeth. Miss Ida Hibbard of Roselle played the organ, and the meeting was much enlivened by the hearty singing of anti-poverty songs.

Mr. Urner, the president of the society, made a brief and appropriate address in introducing the speaker of the evening. He said that it seems to be generally recognized that we are or may be inhabitants of several worlds. It is quite common to hear the expression that such an one is prominent in the literary, or the artistic, or the scientific world. To him this seemed a true perception, that to the human being born into this state of life several worlds are open for occupancy and use. These are, first and lowest, the material and animal world; then comes the mental world, the theater of our intellectual activities, and above that a world less easily brought within the grasp of our faculties, the world of the affections, that plane of life in which we are united by mutual sympathies, by attractions through a common human likeness which we have one to another as brothers, as children of a common father.

Between and within these three worlds, partaking somewhat of the qualities of each, are other spheres of life which bind the whole into a harmonious unity, affording an arena of life, of activity and enjoyment for each department of our human nature. We ascend in culture, in the quality of our lives, as we rise in a true and orderly way from the basic world upward. And so we reach the door of that other sphere of life, of activity, of happiness or blessedness, which we hope or believe awaits us beyond the portals of the grave.

All men, said the speaker, have within them, developed or undeveloped, the capacity of enjoying all of these worlds or spheres of life, but all do not equally enjoy them. Some are so chained to material conditions by the stern necessity of their lives, a necessity not imposed upon them by the divine order but by the institutions of men, in ignorance or neglect of the true laws of order, that the higher spheres of life are a sealed book to them. Some, on the other hand, have their material wants so well supplied by the labors of others that they seldom enter by necessity the lower spheres at all, but devote their time to maintaining their predatory supremacy or to living within the sphere of culture and refinement.

Most of us, however, contended the speaker, have more or less life and appreciation of all spheres, and I think that you will agree with me that the more of these spheres of life that we are capable of living in, of participating in, the more are we cultivated, the more is our whole nature satisfied, the more do we fulfill the ends for which we are

created, the greater the sum total of our happiness. And I would ask you to go farther with me and agree that it is our duty to so regulate the institutions subject to our control that all men having by inheritance from the Divine Being a common right, should have a common and equal opportunity to enjoy to the full measure of their capacity the usefulness and happiness ordained for them by their common father.

Ministers of religion are men set apart from the turmoil and strife and unseemly struggles of the lower life that they may inhabit the higher—the interior sphere; that they may be free to commune with the highest, to contemplate humanity; to see the divine flow of life into humanity; to know where and how it is obstructed—bringing disorder and strife instead of peace and hamony[sic] to men in all their spheres of life. It is theirs to see the dependence of humanity as children of a common father; theirs to recognize no high and no low among men, but an equality in sonship, an equality in brotherhood; an equality in the inheritance of life and the opportunities of life which a common paternity bestows. Naturally, then, it is to such ministers that our minds turn for light, for instruction, for guidance, when in our blindness, in our ignorance, in our selfishness we have so ordered our affairs as to defeat the divine operation and to turn the divine beneficence to wrath, the divine blessings to curses. But many ministers are such only in name. They do not occupy this high, this holy ground. Unlike Moses and Aaron, who battled with the enemies that sprang up to bar the progress of the children of Israel to the promised land, they would have been content to sit by the cool waters which Moses had caused to gush from the rock and say that the wilderness was a good enough country for them, that the land of Canaan idea was utopian at best, and even if it could be realized, the location of the place was too far from the flesh pots of Egypt.

Yet some are true and faithful. In a world given over to the lust and pleasures of sense, to the grasping gratifications of greed, they are like the prophets of old; they lift the warning voice; they point to offended justice; they warn us of the consequences of disobedience to the divine commands, which are the laws of our life. And we have one such with us to night; one who has given his message bravely, as fearing to offend God, not man, and who, though he has now grown gray in his master's service, hesitates not to stand on this platform to commend the central doctrine we teach as in harmony with the divine law. My friends I take great pleasure in introducing to you the Rev. William Rollinson of Rahway.

Mr. Rollinson then addressed the audience as follows:

Nearly 1,900 years ago there appeared in Judea a man who, speaking of himself, said: "For this cause came I into the world to bear witness to the truth!" He stood then at the bar of a Roman ruler, accused of sedition, and about to be condemned and crucified. Among the truths to which he had borne witness, and for doing which he must die, were those of the fatherhood of God and the brotherhood of man. "One is your father," he had said, "who is in heaven," and "all ye are brethren."

More than half a life time ago I met this man—met him in the truths in which the Christ still lives and walks among men. To those truths my whole nature bowed in rejoicing reverence. Taught that God is my father, I was taught that he is the father of all, and that all are my brethren and I the brother of all; and I felt then, as I feel now, that in those twin truths, united to the "golden rule" of the great teacher, resides the vital spirit of Christianity, and that to ignore them is to rob it of its glory; to deny them is to denude it of its power, while

p. 3, col. 2

to assert, maintain and defend them is to do Christ's work on earth among men.

That those truths have been ignored it needs no argument to prove. To the great world, to-day, and to large portions of the church, they have become but "glittering generalities." Yet I have lived to behold arising, in the midst of the world's greed and selfishness, a movement which has disentombed those long buried doctrines, and which calls on all lovers of God and of their fellow men to clasp hands in earnest efforts to proclaim again the

Sic in the original; probably "harmony".

glorious truths borne witness to by the man of Nazareth. “One is your father”—“all ye are brethren;” therefore, “whatsoever ye would that others should do to you, do ye even so unto them.” This, in a single sentence, sums up the spirit, aims and purposes of the movement with which you are connected, and I stand here to speak to you of it, not in its economic, nor in its political aspects, but as a moral and religious movement.

Religion presents itself in a twofold aspect; it has a devotional and humanitarian side. In the first it concerns itself chiefly with the relation of the creature to the creator. There it deals with men as individuals, each responsible for himself alone. In its second aspect religion contemplates man’s duty to his fellow man, and in this sphere its principles and obligations embrace every possible position in which man can be placed and every conceivable duty of the present life. These two portions of religion, though they may be distinguished from each other, can never be separated without destroying religion itself. The same is true of religion. Love to God is no more an essential of true Christianity than is love to one’s neighbor; the same law which says “Thou shalt love the Lord thy God,” says also “Thou shalt not kill; thou shalt not covet; thou shalt not steal;” and the gospel which the great teacher preached was a gospel of love to man as much as of love to God. “This commandment have we received of Him, that he who loveth God love his brother also.” And “if a man say I love God and hateth his brother, he is a liar.” “Love worketh no ill to its neighbor.” It is in its relation to this aspect of Christianity that the anti-poverty movement is a religious one. It aims to have God’s will done on earth; it seeks the uplifting of men by the removal of those heavy burdens which are crushing millions of hearts, embruting millions of minds and degrading the natures of scores of millions into a condition almost bestial; and if such are its aims the anti-poverty movement is a co worker with him of whom it is predicted, “He shall set righteousness in the earth.” And so I am an “anti-poverty” man because I am a Christian. The word anti-poverty expresses an antagonism to poverty, and hence to the causes of poverty, whatever they may be, moral, social or political. It declares our belief that poverty is not an ordinance of God, but that it exists in defiance of his will, and that, if it has a spiritual origin at all, it was conceived in the brain of Satan and is chiefly caused and conserved by men who do his bidding. This is strong language, and if not sustained by facts would be indefensible. What are the facts?

Men find themselves in life without will or choice of their own; they are here not of their own volition, but through the will and purpose of a supreme power. They come into life alike, no one bringing anything into the world with him, and no one possessing any natural right or claim which every other one does not equally possess. Sent thus without choice of their own into the world, they find that the being who has endowed them with life and placed them here has richly, abundantly, and even profusely provided for all possible needs of the ones he has created and the lives he has bestowed. He has given them a place for their abode and for the development of their powers, a place so stored with fertility, so rich in its resources and so affluent in beauty as to meet every conceivable need and to gratify every possible desire of mankind through all generations. There is in the earth enough for each and enough for all, and enough for ten times as many were that number here. And to this inheritance, bestowed on mankind in common—not on one generation, but for the use of each generation as it is or shall be successively born into life—to this, and to the enjoyment of this, God has given to each man and woman an equal right. “The earth hath he given to the children of men.” This is one fact, a fact so plain as to be undeniable without doing violence to reason.

A second fact is that this beneficent purpose of God has been and is being largely frustrated. He continues to send new generations of men on the earth, but by far the larger portion of each generation as it enters on life finds itself born to a heritage of poverty and toil. The earth is here with its abundance, unexhausted and inexhaustible, but from all participation in its benefits these millions find themselves debarred.

If anywhere on earth poverty exists God is not its author; and I declare that if it exists it does so in contravention of his purpose and in defiance of his will; that if involuntary, if not the result of vice or thriftlessness, it is the work of some power, satanic or human, which opposes itself to God, and succeeds in transforming lives which

God designed to fill with joy, light and freedom, into existences bitter with unsatisfied longings, dark with the shadow of perpetual care and fettered by the heaviest bondage—the slavery of poverty. The anti-poverty movement has given a meaning to that prayer of the Lord Christ—"Thy will be done on earth as it is done in heaven"—which it had not before. A meaning that he who of old was called "the friend of publicans and sinners" put there when he came to "bear witness to the truth" and to "set righteousness in the earth." It has been overlaid by the glosses which men have put on it, so that millions have seen in it only a prayer for their own submission to suffering, injustice and wrong, and good men have taught, honestly taught, the victims of cruel poverty to be content with their hard bondage, since it was "God's will" it should be so, and the heartsick, hopeless toiler—the seamstress stitching her life into the garments by working long and late; the miner wearing out life in the gloom of the dark chambers, seeing before him only an old age of penury and around him the sad-faced wife and the children who through premature toil knew nothing of childhood's proper life. of joyous[sic] freedom and delight, themselves doomed in their turn to the slavery which had darkened their parents' lives—good men, I say, had long taught these, and such as these, to pray "Thy will be done," and to mean by that prayer a hopeless resignation to their hard lot as being the result of God's will. But now the prayer has another meaning than that. The old meaning breathed into it by the son of the carpenter has come back to illuminate that petition and has made it lustrous with hope for the poor. "Thy will be done!" Yes, for the will of our Father in heaven is that righteousness shall be established on earth. "Thy will be done on earth!" Yes, for it is God's will that injustice, oppression and wrong, the offspring of inhuman greed, shall be banished from among men. "Thy will be done on earth as it is done in heaven!" Yes, for when it is, our glad earth will become like a suburb of the celestial city, for heaven is heaven just because there God's will is being done. And it has been the "anti-poverty" movement which has stripped off the glosses by which man's selfishness had covered

p. 3, col. 3

and concealed the meaning of that prayer, and has taught the toiler to utter it in hope and to feel that there was no mockery in directing him to begin by saying, "Our Father in heaven." Instructed by the great economic truths which this movement has popularized, the most unfortunate person may yet believe that God is love, for no ills which men suffer are from him. "He openeth his hand and supplieth the wants of every living thing," and if all wants are not supplied it must be because other hands have interposed to shut off the supply of his bounty from those for whom it is designed; and so, by showing this, as it discloses the fatherhood of God and the brotherhood of man, the anti-poverty movement justifies the government of God on earth and shows him to be, as he long ago declared himself, "the hope of the poor."

The object of this anti-poverty movement, therefore, is to promote justice, and justice is but another name for righteousness—right doing. It aims to lift the masses of mankind to a higher plane of life, opening to all opportunities for mental culture, æsthetic development and social advancement, at the same time that it brings comfort to homes now comfortless and plenty to the habitations where gaunt want now reigns. And its methods contemplate nothing more than securing to mankind the natural rights which belong to each alike. In a word, "anti-poverty" contemplates the enforcement of the moral law of the ten commandments, one of which is, "Thou shalt not covet thy neighbor's goods," and another of which says, "Thou shalt not steal."

The movement proposes to do this by the simplest, yet most effective, of measures; it seeks to remove the causes of involuntary poverty, knowing that when the cause has gone the effect must cease. It clearly states those causes in a single yet comprehensive sentence. All are included in the monopolizing by the few of the natural opportunities created for the benefit of all. And to this what heart, not hardened by selfishness, can object? Against this what unperverted intellect can argue?

It is either true or it is false that our creator formed the earth with all it contains for the use and benefit of all men, and for no one more than another. It is either true or it is false, that the great mass of men are denied access to the

Sic in the original; probably "proper life, of joyous".

earth or to anything it contains, except as they pay tribute to a minority of their fellow men for permission to enjoy a natural right. It is either true or it is false that the tribute thus exacted impoverishes those from whom it is wrung, and tends to increase in its exactions till the slavery of the poverty thus caused becomes more cruel and oppressive than the slavery of the lash. It is either true or it is false that these things are unrighteous, subversive of the creator's purposes, and should be rectified. We say they are true, and fearlessly challenge a refutation of the statements; confident of their truth and of the justice of the remedy we propose, we take our stand upon them, assured of their eventual triumph.

Said De Gasparin, that noble and accomplished French author: "He who does not love all truth loves none; he who does not constantly feel himself a slave of the truth, bound to serve it, to bear witness for it, to suffer if need be in its cause, will never believe in anything. Whether the point in question be of religion, of politics or of philosophy, he may possess perhaps the illusions of belief, but not the reality." To that noble sentiment my whole soul responds. Nestling in this "anti-poverty" movement, and the source of its vitality, is one of the grandest of all possible truths—a truth so wide in its scope that it reaches from the grime and toil and misery of earth's most wretched toilers on the one hand, to the throne where in his inapproachable glory, sits the father of our spirits; a truth so far reaching in its consequences that it incloses in one formula the honor of God and the happiness of his creatures; a truth, the triumph of which alone can vindicate the declaration which proclaims the fatherhood of God and the brotherhood of man. To hundreds, to thousands that truth has come like a new revelation from heaven; it has shown them the face of God as they never before beheld it; it has bound them to their fellow men as they were never before united; it has opened to them vistas of hope for the race bright as the picture which flashed on the prophet's vision when he beheld the lion, the lamb, the bear—and the fatling feeding together, with nothing to harm or to destroy: and they to whom it has thus come feel themselves, as De Gasparin said, slaves of the truth —bound to serve it, to bear witness for it, to suffer, if need be, in its cause.

There are some of us who may not be with you when the day of our truth's full triumph shall have come; but what of that? There are those who will plow and plant our fields in the present spring time whose eyes will not look on the ripened harvest which is to come from their labors; but other eyes will be made glad and other lives will be enriched by their toil. "None of us liveth unto himself."

> The sower and the reaper here are one. Not autumn's mellow days, but the chill spring, When, in the faith which, seeing not, believes. The seed is dropped and left in the cold ground— That day the birthday is of all the after Wealth of golden sheaves which crowns the year. So they who ope' the path and clear the way Through which the goal of victory is reached By those who later on shall follow, are themselves Joint conquerors, though it be granted them But from the mountain top of faith in God, And truth, and right, to catch the coming day Of Love's advancing triumphs. Like Israel's Great leader, whom God upward led, till from Mount Pisgah's height he saw the promised land, To which his courage, faithfulness and zeal had led The people, though he entered not himself Into its wealth of beauty.

So I close my remarks by adopting the words of another:

> Write on thy heart this holy principle: Nobly resolve, and do as thou resolveth; Thou shall not die[sic] till victory crown thy brow.

No, friends, for to strive is victory here, and even death for truth is triumph. It was thus our master died, and through his death became the power which moves the world.

Sic in the original; probably "Thou shalt not die".

> By the thorn path and no other Is the crown of victory won; Tread it without shrinking, brother– Let nothing daunt thee! Press thou on!

The Landlords Rule Scotland.

At present the members of parliament returned from Scotland represent the following interests: Landlords, 18; lawyers, 21; merchants, 8, shipowners[sic], 6; army, 5; manufacturers, 3; schoolmaster, 1; doctors, 2; newspaper proprietor, 1; brewer, 1; various learned professions, 6; total, 72.

It will be seen from this that the landlords and landlords' lawyers predominate, being thirty-nine as against thirty-three belonging to other classifications.

p. 3, col. 4

A WOMAN SPEAKS OUT.

Who Will Preach Christianity to the Rich.

ST. PAUL, Minn.–How did our youthful hearts burn within us as we heard the doctrine of equal human rights expounded by the early abolitionists? "Where are those leaders now, who are yet among the living?" we asked one another when our own intellectual horizon had grown to take in the fact of the equal right of all to the use of the earth. Two of them are editing a paper devoted to what they believe to be "the greatest and gravest question of the age," a continuation of the equal rights contest in which they served as abolitionists–woman suffrage. Upon these two I have kept my eye, in the hope of seeing them take up arms in the wider cause. One of them–H. B. Blackwell, in the *Woman's Journal*–has at last delivered himself of an opinion on the land question. It is in a book notice on an essay on the new crusade entitled "Property in Land," and written by Henry Winn. Good friends, attend. You will see where the applause does *not* come in. He says:

> This is an answer to the arguments against the right of private ownership in land. The author admits that our present system of taxation is unjust and oppressive, but denies that it would be improved by the confiscation of land values. So far from opposing private ownership of land, this writer claims that land is worthless until, and unless, so owned. The discussion of an abstract natural right to land seems unprofitable. Men and women bring children into a world where land is already appropriated, and often under circumstances where such children have no fair chances of obtaining a foothold. The fault lies primarily with these reckless parents. There are already too many people in London; New York and Boston[sic]. Those who are destitute, in these swarming localities, should be forced to emigrate to other localities, and should not be allowed to perpetuate a race of paupers. Does this man weigh his words? What an admission is here–that new born babes often have "no fair chances of obtaining a foothold" on the earth! How does that happen? Isn't the planet big enough? Is there no God? Is he incapable of supplying the earthly needs of all his creatures?

The old man answers: "The fault lies primarily with the reckless parents?" Is that his argument in settling the woman question? Women have not now, and had still less in the past, acknowledged equal rights with men. Does the fault lie primarily with the reckless parents who have added to the superfluous female population?

Having laid bare the evil of a superabundant suffering class in our large cities, the champion of equal rights furnishes the remedy, with a plainness of speech which none need misunderstand: "Those who are destitute in

these swarming localities should be forced to emigrate to other localities, and should not be allowed to perpetuate a race of paupers."

It requires a considerable stretch of the imagination to see in the mind's eye the comfortable people of Boston, the "satisfied class," going forth, led by white haired abolitionists, to drive from their midst—whom? The vicious? The criminal? The idle? No, the destitute.

And who are these destitute ones? I am not myself entirely destitute; are you? But if—and if—we might either of us be destitute. How near to it came the mother of William Lloyd Garrison; for his son mentions as one of the hardest duties of Mr. Garrison's boyhood, his having to go with a covered pail to a mansion in State street to get food which the friendly inmates put aside to send to his hard working mother; and the parents of Abraham Lincoln, if misfortunes a little more severe, had befallen them! Who is it that "had not where to lay His head?"

And why is it that these "destitute" ones should be "forced" to leave the land they call home, or to go away from the libraries and art galleries and schools and churches of the city? Simply because they have "no fair chances of obtaining a foothold." Why does this unfair state of things exist? No one is likely to perceive the reason who decides at the outset, as does this supposed reformer, that "the discussion of the abstract natural right to land seems unprofitable," and who is chiefly intent upon getting human wretchedness out of the sight and hearing of the satisfied class. What would be thought of a physician who should consider a discussion of a natural right to pure air unprofitable when investigating diphtheria or other disease?

Whenever I think of the horrible blasphemy quoted above, I am reminded of something I have a heart aching curiosity to learn more about—a very shocking, yet most natural result of the state of things in Russia. A young daughter went lately to change her book at the public library. Stopping for a few moments at one of the tables she picked up a magazine and read hastily a few pages in an article which at once absorbed her attention—something about pessimism in Russia. What is it about the belief gaining ground more and more among the wretched Russians that the devil is reigning now, and that the best religion is to depopulate the planet as fast as possible? It seems they even relieve the satisfied class of the trouble of driving them out or forcing them to emigrate. They go in droves, gathered together by religious leaders, away into caves to starve to death. A strange kind of eviction, but why should we not all have come to that—the poor of all nations—had not new hope arisen in the Christian doctrine of the equal right of all to the use of the earth?

And what blasphemy is this!—this denial of the equal right of all human hearts to love one another! To the poor (from whatever cause) must be refused the natural sacraments of marriage end parentage[sic]! Why? They must not be allowed to perpetuate a race of paupers. Certainly not; but oh! what can be done to enlighten the satisfied class? Who will preach Christianity to the rich?—a gospel of justice, of peace on earth and good will among men?

A MOTHER.

A Religious Editor on the D.Ds.

This is from the religious editor of a good western daily paper, the name of which we suppress:

> "To say that I have 'seen the cat' in all its beauty would be, perhaps, premature, since I can hardly realize that only a very few months, indeed weeks, ago it was beyond my ability to discover the most shadowy outlines

Sic in the original; probably "merchants, 8; shipowners".
Sic in the original; probably "London, New York and Boston".
Sic in the original; probably "marriage and parentage".

of that suggestive animal. But I see a good many of its parts now, and I trust that a continued study of the theme will discover the entire shape to me.

"I am continually surprised to see with what ease one can floor the D.Ds. and LL.Ds. on this branch of government, the most important of all. When I find myself, only a few weeks ago ignorant of the truths of political economy, knocking out gray haired students who have been honored by this and that institution of learning, I learn the sad fact that very few of the 'thinking people' that is, those so classed, know anything of the science of taxation, the science of government.

"A little incident will illustrate. The other day a D.D. in talking to me accidentally assailed the single tax theory. I at once defended it, to his intense astonishment. Being unable to tell me why the land along the Mississippi river should be owned in private any more than the water flowing by, he called in three of his brethren, two of whom were D. D.'s. It is needless to say that in

p. 3, col. 5

fifteen minutes the four were up in the corner saying that they had never read 'Progress and Poverty' but would be very glad to. And yet these men preach every Sunday!

"Being the religious editor of the —— —— I am thrown into daily contact with the clergy and am more and more surprised at their ignorance, yet I consider them as very valuable subjects for missionary work. Not one has ever failed to express a lively interest in the 'land theory' as soon as he learned that it did not mean socialism or communism, as generally understood.

"I am on intimate terms with the editors of the religious papers (some twelve or fifteen) published here, and frequently have chats with them on the effects of the single tax. I find them by no means unwilling to investigate it if they could find time. But they are busy men and complain that they cannot spare the time to go through"Progress and Poverty," not even from book vii to the end.

"To some of these I have given Mr. Samuel Clarke's 'Reply to Criticism,' the brevity of which can not offer an excuse for neglecting to read it."

—— ——.

HOME PARKS ON THE ROOFS.

A Medical Friend of the Poor Advises Them to Beautify and Use Their Roofs—Facts That He Apparently Does Not Know.

Dr. Gouverneur Smith in an article in the *Medical Record* entitled "Wasted Sunbeams—Unused Housetops," suggests a means of escape from the close, unwholesome atmosphere of the tenement houses. He would have the roofs turned into a kind of hanging gardens, or as he prefers to call them home parks, "to which the tenement dwellers might betake themselves in their leisure moments, for fresh air and relaxation.

The idea of fleeing to the roof to escape the close and heated air of street or house is not a new one. A very interesting account of a visit made by a reporter to one of the poorer class of tenement houses one evening last summer was given in the *World*, and revealed the fact that the inmates were no strangers to the benefit to be derived from a visit to the upper air. Every room was vacant, and on the roof every spot was occupied, the share of space falling to the lot of each family being carefully reserved for the rightful occupants. Here was their chance for a breath of free air and a few hours of refreshing sleep.

There was nothing of the "park" about the place, however. For the day time groves, such as used to solace the aching heart of young John Chivery, may have received the whispers of the summer breeze, for the house tops are valuable drying grounds for the innumerable laundresses to be found in our tenement houses. But the "groves" have disappeared by night fall. Some of the women drag up chairs in which to rest, but the most are content to simply come to the surface, like fish, and fill their lungs with fresh air. But it is to be feared that few of the numbers that crowded the house tops described by the reporter would have found time or heart for doing much of the decorative work which Dr. Smith hopes the respectable poor will be stimulated to by their pride in their "home park." The people who, driven by their necessities, have discovered the usefulness of the roof, are, as a rule, too disheartened, too overworked and too impoverished to even want to rise above their surroundings. Perhaps there is no greater measure of the discomfort, the wretchedness and the hopelessness of their daily life than the absolute happiness and delight they find in their uninviting, overcrowded evening resort.

The true relief for the dwellers in crowded houses must begin at the bottom, not at the top. More room in which to live, less toil and better pay—in other words, a chance to really live and enjoy what was created for their use—this is what must be granted before the vast majority of our city population can make good use of any refuge from the burden and heat of the day.

E. B. S.

The Chicago Conference and the Single Tax.

RAVENSWOOD, Ill., April 30.—The drift of events has taken away most of the work which would naturally have come before the conference which meets in Chicago July 4, or, rather, has rendered the work unnecessary; and yet I think the meeting of the conference will stimulate the single tax movement, draw its advocates together and counteract the feeling of isolation which prevails to some extent. The change of sentiment on the subject of political action has been most marked, and to-day I hardly know of one among the single tax men who does not heartily approve your position.

It seems to me that the formation of the single tax league is just in good time, and by perfecting it fully before the meeting of the conference, adopting such safeguards as are necessary to prevent it being used as was the Anti-poverty society, it could be well launched by the conference and, perhaps, placed in a very strong position before the country.

I appreciate the change in the political situation, and more than that, I think we are escaping from a great danger which the impetuosity of earnest and well meaning men (and I am one of them), threatened to bring upon the whole movement through ill considered action. If I believed in special providence I should say that the McGlynn split, and the comparatively small vote in New York last fall were both of that nature, and were blessings in disguise. in that they tended[sic] to prevent a premature formation of a national party. But let us now come together in conference and set on foot some plan of propaganda which will enable us to reach men in all parties.

There is a rapid change taking place among people generally on the subject of the single tax. I meet men often, and hear of them oftener openly avowing themselves in its favor, who a short time ago could not be induced to admit an inclination that way.

W. H. VAN ORNUM.

Sic in the original; probably "disguise, in that".

The Sort We Send to Europe.

In a recent German novel called "Sylvia" occurs the following passage:

> "He served in the regiment of mounted guards stationed at a small German capital with quite a colony of foreigners, Russians, Englishmen and Americans. Most numerous among them the latter, the proud republicans who make fortunes in petroleum and shoddy, worship the almighty dollar, and when they have scraped together enough of them, get themselves coats of arms, equipages and liveried servants and are descendants of the oldest English nobility. They elbow themselves into the small European courts; their minister must introduce them. He must—or by jingo, he will get to hear of it in congress, sir!"

In the Future.

Age of Steel.

Collector (some years hence)—Twenty-five dollars, please.

Widow—Why, what for?

Was not your husband struck by lightning last week?

Yes, he was.

I am collector for the American electric trust. Twenty-five dollars, please.

p. 3, col. 6

THE BEATING OF THE DRUMS.

There is a tax on every pound of iron you buy and every yard of cloth you wear. This tax takes just so much money out of your pockets. It makes your wages just so much less. Before theses taxes[sic] were so high our laborers were better off.—[Minersville, Pa., Free Press.

"Does Canada have a protective tariff? If so, name articles and amount of duty." Canada has a protective tariff much like our own, but lower. The natural result follows. She is deeply in debt and getting in deeper every year. Her tariff law is too long to publish.—[Toledo Blade.

The tariff debate has opened again, and the main text of high tariff congressmen, from now on to the close, will be that the manufacturers want "protection" in order to reduce prices and increase wages—an assertion we will doubtless believe about the time we see labor strike for longer hours and less pay.—[Chicago Herald.

Our industries are no longer infant, but stalwart, and yet we have a tariff nearly six times greater than that with which we began. It averages now over 47 per cent, and the rich are getting richer and the poor poorer; certainly at least so far as these industries go. We see a multitude of millionaires like Carnegie, and hordes of Hungarian workmen, such as there are in his iron works.—[Indianapolis News (Rep.)

A bill is before congress proposing to spend about $20,000,000 to improve our rivers and harbors. What for? To make trade, foreign trade as well as home trade, easier. How was the money raised? By a tax on foreign goods to

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Sic in the original; probably "these taxes".

make trade harder! In short, our war tariff is maintained to-day as a barrier against foreign trade and then a part of the receipts are spent to promote foreign trade.—[Philadelphia Call.

How explain the fact that whenever the country has been most prosperous the balance of trade has been what is called "against us," and whenever the balance has been what is called "in our favor" the blight of "hard times" has been upon the country? The statistics seem to show that the workingmen and business men of this country have nothing to fear from heavy importations even if they cause what is termed an "adverse balance of trade."—[Boston Globe.

Protection, notwithstanding the fact that it is the religion on which the "grand old party" bases its salvation, is a relic of barbarism, and the one atagonistic[sic] principle and practice of our government. The founders of this republic, in erecting for us a political fabric, based it entirely on self government. To this end we have free speech, a free press, free schools and free religion. In a word, everything is free until we touch barter and exchange.—[San Francisco City Argus.

Minister Phelps, who has just returned from England, states that English manufacturers are beginning to manifest much concern in regard to the prospects of tariff reform in this country, and well, indeed, they may. The more sagacious among them clearly recognize that it is the taxes upon wool, hemp, flax, jute, dye-stuffs and other materials of production that prevent American manufacturers from meeting them on equal terms in all the markets of the world.—[Philadelphia Record.

The progress of events is proving the wisdom of President Cleveland in refusing to be guided in his policy by the advice of the "practical politicians," with whom dodging is always in favor. His steady course of honest boldness has intrenched him in the respect of the people. The tariff message, which set the soul of every democratic trimmer quaking, has been an inspiration to his party. It has divided the republicans and driven them as an organization into the position of bourbons determined to oppose all change. It has made doubtful western states hitherto strongly republican. It has alienated no democratic state. It has centered the popular mind on one of the greatest of economic problems. It has united the democracy as it has not been united since the war. It has insured the president's re-election. It has given a purpose to politics and has made the coming campaign a battle for principle rather than a fight for office.—[San Francisco Examiner.

John E. Russell, congressman from the Worcester district and ex-secretary of the state board of agriculture, appears to have made a brilliant entry into the tariff debate in the house, Saturday. Congressman Whiting took a hand by exhibiting the lusty growth of Holyoke as a product of the protection policy. This is all well, but the paper manufacturer and representative from the eleventh district must not go too far. Modification of the tariff that aims to give the manufacturer free raw materials is calculated to augment the prosperity of New England's manufacturing interests, and even the Massachusetts republican convention declares that "this reduction of the revenue to the current needs of the government the republican party will continue when in power." Here is recognition of the need that exists, and representatives of the people are not warranted in waiting until any party gets full control of the government before discharging a plain duty. The issue is an immediate one.—[Springfield, Mass., Republican (rep.).

Democracy in England and America.

The right honorable Joseph Chamberlain, who, besides receiving an annuity from certain American manufacturers, has spent a few weeks in this country as a special commissioner to settle whom the fish in the sea belong to, feels himself freely qualified to pronounce judgment on democracy in America, which he does as follows:

Sic in the original; probably "antagonistic".

> It is a fact which would not be challenged by any intelligent American that the power of the democracy in this country is now more direct than that of the democracy of America. Practically the suffrage is nearly as wide in the United Kingdom as in the United States, but the checks imposed upon the action of the democracy in the latter country exceed anything in existence here. In this country the house of commons is really all powerful, and popular opinion acts directly upon it. In any considerable question the house of lords is powerless to frustrate the decision of the house of commons. In America, on the other hand, there are many co-ordinate authorities. The houses of congress and the executive are each elected by the people, but at different times and under different circumstances. The constitution is a written one and can only be changed with the greatest difficulty. The supreme court can and does declare illegal and *ultra vires* any legislation which is contrary to the constitution. It is seldom that the various bodies to be consulted are in agreement, and the action of any one of them is sufficient to nullify that of the others. If, therefore, the people required some great constitutional change it would take much more time and be much more difficult to accomplish in the United States than in England.

Mr. Chamberlain apparently thinks that nobody in the United States or England, ever exerts any other or farther influence on legislation than what the law provides for. Yet Mr. Chamberlain manages to utilize his Birmingham caucus system pretty effectually.

Who Has the Money?

Congressman Bynum's Speech.

The advocates of protection tell us that the country has grown rich under this system. True it has grown rich, but where is the wealth? In the hands of the few, while poverty abides in the homes of the many. Why is it that the great masses of the people have no share in the wealth that has been wrought by their hands? Of what benefit is it to us, as a nation, to pour millions into the coffers of the few when it only increases their power for greater extortions from the many? These are questions that demand our consideration.

Page 4 of 8

p. 4, col. 1

THE STANDARD.

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BUCKET SHOPS.

Of course the Ives bucketshop bill ought to pass; and equally, of course, it will be utterly abortive if it does pass. For the bill really proposes to make it illegal for one set of men to do in one way that which it shall remain perfectly legal for another set of men to do in another way.

The most persistent enemy of the bucket shop is the stock exchange. The stock exchange pursues the bucket shops, not from any motive of morality—which would be absurd—but because the bucket shop is a dangerous rival in business. And the reason the pursuit has been unsuccessful is simply because of the difficulty of framing a law which shall effectually squelch the bucket shops and at the same time leave unsquelched the stock exchange.

District Attorney Fellows, who is vigorously urging the passage of the Ives bill, gives this description of the bucket shop:

> The most common kind of bucket shop is equipped with a telegraph instrument—either a stock ticker or Morse instrument—from which quotations in stocks or produce are from time to time taken and written on a large blackboard in presence of the customers of the shop. Wagers are then made on the fluctuations in the quotations as they are recorded on the blackboard, and various devices are resorted to by the proprietors and their customers to make the transaction appear a bona fide contract for the sale and delivery of stocks or produce, whereas, in fact, none of the parties engaged in such transactions have any intention other than to wager on the quotation that may appear from time to time on the board.

Except for the presence of the blackboard, an establishment of this kind is nothing but a miniature stock exchange and broker's office rolled into one. True, if a speculator does his gambling through a regular broker there is, presumably at least, an actual delivery of stock between the brokers. But in the vast majority of cases the speculator never sees the stock, and only realizes that a delivery has been made at all through being called on to pay interest on the value of the stock carried for his account. The speculator who wants to gamble in 100 shares of stock goes to a broker, deposits a certain sum as margin, and receives a memorandum certifving[sic] that 100 shares have been bought for his account. If the stock falls materially, his margin is wiped out and the gamble is at an end. If it advances, he instructs his broker to sell, and receives an account in which he is charged with the full price of the 100 shares, commission for buying, commission for selling and interest for "carrying," and credited with the selling price of the stock and his own margin deposited; the difference being paid to him in cash. The speculator in a single share of stock does practically the same thing, with a good deal less fuss. If the stock exchange would allow dealings in fractional lots, every bucket shop would be wiped out of existence in a day.

The truth is that, in some shape or other, the bucket shop will remain with us just as long as the stock exchange does, and no longer. While rich men continue to gamble for dollars, poor men will persist in gambling for pennies. To get rid of the minor evil we must extirpate the greater.

In what way this can effectually be done is an open question. Certainly no direct legislative action can ever do it. The bull against the comet was not more powerless than would be a statute forbidding men to speculate in things whose value is liable to sudden and severe fluctuations. But it is worth noting that it is not so much the value of existent wealth that rises and falls on the floor of the exchange, as the values of franchises—of taxing privileges pure and simple. Perhaps when the parent monopoly of all—the monopoly of land—is swept away, and the minor monopolies are administered for the people who create them, we may see the end of both parent and child—of the little gamblers' bucket shop and the big gamblers' stock exchange.

When Allen B. Wilson, the inventor of the Wheeler and Wilson sewing machine, had completed his invention he wanted to erect a factory at Pittsfield, and offered to do so if the town would reduce his taxes. But Pittsfield declined, and Wilson located his shops at Bridgeport. That was very bad judgement[sic] on the part of Pittsfield. It would have been a good thing for the town to have the shops there. But it is no better for a town to have sewing machine shops within its limits than it is [to?] have other shops and personal property

p. 4, col. 2

Sic in the original; probably "certifying".
Sic in the original; probably "judgment (variant spelling; may be intended)".

and houses; yet what town is there that does not do all it can to drive away shops, personal property and houses by the same method that drove Wheeler & Wilson away from Pittsfield? The village that will arrange to pay all its taxes from its land values and exempt everything else will, if it is reasonably well situated, be a loadstone to every kind of manufacturing business and a Mecca for the home seeker.

When we read of the anxiety of the Dutch settlers of Manhattan over the clam shells, which they in common with the Indians used as money, we are inclined to smile at their simplicity; but gold pieces are our clam shells, and we make the same kind of fools of ourselves over our clam shells that our ancestors did over theirs. It is a century since Adam Smith demonstrated to English speaking peoples that it is not possession of the precious metals, but of goods, that makes a nation rich; nevertheless, the commercial columns of our newspapers could not have been more superstitious about gold if they had been published before Adam Smith wrote. Here, for instance, is the Rochester *Post-Express*, which descends into statistics to show that our foreign trade was very unsatisfactory in March because our exports were below the average and our imports above, and winds up with the dismal statement that if Europeans had not bought liberally of American stocks and bouds[sic] "this country would have been obliged to export large quantities of gold to settle the balance of trade against us." But suppose we had been obliged to export large quantities of gold! Would not that have been an exportation? Are we not producers of gold as well as of machinery and wheat? And being producers of gold, ought we not to be very glad to exchange our surplus of that product for the goods which Europeans sent to us? And if we had no surplus of gold, ought we not to be glad of the opportunity to produce a surplus as the easiest way of getting the goods of countries that wanted gold? A gold miner does not regard it as a calamity when people are willing to give him their goods which he wants in exchange for his gold which he does not want. Why should a gold producing country?

Mr. S. C. Hall, a wealthy wool grower of Nevada, who, because he thinks he cannot supply our market with wool as cheaply as Australian and South American wool growers can, wants us all to "chip in" and make up the difference to him, has been interviewed by the *Press* with gratifying results. He says he was brought up a democrat and voted that ticket for years, but cannot vote for free trade nor with a free trade party, and therefore will vote the republican ticket this year. Next to learning that republican free traders will vote the democratic ticket this year, nothing in the world political is so satisfactory as to learn that democratic protectionists will not. It shows that sides are being taken on the question of protection or free trade, as THE STANDARD predicted three months ago, and that, whatever party conventions may do or platforms declare, the issue in the coming presidential contest will be the question of free trade.

Certain citizens of Michigan are a little surprised to learn from the supreme court of that state that the ownership of land carries with it ownership of the birds of the air while they are flying above the land, and the fishes of the sea if the land happens to be covered with water and the fishes swim over it. But this is a perfectly logical result of land ownership. As Daniel Webster put it, "a title to land reaches up to heaven and down to hell," and of course includes everything animate or inanimate, movable or inmovable[sic], within the boundaries expressed. Indeed, Webster exhibited more than a lawyer's caution in fixing limits, for the common law of real estate carries land titles all the way through both regions mentioned by him. If the property right has no value there it is not the fault of our law, but rather because in the one place its beneficiaries cannot enforce[,?] it, and in the other, more exacting business claims their attention.

In the interesting diary of William Smith's journey from Philadelphia to South Carolina in 1791, which appeared in the *Evening Post* last week, a reference is made to the prosperity of Baltimore, which the observing diarist attributed to the protective policy of Virginia. Until the adoption of the constitution Virginia was as free to "protect" herself from the other states and all the world besides, as, under the constitution, Pennsylvania is to

Sic in the original; probably "bonds".
Sic in the original; probably "immovable".

"protect" herself from foreign countries. And Virginia did it then through her legislature at Richmond, just as Pennsylvania does it now through the national legislature at Washington. By her high duties Virginia drove her own trade into Maryland. And, as appears from the diary, it was not alone Baltimore that prospered from the foolishness of Virginia, but Georgetown, also, from which exportations that would naturally have gone from Alexandria were made to such an extent as to give Georgetown considerable importance in the commercial world.

The diarist also gives us a lesson on the land question, quite unconsciously. After describing the site of the national capital, which then had just been chosen, he remarks that the mere selection of the spot by the president caused land in the neighborhood which before sold for five or seven pounds an acre to be sold for thirty and forty pounds. This is one of those instances of increase in value which dumfounds the old-fashioned economist who

p. 4, col. 3

undertakes to explain that the value of land is a labor product.

One of the strongest arguments of the protectionists against the passage of the Mills bill consists in speaking of Mr. Mills as "premier." Apparently it has not yet occurred to them to reinforce this by calling Judge Kelley "dernier."

That was a funny scrape the tariff talker of the *Press* got into the other day. He published a treatise on flax, describing the process of its cultivation and manufacture, from the seed to the loom, and pointed out how, at every stage, the finished product of one set of men became the raw material of another. It was a very interesting article, but the protectionist readers of the *Press* didn't quite understand the talk about "raw material," and several of them have been sending letters asking the tariff talker what he meant by publishing what was "plainly and evidently a plea for free flax." And so the tariff talker has had to put on a white sheet and take a candle in his hand, and make solemn recantation. In the *Press* of May 3 he intermits his tariff talking, and talks about the tariff talker. This is the nub of his explanation:

> I want to assure those who do me the honor to read me that I am first, last and all the time an advocate of protection, not only to American manufactures, but to American "raw material," as it is called. I cannot, help, however[sic], looking upon this expression, "raw material," as a species of joke, and especially so when applied to the staple flax. It was while enjoying a little smile over this little joke that I fell into the unpleasant predicament of being misunderstood by my tariff friends, from which predicament I am trying in my feeble way to extricate myself by this personal explanation.

We hope the tariff talker's friends are satisfied with this "personal explanation."

Amid all their patting of working people on the back and telling them what happy homes they have, what tremendously high wages they get, what low prices they pay for everything, and how they owe it all to the good protectionists, the tariff tax journals once in awhile run against a solid wall of actual fact, which, if facts could produce any effect on them at all, would make them cease their vaporings for very shame. Here, for example, is that stanch upholder of texts and protection, the *Mail and Express*, telling its readers some cold truths about the earnings of women in New York:

> There are hundreds of establishments on all the business streets where sewing is either done or given out to be done. A reporter for the *Mail and Express* recently asked two sewing girls what sort of living they made.
>
> "How much are you paid for making those garments?" asked the reporter.
>
> "Twenty-five cents apiece."

Sic in the original; probably "I cannot help, however,".

> "How long does it take you to make a garment?"
>
> "I do very well if I make four a day," said one.
>
> "But it takes more than ten hours to make four, work as hard as you will," rejoined the other.
>
> The garments referred to were thick woolen jackets. They were wadded, lined with alpaca and had the appearance of a garment made by an adept. The sewing machine did most of the straight work, but the button holes, putting in the lining, and other work had to be done by hand. The seams had been pressed, the threads picked off, and the garments were neatly folded and all ready to be sold. Wages for the making of underwear, and indeed for all gentlemen's apparel, have dropped considerably during the past few years. The pay of the girls who make up the smaller articles, such as gloves and neckties, does not average more than $5 a week[sic]. Many have to be content with less, and $6 is considered good pay nowadays. Most of the work is done by piece. Men's drawers are made complete for 50 cents a dozen pairs. For the hickory shirts that laboring men wear, made out of striped blue, fifty-five cents a dozen pairs[40] is all that is paid. Overalls are made complete for fifty cents a dozen. Striped calico and white shirts are made for sixty-five cents a dozen. The forewoman fixes the price and sees that the work is satisfactorily done. If it is not good it is not paid for. Forewomen's wages vary from $15 to $20 a week. A button counter gets $9 a week during the busy season, and $6 during the slack time. When the new shirts come from the laundry she counts the buttons to see that none are missing, folds the shirts and puts them in boxes. There is a general rule in factories that those who work there are fined for being late; five cents if they earn $5 a week and ten cents if they earn $10.

Now, just consider how these women are protected. Duty on the cheapest woolen cloth, 35 per cent; duty on wadding, 35 per cent; duty on alpaca, 35 per cent; duty on thread, 7 cents a dozen spools; duty on the completed jacket, 45 cents per pound and 40 per cent on value; duty on sewing machines, 45 per cent; duty on the cheapest kind of gloves, 35 per cent; duty on neckties, 35 per cent on cotton, and 50 per cent on silk; duty on men's drawers, 35 per cent; duty on hickory shirts, 35 per cent; duty on overalls, 35 per cent; duty on shirts, 40 per cent; duty on the cheapest kind of buttons, 25 per cent. Surely, if ever people were "protected," these poor women are so. Yet look at the pitiful result.

The Single Tax and Free Trade in Texas.

WEATHERFORD, Texas, May 5.–The tariff discussion is making lots of openings for single tax men to get in their work, and I find that people who are predisposed for revenue reform measures are also willing to listen to propositions that go much further. I have written to our local democratic paper, the *Gazette*, beginning my communication with a consideration of the tariff reform and closing it by advocating the single tax. I had no difficulty in getting it inserted. The fact of the matter is that most people, especially democrats, have been ready to read almost anything on the subject of taxation since the tariff discussion came up. We single tax men are getting in a word at every turn and the single tax theory is fast acquiring recruits.

W. M. BUELL.

Sic in the original; probably "figures inconsistent (perhaps $4)".
Sic in the original; probably "a dozen".

Guess They Don't Read Them.

Philadelphia Press.

Henry George's New York STANDARD, founded for the poverty stricken, has a department devoted to society notes of the Gotham millionaires.

p. 4, col. 4

OUR PRESENT DUTY.

It seems to me that the time has come when the plain truth ought to be told concerning the present condition of the political movement in New York in behalf of the single tax. The daily papers announce that a full delegation has been chosen by the united labor party to represent the various congressional districts of this city and state in the so-called national convention of that party to be held on the 15th inst. at Cincinnati. Outsiders may naturally assume that these delegates represent the nearly seventy thousand voters who cast their ballots for the united labor candidates last November. Nothing could well be further from the truth.

In the first place, the party was never thoroughly organized outside of this city and Brooklyn, and even in those cities the enrolled members within the party organization never knew who it was that cast the majority of the votes for the party's candidates. No such canvass as is made by the old parties was possible, and hence the organization could not with any certainty know how far it represented the views of the great body of voters who supported its candidates at the polls. The extent of this uncertainty was shown at the last election. The party organization was much stronger last year than the year before, and the leaders were confident of a corresponding increase in the vote, and yet there was a falling off from 68,000 in 1886 to 37,000 in 1887.

But this was as nothing to the falling off in the membership of the party organization that has taken place since the discovery of the design to use it as an annex to the republican party in the coming presidential election. Districts that had before the election carried the names of from two hundred to eight hundred members on their rolls, dwindled away until not more than from a dozen to thirty members remained entitled to participate in their proceedings. These little remnants continue to act as the regular party organization, and they have sent representatives to the county committee and to the various conventions recently held to choose delegates to Cincinnati. The representation of the districts in the county committee is one for each hundred votes cast for the head of the ticket at the last election. In a number of districts those present at meetings are little if any more numerous than these members of the committee, and yet these little groups of self-elected delegates claim to speak and act authoritatively, not only for those who have ceased to be members of the organization, but for the vastly greater number of voters who have supported the party's candidates while holding aloof from its organization. The fact is that the united labor party, so called, is to-day a mere paper organization, and those controlling and using it have no authority to speak for the 70,000 voters who supported the party's candidates at the last election.

Furthermore it is undeniably true that though some sincere advocates of the single tax are still engaged in the attempt to sustain a third party the effort receives its chief support from those who want a party for the sake of having a party rather than for the purpose of advancing a great principle. These men have, in a perfunctory way, accepted the declaration that all taxes should be levied on land values, but many of them would consent to a very considerable sacrifice of that principle in order to gain allies. In fact this tendency extends even to the leaders of the movement, as is shown by Dr. McGlynn's advocacy of Congressman Smith as a presidential candidate, despite the fact that Mr. Smith's public utterances show that he has no clear comprehension of the single tax doctrine.

The craze to have a party for the sake of belonging to it seems to run through the whole crowd, though here and there an active manager may be found who has more substantial reasons for persisting in this effort.

Without further comment on this attempt to pose a moribund party as a living factor in present politics, the more interesting and important question remains as to the present duty of the large number who have quietly dropped out of the ranks of the party during the past few months, and who are in no wise represented by the men who gather next week at Cincinnati. To me it seems perfectly clear that there is but one answer to this question, and that intelligent advocates of the proposal to transfer all taxes to land values ought to vote for Grover Cleveland for president. The time has gone by when any man can truthfully say that no great principle is involved in the coming presidential contest and that the only question is one of mere tariff tinkering. Such a policy may have been desired by many democrats at first, but the debate in congress and the discussion in the newspapers have already put an end to any such idea. Every speaker who has supported the Mills bill has vigorously attacked the protective system, while every opponent of the bill has, without contradiction or rebuke, insisted that the policy of protection will be menaced by the passage of the measure. The fight is on the lines of the bold and able democratic platform of 1876 instead of on those of the foolish and feeble platform of 1884, and even the tub thrown to the protectionist whale in the president's message has been entirely lost sight of.

On such a contest no thorough advocate of the single tax can look with indifference. It is a part of our demand that all taxes on the products of industry shall be removed. Here we find a great political party engaged in a serious effort to begin the work of reducing and removing such taxes. Tariff reduction will *not merely* lessen the taxes laid by the federal government on the limited amount of imported goods brought to this country, but it will accomplish something far more important by reducing the onerous taxes now levied by protected manufacturers on the vast quantity of goods of domestic manufacture consumed by our people. The relief that the masses are sure to experience because of this beneficent change will go far toward teaching them the necessity of abolishing all taxes on articles of consumption.

But it is questionable if this is the greatest thing that tariff reduction will do toward aiding the single tax propaganda. All who have by personal argument sought to convince others of the truth of our theories have discovered that a belief in the protection delusion is an almost insurmountable barrier to success. Candid minds, even though prejudiced, can be influenced by a clear presentation of the great truth that we advocate, but the men who are beyond the reach of all

p. 4, col. 5

argument are the land speculators and the protectionists, and of these it is the latter alone who are organized to maintain and defend the present perverse system. The protected monopolists pay and maintain the powerful lobby that has hitherto successfully resisted every attempt to reduce the tariff. Every proposal for a rational tax reform encounters among these people, not argument, but powerful selfish interests wedded to the very abuses that it is proposed to reform. No greater service can be rendered to the cause of tax reform than the destruction and dispersion of this force drilled and organized to maintain the tariff monopolies.

The speediest way to accomplish this is to reduce the tariff. Every removal of a duty not only curtails the power of the existing high tariff combination, but it decreases the number of those interested in maintaining the system. It is the weakness of the tariff ring, that it is an artificial combination of diverse interests, based on greed, not principle, the members of which have tacitly agreed to support one another in plundering the public. The moment that one member is permanently placed outside the circle of those profiting by the combination he not merely ceases to be interested in maintaining a high tariff for the benefit of the others, but his interests demand that he shall insist on the reduction of the tax on numerous other articles. This was illustrated some time ago by the open and angry threat of the wool growers that they would demand the repeal of the duty on woolen goods if the manufacturers favored free wool. A similar threat is said to have been made by a western forest monopolist to a

Pennsylvania iron manufacturer who proposed the free admission of lumber. Such threats are not idle, and they indicate that each abolition of a duty will add to the number of those whose interests will thereafter lead them to demand the abolition of other duties.

But this is not only true of tariff abolition; the same condition is brought about by a reduction of duties below the protective point. The logic of events will force the democratic party to continue the reduction of the tax on imports to this extent, since it has now returned to its old tradition in favor of a tariff for revenue only. Such a policy will break the tariff combination, disperse its lobby and clear the way for an unprejudiced and favorable consideration of a more reasonable and less burdensome system that will levy no tax on goods, foreign or domestic. Can the advocates of the single tax reasonably expect more than this in ten years? Could they accomplish half as much by independent political action in twice ten years?

In the face of facts like these, would not advocates of the single tax be false to their faith and derelict as citizens if they stood idly by and failed to take an active part in the coming contest? Now is the time when we can do something effective, not merely toward educating the people in sound economic principles, but toward incorporating a portion of our principles in legislation. Shall we shirk the duty immediately before us and amuse ourselves on election day by voting for a candidate not in the race, playing base ball or "standing up to be counted?" Any one of these has just as much as the other to do with our discharge of the duties of citizenship.

For my part, I have had of late vastly more time for reflection than suits a man of my temperament. I have considered the question of present duty fully and carefully, and to my mind the answer is clear. I have resigned from the united labor party because it has ceased to be an organization capable of any good, and what remains of it is about to be perverted into a petty obstacle to the success of the *only practicable* effort now making to advance our principles. I have no desire to join any other party, but as a firm believer in the doctrine enunciated in "Progress and Poverty," and as an individual who feels it his duty to help the better cause to win, I intend to embrace every opportunity open to me to aid in the re-election of Grover Cleveland to the presidency, not because he is a democrat, but because he is right. He has forced the tariff issue into politics and put himself and his party on the right side of that question, and those who agree with him ought to stand by him and help re-elect him, instead of passively consenting to the only alternative—the election of a protectionist.

There are doubtless thousands of those with whom I have voted during the past two years who hold views similar to those I have just expressed as to our present duty. Is there not some way in which we can still act together in performing that duty?

WM. T. CROASDALE.

The Frying Pan and Fat Dog Arguments.

F. N. Barrett has an article in *Science* on the "Pecuniary Economy of Food." He tries to prove that the American people are suffering from extravagant habits; that it is "willful waste" that makes the "woeful want." He quotes approvingly Mr. Edward Atkinson, who, as is well known, is much opposed to the wasteful methods of cooking now in use by our American poor people and Americans generally. Mr. Barrett says in his article:

"A gentleman formerly prominent in the Massachusetts state board of health, and of extended experience in studying all subjects connected with food, states that no greater truth has been uttered before the American people in recent years than that made by Mr. Atkinson, that 'if the people of this country would knock the bottom out of the American frying pan they would have one-third more money to spend for rent than they now have.'"

Then Mr. Barrett goes on to say: “We plead guilty. Are not American dogs sleek and fat? Wherever there is a profusion of food there you will find fat dogs, while in countries where the supply is scant, or where economy in food is compulsory, dogs are lean and hungry; for instance, as in Turkey.”

A Way to Reduce the Surplus and Enrich the Land Owners at the Same Time.

It is said that the Union club of Denver, Col., is going to ask congress to grant an appropriation for building mountain reservoirs, in which the water which comes down from the mountain sides can be stored. The river channels will thus remain filled all summer. It is claimed that thousands of acres of land in the arid region could thus be irrigated and made fertile.

But Rents Will be Lower There.

New York Sun.

“My friend,” he said solemnly, “do you ever look forward to the time when you will occupy a mansion in the skies?”

“Well—er—no, sir; I don’t believe I do. I haven’t the time. At present it keeps me busy to pay rent for a seven-room flat in Harlem.”

p. 4, col. 6

For Humanity.

Air: Scots Wha Hae.

Men who hear the children’s cry, Men who hearken woman’s sigh, Pledge once more your purpose high For humanity! Now’s the day, and now’s the hour! Would ye, listless, shame your power? Would ye, craven, shrink and cower? Choose ye liberty!

Unto you the ages call! Will ye, helpless, die in thrall? Up, for freedom, one and all Strike the bloodless blow! Not by strife on battle field, Not by clash of sword and shield, Mightier arms hath truth to wield O’er relentless foe!

By the chain that bound us long, By the past of shame and wrong, We have vowed our manhood strong That we shall be free! See the front of battle lower! Fear ye evil’s dying power? God’s own hand has struck the hour For humanity!

Up! our heritage to claim; Up! in love and honor’s name. Hearts that falter, would ye shame Trust our fathers gave? Once again the belfry swings, Freedom’s bell above us rings; Palter not with baser things, Rest but in the grave.

FRANCES M. MILNE

San Luis Obispo, Cal.

STRAWS WHICH SHOW THE WIND.

The single tax theory is rapidly growing in favor among the masses of the people in this country, notwithstanding the unfavorable comments and sneers of the press and the adherents of the old political parties.—[Milwaukee Review.

A committee of the Coustitutional[sic] association has presented a report strongly advising the executive board to recommend legislation by congress for the establishment of a system of national telegraph throughout the country in connection with the post office, and under government control.—[Philadelphia Dispatch.

For goodness sake, let up. We have enough to worry and fret over without the constant howl that labor, the producer of all wealth, is robbed. A man who has not discovered this already will never know it. How to catch the robber, stop the robbery and enjoy the fruits of our own labor is what we want to find out.—[Industrial News.

The Australian, or secret ballot bill, now before the Massachusetts legislature, has developed a degree of opposition which might have been expected from the party bosses. Now is the time for organized labor to put its work in. Each labor society should pass resolutions insisting upon the adoption of this measure which will prevent blacklisting at the polls.—[Boston Labor Leader.

This nation is not prosperous. This social situation is not normal or permanent. There is something the matter with it, and the matter is taxation—before and behind. In front is the false government of Samuel J. Randall, taking twenty-eight per cent on all things, plus four times as much for "protection." In the rear is the oil ring, the coal ring, the gas ring, the sugar ring, the railway ring, taking absolutely every penny of the wage earner's savings.—[Chicago Herald.

We believe that the land question is that upon which all others are based, for without the earth we could have no existence. Anything, then, that will settle this question will work a general and permanent reform in all directions, and will in the end settle the whole labor problem. The only thing that can forever settle this land question, as we believe any one will be forced to admit, who will look deeply into the matter, is a tax on the values of land in lieu to all other forms of taxation[sic].—[Minneapolis Labor Union.

The miners of the Lehigh valley were driven to desperation and they struck, but it was against a wall of adamant—their own torn and bleeding hands were all they gained. Had they been wise; had the work of education gone on among them, had they understood the principles of knighthood and, instead of striking had they gone to the ballot box a solid phalanx for state ownership of mines, the first round would have brought that proud "trust" to its knees.—[Troy, N. Y., Ray.

The Henry George theory to place all taxes on land values is spreading very rapidly. That the increase in land values should belong to the whole people and not to individuals is beginning to be understood as a self-evident fact. The course of events is marching on, and it will be but a few years when this economic theory will become an established fact. While it is probable that the acceptance of this theory will not do all that is claimed for it, it is certain to go a great ways toward ameliorating the condition of the poor. It will tend to bring the whole people nearer to a common equality by lifting the very poor out of their degradation and poverty. It will reward all persons according to the labor they perform, and not, as now, give to those who hold natural opportunities, but do not work, the lion's share of the product, while those who are dependent on the will of others for the opportunity to labor, and do all the work, receive only just sufficient to keep themselves from starvation.—[Houston, Tex., Labor Echo.

Sic in the original; probably "Constitutional".
Sic in the original; probably "in lieu of".

The genuine satisfaction with which Cleveland's great message was received in the west showed that the war was at last over. The farmer who had lost his son in the war had ceased to regard all war taxes as tributes to his son's memory. The questions were: Has corruption existed, and ought it to cease? Has aristocracy flourished under the policy of revenge upon the south? Is the government fast or loose in the tenets of freedom which the triumphs of Jefferson over toryism brought to the people in the early years of the republic? Are all men born free and equal in these days when recorders, judges, district attorneys, supreme justices go out of their way to twist the law so that powerful scoundrels may escape the anger of the people? Have place and power so puffed re-elected officials that they rob the tax box and grow indignant at patriotic protest? Are some of the noted robbers senators? Are patriots in personal danger because they dare ask for lower taxes? Was Morrison beaten by Hessians sent into his district by high taxers? These are the questions that the western man, democrat or republican, is asking this spring just before a presidential campaign that will fasten either aristocracy or democracy on the government for many a generation.—[Chicago Herald.

How the City May Have Been Maintained.

The following is an extract from an address by Gustave Paulsen to the citizens of Chicago, being circulated in that city in tract form:

> To illustrate the result of the private appropriation of rent, we state the following facts: Early in the history of Chicago the United States gave the city a section of land to be used for school purposes. That section is bounded by State, Madison, Halsted and Twelfth streets. In [1833?] the city divided this section into 142 blocks and sold 138 for $38,600. Of that which remains in the hands of the city, one block, that bounded by State, Madison, Dearborn and Monroe streets, pay annually, in ground rental, to our school fund, $162,000.
>
> The ground value of the whole section is upward of $50,000,000, making an increase, at simple interest, of over 2,500 per cent per year for fifty years. If that section of land had been retained by the city the entire expenses of the city could be met without levying taxes on any one.

Page 5 of 8

THE STANDARD, SATURDAY, MAY 12, 1888. 5

p. 5, col. 1

MEN AND THINGS.

The passage of the ballot reform act by the New York assembly is an excellent example of the power of public opinion to influence legislation. It is scarcely imaginable that those who voted for it were anxious to see it pass, or even were not anxious to see it defeated. For the bill is a direct blow—and in all probability a deadly one—at that machine system of politics to which most of our legislators owe their elections. But there was a feeling that the people at large wanted a measure of this kind passed; men showed unmistakably that they were thoroughly weary of ballot box corruption; and so the assembly, as a body, has done that which its members, as individuals, were thoroughly opposed to doing. Whether the bill will become a law at this session of the legislature or not it is impossible to say. But in any event its passage by the assembly is a distinct victory of honesty and good citizenship, and its ultimate enactment into law should be only a question of time.

In all this there is a lesson for us who are laboring for freedom. It reminds us that all we have to do to secure the great reform we seek, is to sufficiently influence public opinion. The triumph of electing, by a desperate effort, a dozen legislators in any state, or to congress, would serve us less than the election of legislators utterly opposed to us, by voters who think as we do. The politicians who make our laws care little about carrying out the principles they profess to profess[sic]. But they care a great deal about carrying out those they know their constituents favor.

What a terrible blow the ballot reform act, if it becomes law, will be to the machine system is evident from a glance at its provisions. The state is to print the ballots, putting on them the names not only of the candidates nominated by the great parties, but of those nominated by any party which at the previous election polled three per cent of the vote, or whose nomination is indorsed by one per cent of the voters. The ballots are to be marked in secret and deposited in such a way as to render it absolutely impossible for any person to tell what candidates are voted for.

This will do away with the enormous expense of printing and distributing a separate set of ballots for every set of candidates; and by rendering it impossible to tell how a man votes, will make bribery and intimidation unprofitable. And with these abuses swept away the political machine will have little reason for survival.

The projectors of the arcade railway propose to construct an underground road, extending beneath the surface of Broadway from the Battery to Madison square, and there dividing into two branches, one following the line of Broadway and the Boulevard, and the other that of Madison avenue—both branches to pass beneath the Harlem river and extend into Westchester county. The tunnels are to be equipped with four tracks, two for fast express trains and two for slower trains making frequent stoppages. It is estimated that passengers can be carried by the express trains from the foot of Whitehall street to Thirtieth in six minutes, to Central park in ten, to 100th street

Sic in the original; probably “profess to hold (or similar)”.

in fifteen, to 130th street in seventeen, to High bridge in twenty-two, and to the northern line of the city in thirty-four. At night, when fewer passenger trains are needed, the roads are to be used for transporting freight to and from different parts of the city.

Besides accommodating the railway tracks, the arcade tunnels are to provide space for sewage, gas, water and steam pipes, as well as for electric wires. In fact, the tunnels will be underground streets, devoted exclusively to railway and pipe service, only, unlike any other streets, they are to be made the property of a private corporation, which undertakes to maintain and operate them, and will get what profit it can out of the public for doing it.

The promoters of this enterprise, in an illustrated advertisement which fills a page of the *World* and is only differentiated from an ordinary newspaper article by a tiny cone of three stars at the end, sets before the people of New York an account of the proposed manner of building and operating the railway, and a little list of the benefits which it will confer on New York. Chief among these latter is the abatement of poverty and crime:

> The density of population has brought to tax payers enormous burdens in the way of greatly increased expenditures for street cleaning and for police, health and fire departments; has crowded our courts, filled our jails and penitentiaries, increased the poverty and distress of one-half our inhabitants, and the number of drunkards, thieves and other abandoned and dangerous characters; has debauched morals and increased disease and death to a degree almost unparalleled among civilized people. . . .
>
> In some portions of our Sixth, Eleventh, Fourteenth, Seventeenth, Eighteenth and Twentieth wards the living have very little more ground space than is given to the dead, a distribution not less fatal than impartial, and primarily due to the want of proper facilities—practically any facilities—for transporting the inhabitants to and from their places of business.

All this is to be brought to an end by furnishing the dwellers in the Sixth, Eleventh, Fourteenth, Seventeenth, Eighteenth and Twentieth wards with the means of getting from the Battery to Westchester county in thirty-four minutes. Another way in which the road will benefit the working classes will be by furnishing employment for thousands in the construction, and afterward for thousands more in its operation.

So much for the workers. The nonworkers are to be benefited also. The advertisers point out that they will practically give every piece of "property" along Broadway a double street frontage—one on the upper pedestrian and vehicular Broadway, and one on the rapid transit road beneath. The effect of this "will be, of course, to increase the local trade and the renting value of all property along the line." Again, the proposed system "will solve the problem of the future development of New York as to residential

p. 5, col. 2

accessibility and business facilities. Millions of dollars in value will be added by the construction of the road, and its operation will cause the building up of hundreds of millions more."

Of course it is easy enough to see that when these arcade people talk about diminishing crime and poverty by their rapid transit operations, they are talking bosh; whereas, when they speak about increasing land values they are talking hard sense. Some of the dwellers in crowded down town tenements may, perhaps, move to slightly less crowded tenements beyond the Harlem; but their places will be quickly taken; the tenement houses will neither be emptied nor pulled down. Nor will the majority of suburban land owners be at all anxious to see the tenement dwellers come among them. The people they want to attract are the well-to-do class, whose presence and improvements will still farther raise the value of the land. But it is one of the misfortunes of our civilization that

this sort of talk has to be talked, even though the men who talk it and the men who listen to it, alike know that it is but talk and nothing more.

New York needs rapid transit. She needs it imperatively. But she doesn't need to make a private corporation a present of a lot of stock in order to get it. Let New York build her own rapid transit system, operate it herself for the free benefit of all her citizens, and assess the cost where it legitimately belongs, on the land values which the improved means of intercommunication will create.

God has been unkind to the people of New York. In providing the salt store of the world, instead of putting it all in Bohemia and England and other pauper labor countries, He went to work and stowed a lot of it underneath the state of New York, and thus made it impossible for the people of New York to get salt without paying an extra price for it. We know this is so, because Mr. John W. Parker says so; and Mr. John W. Parker says so because, living at Syracuse, and being engaged in the salt making industry, he naturally knows all about it. Take off the duty of eight cents a hundred on salt, says Mr. Parker, and "it will wipe out all the salt industries of Onondaga."

Mr. John W. Parker's chain of reasoning is simple and convincing. He used to employ four thousand men making salt, but now has work for only fifteen hundred, owing partly to the competition of Michigan salt makers, but principally to the low protective duty. As long as the duty is retained, Mr. Parker can manage to get along and benevolently pay his men their wages. He could do better, of course, if there were more duty, but he can get along as it is. But if the duty should be taken off, that terrible English salt maker will rush in, take possession of the market —what a noble phrase it is, that "take possession of the market"—choke up the salt wells and compel the fifteen hundred laborers to go to farming, at which occupation, Mr. Parker naively informs us, "they would find it pretty hard scratching, you may be sure." Then having got possession of the market, the unprincipled foreigner will put the price of salt up, up, up, and tax the American people at his own sweet, or rather salty, will.

All this might have been avoided if only providence hadn't put salt in New York or Michigan. How thankful we ought to be that we can't grow coffee in New York. It would cost us twice as much if we could.

The honorable Fatty Walsh, late warden of the Tombs, is preparing to go into active politics again. As a necessary preliminary step he has opened a liquor saloon in Centre street, where he is said to be rapidly regaining his former influence.

Professor W. A. Pratt, the state geologist of Georgia, is said to have invented a process by which Bessemer steel can be turned out direct from an iron furnace without passing through the intermediate condition of pig iron. The conversion is effected by the introduction into the blow pipes of the furnace of a chemical compound which eliminates the excessive phosphorus from the ores. The chemical steel company of Birmingham, Ala., are to operate the process, and claim that it will effect an industrial revolution. So it will. It will squeeze thousands of men out of work. If Alabama gets hold of a few more such inventions, she will be overpopulated almost before her territory has been explored.

The following notice has been issued by the Philadelphia and Reading railroad company:

> Notice is hereby given to employes that it will not be permitted to any man in the employ of this company to attempt to use undue or improper influence with our men for the purpose of securing members for labor organizations. After the strike of last winter it was found that many employes who desired to remain independent had been compelled to join labor organizations in order to protect themselves from ill treatment and possible loss of situations. We will discharge every man in the employ of this company who is guilty of such action hereafter. Our experience with labor organizations during the last twelve months has not been of such a character as leads us to look with favor upon members of them as against good men who prefer to remain independent.

The elephant's reputation for strength is well established. Hereafter it will be greater than ever. He has actually broken through the United States tariff wall, and all along the protectionist line the wail of Ichabod! Ichabod! goes up to heaven for the glory that is departed. The performing monkeys tried it on and failed miserably; but Adam Forepaugh's performing elephants have rushed in where monkeys feared to tread. They came from Havana to New York and brought their bicycle with them, and the collector demanded twenty per cent. Then Adam appealed to Washington, and the treasury department telegraphed to New York to throw down the bars, and let the elephants walk in. It is to be hoped they will not tread on any infant industry.

It was a kindly thought of James Hooker Hamersley, to celebrate his wedding day by giving twenty-four homeless
p. 5, col. 3
lads the means to leave New York. The boys were inmates of the various lodging houses of the Children's aid society. Each lad was given a good dinner and a suit of clothes, and after dinner the whole crowd was shipped off to the west, where Mr. Hamersley has arranged to provide them with permanent homes.

But though Mr. Hamersley's act was a kind one, the system which renders such acts necessary is simply barbarous. These boys were, presumably, citizens of New York. They had as much right to remain here as Mr. Hamersley himself. They had an equal right with him to the pursuit of happiness right here in New York; and there is as much happiness to be found here as anywhere in the world, if only a man were allowed that liberty of pursuing it that the Declaration of Independence asserts to be his inalienable right. But it has come to this that a citizen of New York must either find means to pay for the privilege of living in New York or go into exile. These boys were unable to pay, and so they had to go. It was kind of Mr. Hamersley to send them off. But it was a brutal outrage on human rights that they should be driven away.

The Pratt coal mines at Birmingham, Ala., employ 600 convicts and 500 free miners. The free miners have quit work for a time because the company insist on reducing wages five cents a ton, from 50 to 45 cents. The convict laborers will remain at work, because they can't help themselves.

The good people of Minneapolis are doing their share toward the practical solution of the social problem. They are trying to make things comfortable for the women workers.

There is a women's Christian association in Minneapolis which has been running a young women's boarding house, intended to furnish girls who have to work for a living with a home within the limit of their means. But somehow the limit has contracted. The W. C. A. boarding house is intended for women who earn big wages—$7 to $10 a week, and the majority of girls who work for a living in Minneapolis can't make more than $4 a week. So the philanthropists have taken the matter in hand, and now they are going to start a boarding house which will supply

all the comforts of a home for $2.50 a week, leaving the Minneapolis young woman something less than 22 cents a day for car fares, gloves, charities, pleasure excursions and dress.

These Minneapolis folks mean well, but they're all wrong. In place of encouraging these young women to remain in Minneapolis, where there evidently isn't room for them, they ought to help them to get away. Assisted emigration is the thing. Help the $4 a week young women to get away to Dakota, or Utah, or Africa, or somewhere else where population isn't so terribly dense. They're trying it over in London, where women's wages are about as low as they are in Minneapolis. And they say it works beautifully. That is, it would work beautifully, if fresh lots of young women didn't persist in getting born and growing up to embarrass the philanthropists.

After all, the Chinese method may be the best. We got our protective system from China, and why shouldn't we adopt some of their other customs. Out there, when a superfluous girl child is born, they just quietly explain to her that they're very sorry, but there's no room for her in the world, and so they put her in a baby tower and that's the end of it. Cruel? Barbarous? Well, it doesn't sound gentle and civilized, that's the truth. But how about the gentleness and civilization of making girls work for $4 a week in Minneapolis?

Mr. Andrew Carnegie and the Pinkerton protective system have scored a victory at Braddock. The strike at the Edgar Thompson steel works[sic] has been declared off, and the strikers are scrambling to secure such of their old places as are still vacant.

Mr. J. Juvenet, a Texas farmer, finds his farming does not pay, and modestly proposes, through the columns of the *Press* of this city, that the national government, or the state of Texas, should help him out. Mr. Juvenet has been trying to raise jute. He likes the work, and would gladly keep on at it, only it doesn't pay. So he thinks "government" ought to give him an annual present or testimonial of enough to support him and enable him to lay by something while he amuses himself with his jute cultivation.

Mr. Juvenet's argument for his proposed pauper labor is a curious one. It is that the natives of India raise jute, and sell it to us at a low price, taking our cotton manufactures in exchange. The Indian jute raiser, he says, wears "a wardrobe not worth speaking of," and earns eight cents a day; and apparently he thinks that if "government" doesn't do something for him he will have to exist on eight cents a day and wander round in Texas "with a wardrobe not worth speaking of."

Mr. Juvenet is altogether too modest. He ought to widen out his claim for charity so as to take in another very worthy class of agriculturists. These eight-cent-a-day fellows on the other side of the world raise wheat as well as jute. Clearly every American farmer who raises wheat ought to receive a yearly dole of enough to enable him to live in comfort. If not, why not? What else is the surplus there for?

On the whole, though, we fear Mr. Juvenet is hardly likely to get what he asks for. Our advice to him is to give over trying to make a pauper laborer of himself, quit whining, and go to work.

Let the Irish Emigrant Consider Well Before He Starts for this "Protected" Country.

New York Tablet.

Sic in the original; probably "Edgar Thomson steel works".

Before any Irishman, then, decides upon emigrating to the new world he would do well to inform himself as to what he is likely to meet on his arrival here. Has he any conception of New York tenement house life in its worst aspects? Of the difficulties of properly bringing up his children amid the vilest surroundings? Of the great difficulty of procuring employment and the precarious tenure of the "job" when it is procured? If emigrants could only forsee[sic] what they have to undergo here, we think most of them would prefer to stay at home, defy Balfour and the landlords, and keep a firm grip upon their holdings.
p. 5, col. 4

FOREIGN NOTES.

A correspondent of the London *Star* gives some interesting figures concerning the Barrow hematite iron and steel company (limited). The company produced last year 420,000 tons of pig iron, but of this the stockholders received for the use of their capital, nothing; the laborers received for their work of production £57,750, and the landlord who owns the ground out of which the Barrow company extracts the ore, exacted, in return for allowing other people to work, £126,000.

Mr. Albert Pell, who used to be under secretary of the British local government board, uplifted his testimony the other day against the ingratitude of those wretched working classes. It appears that some time ago some charitable people placed $30,000 in Mr. Pell's hands to enable him to send out of England 300 honest, hard working Englishmen whom the owners of England were tired of seeing round. The exiles had been originally agricultural laborers in Kent, and being driven out of Kent they had first gone to work at railway building, had been ordered to quit that, had then gone to ship building, had been ordered to quit *that*, and when Mr. Pell took hold of them were "in great distress." No wonder. Mr. Pell's complaint was that, although he had asked these exiles to write and tell him how they were getting on, not one of them had ever sent him a line. He judged from that that they had been unsuccessful, but felt himself compelled to express "a poor opinion of their ingratitude."

Now just suppose a farmer, with an empty corn bin, half his land uncultivated and a steadily increasing bill for meat and meal—just suppose such a farmer should deliberately kick out of doors a dozen or more stalwart sons, who only asked the privilege of cultivating the fallow land, on the pretense that he had no work for them to do and couldn't afford to keep them? What a consummate ass we should judge that farmer to be. Yet that is precisely what Great Britain, acting through the ex-secretary of her local government board, has been doing. She has hundreds of thousands of acres of idle land on which wheat can be raised more easily than in Dakota. She wants wheat badly—keeps on buying it all the time. And yet she deliberately thrusts forth a lot of men whose trade it is to raise wheat, because, forsooth, she has no work for them to do.

As for the ingratitude, it seems to us to be all on the other side. Instead of expecting those 300 Kentish agriculturists to be grateful for being thrust out into the world, Mr. Pell ought to feel intensely thankful that they consented to go quietly.

Among the clauses of the new local government bill now before the British parliament is one which provides that whenever the newly constituted county authorities shall refuse to renew the license of any liquor dealer who already has a license under the present system, a proper sum shall be allowed as damages for the extinction of a "vested interest." The clause is defended on the ground that by granting a license in the first place the authorities conferred a franchise on the liquor dealer, which it would be horribly unjust to take away.

Sic in the original; probably "foresee".

The true inwardness of this amazing tenderness for the liquor dealers is quite in keeping with the principles of English social economy. It's the landlord that is to be taken care of, not the rum seller, who, for any real interest the legislators take in him, may go hang. The freehold of the English public houses is held by the landlords; the leasehold is held by the brewers; the actual liquor dealer and beer seller is little more than a tenant at will, and his license is considered as part of the premises for which he pays rent. Now an established public house will rent for more than the building next door to it; and there you have the secret of the parliamentary tenderness for vested rights.

Within the last generation the landlords have hit upon an ingenious method of enhancing the value of this public house privilege. They issue a species of private rum selling licenses themselves and charge a round price for them. As thus: When a plot of hitherto vacant land is laid off in streets and squares, and let on building leases, the owner of the "property" decides beforehand just where the public houses shall be, and inserts in the building leases a clause providing that those sites, and no others, shall be so occupied. In this way they guarantee to every public house on their land the absolute monopoly of business within a certain area, since no rival establishment can be set up without forfeiture of the building lease.

The tithe war is being vigorously waged in Wales. On the one side the people are determined that they will not pay the tithes; on the other, the tithe owners are equally determined that they shall. As the tithe owners have the assistance of the law, and as property of any kind may be seized and sold for tithes on summary process, the tithe owners are for the present getting the best of it; but if the tithe payers keep up their system of passive resistance, they will surely win in the long run. There is nothing the owners of England dread so much as the necessity for the constant application of the strong hand. It breeds discontent. And discontent, the landlords know full well, will be fatal to their supremacy. Let it once be settled that the tithe tax can only be collected by seizing the widow's cow or the cottier's pig, and tithes will soon be numbered among the things that were.

These tithes, too, are the most impudent of taxes. They are a tribute wrung from industry, without even the pretense of a return of any kind whatever. The tithing privileges are bought and sold as openly as church preferments, and most of them are owned by persons or corporations at a distance from the places where they are collected. The farmers and cottiers of Wales are taxed to support Oxford and Cambridge fellowships, to maintain men in idleness in London, and for other purposes in which the wretched Welshmen who are robbed have absolutely no interest whatever.

There was an excited discussion at a
p. 5, col. 5
recent meeting of the poor law guardians of the English county of Cheshire a few weeks ago over a proposal to appropriate a large sum of money to enable a number of native born laboring men to emigrate to Canada. The advocates of the motion pointed to the fact that the men were all able bodied, sober, industrious—when they had anything to do—in short, just the kind of men whom Canada wanted. It would be a terrible injustice, they claimed, to retain such men in England, where the pressure of population was greater than could be endured, when a few pounds would send them to a country where there was plenty of room for them.

One of the poor law guardians, a Mr. Thompson, replied to this argument by producing a parliamentary return of the statistics of immigration into England from the pauper labor countries of the continent. He claimed that "the moment an Englishman left the country a Polish Jew came into his place," and he proved his claim by figures.

The appropriation was not passed. But neither Mr. Thompson nor his associates seem to have caught even a glimpse of the absurdity of one set of Englishmen deliberating whether they should allow another set of Englishmen to remain in their native country or give them a few sovereigns and kick them out of it.

Among the tenants on the Kentish estates of Lord Brabourne was an fellow[sic], Mace Morley by name, who was eighty-two years old, and for two generations had been loyally helping to support the great Brabourne family. But Morley got past doing any more work, or the noble lord wanted the place for somebody else—any how, Mace Morley got notice to quit. He was an unreasonable old fellow, and he declined to go. He said he'd been born in that house, and he was resolved to die there. And he did die there; for when they came to evict him he bolted the door and hanged himself by the neck. They broke into the house before he was quite dead, and would have put him out even then, but a kind physician who had been summoned gave a certificate that he was "unfit to be moved," and they had to let him alone. So he died. They get ahead of the landlords once in awhile, these happy peasants of England, but it costs them dear to do it.

The Young women's Christian association of London has started a system of evening classes for working girls, at which will be taught, among other things, stenography, book keeping, scientific dress cutting and instrumental and vocal music. A fee of only one shilling entitles any working girl to the full benefit of the course. What the young women's Christian association will do for the stenographers, and book keepers, and dress cutters, and musicians, whose lives will be made harder by this introduction of fresh competion[sic], we are not told. Probably it has not occurred to them to look at that side of the question.

So true it is that a wrong can never be remedied save by the absolute undoing of it. While English women, like English men, remain fenced off from access to natural opportunities, the artificial relief of crowding in one place can only lead to crowding in another. If all sewing girls were taught book keeping and stenography, the sure result would be that some book keepers and stenographers would have to become sewing girls or perish.

The land value tax movement is not allowed to languish in England. The latest London papers tell us of an enthusiastic meeting at the St. John's schools in Waterloo road, which was presided over by the Rev. A. W. Jepson, vicar of St. John's. The following resolution was adopted:

> That no system of taxation can be equitable unless a direct assessment be imposed upon the owners of ground rents and upon the owners of increased values imparted to lands by building operations or other improvements, as recommended by the royal commission on the housing of the working classes.

It will be news to many readers of THE STANDARD to learn that Portugal is, in some parts, still an unsettled country. All the same it is quite true, and the Portuguese government is considerably exercised about it. Portugal owns her own railways, and finds that those south of the Tagus are run at considerably loss[sic], owing to the

Sic in the original; probably "was an old fellow".
Sic in the original; probably "competition".

sparsity of population. So they are studying a plan by which the inhabitants of the densely populated northern districts may be induced to move south in sufficient numbers to make things even.

The cause of the trouble, the Portuguese authorities find, is that while in the northern provinces everybody owns land and works it, in the south the soil is held by large proprietors, who neither work it themselves nor permit others to work it. The government will acquire these uncultivated lands, divide them into lots of two and one-half acres, put a furnished house on each lot, supply seeds and manure, and offer the lots for sale on annual installments, with the proviso that the purchaser must cultivate or forfeit the land.

Thus from various directions the nations are struggling toward the light.

They have the land question in Roumania, too. Where don't they have it? The Roumanian peasantry are rebelling against their landlords, plundering houses and corn magazines, threatening the local authorities with scythes and pitchforks, and clamoring for a redistribution of the land. Of course the foreign correspondents at Bucharest claim that all the discontent is fomented by the agents of the czar. Perhaps it is. But it seems plain that the discontent was there before the czar fomented it, and will remain whether he continues to foment it or not.

A return has been compiled at the Irish office, and will shortly be issued, which sheds—so the London correspondent of the Manchester *Guardian* states—an instructive light on the comparative criminal bases for the temporary crimes act of 1882, and the permanent repressive legislation of the unionist party, carried last year. The number of agrarian offenses, exclusive of threatening letters, committed in Ireland during the first six months of 1882 was 1,040,

p. 5, col. 6

while in the corresponding period last year they had fallen to 306. But the contrast between the state of Ireland in 1882 and 1887 is best illustrated by the number of capital crimes perpetrated in each of those years. In 1882 there were twenty-six murders committed, while in 1887 the number was six. The return, which contains a good deal of other valuable information, all tending to the same purpose, was prepared at the request of Mr. John Morley.

M. Marambat, a member of the French academy of medicine, has presented a report to that body on the connection between drink and crime. M. Marambat finds that seventy-nine per cent of the vagabonds and beggars of France are drunkards. The deduction he draws is that drunkenness leads to beggary and vagabondage. It does not seem to have occurred to him that the reverse may possibly be true, and poverty be the parent of drunkenness and crime.

Some two thousand leases have just fallen in on Lord Portman's London estates, which embrace about 250 acres in the very heart of the metropolis. His noble lordship will not only increase his rents 800 per cent, but according to an ancient English custom will gather in about $5,000,000 in premiums, which is the euphemistic term for blackmail imposed on tenants in consideration of permitting them to re-lease on any terms whatever. Henry Labouchere in *Truth* speaks of this as "a very pretty unearned increment."

Sic in the original; probably "considerable loss".

SOCIETY NOTES.

The Coventry (England) society for the prevention of cruelty to animals offered a number of money prizes to be competed for by the local higglers who could present their horses, ponies, mules, or donkeys, having been in regular work and in their owner's possession at least six months in the best condition and showing the surest signs of kind treatment. The society's object is to inculcate among the coal higglers a kindly feeling for the beasts of burden they employ.—[London Christian Commonwealth.

On Saturday morning, at the Albert institute at Windsor, Princess Christian was presented with a pendant of sapphires and rubies, and a pear shaped pearl drop, which had been subscribed for by the inhabitants of Windsor, in recognition of her royal highness's valuable and sympathetic work among the poor of the town. The gift cost about £500, and accompanying it was a handsomely bound volume containing the names of the subscribers, numbering 2,000.—[London Christian Commonwealth.

William Kohl, in Winfield, Kan., unable to obtain employment and unwilling to steal, killed himself.

If you are very rich and want to be very stylish in these days, you must not go to a furniture store for very much besides your mattresses and kitchen appointments. The best architects and decorators are now busied with the invention of chairs, lounges, bedsteads, billiard tables, dining tables, buffets, bureaus, and nearly every other portable thing that goes into a grand house. Nearly all the furniture in the Vanderbilt houses, Law club, and many other establishments was especially designed for them, and has no counterpart elsewhere in the world. The revolution usually begins with a quaint fire place, then the buffet or bedstead or bureau has to match it, and next the chairs and tables follow suit to be in keeping.—[New York Sun.

At two large balls given last week the flowers were the great feature of the entertainments. Mrs. Murphy, of Carlton house terrace, devised a charming English version of an American surprise party. When the guests entered the supper room they saw, under the spreading branches of a great tree palm, a Roman chariot, drawn by a swan and filled with exquisite yellow roses. To each lady was handed a dress spray of yellow rosebuds, and to each male a buttonhole to match. The mantel shelves and window recesses were masses of yellow roses and mauve orchids, and on the table were silver baskets filled with the same flowers. The other ball was given by Mrs. Noble, at Henley, who some time ago conceived the poetic idea of calling each of her daughters by the name of a flower. As her garden of girls develops she signalizes the entry of each into the social world by a festivity, in which the name flower plays a prominent part. The ball given lately was for the queen of flowers' namesake, and consequently roses reigned supreme. They were everywhere evident, yet never crowded, the colors being shaded and blended by a master hand. It was difficult to know which to admire most, nature for producing such floral gems or art for the absolute perfection with which they were arranged.—[London Society.

The season has arrived when night lodgers at the police stations are being refused admittance. They are turned adrift to sleep on the docks or anywhere they can escape molestation.

The annual report of crime from the state department of New York gives the following figures for the past year: Convictions in courts of record (increase), 3,301; offenses against person (decrease),505; offenses against property (increase), 2,010; miscellaneous (increase), 730; special sessions convictions (increase), 88,394.

The steamship Rhaetia from Hamburg, which landed her passengers at Castle garden yesterday, had 200 Greeks aboard. Some of them were entirely destitute. The entire lot were detained in Castle garden until it shall be decided whether they shall be released or sent back. It was said that congress will be petitioned to raise the head money on immigrants who are flocking here from Europe and Asia this spring.

The king of Spain will celebrate his second birthday by a grand fete at the Madrid hippodrome. All the school children will be present. Each child on entering will be presented with a gold medal with the picture of the baby Alphonse. There will be 12,000 cakes, 12,000 rolls, 12,000 cups of chocolate and 15,000 pounds of bonbons.

W. W. Wilmot, an old man who appeared on the streets of Montgomery, Ala., a few days ago begging for enough money to buy a railroad ticket to Mobile, has had a romantic history. Many years ago he invented a machine for crimping shoes, and soon acquired a fortune. Of late years, how,ever[sic], luck turned against him and one misfortune was crowded closely on the heels of another until he has lost his entire fortune and his health as well.

Mrs. Van Auken's theater party and dance on Tuesday evening was socially the afiair[sic] of the week. The fifty guests arrived at Mrs. Van Auken's residence on Fifth avenue, a little before 8 o'clock and were driven to Daly's in five stages. Small china bonbonieres filled with candied rose leaves or violets were given to each lady. After the play the party reassembled in Mrs. Van Auken's drawing rooms and were joined by about one hnndred[,51] others. Dancing continued until after midnight, when an elaborate supper was served in the billiard room. The dining room and music room, which can be thrown into one room, were used for dancing.

He'll Spend All His Time Howling for Free Trade This Year.

Detroit Tribune.

A "tariff reformer" is a man who spends one-fourth of his time denying that he is a free trader and the other three-fourths howling for free trade.

Sic in the original; probably "however".
Sic in the original; probably "affair".
Sic in the original; probably "hundred".

Page 6 of 8

6 THE STANDARD, SATURDAY, MAY 12, 1888.

p. 6, col. 1

Our Daily Bread.

Charles Mackay.

What do we want? Our daily bread; Leave to earn it by our skill; Leave to labor freely for it, Leave to buy it where we will: For 'tis hard upon the many– Hard, unpitied by the few, To starve and die for want of work, Or live half-starved with work to do.

What do we want? Our daily bread; Fair reward for labor done; Daily bread for wives and children; All our wants are merged in one. When the fierce fiend Hunger grips us, Evil fancies clog our brains, Vengeance settles on our hearts, And Frenzy gallops through our veins.

What do we want? Our daily bread; Give us that; all else will come– Self-respect, and self-denial, And the happiness of home; Kindly feeling, education, Liberty for act and thought; And surety that, whate'er befall, Our children shall be fed and taught.

What do we want? Our daily bread; Give us that for willing toil: Make us sharers in the plenty God has shower'd upon the soil; And we'll nurse our better natures With bold hearts and judgment strong, To do as much as men can do To keep the world from going wrong.

What do we want? Our daily bread; And Trade untrammel'd as the wind; And from our ranks shall spirits start, To aid the progress of mankind. Sages, poets, mechanicians, Mighty thinkers, shall arise, To take their share of loftier work, And teach, exalt, and civilize.

What do we want? Our daily bread:– Grant it:–make our efforts free; Let us work and let us prosper; You shall prosper more than we; And the humblest homes of England Shall, in [proper?] time, give birth To better [men than?] we have been, To live upon a better Earth.

THE PLUMLEYS.

I was strolling along upper Broadway one evening last winter when I heard a sudden hail of "This must be Bill McCabe," from a well dressed man who passed me, and then turned suddenly round. I stopped and turned. The stranger came toward me with outstretched hand. "It's Bill McCabe, ain't it?" he said, half doublingly[sic].

"Yes," I said; "it's Bill McCabe, sure enough. Though I must confess I don't know who you may be."

Sic in the original; probably "doubtingly".

The man was so clearly disappointed, there was such a tone of genuine regret in his "you ain't forgot me, hev ye?" that my conscience smote me for my lapse of memory. I led him to an electric lighted window and looked at him closely. As soon as I caught the twinkle of his eye, I knew him. "Why, it's old John Plumley!" said I.

"Yes, Bill, its old John Plumley[sic], and I'm glad, very glad to see you. The neighbors said you had drifted off to New York, and I made up my mind when I started on this trip,[54] to find you if you were in this town."

Well, I was as glad to see old John Plumley as old John Plumley evidently was to see me. Not wholly for his own sake—though I always liked John—but because when I looked at him I saw the faces of my companions of twenty years ago, and heard their voices in his speech. As I shook old John Plumley's hand the lights and bustle of Broadway seemed to vanish somehow, and I was back in the quiet San Joaquin valley with only the stars above me, and a solitude around, and old John's hand in mine.

"Come to my room," said John, "and let's have a talk about old times."

It was a fashionable hotel that old John Plumley was lodged in, and a pleasant suite of two rooms fronting on Broadway that he ushered me into. "Yes," said he—I suppose I must have looked surprised—"it's a little better than the old cabin, ain't it? But there! I've worked hard all these years, and I ain't a denyin' myself anything in reason now that I kin afford it."

Well, I was glad to know my old friend was so prosperous. I didn't envy him, though I coudn't[sic] help contrasting his case with my own. I had worked hard all these years, too, and a week's stay in that hotel would have bankrupted me. But it was pleasant to find that hard work really would make some men rich, if it wouldn't others. I felt more reconciled to the social system as I looked at old John Plumley, and thought how hard he must have worked, and how saving he must have been.

And Plumley was glad to see me. There was no mistake about that. He fairly beamed with pleasure, and talked sixteen to the dozen. He had messages of remembrance from people whom, to my shame be it said, I had almost forgotten. I think he invented some of them. More honor to him if he did. It isn't every rich man who will take the trouble to compose a fiction, merely to please a fellow he hasn't seen for twenty years, and a poor man at that. Yes, Mrs. Plumley was well, and so were the family. Did I remember Tom, Dick, Harry, and the rest? Here *my* little fiction came in, and I vowed I hadn't forgotten one of them. Well, *they* were all in good health, and so were seven others whom Plumley had added to his quiver since I saw him last. "Let 'em come," said old John Plumley, "I wouldn't care if there was half a dozen more. I've worked hard and saved money, and I kin afford 'em, Bill." It was pleasant to see the old man's pride in his offspring.

And what had brought him east? Sure enough, he'd meant to tell me that the first thing. Of course I remembered Andrew? Andrew was the baby in them days when he first struck the valley. Well, Andrew was a-goin' to school in one o' them colleges near here. They sot a good deal o' store by Andrew, did Mis' Plumley and himself. Andrew had the makin's of a great man in him, and they meant to give him a chance. The others was smart enough, an' good—thank the Lord, they was all good young 'uns—but Andrew, by gosh! and here old John Plumley extended his arms and waved his hands slightly

p. 6, col. 2

to convey an idea of the mental expansiveness of Andrew. So as he and Mis' Plumley had never been cast[sic] before they had decided to come on and pay Andrew a visit, and take a look at New York and Washington, and in short make what old John Plumley called a reg'lar tower of observation.

Sic in the original; probably "it's".
Sic in the original; probably "trip.".
Sic in the original; probably "couldn't".
Sic in the original; probably "east".

I sat with my old friend far into the night, and had to fairly tear myself away at last. I should have liked to stay longer, but I have to be at work at half-past seven in the morning, and I need sleep to fit me for my day's labor.

When I got my discharge from the army, at the close of the war, I went back to California and hunted for a job. There was a coal oil company in those days which held some land in the San Joaquin valley, and I got a job with them. My duties were to live on the land, take care of the company's property and look after their interests generally. The job didn't last long. The company soon found there wasn't any oil worth talking about in those parts, so they carted off their plant, abandoned the land—which was practically worth nothing—and left me on the world again.

Pretty much all the land thereabouts was government land then, and it struck me it would make a good sheep range. So after taking counsel with some sheep men I went to San Francisco and managed to raise enough money, added to my own savings, to buy a flock of sheep. Everything was in my favor. The land for the range cost me nothing, as the unwritten law of those days gave the first comer the right to the use of the whole range and forbade any other sheep man from interfering with his pasture. I was entitled to a homestead of one hundred and sixty acres on which to build my cabin and sheep corral. The cabin was easily put up, and the corral was was[sic] made with brush, limbs of trees and earth. So I became a sheep man and made money at it, as all sheep men did in those days, when land was plenty and a man could use his arms and legs and eyes and brains without having to pay some other fellow so much a year for the privilege. A few other homesteaders gathered by degrees, until we had a quiet, sleepy, happy little settlement of four families and three bachelors.

It was something of an event when a wagon came into the valley in those times; and so when I looked up the road one day and saw an emigrant team coming slowly along, I saddled my mare and rode off to meet it.

It was Plumley and his family. That was the first time I met him, and he was certainly in anything but a prosperous condition. There was only one bull in the yoke, and Plumley himself was plodding wearily along. holding[sic] up the yoke on the other side and getting mightily shaken and thwacked as the "team" slowly pitched and wobbled along. The other bull, he said, had died "way up the valley." The survivor looked as if he wished he had had the good sense and forethought to die too.

Plumley halted the "team" as I rode up and lowered his end of the yoke to the ground. We greeted each other, as strangers do when they meet on the plains or in the woods, and then Plumley told his story. He was a Missourian. I knew that before he spoke, by the cut of his hair, and he was hunting for a place to settle. Any family? Oh yes! A wagon full. The front flap of the cover was down, so I went round to the rear end and looked in, and, sure enough, he had a wagon full.

Plumley asked if there was any good camping ground thereabouts. I told him he would find a good place under the trees on my claim. To-morrow, I said, if he liked, I would show him a good place to settle on. We would be glad to have him come among us.

So Plumley shouldered his end of the yoke again, urged the weary bull to make one last effort, and slowly crawled toward my place. Then we unyoked the team, and Plumley and I together assisted the wagon full of family to the ground.

Mrs. Plumley was a square built woman, of the regular Missouri type, with her hair cut in the same style as her husband's. She was dressed in a calico gown that had most decidedly seen better days, and an old broken pair of

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Sic in the original; probably "was".
Sic in the original; probably "along, holding".

army shoes; and she was covered with alkali dust from head to foot. The children were in calico slips, bare legged and bare headed, and were even dustier than their mother. When the camp was made, the woman and children stood in a half circle, looking at me with vacant curiosity, while Plumley and I talked. I noticed that no move was being made toward building a fire, and suggested to Plumley that the children might as well be doing it.

"No use," said Plumley sententiously, "nothin' to cook. Got some jerked beef—that's all—no fire needed for that. Been livin' on jerky and corn, or anything we could pick up for some time back. Got down to hard pan now." And Plumley got into the wagon and brought out a hunk of dried deer meat, which he began to chop up, while the children gathered round him, clamoring for slices of it. The wretched "team" had moved a few feet off and was greedily cropping the grass.

I remember thinking that, take it all in all, I had never seen a more destitute, poverty stricken set of people than the Plumley tribe were at that moment. There they were, nine of them, with not a penny in the world, just rags enough to cover them, a broken down wagon, a bull all used up, and actually ravenous with starvation. They were about as near to having nothing at all as man, woman and children could be with any decency. If ever people began life on nothing, the Plumleys did when they came to the San Joaquin valley.

Of course I had to help them out. We all helped each other out on the frontier in those days, without any thought of charity bestowed or accepted. Of course it would be different if the Plumleys should present themselves in the streets of New York in that fashion—though, after all, there is more food and house room to spare here than there was there. Plumley and his family would be tramps here in New York. Out there in the valley they were emigrants, and for all their rags and dust and poverty they thought themselves

p. 6, col. 3
as good as anybody else. Plumley wasn't a bit deferential when he spoke to me.

So I told Plumley to throw his hunk of jerky back into the wagon and let Mrs. Plumley start a fire, while he came with me to my cabin. I had nearly a whole sheep there, hanging in a safe to a tree. I had a bin full of potatoes; my herder always kept a week's supply of bread baked ahead; and I had plenty of corn in the ear. I loaded Plumley and myself with victuals and started back to the camp. Mrs. Plumley had no frying pans, so I lent her two of mine. Then, leaving them to do their cooking, I ate a hasty snack in my cabin and rode off up the valley to tell my neighbors about the new comers and their wants.

When I got back I found the Plumleys getting on famously. The potatoes were boiling in the camp kettle, the corn was roasting in the ashes, the two frying pans were full of sizzling mutton chops, and the children, each with a piece of bread in one hand and a mutton chop in the other, were greasily feeding—"just to kinder stay their stummicks," Pumley[sic] said, "until dinner was ready." Mrs. Plumley had brightened up considerably and became talkative. She remarked that "the weather looked fine—perhaps a little blowy."

Then the neighbors began to arrive. The Hoffmans, being bachelors, had nothing to delay them, and got there first; the others, being married men, had to wait for their wives to get ready. But almost before the last of the sheep was eaten, nearly everybody in the settlement was round the Plumley camp. The women welcomed Mrs. Plumley; the children stared awhile at the little Plumleys, and then began to scrape acquaintance with them, and the men adjourned, with Plumley and myself, to my cabin, where Joe Carey bit off a chew of tobacco and handed the plug to Plumley, and by this act constituted himself the representative and leader for us all. We were soon having an interesting talk—that is, Joe and Plumley were—while the rest of us listened and only occasionally put in a word.

Sic in the original; probably "Plumley".

We weren't long in deciding that Plumley would do. Nobody said so, but it was clear everybody thought so. He had nothing, it was true, but what difference did that make? As Joe Carey said: "There was enough and to spare in the settlement to give Plumley and his folks a lift?" So without any more delay the wagons were hitched up, and we all went over the ground with Plumley, pointing out the quarter sections of government land in various directions. Plumley finally chose a quarter section adjoining my place on the east, and so that matter was settled.

Then came the questions of lumber, house building, and plowing up land enough for vegetables, etc. These were soon arranged. I had some lumber—the Careys, and the Pattersons, and the Welshes, and the Perkinses offered the use of plows and cattle—there was no lack of seed—and everybody was willing to put in a day or two of work. Plumley expressed no special gratitude for all these favors, nor did any one of us expect it—we should have looked upon him with some suspicion if he had. We know if we[sic] once started him he couldn't well help getting along, and we knew, too, that after he once got started he would help us when we needed it, as we were now going to help him.

Meantime, around the emigrant wagon, the women had arranged matters with Mrs. Plumley. The provisions were furnished for the afternoon and the next day, and we found the party talking as sociably as if they had known each other for years. Plenty of offers were made of house room for the night; but the weather was warm, the night promised to be fine, and Mrs. Plumley declined with thanks. It occurs to me now that while she took the provisions without much acknowledgment she was somewhat profuse in her acknowledgment of the offers of hospitality. Then the shadows began to lengthen and the neighbors dropped away one by one, promising to be on hand bright and early in the morning. Then evening came, and supper over, Mrs. Plumley, after some urging took possession of my cabin with her children, and Plumley, the herder and I rolled ourselves up in our blankets outside. Plumley talked of the the[sic] adventures he had met with on his trip.. I listened awhile, then dozed, then fell asleep.

. . . . . .

The stars were still [shining?] when I awoke. Plumley and his wife were already up and stirring and had a fire built and the kettle boiling. Mrs. Plumley cooked the breakfast, while the herder and I went down to the corral. By the time we had finished breakfast, and done our chores, Si Perkins was on hand with his team, and before the lumber was loaded up, all the men were on the ground, with hammers, saws, nails, and everything else necessary for the building of a cabin. The woman folks had sent word that they would be on hand in time to provide the dinner.

It took a little time to select a site for the cabin, but when that was agreed on, we sat to work, and by noon the cabin was finished excepting the weather strips. Dinner was ready for us. What a dinner it was! My larder never furnished all the good things spread before us. The women had brought down tue[sic] things; and it was enjoyed and appreciated—especially by the Plumleys, and more especially by the Plumley children.

Well, we rested for over an hour, enjoyed our pipes and arranged the work for the afternoon. Plumley and I were to put on the weather strips; Perkins and his boy and the Hoffmans were to plow up a piece of ground; Mat and Joe Carey were to bore for water, and the others to assist wherever they could be useful. When evening came all were to go to their homes for supper and come again next morning.

Before the week was out the Plumleys were living in their own house; there had been given to them a few head of sheep, some chickens, and plenty of potatoes and corn, and about fifteen acres had been plowed up and seeded.

Sic in the original; probably "We knew if we".
Sic in the original; probably "the".
Sic in the original; probably "the".

When the neighbors killed, a share was sent to them. Mrs. Plumley and the children had been helped in clothing by the women, and they made a good appearance—for the country. And so the Plumley family were fairly

p. 6, col. 4
established, and lifted beyond the fear of want.

After Plumley got settled he happened to say that his specialty was bee keeping. It wasn't long after that before a couple of hives were provided for him, and he soon showed that he was an expert at the business. He was able, after a time, besides attending to his own place, to pay back in work what the settlers had done for him; he had no killing day, but he worked out his share; and while for a time he had to struggle harder than his neighbors to get along, still he got along. When there was anything to be done which would be paid for in money or truck, the neighbors got him the job. When the grain was to be gathered in he got work on a threshing machine, and he traveled with it until the season ended. This put money in his pockets—for at the time of which I write men on a threshing machine got four or five dollars a day and their board. He was able from his earnings to add a great many things to his possessions. His bees were increasing, and he had honey to sell. He wanted to make his neighbors a present of it, but they preferred to buy. He got a little wool from his sheep; his chickens grew in number. During the winter he drove a team. The following spring found him plowing by the day. He got money, and added to his store. When I left the valley, two years after he came into it, he had decided to devote his whole time in future to attending to his own place, and especially to his bees. I heard afterward that he was very successful with his bee culture. The bees fed in the tule grasses, and this gave to their honey a new and peculiar flavor.

Mrs. Plumley took up a quarter section of land adjoining her husband's claim, and both claims were put in grain, which turned out well, and for which a good price was secured. They were then even with the world, and their tramping days had come to an end. They intended to settle down to independent farming.

This was when I left the valley and lost sight of the Plumleys, I met[sic] with some reverses in the San Francisco stock market which compelled me to let go of my sheep raising business. I sold my cabin, and abandoned all claim to my quarter section to a new comer for twenty-five dollars.

And so old Plumley, by simply sticking to his business—staying in the valley and working hard, had managed to accumulate a fortune. He told me more about it a few days afterward, when we spent another evening together. Old Plumley insisted on my taking dinner with him, and we had a very pleasant time.

"Yes," said Plumley, "I've worked hard—there ain't no denyin' that—and I'm well paid for it. I just sat right down and worked hard and grew up with the country. You ought to stayed there, Bill. You 'member Bowman?"

Yes, I remembered Bowman very well. He was a Bavarian—a sailor who had deserted his ship in San Francisco and drifted up to the San Joaquin. "Has Bowman made his pile, too?" I asked.

"Lord! yes," said Plumley. "That is, Bowman ain't rich himself, because he died a year or two after you left. But he left his folks over in Bavaria well off. They must be takin' at least $5,000 out of the valley every year."

I began to wish I *had* remained in the San Joaquin. It seemed as though it paid a man better to be buried there than to live anywhere else.

Sic in the original; probably "Plumleys. I met".

"Ye see," said old Plumley, "along in '70 the Central Pacific road laid out a branch right plum across the valley, and settlers poured in. All the land that wasn't reserved for the railroad was taken up, and after that we just commenced to make money hand over fist. Why, my land's worth $800 an acre to-day, if it's worth a cent."

I began to understand. "And I suppose that's the way poor Bowman made his money after he died?" said I.

"Yes," said old Plumley innocently, "Bowman's folks is well fixed. They tell me $5,000 a year is a big fortune over there in Bavaria, and they live high. But they're a pretty tough lot, I reckon. They just skin their tenants—crowd the last cent out of 'em; and if a man puts up any kind of an improvement they just raise his rent for it."

"Then I suppose a man could hardly land in the valley like you did, Plumley, and get along as you have done?"

"Well," said Plumley, "I don't know. 'Pears like men are different nowadays. There's a smart chance o' tramps drifts into the valley, but somehow they won't do no work. It costs us something to run the poor house just on their account. Just before I left there was a regular tramp family chanced along—man, woman and a lot o' the skinniest, toughest lookin' brats I ever *did* see. Mis' Plumley, she sort o' took pity on 'em, and told Jim—that's my head man round the place—to make some sort o' work for 'em for an hour or two, jes' to take the edge off the charity, and then send 'em into the kitchen for a meal's victuals. But, Lord bless you! them tramps weren't lookin' for no work! They just up and cursed Mis' Plumley up and down, and traveled off along the road. No, Bill, men ain't got the enterprise and push they used ter have way back in the sixties. Ah! Bill, you'd oughten stayed in San Joaquin. You'd a made your pile there, like the rest of us."

Well, when I come to think it over, I wish I *had* remained in the San Joaquin valley.

WILLIAM MCCABE.

The Professor May Be Right, But His Name's Agin Him.

Professor Gould says that aerial telegraph wires on poles transmit electricity at the rate of from 14,000 to 16,000 miles per second, and that the velocity of transmission increases with the distance between the wires and the earth, or, in other words, with the height of suspension; and that subterranean wires, like submarine cables, transmit with reduced rapidity. Again, while wires suspended at a small height are known to transmit signals at a velocity of some 12,000 miles per second, those that are suspended higher give a velocity of from 16,000 to 24,000 miles.

Read This.

Chicago Herald.

In 1860 there was not a child working in a factory in America. In 1880 there were 182,000 children working in factories.

p. 6, col. 5

THE GREAT POLITICAL ISSUE IN NOMANSLAND.

The Party in Favor of More Sheep Eating Dogs, Heavier Taxes and the Protection of the Wool Growing Industry Gloriously Triumphant.

NEW CASTLE, Pa.—I have just returned from Nomansland where I witnessed an exciting election of a chief magistrate and subordinate officers.

It may be worth while saying in passing that Nomansland has a dense population, possesses great wealth and is more advanced in the arts and appliances of civilization than even our own favored nation. Its public school system is in advance of ours, its newspapers larger, more enterprising and better edited, and its churches more numerous. The issue of the campaign of which I speak was as to the reduction of the dog tax, its removal altogether, or its maintenance in accordance with the policy of the dominant party. I confess that when I first heard it stated I thought it to be a very small and ridiculous question to divide such a powerful and intelligent nation, but when it was explained to me in all its bearing, when I saw what vast interests were involved and in what degree the prosperity of the whole people depended upon the result, I no longer wondered at the intense excitement everywhere manifest, but became a strong partisan in favor of the continuance of the tax.

To make the subject clear I must go somewhat into details. The people of Nomansland are largely engaged in sheep raising and the manufacture of woolen goods. One-tenth of the population are more or less directly connected with the wool industry, and, of course, whatever tends to advance their prosperity in like measure benefits the community at large. It is the established policy of the dominant party to foster and stimulate home industries, and as this is one of the most important a large degree of attention in the way of investigation and legislation is devoted to it.

Many years before the time of my visit it had been found that, on occasion, the dogs would make a raid on the flocks and kill the sheep. This gave rise to litigation and disturbance, and to remedy the evil so far as possible a tax was imposed on the owners of dogs to constitute a fund from which the owners of the sheep should be compensated for their losses. This plan was found to work far better than its projectors had hoped. The sheep owners were paid the highest market prices in cash for the animals that fell in the way of the dogs, and thus money was thrown into circulation in comparatively large quantities, enriching the farmers and stimulating business generally, A second[sic] effort was to increase the price of wool and mutton, and, as the more a man gets for his products the better he is off, this brought increased prosperity. In the third place more men were employed and closer attention given to the breeding and culture of sheep, which was of course beneficial to this agricultural population. Lastly the dogs were largely subsisted by their nocturnal feasts and the expenses of their owners decreased in the same ratio.

The above facts and deductions were carefully tabulated and studied by the leading economists and politicians of the day. The farmers held the balance of power, politically, and it was essential that they should be protected and their welfare advanced by the wisest and most careful legislation. As a result of these deliberations a law was passed establishing at convenient points dog kennels filled with trained and wily sheep killers which were sustained at public expense. A heavy tax was laid upon the people to keep these dogs and to pay the owners of sheep for all damages wrought by the dogs. Men were employed to turn the dogs loose at such times as they should get in their best work. This last provision was particularly wise and humane, as it gave employment to a large number of men, brought money into circulation and withdrew them from competition with other workingmen.

The system had been in operation for some twenty-five years before my arrival, and had worked well. The sheep raisers were prosperous, the dog keepers were receiving large salaries, and employment was given to many men whose talents and tastes fitted them for this special line of industry. But, strange as it may seem, there were men who ridiculed the whole business, denied all claims made in its favor, and demanded the abolition of the system. They said that it was illogical and absurd; that it did not tend to produce values, but in reality, lessened the wealth of the country by supporting a horde of men and dogs at public expense and withdrawing labor from productive channels; that it was simply a method of taking money from the pocket of Peter to put it into the pocket of Paul—taxing all for the benefit of a class; that it increased the price of articles of comfort without returning a corresponding advantage to any one, and that with its abolition the country as a whole would be greatly benefited. They demanded that the dogs be killed, the tax removed, the useless men be set to work at some productive employment, and that natural and logical economic principles be given free and unrestricted play.

The advocates of the system were, I am glad to say, equal to the situation. They contended that if the tax were taken off, one million of men who had become identified with the wool industry would be ruined and the nation sunk into the very abysm of poverty and misery. They showed that the tax reformers were disloyal to the best interests of the nation, and advised that any man who should show himself to be against the welfare of the toiling masses by favoring the repeal should be tied to a post and publicly whipped. Of course an intelligent and educated people like the residents of Nomansland saw that their prosperity depended on the maintenance of the system. They were, in fact, in favor of more dogs and higher taxes, and when they came to vote they literally snowed under the party that would have repealed the present law and thus destroyed the nation.

A very singular thing in this matter I discovered shortly before my return. In conversation with one of the dog men I found that their system was modeled after our own beneficent tariff policy, but, according to my informant, was much superior to ours in operation. He said that we had custom houses and drained our money into the national treasury, there to be used as a crusher on general business; with them the taxes were collected in each district by itself, the money kept in motion, and the salaries of the dog men expended in the localities where they were assigned.

I favor the enactment of a similar policy in this country. Any man with half an eye can see that whatever is of benefit to a single industry is a blessing to all. By this means cheap wool and mutton would be unheard of, large prices would rule, men would be given employment, and, by reason of high prices and consequent large wages to labor, we would soon be the most prosperous country on the globe.

COMMERCIAL TRAVELER.

Why Should the Railroad be Permitted to Take This Value Which It Did Not Make?

In 1887 the Union Pacific railway company advertised for sale one million acres of so-called “Golden belt” lands owned by them

p. 6, col. 6

in Kansas. Of these the lists show that 862,615 acres, situated in seven counties, were valued at from $3.50 to $8 per acre. During the year about 300,000 acres were sold in these counties, and the present lists show that the remaining 560,000 acres are worth three-quarters of a million dollars more than they were last year. The increase was in no case less than $1 per acre, and in some cases as high as $11 and $14 per acre. This rise was entirely due

Sic in the original; probably “generally. A second”.

to the steady immigration and general improvement of that part of the state, and not due to any extension of the railroad.

J. E. FOREMAN

Sorrow.

My lute is broke; I cannot sing; My heart is like a tired thing To whom no rest can come. A body sleepless, wracked with pain, A bird upon the trackless main, And far from home.

Yet will I try, for my poor song No chorus hath—it is not long; In four words it is said, Four little words so full of woe. Ah me! that God should will it so: My love is dead!

HENRY ANCKETILL.

PEN, PASTE AND SCISSORS.

The New York *World* is authority for the statement that a Chicago policeman recently arrested a boy on suspicion because he said something about stealing bases.

The London typographical association now numbers 7,493 members. The general fund amounts to over $60,000, while the special fund set apart to meet the claims of superannuated members amounts to more than $30,000.

M. Gervais, a French authority, says there are men capable of bearing arms—in Germany, 5,000,000; in France, 4,500,000; in Austria-Hungary, 1,800,000; in Italy, 2,000,000; in England, 800,000; in Russia, 6,000,000; and in all the other European states, 4,000,000. That gives a total of 25,000,000. Of that number 10,000,000 are trained soldiers.

A Boston cheese dealer says that adulterated cheese, when fresh and well made, can not be distinguished from a good skim milk cheese. It is made largely in western factories, and is composed of stearin, oleo oil, cotton seed oil and skim milk. The cream is first extracted from the milk, and then it is sought to substitute for the cream fats of a cheaper quality. A considerable quantity of rancid butter is also used.

Mr. Samuel Laing, M. P., has prepared a table showing on what classes of property the weight of local taxation in England falls. He demonstrates that in 1814 land paid 69 per cent; in 1843, 49 per cent; in 1868, 33 per cent, and in 1884, only 23 per cent of local taxes. On the other hand, houses and other products of human industry paid in 1814 only 31 per cent; in 1843, 51 per cent; in 1868, 67 per cent, and in 1884, 77 per cent.

The gaekwar of Baroda, his wife, and a numerous suite, since their return from the jubilee festivities to Baroda, were, until quite recently, excommunicated and expelled from their castes on account of contamination in London. They have lately all performed the prescribed penance, which cost the gaekwar about £2,000, and have been readmitted to their respective castes. A few years ago the mere visit of a Hindoo to England destroyed his caste for ever, although he might have kept strictly all the Hindoo observances.—[Manchester Guardian.

For about one hundred years most of the sugar in the West India islands has been obtained from the Otaheite cane, originally brought from the Pacific islands by Captain Bligh in his majesty's ships in 1796[sic]. Latterly strenuous efforts have been made to introduce new canes, in the hope that they would prove richer in yield of

Sic in the original; probably "1793 (?) - may be the source's error; editor to judge".

sugar. In one instance we learn that a cane introduced by the present assistant director of Kew gardens when in charge of the Botanical gardens at Jamaica has supplanted the Otaheite cane and proved most productive.—[Pall Mall Gazette.

The annual report of A. H. Heath, commissioner of labor statistics of Michigan, is devoted to a consideration of farm mortgages. From investigations regarding 90,803 farms Mr. Heath concludes that about one-half, or 45,400 are mortgaged. The number of foreclosures last year was 1,667. Of these 90,803, there were 6,315 occupied and worked by tenants. The number of permanent laborers was 25,717, and the average wages for one laborer, with board, was $16.77 per month. The interest on mortgages averaged 7¼ per cent.

The Toledo, Ann Arbor and Northern Michigan railway company has entered into a profit sharing agreement with its officials and employes excepting the president on the following basis: When a dividend on the capital stock is declared each official and employe who has been in the railway's employ for five years shall be entitled to a dividend on an amount equal to his salary for one year, as if he were the owner of capital stock to the amount of his salary. Thus if his salary was $1,000 and the dividend ten per cent he would receive $100. Employes of twenty years service who voluntarily retire, and disabled employes, are entitled to certificates of stock equal to the amount of their yearly salary.

The land question pervades every country in Europe at present, with the doubtful exception of France, where the divorce of the population from the soil, if it ever existed, has been modified. The latest agrarian crisis dates from Roumania. Of its details little is yet known, but in its leading features it recalls many facts and incidents long familiar to us nearer home. The peasants are demanding grants of land, and a share in the profits of the land owners. Disturbances have arisen in which landlords, farmers, and officials have been coerced, and even ill-treated. Finally, troops have been sent to the disaffected districts, and the premier has promised to act with vigor in enforcing order. It is the old story of "resolute government" in alliance with landlordism, apparently.—[London Star.

How, Then, Are Wages Higher in England Than in These "Wisdom of Protection" Countries?"

New York Press.

The value of the exports of flax goods from the United Kingdom has in twenty years declined half—from a magnificent trade of nearly $50,000,000 to one of $25,000,000. It is still declining. Poor Ireland, now bowed down with a double burden, is likely to be the greatest sufferer in the loss of this trade, because she has the greatest stake.

The reason for this decline is partially that continental countries have by protection increased their own machinery. In 1860 France had 500,000 spindles, to-day she has 680,000; Germany, since the tariff of 1878, has increased her spindles from 318,000 in 1877 to 650,000 in 1885. Austria-Hungary has more than doubled the number of spindles in use. In short, these countries have been supplying their own wants by the wisdom of protection, while Great Britain has been losing ground by free trade.

He Would Only be Carrying Out Protection Principles if He Did.

Mauch Chunk Democrat.

Mr. Sowden says he will vote for the Mills bill if it is amended to suit him. As about thirty iron ore miners and their families were sent to the Lehigh county poor house during the past winter, Mr. Sowden might render substantial service to these highly “protected” constituents if he would move to amend the bill so as to appropriate about a hundred thousand dollars of the surplus to enlarge the poor house and afford a permanent home for all the ore miners in the region whose wages are protected all the way down to sixty or seventy cents a day.

Page 7 of 8

THE STANDARD, SATURDAY, MAY 12, 1888. 7

p. 7, col. 1

QUERIES AND ANSWERS.

NEW YORK.—(1) Do not Mr. George's former "free trade, with a 'bounty' policy," run counter to his present free trade idiosyncracy? And why has Mr. George abandoned the former for the latter?

1. I can easily understand how "free trade" with a bounty guaranteeing against any possible tremendous influx of foreign importations into this country will benefit the workingmen of this country; for, in the first place, it will protect our industries; in the second, considerably cheapen the cost price of the home article, and thus enhance the demand of the home article and find for it a ready market. But I can't understand how under a system of absolute free trade our American manufacturers will find it profitable to employ American labor while the competition of foreign pauper labor is brought to bear upon them.

2. If, as Mr. George says, the trade between two nations is identically the same as the trade between two men, does he not overlook the fact that the relations of the labor of two nations are not the same? Has European labor already attained the civilized standard of wages as compared with the wages of American labor?

3. In view of the fact that our country is too large to maintain either a strong protective policy or free trade policy, would not the settlement of the tariff question be better left to *local option?*

PHILIP BAUSCH.

(1) When did you find out that Mr. George ever had a "free trade with a bounty" policy? He has argued that bounties are preferable, from the standpoint of the protectionist, to indirect taxation. But this was not his policy any more than it is the boy's policy to be punished when he says he would rather be kept in than be whipped.

1. Can you understand how under any kind of a protective tariff system American manufacturers will find it profitable to employ American labor when at Castle garden they can get all the foreign pauper labor they want? Pauper labor working abroad does not compete with our labor, because it works under foreign conditions; but foreign pauper labor working here does compete with our labor, because it works under our conditions. It is not lower labor cost of foreign commodities that makes them cheaper than ours; it is the lower cost of material. In this country, under free trade, we can undersell the world in all commodities to the production of which our natural conditions are better or even equally well adapted.

2. I do not think the civilized standard of wages has been attained either in Europe or here. The civilized standard of wages is the full earnings of the laborer, and that standard cannot be attained so long as part of the laborer's product is taken from him in taxes, either public or private.

3. This idea is well adapted to the wants of the Cincinnati convention. You had better put it in shape and forward it in time for incorporation in the platform.

Protectionist Facts.

BRONDFORD, I. T.—I have read "Protection or Free Trade[sic]?" and in theory am, as I have always been, a free trader. Your illustration of theaters as a cause of prosperity is good, as is William Lloyd Garrison's of the prosperous man with the wart on his face, but they are not to the point; in fact, evade the point protectionists continually present. If theaters, instead of being the work of private enterprise, were built up and pulled down alternately by act of congress on some uncertain economic principle, and it was observed that invariably, when congress ordered theaters to be built the country prospered, and on the contrary, when congress ordered theaters to be pulled down prosperity was checked. If their building up and pulling down alternately were continued long enough to note the invariable attendant of either act, though one may not be able to see why building theaters should cause prosperity, I think, on rules of reasoning, he would be justified in ascribing prosperity to theater building as a cause. Or, again, if a stranger coming into a community observed that every business man who had a wart on his cheek was prosperous, while every man who had not a wart was the contrary, would he not be justified in arguing some connection between warts on the cheek and prosperity? Now, protectionists say that in this country prosperity has invariably followed in the wake of high protective tariff and depression as invariably followed on free trade legislation. Thus: 1789, tariff followed by prosperity; 1812, higher tariff, greater prosperity; 1816, tariff reduction followed by depression of trade; 1824, high tariff immediately followed by prosperity; 1832, free trade followed by a panic; 1842, protective tariff followed by revival of trade; 1850, free trade, result, stagnation in business; 1861, protection followed by twenty-seven years of prosperity.

These are the statements of the protectionist press—statements that cannot be met by theorizing. You know the reply of the prisoner to his counsel, who said, "They can't put you into jail for this!" "You see they have;" so you may tell men as long as you like that protection can't be a cause of prosperity. As long as these things are allowed to go as facts they will answer, "You see it can!"

D. HARRINGTON.

If theaters were built and torn down alternately by act of congress, and it was observed that when congress ordered theaters to be built the country prospered, and when it ordered them to be pulled down prosperity was checked, one might be excused for ascribing prosperity to theater building, however unreasonable, provided he could discover no reasonable explanation of the phenomena. If each tearing down were accompanied by a blizzard and each building up by an increase of dandelions, he might also be excused for assuming a connection between dandelions and the building of theaters and between blizzards and the tearing down of theaters; but then you remember that some intellects may be excused for assuming almost anything.

If a stranger coming into a community observed that every business man who had a wart on his cheek was prosperous, while every man who had not a wart was not prosperous, the stranger might argue some connection between warts on the cheek and prosperity, but he would not be likely to indorse the note of a young man with a wart who had not yet became prosperous[sic], on the security of the wart.

When you say that the protectionist statements which you quote cannot be met by theorizing, I cordially agree with you. They cannot be met by theoryizing[sic] nor by anything else except an offensive monosyllable, for they are not true.

You say that the higher tariff of 1812

p. 7, col. 2

was followed by prosperity and the reduction of 1816 by depression of trade; but the fact is that the tariff law of 1816 was the first that was avowedly and distinctively protective. I do not know whether it was followed by

Sic in the original; probably ""Protection or Free Trade?"".

depression of trade or not, but for the purposes of this answer I am quite willing to accept your assertion that it was. But how does that fit your theory that depressions follow free trade and prosperity protection?

You also say that the high tariff of 1824 was followed by prosperity. It is true that the tariff was raised in 1824 so as to make it more protective, but whether prosperity followed I am not advised nor do I believe that you are. If it did, however, it may be accounted for by the fact that as the tariff was wholly *ad valorem* its injurious effects were avoided until 1828 by under valuations. In 1828, on account of the under valuations, an amendment was made; but as the law of 1828 was not acceptable to protectionists there is no reason why they should claim that the prosperity that followed, if any did, was due to protection.

In 1832 a new tariff law was adopted, which, according to your letter, was followed by a panic; but as the votes against this measure were mainly from those who opposed protection, I do not see how you can claim that the panic was due to free trade. The measure did reduce some duties, but the reductions were on unprotected articles, while the duty on protected articles was increased and the doctrine of protection was distinctly recognized by it. It was this law that South Carolina undertook to nullify because it was a protective tariff law. Under these circumstances do you not think it just a little more reasonable to attribute the following panic to protection than to free trade?

Whether we had prosperity from the passage of the tariff act of 1842 to the free trade act of 1850, as you intimate, or not, I do not pretend to say; but if we had, the latter half of that period of prosperity was certainly as much due to free trade as the first half was to protection, for in 1846 an act fixing a tariff for revenue only was adopted.

The gravity with which you refer to the protective tariff of 1861, "followed by twenty-seven years of prosperity," is amusing. Five of these years were years of war, when the government had a job ready for every man who wanted it, with board, lodging, clothing, thirteen dollars a month and a bounty, as wages, and when such demands were made for equipments and munitions that business was kept active. Why may it not have been the war, with its destruction of life and property, as some people contend, that made this prosperity? At the close of the war there was also great activity, which may be accounted for in half a dozen ways without alluding to the protective tariff. In 1871–2 came the depression, which extended into the 80's, and since then our prosperity has been of a kind that requires an extraordinary imagination to distinguish it from hard times.

These "facts" of yours would prove nothing for protection if they were true. Unless no other explanation of the alternations between prosperity and depression could be found, they would not make an appearance of proof. To show that protection makes prosperity, it is not enough that they have been observed to go together; cold weather and Christmas usually go together, but cold weather does not make Christmas. But as the "facts," like most protection "facts," are called facts because they are untrue, it is not necessary to indulge in what you call theorizing.

Questions About Rent.

BROOKLYN.—As a few of my friends deny the correctness of my argument on the question, "Is the wealth producer entitled to all he produces," I write for information.

1. Is not economic rent a natural tax on the privilege to use land above the margin of desirability, increasing as its desirability increases and the reverse?

Sic in the original; probably "become (possibly the writer's grammar)".
Sic in the original; probably "theorizing".

2. Have the community the right to take from an individual anything without giving him an equivalent in return?

3. If all wealth is produced by labor, then is it not correct to say that the wealth producer is entitled to all he produces, even though he must pay rent, interest and wages? In fact, is not all a man produces his natural wages out of which he must pay his debts?

4. Supposing a debt of ten dollars in each of the following, rent, interest, wages, food, clothing, furniture, etc., which is the greater? Is there any natural law which tells you which one should or must be paid first? If so, what is it, and name the order in which the others should follow.

5. What is the real difference between paying for the use of land and paying for the use of a house or a piano or anything else.

6. G. W. in his queries on the law of rent in THE STANDARD of April 21, seems to think that the whole question involves the law of rent, but it seems to me it has more to do with the natural law of wages. He acknowledges that the producer is entitled to all he produces in the primitive state, but as civilization advances society demands that the producer must give up a portion of what he produces for the use of desirable land, and for that reason he thinks the producer is not entitled to all he produces. I fail to see any reason why what is true in the primitive state is not true with increased population. The producer will not pay more for land than it is worth. It is entirely a voluntary business transaction.

A. L. VOORHEES.

(1) Yes; increasing as the *relative* desirablity[sic] of the land increases, and the reverse. If the land below the margin of desirability should increase in desirability along with that above, rent would not rise; but the broader the chasm between the desirablity of land above the margin and that at the margin, the higher rent will be.

1. Under normal conditions, no.

2. You seem to be a little mixed. If the wealth producer must (in the sense of ought to) pay rent, he cannot be entitled to all he produces; and if he has interest and wages to pay, he is not to that extent, a wealth producer. But all that a man produces is his natural wages.

3. Debts for food, clothing, furniture, &c., would fall into the classifications "interest" and "wages." The list of supposed debts are[sic] therefore reduced to the three classifications, rent, wages and interest. There is no natural law determining which of these when they are in the form of debts should be paid first. A debt for rent has the same moral sanction as a debt for

p. 7, col. 3

the purchase price of a slave. The man who sells the slave has no moral right to him, neither has the man who buys him; If it were[sic] a question between either the buyer or the seller and the slave the debt would have no moral validity; but as between the buyer and the seller there is no reason, slavery being a legalized institution, why the debt should not be as binding as any other. Similarly of rent. If the question were between either the landlord or tenant and the community the debt would be without moral validity, but as between the landlord and the tenant, land ownership being legalized, there is no natural law excusing the tenant from payment.

Sic in the original; probably "desirability".
Sic in the original; probably "is (possibly the writer's grammar)".
Sic in the original; probably "buys him. If it were".

4. One is paying for a privilege; the other is paying for a product. It is the difference between paying for the privilege of floating a ship on the ocean and paying for the use of a ship to float.

5. What is true in the primitive state, in these respects, is true with increased population. But when the increase of population gives rise to difference of desirability in different lands, and the most desirable are all appropriated so that part of the population is forced upon less desirable lands, the more desirable acquire a value. Those who occupy such lands have an advantage over those who are forced to the less desirable. This difference can be equalized by taking for the use of all the equivalent in wealth of the difference between the poorest land in use and the better lands; the natural equilibrium of the primitive condition can thus be restored. If this were done the producer would not pay more for land than it was worth; but now that owners of the more desirable land are permitted to appropriate the value of their advantage, an inducement to speculate in land is held out, which widens the difference in value between the poorest land in use and other lands, and compels producers to pay more for land than it is worth or do without land. As no one can do without land, producers are forced to the alternative of paying more than it is worth.

Free Trade and Trusts.

ABILENE, Kan.—In THE STANDARD of March 11[sic], in reply to Mr. Henderson, you say that free trade will have a tendency to prevent trusts, in that it will be more difficult to organize them; and you put aside the screw trust as a trivial affair formed on a patent. But we have a trust in copper, headquarters in France, that now controls the world's supply. It is announced that the Rothschilds propose to corner the sugar of the world. Can free trade prevent this?

I am in favor of absolute free trade, and with you in your land doctrines.

R. F. RUSSELL.

It would be too much to say that commercial free trade would make trusts impossible. It can only be said with certainty that it would vastly increase the difficulty of organizing them. But absolute free trade would make them impossible.

The possibility of trusts is enhanced by taxing labor products. And just as taxation of such products is reduced the possibility of forming trusts is diminished. But monopoly of land may still make the formation of trusts possible, even when products are untaxed or very lightly taxed. To completely undermine the trust, therefore, land must be made free, which can be done by taxing land values.

It is only fair, however, to the mere commercial free trader who argues that abolition of the tariff will make trusts impossible that you should, before confronting him with copper and sugar trusts, show him that copper and sugar are produced largely in free trade countries.

LOUIS F. POST.

He Wasn't Far Wrong.

Tid Bits.

Sic in the original; probably "March 10 (The Standard appeared on Saturdays) - possibly the correspondent's error".

Pedestrian—You say you are a beggar by profession? Beggar—Yes, sir; won't you help me a trifle to-day? Pedestrian —Why don't you try to get into some honest business? Beggar—I'm afraid a change at my time of life would be disastrous. It doesn't do for a man to throw up a good thing for an uncertainty.

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Sic in the original; probably "universal need".
Sic in the original; probably "Do high wages necessitate protection?".

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Page 8 of 8

8 THE STANDARD, SATURDAY, MAY 12, 1888.

p. 8, col. 1

CURRENT THOUGHT.

Mr. Frederic Taylor(1) flatters himself that he has not only discovered the cause of most of our social troubles, but knows how to remove it as well. It is our railways that have done it all. They have corrupted our legislatures, choked our courts, demoralized our industrial system and brought about our financial crisis:

> Thus it will be seen that for fifteen years not only have railway matters largely occupied the time of congress and the state legislatures, and, to a great extent, of the federal and state courts, but that, because of the overbuilding or underbuilding of railways, because of their capitalization and financiering, because of their combinations and consolidations, because of the rivairies[sic] and wars between them, because of the uncertainty and instability of their tariffs, because of their troubles with employes, because of their bankruptcies and reorganizations, the financial and business interests of the country have not been permitted, for any length of time, to "rest upon an even keel;" that, in short, for fifteen years, the railways and their concerns have been a constantly disturbing element in the country's affairs.

Mr. Taylor's remedy is ingenious. He wants the national government to take charge of railways. Not to own them, nor to operate them, but simply to look after them and see that they don't misbehave. He would have a commission of "five, seven, nine, or even more members, appointed for life, as the judges of the supreme court are appointed, and with salaries commensurate with the responsibilities of their office—twenty, thirty, or even fifty thousand dollars a year apiece." This commission should have power to forbid the building of any railway for which they might not see the necessity; to supervise, through a competent engineer, the construction of every road and see that it was done in the best manner; to restrict capitalization and bonding to the actual cost; to establish uniform rates for traffic; and to prevent interference, vexatious or otherwise, by the state legislatures. If all this is done, Mr. Taylor assures us, "our system would be the best on the globe, our people would be hundreds of millions richer, our position before the world would be improved, and the country would be better to live in."

Mr. Taylor supports his scheme for national railway control by the analogy of the national banking system, which he evidently thinks is the most perfect on this or any other planet.

Under national control and uniform law, the vast system, comprising 3,000 banks, representing $800,000,000 of capital, and carrying $1,500,000,000 of deposits, works with perfect smoothness, and benefits every interest in the country. Why would not the railway system, under precisely the same sort of control and under uniform law, work just as smoothly and contribute as much or more to the daily comfort and convenience of the whole community? So controlled, why should not the railway system—which, with the continual agitation, the everlasting pulling and hauling that goes on in its affairs, is almost a public curse—come to be a public blessing?

Mr. Taylor does not seem to have heard that there is, here and there, a misguided man in the United States who is not disposed to admit that the national banks have been an unmixed blessing to the country. It might astonish

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Sic in the original; probably "rivalries".

him to be told that there are really some irreconcilables who go so far as to assert that the national banking system is an impudent taxing of the many for the benefit of the few, which ought to be swept out of existence as quickly as possible. Nor does he seem ever to have heard that a large proportion of the legitimate banking business of the country is done by banks, private and incorporated, that have nothing to do with the system he so praises. In fact, there are a good many things that Mr. Taylor doesn't seem to know about. As for his suggested scheme for controlling the railways, it is not worth serious consideration.

In *Harper's Magazine* for May, Edwards Roberts tells the story of the city of Denver; tracing its growth from the days when it was but an insignificant frontier settlement up to the present year, when it proudly ranks as "the largest and perhaps the most famous" city "in the great middle west:"

> Like a romance is the story of Colorado's growth, and not less so is that of the growth of Denver. We miss finding in its history the fanciful doings of Spanish adventurer and pious padre. No fierce wars were ever waged for its possession, no glittering pageants were ever held in the long wide streets, with their vista of mountains and plains. There was little that was poetical, but much that was practical. Still the story is as interesting as though there had been these well worn episodes to draw upon and to magnify and render picturesque, for the tale is of how man came to a wilderness and lived down all trials and all disappointments; how he fought against great odds and battled with hardships, and came out victorious.

Mr. Roberts has made an interesting article—all the more interesting, because peeping out between its lines, we every now and then encounter facts and figures which to him who will look at and compare them, tell a story of their own and make the true *inwardness of the narrative more intelligible*. Thus we learn that the assessed valuation of Arapahoe county, of which Denver is the seat, has risen from $11,0[33?],520 in 1878 to $47,037,[874?] in 1887, while the rate of taxation has sunk at the same time from 20.9 mills to 9.7 mills. The same paragraph informs us that Denver's manufacturing establishments will employ this year 5,000 hands, who will earn in wages $3,000,000, or $600 each. It seems clear, therefore, that while Denver as a whole has increased marvalously[sic] in wealth, the people who do the work are not getting rich with phenomenal rapidity.

Again Mr. Roberts tells us:

> In his surveys Professor Hayden estimated that Colorado contained not less than 6,000,000 acres of agricultural land. From reports made by the land office in Denver up to 1885, over 4,000,000 acres of that amount had been taken up. In 1885 nearly 900,000 more acres were added, and in [1886?] fully 1,000,000 acres, thus making more than the original estimate.

But when we ask what use Colorado is making of this agricultural land, we learn that it produced, in 1886, 2,100,000 bushels of wheat, 600,000 bushels of oats, 250,000 bushels of barley and and 175,000[sic] bushels of corn. Only 3,125,000 bushels of grain altogether from more than 6,000,000 acres of agricultural land—say half a bushel to the acre! And the land all gone! Evidently Colorado, like England, Ireland, New York, Minnesota and other old and thickly settled states, will soon have to deal with the problem of the [continued in column 2]

(1)National Control of Railways, Frederic Taylor in *Forum* for May 1888.

p. 8, col. 2

Sic in the original; probably "marvelously".
Sic in the original; probably "barley and 175,000".

congestion of population. When next Mr. Edwards Roberts visits Denver he may find the public buildings of the city increased by the addition of a poor house.

> The village nestling at the foot of the hill, where I am now writing, contains a thousand inhabitants, and is the central neighborhood of a township of twenty-five hundred. The township, or town, as it is called, lies among the hills of western Massachusetts, a thousand feet above the sea. It is six miles long and three broad, and is occupied chiefly for agriculture, there being only five or six small factories where cloth, paper and machinery are made. The total value of property, real and personal, placed upon the tax rolls, is $[2?],670,000, rated at about sixty per cent of its real value, which, therefore, must be near four and a half millions. The taxes for roads, bridges, schools and every other town, county and state expense, amount to a little less than one per cent upon this assessed valuation. Thirty-nine persons only, including two sent to the state insane asylum, receive aid as paupers, twenty-nine of them but a partial support. The number of dwellings is 478, and of families about 500. So that nearly every family lives by itself, usually in a dwelling of its own; that is, a house with a garden, all owned by the head of the household. There is a public library of 6,000 volumes, where any resident may read as much as pleases him, and from which any tax payer may, without charge, take books for reading at home. The number of volumes taken and retaken from the library during the year is 8,000, and not one has been lost in ten years.

> There is a town hall for town meetings; there are five school houses, one of them sheltering under the same roof a primary, intermediate and high school, and there are five churches of different denominations, two Congregational, one Episcopal, one Methodist, and one Roman Catholic. The schools are free to all, and books are provided for the scholars. A wooded hill is dedicated to the public, as a pleasure ground for all, rich and poor, young and old. The little community in its internal affairs, is governed by the town meeting, where every adult male who pays a tax, however small, has a voice; that is to say, the town meeting is the legislative assembly of the town; it is convened twice a year, and as much oftener as there may be occasion, and disposes of town affairs. The chief executive officers are three selectmen. There are but three federal officials in the town, and they are postmasters; the only state officials are six justices, three notaries public and a deputy sheriff. The town is one of thirty-two towns in the county, which has a population of 74,000, and is itself a corporation, with corporate officers, for the management of its corporate affairs, though there is never a meeting of the citizens of the county. The county is one of fourteen counties in the state, which has 2,000,000 of inhabitants and a government of its own, and the state is one of the United States which have a population of 60,000,000 and a common government of all.

In this charming fashion does David Dudley Field(1) begin his brief, but exhaustive account of the theory of American goverment[sic]. It is one that no American can read without pleasure and few without profit. For Doctor Field does not, after the fashion of the defenders of "things as they are," take our American government as it actually exists, and endeavor to construct a theory which shall justify its want of symmetry and defend its imperfections. He shows us simply what our governmental system was meant to be by those who founded it, and would be were free play given to its basic principles:

> I have confined myself to this ideal. I have not attempted to show wherein or how widely the practice departs from the theory; how much, if at all, the real lags behind the ideal. I have endeavored to portray this ideal as it yet lingers in tradition and may be traced in the pages of the fathers; the ideal of a self-balanced and self-governed state, where every man stands erect in the fullness of his rights and the pride of his manhood, neither cringing nor overbearing, owing no allegiance but of duty, claiming none but from the heart, fulfilling every service and exercising every right of the citizen. This, I am fain to think, is the true

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Sic in the original; probably "government".

> ideal of American government; a government founded not on the traditions of remote ages, not on usurpation, not on conquest, but on things older and firmer than all—the equality and brotherhood of men.

Are not these noble words? How true and sonorous they ring out above the discordant jangle of men shrieking that all is lost unless Americans are forced to buy all their tomato cans from one gang, and all their peanuts from another gang, and all their clothing from a third gang. It needs no logic to defend them. They are self-evidently true. Americans by millions disregard them, but not one dreams for a moment of denying them. In David Dudley Field's own words: "The doctrine of equal rights for all the children of the common Father will not be shaken till the earth trembles to its foundations."

To secure to all the rights recited in the Declaration of Independence—the equal rights to life, liberty and the pursuit of happiness—this, as Dr. Field tells us, is "the just explanation of the theory of American government." Whatever legislation works in this direction is justifiable. All else is naught.

> Equality is not an end but a means. If each person stood isolated, though he were the equal of every other person, he would be useless and miserable. Equality of itself will not insure happiness. That is obtained by pursuit. It is not the province of government to promise happiness to any one. That he must pursue for himself. His right to the pursuit is defended by government. The great men who formulated and proclaimed the Declaration of Independence knew very well on what foundation a state should be built, for they were themselves representatives of political societies long established, which had administered justice, mustered troops and engaged in many public enterprises. They knew as well as we know, out of what instincts and for what ends governments had been maintained in the colonies for nearly two hundred years. When, therefore, they spoke of equality they spoke of it, not as an end, but a means; not as the reason for having a government, but as the only just condition on which it was to be had and enjoyed. They meant that governments were instituted for the protection of life, liberty and the pursuit of happiness, and that preliminary to all was the great primal truth, that these several functions were to be exercised with equal reference to all the inhabitants of the state. The theory is set forth in their own words, not in some of them only, but in all. Knowing the rights to be secured, we know that the means to secure them are: just and equal laws, the administration of justice, the public defense, the education of children, the construction of public works necessary for the common service, and the care of those feeble members of the state who are unable to take care of themselves. If there be any means of securing men's rights other than these, I know not what they are. There is no occasion to revise the formula of our fathers. It is as true now as it was when it was first proclaimed.

How these grand purposes may be defeated, Dr. Field tells us in a few pithy words:

> The danger . . . is favoritism to the few, at the expense of the many. . . . Thus it has happened in countries where the power is in the hands of the landlords that the laws favor the landed interests. When, however, all have a hand in making the laws, they will be made for all, *unless the general movement is obstructed or deflected by interested combinations.*

The italics our ours[sic], not David Dudley Field's. They emphasize an utterance that

[continued in column 3]

(1)The Theory of American Government, David Dudley Field in *North American Review* for May.

Sic in the original; probably "The italics are ours".

p. 8, col. 3
is specially worth attention at the present time.

Everybody who has read Mark Twain's story of Huckleberry Finn will remember the ingenious manner in which Huck and Tom Sawyer effected the release of the unfortunate nigger Jim. They had their choice among several methods. They knew, or at least Tom Sawyer knew, that Jim was wrongfully imprisoned anyhow, and that it would only be necessary to tell what they knew about him to obtain his immediate release. That was method number one. Method number two was almost equally simple; they could open the door and let Jim out. As the readers of the book will remember, the boys rejected both these plans as altogether contrary to the principles of prison evasion laid down in the books, and decided that the proper thing was to dig Jim out, which they proceeded to do, with an immense expenditure of time and energy, and with the lamentable result that Tom Sawyer was shot in the leg and Jim locked up again in double irons.

One cannot but think that a good many students of the social question—and who is there, who studies anything, that isn't studying the social question in these days?—have prepared themselves for the task by a careful reading of "Huckleberry Finn," and especially of the part we have epitomized. They have such a noble scorn of simplicity. They are so perfectly certain that it would be ridiculous merely to open the door and let the prisoner walk out. There must be painful tunnelings, cautious communications, rope ladders introduced in pies and all that sort of thing—above all, time. Nothing must be done in a hurry. Let Jim endure his imprisonment patiently, scratch pretended messages on his tin pan and cultivate the society of his imitation rattlesnakes. Huck and Tom will do all the work—and, incidentally, have all the fun. They'll dig Jim out in their own good time, if the foolish nigger will only be patient and not spoil everything by trying to get out through the door or window without their help.

Here, for example, come two new aspirants for the honor of setting things to rights—an English layman and an American priest—Mr. John Martineau (1) and the Reverend John Talbot Smith (2). Each has his own little plan for Jim's release, and agrees with the other in one respect only, that it would be the height of folly to try the door or window.

Mr. Martineau points out the absurdity of supposing that the land question is at the bottom of our troubles—if indeed we really have any troubles. All the talk about land is a mere caprice of communism, which might just as well have turned its attention to some other form of property:

> It has for some time been a caprice of the communistic spirit to attack property in land in contradistinction to personal property; and that, too, just at the time when land is least profitable and most burdened with obligations.

How ridiculous such a caprice is, Mr. Martineau demonstrates by telling us that there are only two grounds on which "land, as distinguished from personal property, has been claimed as a proper subject for total or partial confiscation:"

> First, that it has increased in value without any expenditure of capital or labor on the part of the owner; and, secondly, that being limited in quantity, the demand for it is so great that it cannot be left to be owned by comparatively few people.

Apparently, no one has ever explained to Mr. Martineau the Christian theory of creation: that God made the earth for men to use, and made men, among other reasons, that they might use the earth. He is quite sure the earth was made for the enjoyment of its "owners," and thinks it is outrageous that an outcry should be made against

landlords, particularly just at this time, when agricultural land in England is actually going out of cultivation, because nobody can afford to rent it. If it is want of land that keeps poor Jim in prison, why the plague doesn't Jim go off to Australia, where "a single week's wage will purchase the absolute freehold of a couple of acres."

And so, having showed us what is not the matter, and demonstrated clearly that our trouble has no connection whatever with the land, Mr. Martineau goes on to explain just what *is* the matter. He is very lucid and explicit here. It's the land that's making all the trouble. Mr. Martineau is, in the least, troubled[sic] by his previous declaration that the land had nothing to do with it. The land isn't being used to the best advantage:

> That the speculator, the man who buys land merely as a profitable investment, without a thought of the obligations and responsibilities which the ownership of land brings with it—that such a man should be frightened away is indeed an unmixed benefit. If the present condition of things has had this effect, it will not have been without its wholesome use.

England needs more squires of the good old sort—that's the whole difficulty. She needs men who live on their estates, and build model cottages, and patronize Giles and Hodge, and get up clothing clubs, and distribute blankets and medicine, and generally poetize the rural life of England. Above all, they must take the emigration question into their own hands, must these patriotic squires. They must see that only the best men are sent out of the country to relieve the congestion of population. Such, in brief, is the plan of Mr. Tom Sawyer Martineau for digging nigger Jim out of his uncomfortable prison.

It doesn't seem to have occurred to Mr. Martineau that there is a certain absurdity in all this talk. He tells us in one paragraph that "The healthy rural population is always increasing, always outgrowing the demand for labor in the country. It is idle to expect that any change in the system of land holding, any improvement in cultivation, will in the long run materially check this redundancy." Yet elsewhere he informs us that "many a thousand acres is now untenanted," and that "large farms may be hired on lease at no rent if the tenant will pay the outgoings of tithes, taxes, etc." In the name of common sense, why shouldn't Jim open the door and go out? Why shouldn't those agricultural laborers go to work on those lands? The land is as fertile as it ever was; the laborer as muscular and broad shouldered as of yore. A thousand acre farm would support, in such comfort as they have never dreamed of, at least 250 laborers' families, and there is "many a thousand acres now untenanted." Why should Giles and Hodge be driven off to Australia or Dakota to raise food *there* for English eating, when they might just as well stay at home and raise it right there in England? Why, indeed, except that Tom Sawyer and Huck Finn must have their little fun?

As for the Rev. John Talbot Smith, he won't even admit that there is any door or any window. According to him, Jim must either be dug out through the ground or snaked out through the chimney:

> For a state of change, for a crisis, nature has only one help, and that is perfect quiet. Mr. Henry George offers another and different one for our present condition, but it has the disadvantage of being a cure-all, and a

[continued in column 4]

1. "A Plea for Landlords," in *Blackwood's Magazine* for April.
2. "Let Us Study the Land and Labor Question," in the *Catholic World* for April.

Sic in the original; probably "is not, in the least, troubled".

> cure-all is rarely a cure-anything. The ramifications of the land and labor problem are such as defy a simple solution. Many minds, frequent failures, and at least a few generations must give their best and do their best toward the settling of our great questions.

Poor Jim can't get out for a few hundred years yet, that's clear. But Tom and Huck can begin to dig their tunnel, and Jim can help them from the inside, and together they can accomplish a good deal in this generation. Jim must organize and instruct himself—scratch letters on his tin pan, so to speak. No Knights of Labor business—that would be un-American, says the Rev. John Talbot Smith—no striking for higher wages, or against lower wages, or anything of that sort. Jim's work is simpler and easier than that. "It embraces the overthrow of the gigantic corporations and their influence in legislatures, the better regulation of the hours of labor, the maintenance of a fair standard of wages, the utter destruction of the tenement house, and the abolition of child labor."

> It must not be forgotten by the workman that in the present struggle the employer is quite often as blameless as any man concerned. Our complex business system has him often at its mercy, and he cannot give decent wages and proper hours when he would. Therefore, not so much against persons must the work be directed as against the encroachments of those creatures of the state called corporations. The great railronds[sic], the great mining corporations, lumber companies and carrying companies must be shorn of all privileges and made to pay their way like other business persons. The nation is now too wealthy to pay these creatures for getting rich on its privileges. Grants of land must cease. Rights of way must be a source of everlasting tribute. Without actually taking in charge these carrying offices, the state must make them as docile as its children ought to be. It is a stupendous job, but it must be done before any citizen can advance one step in the path of real progress. The workman must aid by securing the downfall of the corporation's tyranny.

Poor Jim is likely to have a good many scratches on his pan before he gets through.

Meantime, Huck and Tom are to work away at their end of the tunnel, of course under the Rev. John Talbot Smith's advice. While Jim scratches at the labor problem, Huck and Tom are to dig away at the land question—that is, not exactly at the land question, for the Rev. John Talbot Smith says there isn't any land question—but at the question of "the status of land cultivators and the manipulation of the entire food supply of the nation, whether the government, the people, or an individual, be the landlord;" for the proper solving of which "the land laws must be so strengthened and administered as to kill off the land grabbers." Mr. John Talbot Smith seems a trifle confused in his ideas, but the boys can start digging all the same. And if you don't clearly understand just what it is that Huck and Tom and Jim are to play at doing, here is the reverend gentleman's summing up of the way he thinks poor Jim may be ultimately delivered from his misery:

> To sum up what has been said in this article let me put it in this way:
>
> The land question is in truth the question of the land cultivator's legal standing in society and the better management of the nation's food supply. The principle of ownership at present has no bearing on the question; the method of ownership may have such a bearing.
>
> The labor question is really how to determine the ethical and legal standing of a workman in relation to his employer, his work, and its profits.
>
> Neither question can be settled on the spot, nor is there one solution possible, such as Henry George would have us accept.

Sic in the original; probably "railroads".

> Therefore the wisest thing all parties can do is to study and to wait for particular opportunities.
>
> The next wisest thing is to attack the corporations unanimously, put an end to child labor and to rotten tenements, and to have labor societies and to rightly manage them for the purpose of looking after wages and hours of labor, with the advice and assistance of all good men in the community.

Ah, well! it's a good deal gained that men like John Martineau and the Rev. John Talbot Smith concede that there *is* a prison, that poor Jim is in it, and that he ought to be got out. Perhaps it won't be long before they'll acknowledge that there is a simpler mode of egress than by a tunnel. And there are signs that poor Jim himself is beginning to do a little thinking, and to ask whether, after all, the door through which he came into his prison may not be a very handy way to go out again.

WOMEN.

Dr. Hattie Allen has been elected a professor of medicine at the university of Michigan. No woman before has ever received such recognition in the west.

Such is the competition among young girls and full grown women for situations at type writing that some of them are working for $3 and even $2.50 a week.

Recently at a woman's rights meeting in London there was a particularly vigorous speaker who waved her long arms like the sails of a windmill, and said: "If the women of the country were to rise up in their thousands and march to the polls, I should like to know what there is on earth that could stop them!" And in the momentary silence which followed this peroration a small voice remarked, "A mouse!"

It is said that Fenimore Cooper became a novelist through his wife's challenge. One evening while reading a novel he threw it aside, saying, "I believe I could write a better book myself." "Let me see you do it," said his wife. In a few days he had written several chapters of "Precaution," which he published at his own expense. It attracted little attention, but he continued and wrote "The Spy." Hawthorne, too, it is said, was induced to write "The Scarlet Letter" by a remark of his wife.

In 1865 Jenny Lind in Edinburgh visited a music seller's in Prince street. The attendant, a young man, asked her if she had ever heard Jenny Lind. The singer replied in the affirmative, and herself asked if he had heard the "Swedish nightingale." He replied that the very high price of the tickets kept them far beyond his income. She asked him to play an accompaniment to the song which she held in her hand. He did so, and at the close the singer saying, "Now you have heard Jenny Lind," walked out.

[Advertisement] LOAN WANTED.

WANTED $3,0[00?].–THE ADVERTISER owns, free and clear, three (3) lots in Rutherford, N. J., convenient to Erie railroad. He wishes to build thereon a house to cost about the sum named. Any person willing to lend same at 6 per cent per annum for seven (7) years on the security of house and land, will please address

J. J. BARNARD,

Passaic, N. J.

[Advertisement] George Wilson, Merchant Tailor

"THE APPAREL OFT PROCLAIMS THE MAN."—*Shakespeare.*

Spoken three hundred years ago, is no less a fact to-day!

GEORGE WILSON,

MERCHANT TAILOR,

Formerly with Henry Poole, London,

Importer of Leading Novelties,

ENGLISH AND FRENCH CASSIMERES,

206 East Fourteenth street, New York.

P. S.—Send postal card and you will be waited on with samples at office or residence.

[Advertisement] Keystone watch for sale

$23 WORTH OF RECEIPTS ON A $38 Keystone watch for sale; bargain. Address [DE CARTEZ?], 57 Broadway, New York.

p. 8, col. 5

NEW PUBLICATIONS.

[Advertisement] Belford's Magazine

ANNOUNCEMENT.

BELFORD'S MAGAZINE.

Messrs. Belford, Clarke & Co. beg to announce that in May they will issue the first number of a new monthly magazine, to be devoted to politics, fiction, poetry, general literature, science and art.

In politics the new magazine will give an independent support to the democratic party and to the present administration. It will advocate the extinguishment of the surplus, not by squandering it in extravagant expenditures, which are usually merely a thinly disguised form of widespread corruption, but by a reduction in taxation. It will advocate the consummation of this reduction by a reform of the present iniquitous and burdensome tariff in the direction of free trade or of a tariff for revenue purposes only; such reform to be effected in the interests of the farmers, the workingmen, and the great mass of the population, as opposed to the manipalators[sic] of rings and trusts, and other monopolists whom the present tariff enables to accumulate vast fortunes at the expense of the general community. These and other political and social questions of general

Sic in the original; probably "manipulators".

interest will be treated in a popular manner, suitable to the pages of a magazine which is intended to reach all classes of the people.

The department of fiction will be exceptionally full. Instead of a serial story, dragging its slow length through several months, and exhausting the patience of the reader, a complete novel will be published in each number; and each issue will also contain one or more short stories complete.

In these departments of politics and fiction, and also in those of general literature, science, and art, the very best talent of the country will be enlisted.

As the publishers are convinced that the illustration of magazines has been greatly overdone in this country, they have decided to dispense with illustrations altogether. They intend that their magazine shall be read, not that its pages shall be merely turned over for the purpose of looking at pictures.

As editor-in-chief, the publishers are glad to be able to announce that they have secured the services of Col. Donn Piatt, a gentleman of long and varied literary experience, both as a journalist and as a litterateur, and also a patriot well known throughout the land by reason of his connection with the history and politics of the country during the past twenty-five years.

He will be assisted by a staff of sub-editors, and also by a large number of able contributors, among whom will be:

DAVID A. WELLS, HON. FRANK HURD, PROF. W. G. SUMNER, J. S. MOORE (Parsee Merchant), HON. JOHN G. CARLISLE, HENRY WATTERSON, HENRY GEORGE, JULIAN HAWTHORNE, EDGAR SALTUS, JOHN JAMES PIATT, THOS. G. SHEARMAN, GEN. H. V. BOYNTON, SARAH B. M. PIATT, EDGAR FAWCETT, JOEL BENTON, ELLA WHEELER WILCOX, REV. GEORGE LORIMER, E. HERON-ALLEN, COATES-KINNEY, JAMES WHITCOMB RILEY, SOULE SMITH (“Falcon”), GERTRUDE GARRISON,

BELFORD’S MONTHLY will be a first-class medium for advertising, as the publishers guarantee a bona fide circulation during the first six months of at least 70,000 copies per month.

Price, $2.50 a year; or 25 cents per number.

N. B.—All business communications should be addressed to the publishers, 384 and 386 Broadway, New York city. Contributions and editorial correspondence should be sent to the editor at the same address.

BELFORD, CLARKE & CO.,

Publishers,

New York, Chicago and San Francisco.

[Advertisement] BOUND VOLUMES OF THE STANDARD.

BOUND VOLUMES

OF

THE STANDARD.

A limited number of bound volumes of THE STANDARD, in heavy boards, are offered for sale at the following prices:

Volumes 1 and 2, bound in a single volume, $5.00.

(Postage 75 cents extra.)

Volume 2, bound separately, $3.50.

(Postage 50 cents extra.)

Address THE STANDARD,

12 Union square, east, New York.

[Notice] CHICAGO, ILL., APRIL 6, 1888.

CHICAGO, ILL., APRIL 6, 1888.–To Single Tax Advocates, Greeting–By virtue of the authority invested in me[sic] by letters on file in my office from the several states and territories, a call is hereby issued for a national conference of the single tax advocates of the several states and territories and the district of Columbia of the United States, to convene in the city of CHICAGO, Ill., at ten o'clock a. m., on WEDNESDAY, JULY 4, 1888.

All persons who believe that the public revenues should be raised by a single and direct tax upon relative land values are invited to attend and take part in the deliberations.

The following is the general committee on arrangements:

Chairman, Warren Worth Bailey, No. 281 South Hoyne avenue, Chicago.

Secretary, M. K. LaShelle, Times building, Chicago.

Treasurer, Robert H. Cowdrey, 160 Quincy street, Chicago.

Judge James G. Maguire, San Francisco, Cal.

H. F. Ring, Houston, Tex.

H. Martin Williams, St. Louis, Mo.

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Freeman Knowles, Ceresco, Neb.

C. A. S. Higley, Minneapolis, Minn.

Thomas A. McCann, Detroit, Mich.

Richard L. Atkinson, Philadelphia, Pa.

E. Q. Norton, Mobile, Ala.

WARREN WORTH BAILEY,

Sic in the original; probably "vested in me (possibly the writer's wording)".

Chairman Provisional Committee.

Chicago, April 8.—All those who contemplete[sic] attending the national conference of single tax advocates, to be held in this city July 4 will confer a great favor on the committee by notifying the secretary of their intentions as soon as possible, The work,[94] of the committee will be made much easier if it may know about how many visitors to expect. Where a number of persons will come from any club or organization let the names be given. Where there is no concerted action it is requested that each person will write, saying that he will come. This will enable the committee to proceed in its arrangements intelligently[,?] and also be a great aid in bringing the conference prominently before the local public.

Address all letters to M. K. LA SHELLE,

Secretary Provisional Committee, Times Building, Chicago, Ill.

[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] Holland's Coffee and Dining Rooms

HOLLAND'S

COFFEE AND DINING ROOMS,

1[15?] Fourth avenue,

Bet. 13th and 14th sts.

[Advertisement] James Bogan

JAMES BOGAN, PRINCIPAL AGENT for James Means' $3 and $4 shoes. 2[36?] BOWERY, near Prince street.

[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.

p. 8, col. 6

Sic in the original; probably "contemplate".
Sic in the original; probably "as soon as possible. The work".

[Advertisement] UNITY CONGREGATION.

UNITY CONGREGATION.

REV. HUGH O. PENTECOST,

MINISTER.

MASONIC HALL,

Sixth avenue and Twenty-third street.

SERVICES,

Sunday Morning, 11 o'clock.

Sermons published weekly. Annual subscription, one dollar. Address, 56 Oriental street, Newark, N. J.

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

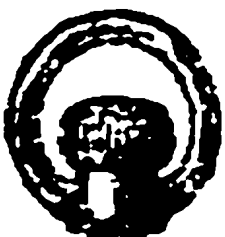
For $38. That tells the TRUTH.

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 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. Jewelled throughout with genuine rubies. Patent Stem Wind and Set, strongest and simplest. Sold through authorized agents



p8_fig2

[Illustration: display advertisement in an ornamental border whose bands carry city names, partly legible (NEW YORK, PHILADELPHIA, PITTSBURGH, WASHINGTON, BALTIMORE, DENVER, BROOKLYN, BOSTON, CHICAGO [?]; rest illegible); engraving of an open-face pocket watch whose dial bears a keystone and the words “THE KEYSTONE WATCH CLUB CO. NEW YORK PHILADA”.]

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

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The Keystone Watch Club Co

9[26?] Chestnut St., PHILADA., PA.

REFERENCES—Any Commercial Agency.

[Advertisement] Canned Goods (C. M. M. P. A.)



p8_fig3

[Illustration: circular trade-mark stamp lettered “HAND MADE” around the top and “C. M. M. P. A.” around the bottom, with a small device in the centre.]

Canned Goods

WITH THIS STAMP IN THE BOTTOM OF CANS ARE

Free from

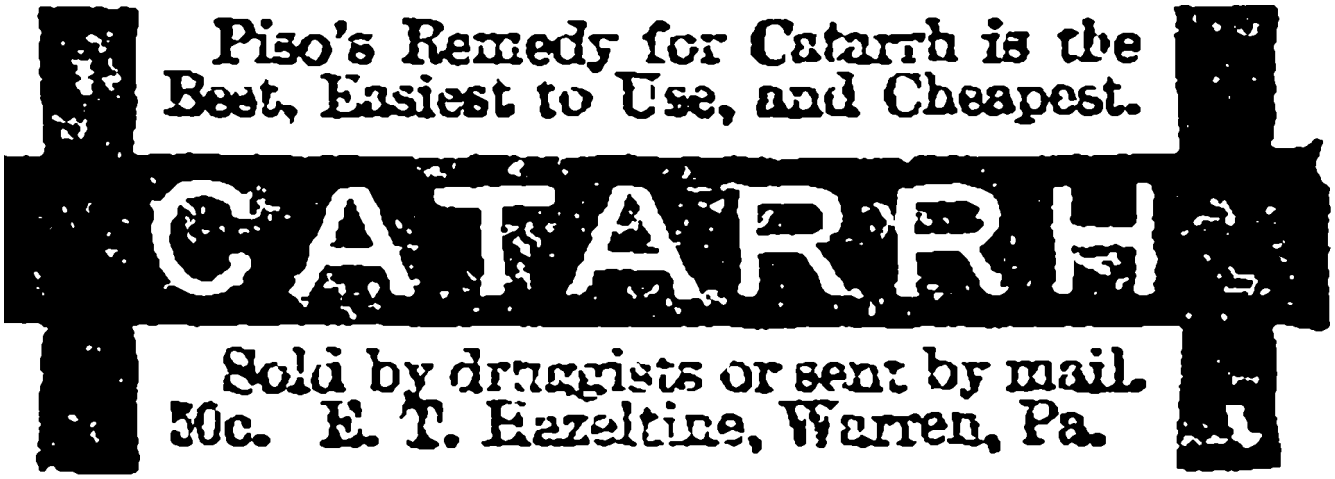
Poison,

AND ARE MADE BY

ORGANIZED LABOR.

Trade-Mark.—Registered.

[Advertisement] Piso's Remedy for Catarrh



p8_fig4

[Display advertisement: the word CATARRH in white letters on a black 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_fig5

[Illustration: black block logo in the shape of a T, lettered “THE GREAT AMERICAN TEA COMPANY”, with T, E, A stacked down the stem.]

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 2[89?]. 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, 3[03?] E. 14th st., N. Y.

[Advertisement] Charles B. Schaidner, Photographer

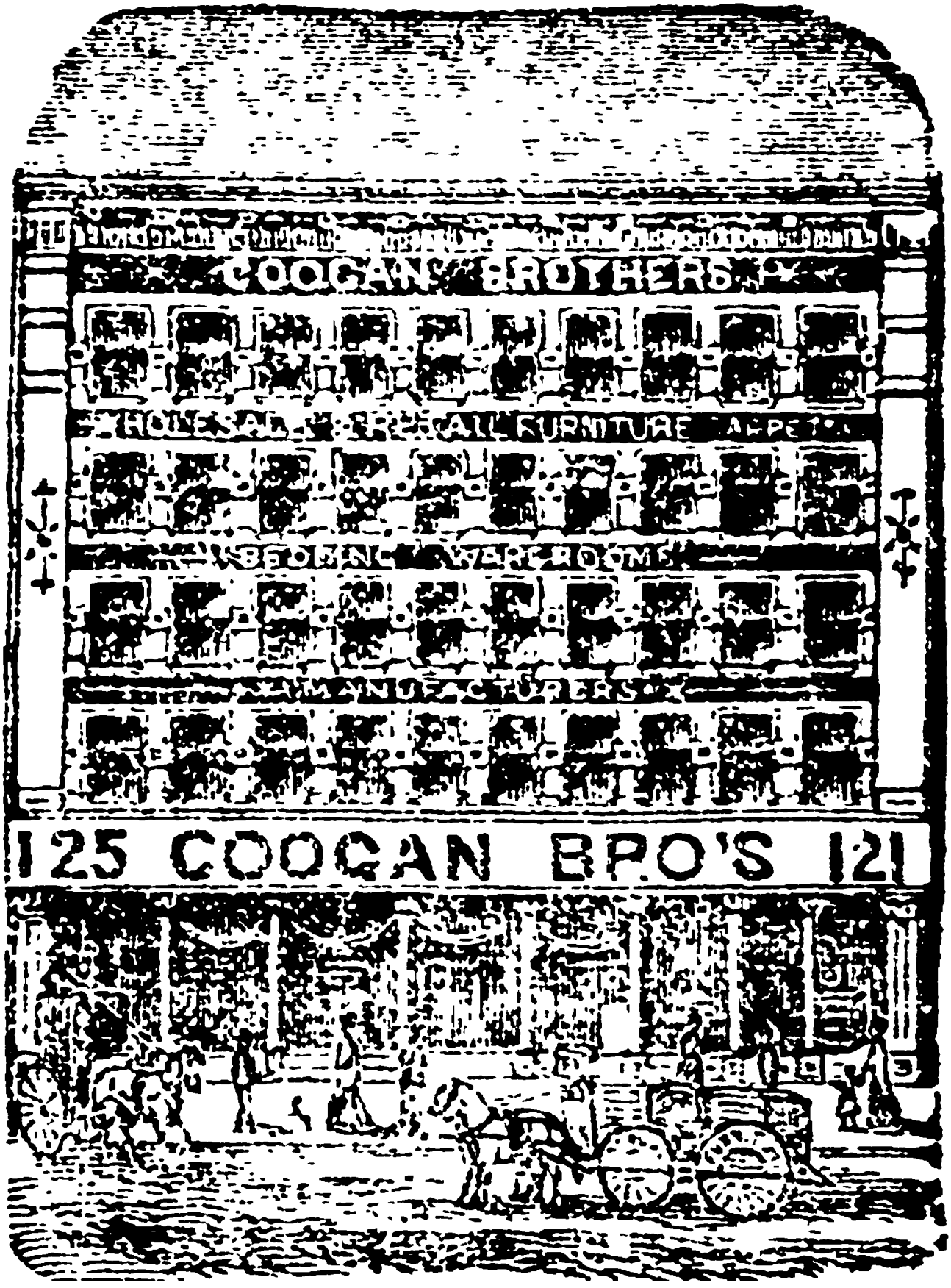
CHARLES B. SCHAIDNER,

PHOTOGRAPHER,

2280 Third avenue, cor. 124th street, New York.

Children’s Photographs by instantaneous process a specialty

[Advertisement] Coogan Bros.


COOGAN BROTHERS
125 COOGAN BRO'S 121

p8_fig6

[Illustration: engraving of a five-story commercial building with horse-drawn wagons and pedestrians in the street. Signs on the facade: “COOGAN BROTHERS”; “WHOLESALE & RETAIL FURNITURE CARPET[S?]” (partly illegible); “BEDDING WAREROOMS” (partly illegible); “MANUFACTURERS”; and across the first story “125 COOGAN BRO’S 121”.]

COOGAN BROS.,

CARPET AND FURNITURE DEALERS,

COR. BOWERY AND GRAND STS.

[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, 22[3?] East Thirty-second street, New York.

[Advertisement] Briggs’ Pianos



p8_fig1

[Illustration: engraving of an upright piano framed in a box with foliage below; a pointing banner reads “SEND FOR CATALOGUE”; decorative display 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	[Editorial note: the Australian ballot reform bill passes th	dis-/tributing (broken “tri”)	distributing
1	[Editorial note: the Cincinnati conference and the Chicago J	Chicago (letters broken)	Chicago
1	[Editorial note: the Amory–Hale report on wages and providen	longer (damaged final r)	longer
1	[Editorial note: Hale’s gospel of protection and prejudice]	life (damaged l)	life
1	Can’t Afford a Home and a Family.	but (broken b, reads ‘out’)	but
1	Can’t Afford a Home and a Family.	temptation (damaged m)	temptation
2	REFORMS AND POLITICS. The Anti-Slavery Apostle on Third Part	iff (broken type)	in
2	REFORMS AND POLITICS. The Anti-Slavery Apostle on Third Part	an[d] (damaged final letter)	and
2	NEW YORK A FREE CITY.	inhaoitants (broken type)	inhabitants
2	COVENT GARDEN MARKET. A Private Custom House Where an Englis	bo (broken type)	be
2	COVENT GARDEN MARKET. A Private Custom House Where an Englis	a d (broken type)	and
3	ANTI-POVERTY. A BIG MEETING AT ELIZABETH, NEW JERSEY. A Stro	comes (broken first letter)	comes
3	ANTI-POVERTY. A BIG MEETING AT ELIZABETH, NEW JERSEY. A Stro	pur / pose (no hyphen at line break)	pur-/pose
3	A Religious Editor on the D.Ds.	import / ant (no hyphen at line break)	import-/ant
3	Who Has the Money?	un[d]er, ric[h, b]ut, han[ds o]f (damaged type)	under, rich, but, hands of

Page	Article	As read in the scan	Written as
4	[Editorial note: gold as our clam shells]	Why should a gold producing country?	a verb phrase apparently missing
4	[Editorial note: S. C. Hall, the Nevada wool grower]	ques/ion (damaged t)	question
5	MEN AND THINGS.	of (broken, reads ‘cf’)	of
5	[Foreign Notes: the local government bill and liquor license	public (u blotted)	public
5	[Foreign Notes: the impudence of tithes]	in (n damaged)	in
5	[Foreign Notes: Portugal’s land settlement scheme]	things (n blotted)	things
5	SOCIETY NOTES.	must (damaged)	must
5	SOCIETY NOTES.	had (h broken)	had
5	He’ll Spend All His Time Howling for Free Trade This Year.	Year (Y broken)	Year
6	THE PLUMLEYS.	ot[…], (broken type)	other,
6	THE PLUMLEYS.	ki[..]er (broken type)	kinder
6	THE PLUMLEYS.	Nobod, (broken type)	Nobody
6	THE PLUMLEYS.	mar., (broken type)	man,
6	THE PLUMLEYS.	toug[.]est (broken type)	toughest
6	THE PLUMLEYS.	’o (broken type)	to
6	THE GREAT POLITICAL ISSUE IN NOMANSLAND. The Party in Favor	red[.]ction (broken type)	reduction
6	THE GREAT POLITICAL ISSUE IN NOMANSLAND. The Party in Favor	par[..]san (broken type)	partisan
6	PEN, PASTE AND SCISSORS.	landlo[.]dism (broken type)	landlordism
6	How, Then, Are Wages Higher in England Than in These “Wisdom	Countries?	Countries?”
7	QUERIES AND ANSWERS. [Letter from Philip Bausch on free trad	G?orge (damaged second letter)	George
7	[Answer to A. L. Voorhees]	wo_d (broken type)	would
7	[Answer to A. L. Voorhees]	i_ (broken type)	is
7	[Answer to A. L. Voorhees]	v’ealth (broken type)	wealth
7	HENRY GEORGE’S WORKS.	25? (last figure badly struck)	250? (uncertain)

Page	Article	As read in the scan	Written as
7	HENRY GEORGE'S WORKS.	SUBSISTENCR (ink-filled E)	SUBSISTENCE
7	HENRY GEORGE'S WORKS.	geneais/geneals (ink-filled)	genesis
7	HENRY GEORGE'S WORKS.	LIFB (damaged E)	LIFE
7	NEW PUBLICATIONS. BELFORD, CLARKE & CO.'S NEW PUBLICATIONS.	NIHILIST (damaged L)	NIHILIST
7	NEW PUBLICATIONS. THE LAND AND LABOR LIBRARY.	Its (damaged, reads 'I&a')	Its
7	ANTI-POVERTY DOCTRINES IN A NUTSHELL.	IM (damaged IN)	IN
8	CURRENT THOUGHT. [Review: Frederic Taylor, "National Control	ha ve (broken type)	have
8	CURRENT THOUGHT. [Review: Frederic Taylor, "National Control	contr..bute, uni.orm, comfor:, ra..way (broken type)	contribute, uniform, comfort, railway
8	[Current Thought review: John Martineau, "A Plea for Landlor	sim / ple (no hyphen at line break)	sim-/ple
8	[Current Thought review: John Martineau, "A Plea for Landlor	M.r. / J..hn (broken type)	Mr. / John
8	LOAN WANTED.	$3,06.. (damaged figures)	$3,000
8	"THE APPAREL OFT PROCLAIMS THE MAN."—Shakespeare. GEORGE WIL	Fourteer.th, i: (broken type)	Fourteenth, is
8	NEW PUBLICATIONS. ANNOUNCEMENT. BELFORD'S MAGAZINE.	HE..Y GEORGE, JUL..N HAWTHORNE, HERON-.LLEN (broken type)	HENRY GEORGE, JULIAN HAWTHORNE, HERON-ALLEN
8	CHICAGO, ILL., APRIL 6, 1888.—To Single Tax Advocates, Greet	intelligently} (damaged punctuation)	intelligently,
8	KANSAS STATE LECTURER.	La..ned (broken type)	Larned
8	Canned Goods WITH THIS STAMP IN THE BOTTOM OF CANS (C. M. M.	STAMP IK (damaged letter)	STAMP IN (or ON)
8	GOOD NEWS TO LADIES. (The Great American Tea Co.)	Dinner S t. (broken type)	Dinner Set,
8	OLLENDORF'S NEURODONTINE.	Tooth:che (broken type)	Toothache

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