

THE STANDARD

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THE CAMPAIGN.

"GO FORWARD, DOING EACH ALL THAT IS POSSIBLE."

Not a Battle of Men, but of Great Principles
—The Opening Gun Fired in Union Square, and Its Echo Resounding Throughout the State—A General Feeling of Confidence and a Determination to Work to the Uttermost—Religion and Politics Inseparable Union.

The great mass meeting in Union square on Saturday night last, marked the opening of the campaign of '87—the formal entrance of the united labor party into the arena of state politics.

The demonstration was in every way a success. The vast throng that filled the square was evidently not attracted by any mere motive of curiosity, but was composed of earnest, determined citizens, united by a common devotion to a great principle. A noticeable feature was the presence of a large number of ladies, who listened eagerly to the speeches and resolutions, and emphasized their approval with their waving handkerchiefs.

The opening speech, by John McMillin, was a terse and vigorous presentation of the principles and purposes of the party, explaining the reason of its being and the results to be expected from its triumph.

"We meet here to-night," said Mr. McMillin, "to ratify the nominations of the convention at Syracuse and endorse a platform that promises equal privileges, equal opportunities and an equal right for all to a footing on God's footstool. This party, that has been in existence but a single year, has gathered to its standard to-day a vast body of men who are determined that this government of ours shall be conducted as its founders intended it should be, for the benefit, not of a class or of a party, but of the whole people. We are here to reassert the fundamental principles of the declaration of American independence. We say with Thomas Jefferson that the land of our country belongs in usufruct to the living. We maintain the right of every citizen of this country to that equal right to the opportunity to live which was asserted in the Declaration of Independence more than one hundred years ago.

"There can be no pure government, no true equality before the law while a fraction of our population possesses the power to crush labor, to deny it employment and to extort from the producers all that they earn. We have looked on for years at the spectacle of two parties struggling together in an ignoble scramble for the spoils of office, without principle, without ideas, without aim beyond the plunder of the people. With the change in the administration has come no change in the methods of government. In truth, we are not governed by the government, but by the vast corporations it has fostered.

"These great corporations form the united labor party. They see with terror a party opposed to them that knows what it wants, and knows how to get it. We are the only party that holds that the iron roads of commerce should belong to the people. We are the only party that denounces the national banking system. We are the only party which declares that all public business that can be better conducted by an organization than by an individual should be controlled by the federal, state or municipal government. It will be our duty, now, if we fail to throw off the shackles that bind us."

Of the triumph of the principles represented by the united labor party, and of the glorious results which will follow their establishment, Henry George spoke in confident and glowing terms.

"As to our victory, that is certain. We will, I believe, this year carry the city of New York and place our nominees in office. It is certainly possible, in my opinion, that we may carry the state. At the worst, at the lowest, we shall count up such a vote in this great state of New York as shall show beyond all peradventure that a new political era has begun and that a party has been born that is destined to write upon our institutions and laws the eternal principles enunciated in the Declaration of American Independence. There is in this movement something deeper, something wider, something nobler and higher than we are accustomed to associate with political movements. We are not striving to put men in office, we are striving to abolish poverty; we are striving to make the American republic a republic in truth as well as in name, a republic not of governed and governors, not of millionaires and tramps, not of the idle class and the working class, but a republic of free and independent citizens, equal in opportunities, equal in political rights, having in their own hands their own destiny; a republic where there shall be work for all, leisure for all, comfort for all, abundance for all; a republic in which no child shall ever go hungry, no woman ever want for bread or ever have to bend herself to unseemly toil; a republic wherein the poorest may have every opportunity for the development of every faculty; for attaining that destiny which the Creator of us all has given us opportunity of securing in the natural laws which he has made for the government of this bounteous world, and of those human children whom he brings into it. I shrink sometimes from the work; but no matter how hard it be, no matter how hopeless it may at times have seemed, it is yet the highest privilege for any man to have the opportunity of engaging in this work. We battle not for ourselves, but for the children that shall come after us.

"Eyes will be turned to New York for the next few weeks, not merely from every part of the American Union, but every part of the civilized world where men are struggling for the rights of man—are striving for a higher, a better and a purer social condition. Their hearts will be with us; our victory will be their triumph. Now, from this night on, let us go forward doing each all that is possible for him to do. As has already been said, this is not a battle of men, but of great principles. Let us all do what we can to show the determination and the strength of the men of New York that the result on the 8th of November will be the signal ringing throughout the entire Union for the concentration of all citizens who love their country, all citizens who would strive to carry out the principles of the Declaration of Independence under the standard that we have raised in the state of New York."

In all the other speeches there was apparent the same tone of steady determination, the same clear understanding of the principles involved, the same triumphant certainty of victory soon to be achieved. Workingmen were there to tell the glad confidence they felt in coming industrial emancipation. Everett Glavin of the famous Typographical union No. 6, James E. Quinn of District 49 and others among the wage workers voiced

the allegiance of their fellows. Clergymen, lawyers, merchants, storekeepers, school teachers, physicians—scarce a walk in life but might have counted its representatives by scores upon the platforms and amid the listening throng.

It was a meeting of men conscious of a wrong, determined to right it, understanding perfectly the task before them, with definite plans of action, and calm confidence of victory—a meeting that will be historical, and which in after years men will be proud to have attended.

Fully as significant as the Union square meeting of Saturday night were the gatherings on Sunday at which religion walked hand in hand with politics, and taught that the true mission of the statesman is to so shape human ordinances as to render possible the literal fulfilling of the law of Christ in the coming of God's kingdom upon earth. Although three great meetings were in progress at the same time—at the Academy of Music, at Miner's theater on Eighth avenue and at the Brooklyn academy—yet each was crowded to the utmost, and from each men and women went away disappointed of admission. It may be safely said that a fourth meeting—perhaps even a fifth—equally large, might have been held, without diminishing by a single individual the audiences that listened to Hugh O. Pentecost, to Edward McGlynn and to Henry George.

In this close harmony between political principle and religious truth lies the unconquerable strength of the new movement. Men may be induced to vote for an individual or a platform; they cannot be withheld from voting for a religious truth that has become part of the very fiber of their being. Side by side, standing together on the firm platform of the fatherhood of God and the brotherhood of man, the Anti-poverty society and the united labor party are invincible. They may be repulsed. They cannot be put to flight. They are sure to triumph in the end.

And while the leaders of the two old parties are rallying their forces, and drawing tight the party lines, and fondly fancying the rumble of their hollow drums to be the mutterings of genuine thunder, the sworn preachers of the gospel are beginning to ask concerning these strange teachings—these gatherings at which cheers of gladness welcome the reading of the Lord's prayer—whether, after all, it may not be a duty to examine into them and see if indeed they be not of God.

On Monday last the Methodist ministers of the New York and Newark conferences assembled at the rooms of the Methodist book concern, in this city, where by special invitation Dr. McGlynn told them of the new crusade, its mission and the crying need of it. The doctor spoke with even more than wonted eloquence, and with a fervor and directness whose effect was testified to by frequent bursts of applause. He showed that the "labor question" was a religious question; that it involved the very essence of the doctrine of the fatherhood of God. "The equality of men," said he, "and the inalienable rights to life, liberty and the pursuit of happiness, declared by our immortal Jefferson and by the other signers of that declaration, may be said to be but a transcript of the gospel of Christ."

Although the ministers, in their vote of thanks to Dr. McGlynn, wisely declined to commit themselves as a body to any hasty acceptance of the anti-poverty doctrine, it was evident, nevertheless, that the majority of them were deeply impressed, and probably not a few actually converted.

Think of a congregation of Methodist ministers, sworn foes to the dogmas of the church of Rome, listening eagerly and half persuaded to the teachings of a Catholic priest! Since to the philosophers of Athens Paul said: "Whom therefore ye ignorantly worship, him declare I unto you," has the world seen aught more significant of changing thought!

With a political organization and a religious society already in the field against a common enemy, there is still a third division of the Anti-poverty host falling into line. The members of various labor unions are organizing for separate, but harmonious, action. The Printers' legion is already in the field, and has sent Everett Glavin, the president of Typographical union No. 6 to represent it at various meetings throughout the state. The telegraphers are also wheeling into line. Their clear and forcible showing of the direct interest which telegraphers, like all other wage workers, have in the success of the united labor party, is printed in this issue of THE STANDARD, and will be sent broadcast through the state, while one or more able speakers will probably be selected to attend meetings. Other trades are preparing to take similar action.

The party organization in New York city is in wholesome condition, armed and eager for the fray. A spirit of emulation is spreading among the various assembly districts, each striving with determined energy to outdo the rest in effective work. The Thirtieth secured a rousing meeting at Miner's Eighth avenue theater on Sunday evening last to listen to Dr. McGlynn and realized some \$400 toward the expenses of the campaign, besides bringing the teachings of the united labor party to the attention of a large body of men who hitherto have taken but little real interest in politics. The audience was largely composed of employees of the great uptown bazars, a class hitherto difficult to reach. The meetings will be repeated on future Sunday evenings, the next being announced for Sunday, October 2, when Henry George will speak. The Seventh assembly district is arranging for a similar meeting at an early date. Other districts are displaying similar activity in various directions. There will be no want of liveliness and zeal in the city campaign.

In Brooklyn the enthusiastic meeting at the Academy of Music on Sunday evening followed close on the nomination of the city and county tickets, and promised well for the future of the party. Besides Henry George, J. P. Kohler and John R. O'Donnell, ex-president of Typographical union No. 6, addressed the meeting. The work of organization in Kings county is progressing rapidly and satisfactorily.

Although it is as yet too soon to speak with any definiteness of the prospects of the party

AN ANTHEM FOR THE RIGHT.

Here's a battle song for Labor, here's an anthem for the Right,
For the toilers and the moilers, for the men whose brawn and bone
Make the desert bloom and blossom like "The Valley of Delight,"
And bring Plenty where without them Famine gaunt would rear his throne.
Here's a verse to cheer them onward,
On their way from darkness onward,
Place there! Forward, foremost, onward!
Be the Flag of Labor shown.

Lo! the day dawn! The horizon now grows glad with freedom's rays;
Lo! the portents of the morrow, clouding, crowding all the skies;
Hark! the breezes 'e'en are voiceful with the songs of pray'r and praise;
That obedient to the potent spell of Thought and Justice rise.
Hear the notes of joyance swelling,
Doom of Wrong and Error knelling,
Light has come, the night dispelling.
"Truth is born and Falsehood dies."

From the valleys where the farmer plows and delves and sows the soil;
From the factories and forges, where the million workers throng;
From the disembowelled mountains, where the grimy miners toil,
Hear the psalm rising, jubilant and resonant and strong:
"Glory! for a new evangel
Cometh with a power to change ill!
Hail the message of the angel—
Justice triumphs over Wrong!"

DAVID RORTY.

in the state at large, yet it can be said with truth that the signs are encouraging. Assembly district organizations and land and labor clubs are daily forming at new and often unexpected points, and the correspondence of THE STANDARD gives gratifying evidence that the rural members of the united labor party are determined to do the full measure of their duty. One thing noticeable is that the establishment of an organization almost always draws out a considerable number of men who up to that time had made no sign of interest in the movement, and very possibly were not themselves completely aware of their own conversion until the occasion for declaring themselves arrived. Politics in New York state this year is in a decidedly electric condition.

How will the farmers vote? is the question often and anxiously asked. It would be easy to meet the half-frightened assertions of the pro-poverty press that the farmer vote is safe to be cast against the united labor party with a confident counter assertion. The actual truth is that if the land owning farmers were polled to-day, their vote would probably be largely against us. But the farmers are not to be polled to-day, but on the second Tuesday in November, and during the intervening weeks there is ample time for the farmers to hear a good deal of solid truth and sound argument, and do a mighty sight of thinking. Our opponents are making the serious mistake of treating the farmer as though he were a fool, and a credulous fool at that. In place of argument they give him misrepresentation and abuse—trot out a straw-stuffed figure before him, christen it united labor, and unthinkingly knock it to pieces. Already the signs are not wanting that farmers who have had a chance to hear what the principles of the united labor party really are, resent this sort of treatment.

Thus much may be said with the confidence of experience: That at every public meeting yet held in the rural districts the farmers have shown a decided disposition to listen and think for themselves. At Louisville, at Fort Edward, at Newburg—wherever yet a great meeting has been held—the farmers have been singularly attentive auditors and have shown by their applause that forcible argument and apt illustration are by no means thrown away on them. And it should not be forgotten that not all the farming class are farmers. There is no rural neighborhood in this state in which there may not be found a large number of wage working agriculturists who are eager to become farmers on their own account, and who are quick to realize that the release of nature's bounty from the grip of the land monopolist would enable them to apply their labor, for their own exclusive profit, directly to the soil.

From a village in the interior of the state, where recently a speaker of the united labor party addressed a crowded audience, comes the news that at morning service in one of the churches this prayer was uttered:

"We thank Thee for good men; for men from whom we get nobler ideals and grander enthusiasms; men whose touch is a baptism, whose influence is an inspiration and a benediction, and whose words are like heart throbs of the infinite love. May such men be multiplied more and more, and ever be, by ban of sect and of party, if not by better process, set free from whatever circumstances and fetters they, and brought into the larger fellowship and communion of our redeemed and struggling and hoping humanity."

A political party, the teaching of whose principles can inspire such a supplication, has on its side a force that will surely win for it the victory.

The Story of an Anti-Poverty Raid in Scotland.

GLASGOW, Scotland.—Some time ago I wrote to you for 3,000 assorted copies of your "Land and Labor Library" for a holiday crusade. Unfortunately they did not arrive in time. Through the kindness of a friend, however, Mr. Muir and I were supplied with a considerable quantity of literature, consisting of "Land and People," "The Crime of Poverty," etc. Armed with these we set out on our crusade against poverty. Our first engagement was on board the steamer which carried us along with other 2,000 excursionists toward the stronghold of the duke of Argyll. On Saturday and Sunday the standard of the cross was unfurled at Campbeltown, on Tuesday at Leth, Wednesday at Kircaldy, Thursday again at Leth (by special invitation), and on Friday Bannitland.

Many glaring instances of the injustice and evil effects of landlordism came under our observation during that crusade, but you seem to have such a surfeit of these in America that it is quite unnecessary to press any Scottish samples upon you.

The tracts arrived on the Tuesday following and since then we have done our best by holding two and sometimes three meetings per week in and around Glasgow to dispose of them, and I am glad to say that in this way we have already distributed the greater part of them.

So much for our trip and now one word

about your admirable paper and the glorious movement in America.

To one who for some time has devoted the greater part of his spare time to preaching the doctrine of the fatherhood of God and the brotherhood of man, and who often feels discouraged by the apparent indifference with which men listen to the truth, THE STANDARD is a "weekly welcome."

Moses is said to have been permitted to obtain a distant view of the land of promise from the summit of Mount Pisgah, and when I read of the success attending the anti-poverty movement in America, when I peruse the glowing remarks of Dr. McGlynn, the Rev. Hugh Pentecost, Father Huntington, Henry George and others, I fancy that I see in the no distant future a realization of that prayer which, as a boy, I was taught to lip at a mother's knee in years gone by, "Thy kingdom come, thy will be done on earth as it is done in heaven." I have long been convinced that if our efforts are to be crowned with success, if "the land for the people" is to become a reality, these efforts must be influenced by and the leaders imbued with sound Christian principles. I am glad to see that this is pre-eminently the case in America and that so many clergymen are taking up the cross of the new crusade. Would to God that all our spiritual advisers saw that the best preparation we could make for heaven is to make this world of ours as like it as possible, and that this can only be done by recognizing every human being as a child of God, having an equal right to the use of all those natural agents and opportunities which in His goodness He has provided for the satisfaction of the wants and desires of mankind. Yours in freedom's cause, JOHN MILLER.

From a Member of the Missouri Legislature.

ST. LOUIS, Mo.—I have the honor to be a member of the thirty-fourth general assembly of Missouri, having been elected on the labor ticket in St. Louis last November. I hope to make a canvass at the next general election on the land tax platform, and I believe I will be elected. Some of the men I sent THE STANDARD to have subscribed for it, and, after reading, sent them to others. I think it is only a question of a very short time until our ideas will prevail. I am in a position to know that small business men in Missouri, Illinois and Iowa are anxious to try anything that offers relief. In towns where the good surrounding lands are held by speculators the traders feel the need of a change, and I hope they will soon get it. In the special session of the Missouri legislature, called for the purpose of enacting a good law governing railroads, the members were approached by all classes of men; a number of business men, in discussing the railroad question with me, confessed that the holding of large bodies of land by speculators worked greater injury to the people than anything else, and that the real estate boom in Kansas City and other cities of the west is working great injury to the working classes, as the money does not go into the avenues of trade that employ labor, but is kept among those who only speculate. I hope this business will soon be unprofitable. I believe the solution of the labor troubles is in the single tax on land values. THOMAS HOLLAND.

Call for a Missouri State Convention.

The following is an extract from a call issued by the executive committee of the united labor party of Missouri:

We call upon all men who believe—
First—That the land of this country belongs in usufruct to the living, and that the right of every man to such a portion of it as his necessities require is indisputable and inalienable, and that such changes should be made in our laws as will secure to all men this right; Second—That all monopolies, such as the telephone, telegraph, and all the means of transportation, now in the hands of individuals or corporations, should be taken, and, like our postal system, run by the government, for and in the interests of the people; We believe the above platform, so briefly stated, broad enough to furnish a foundation for a party which shall sweep this state and nation and restore to our common people those real and essential rights which have been so quietly and insidiously taken from them that they only realize their loss by the condition in which such loss has placed them; We appeal to all who believe in the above to unite in sending delegates to a convention called to be held in Kansas City, beginning on Wednesday, November 16, 1887.

F. G. JOHNSON, Chairman.
P. P. MICHAEL, Secretary.

Kansas City, Mo.

Anti-Poverty Coming to the Front in Maryland.

BALTIMORE, Md.—The Anti-poverty society of Maryland met on Saturday, and completed arrangements for the first meeting of the society to be held at the Academy of Music. I trust that we shall soon be in a way to send some contributions on to New York to advance the cause there.

JOHN W. JONES.

All Eyes on New York.

LEWISTON, Me.—Our local press has not grasped the importance of the "new crusade" yet, but I hope to report progress in their direction later. The feeling in the community at large is strengthening, and we are all anxiously watching New York.

C. N. SHAW.

PRESS AND PARTY.

HOW THE NEWSPAPERS ARE TREATING THE NEW MOVEMENT.

A Tone of Increasing Respect, But a Good Deal of Falsehood and Nonsense Still Being Printed—A Real Estate Organ Shivers on the Brink—A Specimen of the Average Pro-Poverty "Argument"—Thoughtful Words from the "Christian Union."

Of the newspaper press of New York it may be broadly said that with reference to the united labor party it is divided into three distinct classes, of which one sets before its readers the fullest attainable intelligence of the movement, avoiding any editorial comment; the second speaks editorially of the movement with respect, but without approval, and the third maintains a steady fire of misrepresentation, abuse, and argument from false premises. This classification does not include the *Evening Post*, which is *sui generis*, and, like Dundreary's bird, fluffs all alone by itself. The *Post* is not altogether certain that there is a united labor party. It is sensible of a certain turmoil and buzzing, of which it is drowsily weary, but whether the noise is made by the united labor party, or District assembly 49, or the Anti-poverty society, or some other body of the discontented, the *Post* does not pretend to know, and in all probability doesn't care.

The treatment of the Union square meeting of Saturday last by the leading city dailies was an index to their respective characters. The *Herald* and the *World* gave full, well-written and impartial accounts without comment. The *Tribune* report occupied a little over half a column. The *Times* ignored the meeting altogether in its Sunday issue and printed a brief account on Monday.

The *Sun* contented itself with a brief report of the meeting, and by way of compensation for thus neglecting an important matter of news, presented its readers with a two column account of John Swinton's views on the political situation. Mr. Swinton considers the united labor party "a personal party, run by a ring of paid bosses;" and can see no "labor vote" in the state, exclusive of New York city, except "the socialist, the greenback and the union labor vote." The meetings of the Anti-poverty society he describes as "those scenes of feminine delirium, those strident gyrations and sanctimonious ululations which make the old Academy of Music a Sunday belfry." He speaks of the persecution of Dr. McGlynn as "the McGlynn thumping," which has "blistered and blotted and festered;" and apparently laments that Henry George, for whom he confesses there is a "rather soft" spot in his heart, should be fatuous enough to think that industrial emancipation can be effected by so simple a process as the taxing of land values. Of the 68,000 votes counted for the united labor party in this city last fall, Mr. Swinton considers that 45,000 were controlled by the socialists. He thinks—"should not wonder," is his expression—that the united labor vote in the city may reach 34,000 this year. On the whole, it seems clear that united labor will not have the support of either John Swinton or the New York *Sun* in the coming campaign.

The *Real Estate Record and Guide* of this city, which has heretofore given evidence that it perfectly understands the aims of the united labor party, and can view them without alarm, now shows a little of the hesitation characteristic of a boy about to go in swimming. In its "Prophecy Department" this passage occurs:

Looker-On—Have you anything to say respecting George's panacea for poverty?
Sir O.—I have no faith in panaceas, either for the body natural or for the body politic. The numberless evils that afflict humanity require for their cure the application of scientific methods to all departments of life and human activity. It may take thousands of years to bring about the necessary changes that will bring man into harmony with his environment. The world is making progress, I think, in that direction.

Looker-On—Please be a little more definite. What is your objection to George's scheme of taxing land values alone, taking the burdens from off the industries of the country?
Sir O.—Frankly, I would not object to seeing that plan tried in one small state. If it should succeed in alleviating the condition of the poor, no one would be more rejoiced than myself; but, so far, this land taxing scheme is a mere dream. It is theory pure and simple. It has never been tested by any government on earth. There is no way of telling how it will work until put into actual practice. I am simply astounded that a party can be organized to carry out an abstract theory that has never been tested. Heretofore the workingmen have been very practical. They have demanded two things—first, an increase of wages, and second a reduction in the hours of labor. They held that the latter would help the former, because less work meant a larger demand for labor.

The *Record and Guide* will find that the "workingmen" of New York have become very practical indeed; so practical that they can be no longer bamboozled by theories that have been very thoroughly tested and found very thoroughly unsound. The *Record and Guide* speaks of thousands of years as of yesterday, but the voters of New York have scarcely that amount of time to spare.

Here is a specimen of the average pro-poverty argument, from the editorial columns of the *Mail and Express*:

Mr. George publishes an article entitled the "Common Sense of Taxation" over his own signature. In it he lays down the theory that all taxes should be levied upon land, because such a tax would not take away any inducement to the production of wealth, and because if the state should tax the land to its full value "the effect would be to throw the land open to users free of price." In other words, Mr. George argues in favor of taking away all land by a tax equal to the value of the land. Then the state would be the owner, and the land would be distributed among the people. But if the tax were maintained no one would take the gift of a farm or a city lot, because his ruin would only be a question of time. After Mr. George's model government had stolen the land, the taxes would have to be abolished and the needed revenues of the government would have to be raised in some other manner. Mr. George seems to think

that the present land owners would continue to pay to the state, every year, a tax equal to the value of the land; but he knows better than that, as is shown by his conclusion that his tax would lead to a confiscation of estates and a distribution of the land. His theory that wealth is not produced by the use of the land, and that, therefore, a burdensome tax on land is not a hindrance to industry and enterprise, is characteristic of this flighty philosopher. Every farmer in the country knows better. The truth is that Mr. George's theory is based on the idea that all the land in the country is a vacant city lot. This assumption is worthy of a man who thinks that land may be made free by an annual tax of its full value. It may indeed be stolen in that way, but theft is the only word that will characterize the act which he recommends.

For the benefit of any readers of the *Mail and Express* who may have the good fortune to see this issue of THE STANDARD it may not be amiss to point out two trifling inaccuracies in the statement quoted above. Mr. George has never "laid down the theory that all taxes should be levied upon land," but, on the contrary, has been careful to insist that they should be levied not upon land, but upon land values—a very different thing. Mr. George's theory is not "that wealth is not produced by the use of the land" but, on the contrary, that it is so produced.

As for the logic of the *Mail and Express*'s utterances, that needs no refutation.

This is from the *Christian Union*:

Two new labor parties have made an appearance in this state, one socialistic, the other a tender to Gov. Hill. Neither of them is of any real account. The only labor party which has at present any real existence in the United States is that which has Henry George for its prophet. This party has a definite principle—namely, the levying of all taxes on land; a considerable constituency, especially in the great towns, and some leaders who are men both of brains and of strong convictions. These elements make any party which possesses them worthy of serious consideration. Moreover, it is well organized and aggressive. Its campaign this fall includes two mass meetings in every town of over 5,000 inhabitants, with an aggregate of nearly 500 speeches. This "means business," such a party cannot be sneered or laughed or cartooned out of existence. But these elements coexist in no other labor party.

The *Christian Union*'s utterance is an excellent specimen of that sort of editorial which contents itself with a bold statement of fact. But the *Christian Union* should bethink itself that it owes a duty to its readers in the premises. A party which "means business," and which cannot be sneered or laughed or cartooned out of existence, and which persistently asserts that the principles it advocates are the very essence and core of religion, deserves and demands rather more notice from a great religious paper than the *Christian Union* has hitherto given to the united labor party. The *Christian Union* cannot afford to remain neutral in this fight.

"As for Me, I Never Was So Happy in My Life."

Dr. McGlynn permits us to publish the following letter from one of his former parishioners. It is one of the many touching evidences that come to him of the love and sympathy of those to whose special welfare his life was for so many years devoted, and whom he still holds in warmest affection, though the sphere of his labors has been widened from a city parish to a continent:

"Rev. Dear Dr. McGlynn—I send you in this letter \$5 for the Anti-poverty society. I went on the excursion. I never had a better time in my life. As I have always been deaf, but not quite, I could hear you a little, not much, also Henry George. I buy his paper every week, and enjoy it very much. I wish we had you back at St. Stephen's. This is not the same church since you were taken from us. I belong to the society, but can't go every Sunday. I think we have a splendid time; everybody seems so happy. As for me, I never was so happy in my life. I pray for you every day that God may bless you in your good work, and will pray for Henry George. I felt very bitter to him at first, as I felt it was he who took you from us, but now things appear to me in a different light. I have learned one lesson, and that is not to believe newspapers. They have no truth in them. I never had much education. As my parents died when I was a child, I had no one to teach me, and never could hear much in church or school. But since I have read THE STANDARD I have learned much. When I read the life of Christ things seem clear to me that I could not see before. I have every reason to think God for all blessings, and I shall ask Him every day to bless you, my dear pastor. Affectionately yours.

There Are Over Ninety Acres of Farm Land for Every Family in All Texas, Yet the Farmers Can't Protect Themselves from the Landlords.

KOLBS, P. O., Tex.—I don't believe I ever saw so gloomy a prospect as we have to-day. The farmers in this state allied themselves together to try to protect each other, but they have brought down on their defenceless heads the wrath and vengeance of their landlords, so that all who do the talking and try to educate the alliance brethren are spotted and have to hunt up new homes. I am one of those unfortunate or fortunate ones. I learn through a friend that there are land and labor clubs raising up in portions of Texas, and I assure you that I believe that seven tenths of the voters of this state will cry out amen and amen.

THOMAS N. SWAZZ.

Spoken Like a True American.

DENVER, Col.—Inclosed find stamps, for which please send set of the "Land and Labor Library," and "Protection or Free Trade" as per advertisement. Personally I have always been a Republican and a protectionist, but, above all, I am an American and a believer in equal rights. I am anxious to know the truth, and am open to conviction.

C. W. RHODES.

Fin. Sec. Typographical Union No. 49.

To Our Friends Throughout the State.

THE STANDARD invites correspondence from its friends throughout the state relating to the progress of the campaign, and giving facts which may illustrate or bear upon the principles advocated by the united labor party. Such correspondence should be brief, and confined to the recital of facts, to avoid undue pressure upon our columns.

ANTI-POVERTY.

THROUGHED MEETINGS ELSEWHERE, YET THE ACADEMY PACKED AS USUAL.

Dr. Jeremiah Coughlin, President Over a Crowded and Enthusiastic Meeting—Rev. Hugh O. Pentecost Points Out the True Meaning of the Sermon on the Mount—Only by the Triumph of the New Crusade Can the Gospel of Christ Be Made a Living Reality.

Last Sunday night the "soggarth aroon" was preaching to an immense audience at Miner's theatre, on Eighth avenue, and Henry George was addressing three thousand people, under the auspices of the Anti-poverty society of Brooklyn, yet the Rev. Hugh O. Pentecost had an audience as large, intelligent and enthusiastic at the twenty-first meeting of the Anti-poverty society of New York as ever packed the Academy of Music. Dr. Jeremiah Coughlin, after Miss Munier's chorus had sung and departed for Miner's theatre, said that Mr. Paul Mayer of District assembly No. 49 had been appointed to preside, but at the last moment he found he could not attend. On some future Sunday evening he would be present. Dr. Coughlin then announced a meeting of the Printing trades union on Friday evening. He said the legion last fall did yeomanlike work, and he was confident that they would do ten-fold as much this fall. The doctor proceeded to show by quotations from the federal constitutional convention of one hundred years ago, that Jefferson's principles then were those of the united labor party now.

A hymn was sung by a quartet, after which W. T. Crossdale, chairman of the executive committee, spoke of the coming fair of the society. He said hard work was needed to make the fair a success. "We have," he said, "two or three hundred active, energetic ladies already doing all that they can to secure it a success. I think we have only six or seven men. I want two hundred; and the men ought to be ashamed if they cannot furnish as many as we have women, because, as the sabbath now is, it is more a man's than a woman's affair." (Applause.) I suppose by Tuesday we will be able to open the garden for the active work of preparation. Every man who can present an idea will be useful; but if a man hasn't an idea, if he can lift a board he will have his place and be useful. (Applause.) I am also requested on behalf of one of the ladies in charge of what I hope will be a most important department to say that all contributions intended for the Knights of Labor department may be sent directly to our office, room 30, Cooper union; and all lady members of that order who have not yet signified their intention to help can send a note there and it will be delivered to the proper committee. I likewise want to say that that room can be sent all the names of all people who are willing to assist in the ways I ask you, whether to nail a board, contribute an idea, or put a hundred dollars into our treasury."

Dr. Coughlin, amid great enthusiasm, introduced Rev. Hugh O. Pentecost as the orator of the evening. Mr. Pentecost said:

Mr. Chairman, Ladies and Gentlemen: I hold in my hands a copy of a book that is to be found upon the pulpit cushion of every church in the land to-night. It may also usually be found upon the marble-top center table in most households. It was a wedding present probably to the young couple when they went to housekeeping. (Laughter.) It is heavily bound, locked together with a clasp and very rarely unlocked. (Laughter.) It is quite possible at times to inscribe the initials of the giver's name in the dust on the back of it. (Laughter.)

There are a few, however, who read this book, and a few of you will recognize the words which I am now about to read from it. This is Sunday night, and it has been hinted to me that when I am honored with an invitation to address the Anti-poverty society it would not be out of place to preach a sermon (applause), and a sermon must have a text at one end or the other. (Laughter.) So I will read some words from this little book by way of a text.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also. No man can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you—I wish you to listen to these words, for it is very possible that some of you have not read this book for some time. The words I am about to read are among the sweetest and most charming to be found in any literature—"therefore I say unto you, take no thought for your life what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat and the body more than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking (anxious) thought can add one cubit unto his stature?"

Some people think there is no humor in the scriptures. I fancy the image that was in the mind of him who spoke these words—some little fellow five feet high trying to stretch himself by anxious thought, six feet.

"And why take ye thought of raiment? Consider the lilies of the field how they grow. They toil not; neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed; for your heavenly Father knoweth that ye need all of these things. But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Applause.)

If you knew the import of these words, dear friends, your applause would be greater than that. These are the words of one who is worshipped by millions of men and women, and obeyed by mighty few. (Laughter and applause.) I wish, in simple fashion, to get before you, if possible, the conception of human life which lay in the brain of Jesus Christ, the carpenter of Nazareth. I care not, for our present purpose, what your religious opinion of him is. I wish to take these words because they are the words of the one after whom the Christian church is named and upon whose teaching Christian civilization is professedly built. (Applause.)

His conception of human life was this: It should be the chief aim of man to lay up for himself treasures in heaven. That can mean but one thing. There is only one sort of treasure that I know of that a man can lay up in heaven; treasure that consists of noble

thoughts, pure motives, sweet, clean, wholesome living. This is the only treasure that I know of or can fancy as being of the slightest account in any heavenly kingdom that we can possibly conceive of in this world or in the world to come. (Applause.) Here then is this man's exhortation to those who were listening to him. Cultivate always the highest, the best part of your nature. This is what the language means, simply interpreted. Take all that is best, noblest and purest in your nature and cultivate that to its highest point. That is laying up treasure in heaven. (Applause.) Certainly He never thought that men should spend their time in low living, in the encouragement of mean motives, in that horrid, despicable, shameful greed of gain which characterizes the civilization which goes under his name. (Great applause.) He meant that men, instead of living in the cellar of their lives, should live in the parlor. Of that nature the theory, not the thought that falls from his lips is this: Therefore, if you are to live this way take no thought of what you are to eat, drink and wear. Let not your mind be too much occupied with those things which minister merely to the body; not that He despised the body; not that He overlooked the necessity of eating and drinking and wearing clothing; not that He meant we should live from day to day with no forethought concerning the morrow, for the word is translated "thought" here means, in the language from which it is translated, anxiety. What He meant is not fret about such things as eating and drinking and the wearing of clothing. And then He pointed them to the birds of the air and lilies of the field and said live as they do; live with free minds and a sweet, simple trust in God.

Now, that was the conception that this man had of human life, the development of the highest part of our nature. And He knew that it could not be done if the mind was troubled by anxiety with reference to food and drink and wearing apparel. Sometimes men say to us, "Why are you forever keeping the minds of men occupied with money? Why have you started a crusade against poverty? Why do you strive to make men feel that the object of their lives is to get something to eat and drink and wear? Did not this man say, 'take no thought of such things'?" We shall see what that man meant in a few moments. He said that because he knew, what we know, that there is little use to talk to a man about his higher nature, his spiritual welfare, the salvation of his soul, when he and his wife and children are torn and racked with fretful care day after day because they do not know where they are to get their next meal. (Deafening applause.) Go into some one of the holes or dens into which this nineteenth century civilization crams hundreds and thousands of men and women, and talk to them of the development of their higher natures, and as like as not they will say, "Give me something to eat and then talk to me about that." (Great applause.)

It is most philosophical, most reasonable, that if men are to cultivate the mind, are to permit the soul to blossom, they must be freed from caring care about what they are to eat and drink and wear. How can we expect a horse car driver, who has to stand upon his platform from twelve to fourteen hours a day in all sorts of weather, under every kind of aggravation, from the officials above him and the disagreeable passenger who rides in his car, to develop his mind, his soul? What chance has he for that? How can you expect a person who goes into a mill at the age of thirteen or fourteen and becomes the slave of a tireless machine that is driven faster in order that more work may be ground out at the hands of that slave; how can you expect such a person, under the bondage of a machine until he is ready to drop into the grave, to think of laying up treasures in the upper part of his nature? (Great applause.)

Men sometimes say to me, "Look at these people over whom you fanatics are going mad. (Laughter.) Who are they? A miserable, beer drinking, ignorant, vile smelling, ungrateful set of people, who are just as liable as not to become mobs and break into riots at any time, and have their hand on the throat of society." I say the wonder is not that they are what they are, but that they are not a hundred times worse than they are. (Great applause.) If it were not that there is a divine spark that burns in every man's bosom, that keeps him from going down utterly into the worst part of his nature, the Lord only knows whether the grip that some people say these people have on the throat of society would not have been fatally tightened long ago. (Applause.)

When I entered the words I read spoke what was entirely reasonable and philosophical. Cultivate the higher part of your nature, and therefore do not fret yourselves about the many lower things of life. Not that these things are to be despised, but that He knew that higher treasures never can be laid up while men have caring cares. Said He: "Trust your heavenly Father for those lower things." Find me, no matter what your creed is, a better or holier conception of life on this earth. Seek first the kingdom of God—that is, all that is best and noblest—and in doing that be perfectly sure that the same kind of hand which provides for the bird and flower will care for you. (Applause.)

It is quite possible that some before me have no religious faith. But I believe even those persons would acknowledge that no faith could be more perfect than this, that we should be permitted to cultivate all that is good in us and be sure that God will provide the needful things for our daily life, even as we pray "Give us this day our daily bread." (Applause.)

This was the teaching of this wonderful man, that we should do you may call him. This was the conception of human life that he had. I am prepared, I think, if this were the place and time would permit, to prove that conception of human life has wholly passed from this Christian world. (Applause.) He said, "Lay up for yourselves treasures in heaven." His church to-day is not doing only that. (Deafening applause.) Unless I read the signs of the times wrong, unless I am perfectly blind, it seems to me that His church is laying up for herself treasure in magnificent temples and lavish estates and every sort of splendid furnishing it is possible to heap together. (Applause.) I do not deny that this doctrine is preached to-day; but when, for instance, a high functionary in the church is in receipt of somewhere near forty thousand dollars salary (hisses and groans) says to other men, "Lay up your treasures in heaven and trust God—(interrupted by deafening applause)—and trust in God for your daily bread," he is saying that which is very easy for him to say, but is very difficult for a great many people whom he is speaking actually to. It would almost look as if that laying up of treasure in heaven meant that laying up in the hands of those who are the ministers of heaven. (Laughter.)

When a minister who is in receipt of twenty or fifteen or ten thousand a year—fix the limit to suit yourselves—when a minister who is in comfortable circumstances says, "Trust God for your daily bread," he says what he can easily do, but which other people in other circumstances cannot so easily do; and he says what the whole course of things to-day belies, for that is not the practical doctrine of the civilization under which we live. (Applause.)

I do not find as a rule that men are given over with fanatical intent to laying up the

treasure about which I have been speaking in the place to which I have referred. They seem to be vastly more bent upon laying up every possible treasure they can lay their hands on honestly—and sometimes dishonestly—in this world. It does not seem to be the motto either of institutions or individuals. It may be wrong, I may be blind, but as I see it seems to me that this is no longer the motto of the civilization or of the Christianity under which we live. (A voice: "You are right." Applause.)

I think if we should speak out the truth with reference to it, it would be like this: Lay up for yourselves treasures in cedar boxes, so that the moth will at least have a hard time to get at them. (Great laughter.) Lay up for yourselves treasures in safe deposit vaults, that the thief will have difficulty in getting them. (Laughter.) You may not protect it absolutely, but you can make it as difficult for the moth and thief as possible. I am not sure but that for those who lay up their splendid treasures in cedar boxes and great riches in safe deposit vaults, it is laying up treasures in heaven, for the cedar and vault constitute their heaven. (Applause.)

This carpenter of Nazareth told us with reference to our daily life to have trust in God. It is not long since one of the most prominent ministers in this city laid down an entirely different rule for the workmen. Said he, "If you get two dollars a day there is no need that you should have any worry of mind henceforth if you will only be economical enough to save a little of it every day." (Laughter.) Was that the same doctrine? It does not seem to me the same. (A voice, "Crosby doctrine.") His name is out I see. I read the other day that there was no occasion for discontent among poor people, for the reason that they were willing to live on rice that they could live for ten cents a day, and this man worked himself up in a fine frenzy over the discontent of poor people. "There is no occasion for it," said he. "All that is necessary is not to trust in God, but in parsimony, in rigid economy, in pinching poverty, and be content in the midst of it."

On the one hand there is the gospel that one of the editors of THE STANDARD (applause) has so aptly called the gospel of providence. That gospel I have read to you from this book. On the other hand there is the gospel of economy, and a very different thing it is. The two cannot abide side by side. One of them is wrong. How many of you have ever taken your little child, five or six years of age, when he has begun to understand matters a little, and said to him, "Now, my son, I want to give you some good lessons for this life, upon which you are about to enter. I want you always to be strictly truthful, strictly honest, and to cultivate all in you that is right and kind and noble in every respect, and when you go to be a man and go out into this world do not go into the race for money. The Lord above will take care of you every day. Go out desiring to be a good man and that alone, and do not fret yourself at all about what you are going to eat and wear and what house you are going to live in." How many of you have taken your sons and talked to them in that fashion? I will tell you what you have done. You have gone and bought a little iron savings bank (great laughter), and then you have forgotten all about the gospel that I have read down to us through 1800 years from Jude, and you have taken the miserable penny-wise, worldly maxims of Benjamin Franklin and you have said to your little boy, "A penny saved is two pence earned, and every penny you get you stick it in that little bank, my dear." (Laughter.) I am not misrepresenting things, but telling them just as they are.

Instead of "Lay up your treasure in heaven and trust in God for your daily bread," the maxim now is, "Get all that you can and be sure and get there every time." (Great laughter.) "For if you do not get your first year's wages to get left." (Laughter.) Do not object to your laughing, but I want you to understand that I am awfully in earnest about this matter. Even though this is a laughable matter, it is an awfully sad one at the same time. (Applause.) And to me—I may not seem to be always as reverent as some others—but to me the burning outrage to-day is that the people who worship this man whose words I have read to you, and the church that has taken his teaching as the head of her as an institution, and the civilization that goes by His name, have utterly abandoned His whole conception of human life. (Tremendous applause.)

But such a change as that could never have come about without a cause. And I am not prepared to say that the gospel which Dr. Crosby has recently taught to workmen, the gospel of Benjamin Franklin, the most worldly wise man that ever taught the American people, is not the safest gospel for this day. There is a danger I would dare to say any other than these men have taught. I dare say to you, lay up for yourselves treasures in heaven and trust in God for your daily bread—under the present circumstances.

I said some time ago upon this platform that it had been a long time since I had told a poor man to trust in God. That sentence drew such a drove of hornets about me as I have never had to endure before. Friend and foe, forgetting everything else that I said, took out that one remark, and could not understand how it caused me to feel. Had I said anything that was untrue? Had I said anything that was impious? I believe every man that heard me understood what I meant. (Great applause.) What I meant was this: that as things are now, the man who simply trusts in God for his daily bread is an unwise man. (Applause.) What I meant was that we are living under a state of things at this time which makes it impossible to preach over again the gospel of Jesus Christ. (Applause.)

One of the old writers of the Old Testament said: "Once I was young, now I am old; yet have I never seen the righteous forsaken nor his seed begging bread." Well, I can tell you or him that I have gone through districts in the city of New York, when I was working in this town, where I have seen the righteous forsaken and his seed begging bread. (Applause.) If it were true in the days of that old writer, it is not true to-day, for there are a great many good people upon this earth now with willing hands and eager spirits, who are suffering the distresses of poverty, despite their faith and prayers. (Applause.)

A worldly-wise gospel has taken the place of the gospel of providence which I read to you, and from natural causes, has taken the place of it so that the other gospel cannot be consistently preached, has taken the place of it so evidently that a minister, a friend of mine—and a most lovable man—declared to me that the sermon on the mount is not the gospel of Christ. He never would have said that if Christ's words are to-day practically true. I do not say that Jesus spoke untruthfully; but I do say, without the slightest hesitation, that as society is organized to-day, His words are not capable of application to daily life. (Applause.)

Men say that portion of the scriptures which is called the sermon on the mount is impracticable. They are the words of a dreamer, of a man who lived in the clouds, of an idealist. Under the present state of things they are not to be preached. And one reason why the sermon on the mount is the most beautiful part of the New Testament—has been almost entirely neglected by

the pulpit is because men have discovered that under the present state of things it is an ideal picture of human life. But why is it so? Why is that scripture looked upon now as merely a poem? There are many answers to that question; many explanations why the words of Christ and the facts of daily life are impracticable.

For instance, the very people who profess to be the followers of that man or the worshippers of that God, as you decide to call Him, say that present social conditions are the result of the will of God. We say, what ever else is charged against us, we will never be guilty of the blasphemy of putting upon God the blame of the misery and wretchedness of this world. (Great applause.)

Then there is that doctrine which amounts to the same thing, the Malthusian doctrine, that creates so much malanthusiasm in the bosoms of some people (laughter), the doctrine that there are too many people in the world. Whatever else may be charged against us, we will never let the will of the foolishness of saying that when the good God made this world and peopled it he botched the job. (Great applause.)

Then there is that other reason which is given why these words cannot be put into practice to-day, that the poor people themselves are so improvident, so reckless, so extravagant, so intemperate, that they have brought about the conditions under which society suffers to-day. It is a lie! (Deafening applause.) I was going to put that into more delicate and more delicate phraseology (laughter), but I guess I will let it stand as it is.

And then, in the course of explaining the situation, last of all comes Edward Atkinson also. (Hisses, groans, laughter and applause.) He tells us that the reason, the whole reason, why these words are the words of a dreamer to-day is because it takes a thousand pounds of corn to produce two hundred pounds of pork. (Laughter.) There is a great loss of starch and protein in that process, and when people eat pork instead of eating the corn direct there is a waste of starch which if it could be saved would relieve the distress of the masses. That is to say, the whole trouble comes from the hog. And we are perfectly willing to admit the truth of that, only in this case the hog is a two-legged one. (Great laughter.)

These are some of the explanations that are given to reconcile us to the patent fact that the words which I have read from the scriptures cannot be applied to human society now. But what is the real reason that this gospel cannot now be preached by a conscientious, God-fearing man? (Applause.) This is the reason: "Consider the birds of the air: they sow not, neither do they reap, and yet your heavenly Father feedeth them. Consider the lilies of the field; they toil not, neither do they spin, and yet even Solomon in all his glory was not arrayed like one of these." So might you say of men, "Consider men, the children of God, they have not to over-toil, they have not to over-reap, they have not to over-spin, and yet their heavenly Father careth for them—if it were not for one thing, that some of the children of God have locked up the storehouse of God against the others." (Tremendous applause.)

A man who looks at this earth to-day, this beaming, blossoming, smiling earth, and believes that poverty is the result of some misarrangement in the plans of the Creator is far on the way to blank lunacy. (Applause.) Has the Creator been niggardly in His gifts? Has He withheld anything from the children of men that they need? Is there not everything here and was it not all here before one man ever set his foot upon this globe as a resident? (Applause.) Did He bring human beings into this life before He had a house that was fit for them to live in? Has He been more improvident and unwise than the ordinary provident man who takes unto himself a wife with the prospect of rearing for himself a family? We don't believe that.

Look at this earth. You have but to tickle it and it laughs into harvests in every field. (Applause.) You have but to stab it and it bleeds with fountains of oil that are fountains of gladness for the uses of men. (Applause.) You have but to rip open its sides, and everywhere myriads of tons of ore and coal, more than enough for all the uses of man, appear. You have but to search upon its surface, and into its depths, and you cannot name a human want that might not be fully supplied by the great treasure that the Creator has stored up against the wants of His people just as much as against the wants of the birds of the air and the lilies of the field. (Great applause.)

Supposing some goodly ship should start from the other side of the ocean freighted with every needed thing for the voyage, and when she was half way over part of the company should nail down the hatches with the exception of one into which they might go, and then say to the other half, "There is no sufficient for us all." What would be the fate of the company in that ship? One portion of it would be safe in laying up their treasures in heaven and trusting in God for all they wanted. The other company would be wholly at their mercy, and would find it useless to trust in God, otherwise than for ability to compel the selfish ones to open the hatches.

This is what we have done in this goodly ship of ours. We have foolishly permitted some men to nail down the hatches, to hold the bounteous treasures of nature, and then those who have nailed down the hatches, together with those who speak what these thieves and robbers dictate, and are thus found preaching this miserable gospel of penuriousness and pinching economy, say that the rest of us who have been cheated and robbed of our inheritance should be content and happy. (Great applause.)

I do not believe in any gospel of imprudence, any gospel of real improvidence. I do not encourage any man to live beyond his means. The man who spends more than he has, or spends it before he gets it, is very foolish. Every one knows that. I do not believe that the good man who spoke those words I read to you meant that men should spend their substance foolishly and recklessly, but He meant that we should have plenty of time to cultivate what is noblest and best in us, and that things should be so arranged that we may be sure that to-morrow will yield sufficient for to-morrow's wants. (Applause.)

I do not say that we should not always save a little against a rainy day in any state of society. I do not say that we should not look forward to the time when we may be sick or some calamity may happen to us; when wife and child may be left alone. That would be safe and right. But there is a difference between that and living from year's end to year's end with always the fear of the wolf at the door. I do not believe that any of us ought to live as most of us live to-day. Not that we should be spendthrifts, but no man should be forced into the hazardous position that many are in.

Once in a while some one of us gets a letter such as was published in THE STANDARD this week from a man who signs his name "Nicomachus," and in which he says: "Here is my contribution, but you must withhold for me, in God's name, but that he feared he would lose his situation and possibly become a pauper in the streets! I am perfectly willing to admit that no minister of the gospel ought to hold the views which we hold who constitute this society and keep his mouth shut on the subject. (Applause.) I am perfectly

willing to admit that you should say that every man who professes to be a minister of the gospel should not hesitate to speak out his mind; but I do not believe that God or He who spoke the words I read to you meant that any man who did speak out the truth should on that account be compelled to seek a living for himself and wife and children in some new and unaccustomed way. There are some men in the position in which I am to-day who would speak out their minds if it were not for this horrible fear of poverty. (Tremendous and deafening applause continued about two minutes. A voice, "The more credit to you.")

I believe that this Carpenter of Nazareth meant a great deal more than we have ever seen, until this land doctrine was brought to the front. I believe that we are now beginning to see that that impracticable portion of the New Testament, which men have hitherto said was only an ideal dream, may become a reality. (Applause.) We are beginning to see that it is possible for men to have time and opportunity to cultivate that which is best in them, knowing that there is no danger but that they will get what they want to eat and drink and wear to-morrow. (Applause.) And that is a prospect which when it is once formed in the mind of any man is sufficient to start in him a deeper religious life than he ever knew before and such an enthusiasm as he never knew conscious of before. (Applause.)

It was for this that this society was formed. It is for this that this great political movement has been started. It is this that has brought about this strange thing, an organization meeting here on Sunday night that is half a church and half a political organization. (Applause.) It is this strange thing that has taken a noble priest from his office (great applause) and turned him into what promises to be one of the most effective politicians that the state of New York has ever had. (Applause.) It is this strange thing that is going to mix the church and politics more than they have been mixed since the old days when men said, "the blacks must be free." Here starts a man with what people call a system of political economy. He shows that those old words that have been lying dead so long have a wonderful meaning in them. He shows that perhaps for the first time it is going to be possible for men really to trust in God and to have a God who comes up to our highest conception of goodness and righteousness. There are many men now and righteously so, who have ceased to believe in God because they have been told that the conditions under which we suffer to-day are by the decrees of a monster whom we call God. (Applause.)

It is this new light and hope that makes men pray for eloquence; that makes those of us who have the fire burning in our bones cry out to God to give us some sort of power by which we may go into this great movement that is awakening the land as we have never gone into anything before; that has made some of us say, "Thank God I live and am not too old to have a hand in the splendid fray that is now opened." (Great applause.) It is this that so takes hold of the minds of some of us (at least I fancy so, for I am not ashamed to say that it so takes hold of my mind) that we often walk the floor in waking hours and dream of it, and lie awake in midnight hours wondering what a glorious place this old wreck of a world will be when this reform comes to pass. It is this that makes life once more worth the living. (Great applause.)

It is this that I, a minister of the gospel, that Dr. McGlynn, a priest—(applause)—should come before an audience like this and talk politics on Sunday night—anything that should shock a rightly educated conscience? It seems to me not. (Many voices, "No, no.") If men who rightly understand what this movement is, an economic theory, a political movement and a religious movement all packed together in one, if men understood that then this becomes just the right place for Dr. McGlynn and me to come to. (Applause.) And my only regret is that I have not the voice of an angel, or at least a Wendell Phillips—(applause)—or a Webster, by which I might fill you so with conviction and enthusiasm that you would go up to the polls when election day comes and put a ballot into the box accompanied by a prayer—(applause)—a ballot for the redemption of Christianity—(applause)—a ballot for the coming of the kingdom of God. (Applause.)

Men say to me, "Why, there isn't a possible chance, you know, that this thing will ever come to pass. You men are carried away with wild enthusiasm," and all the time our minds are filled with perfect peace, because we do not know anything else so well as that this thing will come to pass. (Applause.) Men say, "Do you expect to win the election this year in New York?" Yes! (Tremendous applause.) Why not, pray? We will never win it if we don't expect to. (Laughter.) While it may not be understood by other people, there are some of us who actually do expect to win. But your careful, prudent, wise man says, "Don't you think that these great movements always take a generation or a hundred years or five hundred years to come to pass?" I say, "Yes, in the past that was so. The world moved slowly then. When it took six months to go to San Francisco with relays of horses, it might have taken fifty years for it to have come to pass. But this is the age of steam, of the telegraph, of the telephone, and not only do we do things much faster than we ever did before, but we think faster than we ever did before. (Great applause.) The man who has watched the growth of the Anti-poverty society (applause) and of the united labor party (cheers) for the last year; the man who has watched the growth of this great movement during the last year and then talks about it taking a generation or fifty years or a hundred years to bring this thing to pass is a coward. (Applause.) He is a poor, weak-spirited man, with no faith in man and no right faith in God. (Applause.)

I want you, my friends, to go out of this house to-night for I may not have, and probably shall not have the opportunity to speak to just you again—I want you to go out of this house to-night with only one thought in your minds—that this great movement for the opening of the hatches of the old ship on which we are sailing through space is right, that it is the will of God that it should be done. And then, with that thought in your breast, go forward saying, "I will do all I can to bring it to pass; above all I will vote as I believe." (Tremendous applause, and cheers for Pentecost.)

What an applause had subsided Chairman Coughlin said: I now feel that I told the truth last January when I said that Dr. McGlynn would be to this movement, to this crusade, what Saint Benedict was to the crusade of the holy ages. Every moment of time from that meeting of last January to the present has proven that fact. Not only will Dr. McGlynn be the same to this movement that Saint Benedict was to the crusade in the holy ages, but other noble and eloquent men that the saints of the holy ages were to be the same to Dr. McGlynn in this movement that the saints of the holy ages were to Saint Benedict in the crusades which saved civilization and Christianity. And one of these great men you have heard to-night. (Great applause.)

A man in the gallery moved that a vote of thanks be given to the Rev. Mr. Pentecost for his able and eloquent address. The question was put to the house and a standing vote taken, amid cheers for Mr. Pentecost and shouts of "It is unanimous." It was announced that the speaker next

Sunday would be the president of the society, the Rev. Dr. McGlynn, and that the chairman would be Mr. Joseph Wilkinson of the Tailors' association. The doors of the Academy of Music would be opened at 6:30, so as to enable anyone desirous of securing a favorable seat to get in at that way. There will be a charge of twenty-five cents for those who wish to profit by this. The tickets of admission will be for sale at Cooper union.

After listening to two soprano solos by Miss Mears, "Hear Ye Israel," and "Angels Ever Bright and Fair," from Elijah, the audience joined with the quartette in singing "The Cross of Our Crusade."

The collection amounted to \$130.39, including initiation fees.

A Bit of Advice and Its Meaning.

NEW YORK CITY.—The New York Tribune, in its issue of Sept. 18, recommends "General Benjamin F. Butler's way" of making shrewd investments as embodying more common sense than the editor has seen in a long time. He verifies his judgment by the testimony and experience of the Astors and by the example of the shrewd General Ben himself.

The editor advises all young men, as soon as they have a very little money saved up, to "buy at auction under a judicial sale a piece of improved real estate, no matter how small, but paying rent if possible. Let the young man pay in cash what you can and give him the rest on time. He will be forced to save to meet his payments, and as soon as that purchase is paid for repeat the same thing again and again, until, as General Butler did, he has acquired twenty pieces of property which will quadruple in value as the city grows. Buy in the outskirts of New York or Brooklyn or other cities with all the certainty of safe and sure profit."

Now, that is common sense. That sort of investment is so exceedingly common that all young men must have seen the advantage of it, or if not, they will, now that the Tribune calls their attention to it.

Young men, each and all of you, begin the practice of economy; buy a house with a lot under it, and as soon thereafter as possible buy nineteen more houses, each with its lot to stand on. Be sure that each house will rent for enough to pay interest, taxes, insurance and repairs, so that the increasing value of your property shall be a clean profit to you.

Every successful man will pronounce this advice of the soundest kind. Don't you see? You will have had from you more than the full value of the use of the money you have invested, the cost of taxes, security against loss by fire and a fund for all needed repairs to your houses. And then when the city has grown so that you are no longer on the outskirts, those who have not been so shrewd as you and who must have your property to live on or to do business upon will be obliged to pay you, in rents or in purchase money quadruple the amount of the money which you invested in the best security, with absolutely no risk, and which has already returned you the full value of its use; but it is shrewd to take more. This is the hour to prove your "common sense."

That quadruple advanced value, that three hundred per cent profit you can now exact from the man or men who must use that property. Don't you see? You won't have to work for that three hundred per cent. He—the man who must have it to live or do business upon—will have to work and earn it, and you will have—only to take it. You will own just so much of his labor—so much of him. And if his labor won't pay you that three hundred per cent, your mortgage will secure the deficit or give you back the whole.

But stop—think a bit—that advice won't serve its purpose if all young men accept it. Each and all of you cannot buy twenty pieces of property; or if you do, who will be your nineteen tenants? Your nineteen purchasers? You can use but one yourself! No of twenty needed properties, and nineteen of you must need, or pay the one shrewd, successful young man his three hundred per cent advance or what he shall choose to demand, limited only by his desire and your ability to pay.

Now, successful young man, in this day of your rejoicing don't you see the soundness of the advice the Tribune gave you?

But what is this "advance in value"? Upon what is it? Not upon your houses; they have tended to decrease in value at the rate of ten per cent per annum, and you have as near as possible tried to make good by repairs. So then, it is the lot, the land, that has quadrupled in value as population spread out to and beyond you. Did this value come to you because of your productive industry on those twenty lots? No! but by the labor of every farmer whose products come through this part of commerce, every manufacturer whose wares find market here, every merchant employed in the handling and interchange of those products, by all that makes necessary the great population. Do this labor with hand or head, and by all the workers themselves who do it, and whose presence makes desirable and necessary the use of your houses and lots—in a word, "the people," community created that quadruple "advance in value" which the Tribune and Ben Butler advises you to confiscate. You see, as they must see, you have had your full pay for all your labor done for or on that land. As this advanced value has been made by the whole community, it is not morally theft to take it all to yourself. It is not tramping justice under foot. Take the Tribune's advice if you will, young man, but take it knowing just exactly what it means.

A Good Letter for Young Men to Read.

DEERING, Me.—Please send me as many of the last issue of your paper as you can for \$1 to distribute at Lake Umbagog, where I expect to lecture next Sabbath. I have been there the past week distributing papers and tracts. I am seventy five years old and out of health, yet I traveled six miles on foot and delivered papers and your most convincing tracts to every house and gave them to all the countrymen I saw, especially "The American Farmer" and "It is the Law of Christ"—one of each kind—and in returning home I distributed through all the cars and to all the people I met. It gave me great pleasure, for I knew that I was doing the work of the Master. SAMUEL BUTTERFIELD.

The West Side Branch of the Anti-Poverty Society.

The west side branch of the Anti-poverty society was organized Sept. 19, the following officers being chosen: Chairman, Jos. J. B. Frey; secretary and treasurer, Geo. E. Swain. The branch already has a number of members and gives promise of rapid increase. The objects of the branch will be to diffuse the doctrines of industrial emancipation on the west side, and to aid the work of the parent society in other ways.

He Thinks that Politics and Religion Should Go Hand in Hand.

WILLIS TEXAS, Texas.—I am glad to see so many Texans supporting THE STANDARD. Any politics that I cannot claim as part of any religion I will reject entirely. I am doing all I can to spread the light. W. P. GIBBARD.

THE STANDARD.

HENRY GEORGE, Editor and Proprietor.
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THE STANDARD is forwarded to subscribers by the early morning mails each Friday. Subscribers who do not receive the paper promptly will confer a favor by communicating with the publisher.

PLATFORM OF THE UNITED LABOR PARTY.

Adopted at Syracuse August 19, 1887.

We, the delegates of the united labor party of New York, in state convention assembled, hereby reassert, as the fundamental platform of the party, and the basis on which we ask the co-operation of citizens of other states, the following declaration of principles adopted on September 22, 1885, by the convention of trade and labor associations of the city of New York, that resulted in the formation of the united labor party.

"Holding that the corruptions of government and the impoverishment of labor result from neglect of the self-evident truths proclaimed by the founders of this republic that all men are created equal and are endowed by their Creator with unalienable rights, we aim at the abolition of a system which compels men to pay their fellow creatures for the use of God's gifts to all, and permits monopolizers to deprive labor of natural opportunities for enjoyment, thus alienating the land with trusts and paupers and bringing about an unnatural competition which tends to reduce wages to starvation rates and to make the wealthy profligate the industrial slave of those who grow rich by his toil.

"Holding, moreover, that the advantages arising from social growth and improvement belong to society at large, we aim at the abolition of the system which makes such benefits inventions as the railroad and telegraph a means for the oppression of the people and the aggrandizement of an aristocracy of wealth, and power. We declare the true purpose of government to be the maintenance of that sacred right of property which gives to every citizen an opportunity to employ his labor, and to every citizen the right to the fruits of the land, and to every citizen the right to the fruits of the sea, and to every citizen the right to the fruits of the air, and to every citizen the right to the fruits of the earth, and to every citizen the right to the fruits of the sky, and to every citizen the right to the fruits of the sun, and to every citizen the right to the fruits of the moon, and to every citizen the right to the fruits of the stars, and to every citizen the right to the fruits of the universe.

We call upon all who seek the emancipation of labor, and who would make the American union and its component states democratic commonwealths of really free and independent citizens, to ignore all class differences and join with us in organizing a great national party on this broad platform of natural rights and equal justice. We do not aim at securing any forced equality in the distribution of wealth. We do not propose that the state shall attempt to control production, conduct distribution, or interfere with the free will of the individual to use his labor or capital in any way that may seem proper to him and that will not interfere with the equal rights of others. Nor do we propose that the state shall take possession of land and either use it or rent it out. What we propose is not the disturbing of any man's holding or title, but by abolishing all taxes on industry or its products, to leave to the producer the full fruits of his exertion and by the taxation of land values, exclusive of improvements, to devote to the common use and benefit those values, which, arising not from the exertion of the individual, but from the growth of society, belong justly to the community as a whole. This increased taxation of land, not according to its area, but according to its value, must, while relieving the working farmer and small homestead owner of the undue burden now imposed upon them, make it impossible for the land to be held for speculation, and thus throw open abundant opportunities for the employment of labor and the building up of homes.

While thus simplifying government by doing away with the burden of taxes imposed by the present system of taxation and with its incentives to fraud and corruption, we would further promote the common weal and further secure the equal rights of all, by placing under public control such agencies as are in their nature monopolies. We would have our municipalities supply their inhabitants with water, light and heat; we would have the general government issue all money, without the intervention of banks; we would add a postal telegraph system and postal savings bank to the postal service, and would assume public control and ownership of those lines of railway which have become the highways of modern commerce.

While declaring the foregoing to be the fundamental principles and aims of the united labor party, and while conscious that no reform can give effectual and permanent relief to labor that does not involve the legal recognition of equal rights to mankind, we, nevertheless, as measures of relief from some of the evil effects of ignoring those rights, favor such legislation as may tend to reduce the hours of labor, to prevent the employment of children of tender years, to avoid the competition of convict labor with honest industry, to secure the safety inspection of tenements, factories and mines, and to put an end to the abuse of conspiracy laws.

We desire also to simplify the procedure of our courts and diminish the expense of legal proceedings, that the poor may be placed on an equality with the rich and the long delays which now result in scandalous miscarriages of justice may be prevented.

And since the ballot is the only means by which in our republic the redress of political and social grievances is brought about, we especially and emphatically declare for the adoption of what is known as the Australian system of voting, in order that the effective secrecy of the ballot and the relief of candidates for public office from the heavy expenses now imposed upon them, may prevent bribery and intimidation, do away with practical discrimination in favor of the rich and unscrupulous, and lessen the pernicious influence of money in politics.

In support of these aims we solicit the co-operation of all patriotic citizens who, sick of the degradation of politics, desire to use constitutional methods to establish justice, to preserve liberty, to extend the spirit of fraternity, and to elevate humanity.

UNITED LABOR PARTY OF THE STATE OF NEW YORK.
Headquarters State Executive Committee,
28 Cooper Union,
New York City, Sept. 1, 1887.

To all Members and Friends of the United Labor Party throughout the United States: By its platform, adopted at Syracuse on the 19th of August last, the united labor party of the state of New York has brought into state politics the principles on which the memorable municipal campaign of a year ago was fought, and thus taken a great stride in the forward movement which must not know retreat. Within the next twelvemonth the advance must be made upon the national field. To this end a national conference will at an early date be called in conformity with a resolution adopted by the New York state convention. To all throughout the state and the union who desire the emancipation of labor, the destruction of monopoly, the doing of even justice, the simplification and moralization of government, with the abolition of privilege on one hand and of poverty on the other, the united labor party of New York sends greeting and it solicits their help. Every such contest as the one we are now entering upon must be a costly one. We need money to send speakers through the state, to

distribute literature in every city, town and village, and to print and distribute our ballots. The last item alone, owing to unjust electoral laws which we are striving to reform, and which throw upon private generosity what should be a public burden, will cost us several thousands of dollars. Contributions, small or great, to aid in this work will be gratefully received and promptly acknowledged by this committee.

EDWARD MCGLYNN,
Chairman and Treasurer.
GATSBY BARNES, Secretary.

The current rates of interest which the farmers of the United States are paying on mortgages on their farms vary from five per cent in some parts of the country to ten in others, and will probably average six and a half to seven per cent. Mechanics, clerks, professional men, in borrowing small sums, or buying on the installment plan pay from six to one hundred per cent, and in some cases even more. All the money which the United States government gets comes from taxes—from taxes which fall with peculiar severity on these classes of the people, and which in one way or another take from them at least two dollars for every dollar which they place in the treasury. Yet, through the apathy of the people, who, because these taxes are levied through third parties, and collected from them in increased prices, do not realize how they are taxed, this taxation has been suffered to go on until such an enormous surplus is hoarded in the vaults of the treasury that the cry goes up that unless the pressure on the money market is relieved there will be a financial panic; and to-day we have the spectacle of money taken from people to whom it is worth on an average certainly not less than ten per cent, virtually loaned by the government to bankers and bondholders for nothing.

We talk about "paternal government" as something to be avoided—something which we will have nothing of. But here is paternal government in reality and with a vengeance. In the power to hoard money or to give it out; in the power to deposit government money with banks and to buy bonds at market rates, the administration has its hands upon the throttle valve of business and speculation, and the power to enable its favorites to make millions. Truly ours is a paternal government—to the rich. Money which we borrowed at the rate of forty and fifty cents on the nominal dollar we are to-day paying off at the rate of one hundred and twenty-four cents on the nominal dollar, and to get every dollar which is thus used the hard working people of the country are put to a loss of certainly not less than two dollars.

A striking instance of how in the city of New York official power is prostituted to political ends is shown by the resistance of the democratic police commissioners to the appointment of the inspectors of election on behalf of the united labor party. No reasonable man can have the slightest doubt that the united labor party represents both the organization and the great body of the men who supported me for mayor in the last election, and that the intent of the law is to secure to this political body a representation in the receiving and the counting of the votes. Yet the democratic commissioners are to the full extent of their power exerting themselves to defeat this end.

It is especially disgusting to see a man like General Fitz John Porter lending himself to such business as this. His fellow citizens have the right to expect that a man who has worn the uniform of the United States should have a code of morals above that of a ward heeler, but General Porter shows himself, in this matter at least, to be as willing a tool of a political ring as any ward striker could be. The political inwardness of the opposition to the appointment of the united labor party inspectors is unquestionably the desire to count out united labor party votes. At the beginning of the last campaign one of our local democratic statesmen, Mr. "Fatty" Walsh, who has since been rewarded for his political services with the responsible position of warden of the Tombs prison, publicly scoffed at the idea that the united labor party could elect their candidate, for the reason, evidently conclusive in his mind, that they had no inspectors or judges of election. And the belief, not only of members of the united labor party, but of well informed politicians of other parties, is that I really received many more than sixty-eight thousand votes, and that Mr. Hewitt was returned through fraudulent counting, which gave him credit in the returns for ballots really cast for me. The resistance which the democratic ring is making to the appointment of the united labor party inspectors for the forthcoming election is indicative of a desire to repeat, if possible, the same game this year. General Porter, a man educated at national expense and belonging to a class whose boast it is that to be an officer is to be a gentleman—a man who has commanded an army of the republic, and whom the congress of the United States has recently, in the most handsome manner, relieved from what he and his friends claimed to be an injustice, is now lending himself to the effort to do not only a gross injustice to a great body of his fellow citizens, but a great public wrong.

The pro-poverty press are taking a great deal of comfort to themselves from the fact that a resolution repudiating the Progressive labor party, which the socialists in this city are endeavoring to set up in opposition to the united labor party, was

only carried in the Central labor union by a vote of fifty-two to forty-four. The inference which they endeavor to convey to their readers is that this vote indicates the sentiment of the members of the labor associations of New York; that is to say that forty-four out of every hundred of the organized working men of this city are socialists, and will this year join the socialistic faction in endeavoring to defeat the united labor party ticket. If the editors of these papers do not know any better than their reporters certainly do. The socialists can, in the Central labor union, muster a vote much greater than their real numerical strength among workmen would warrant; partly because socialistic efforts have for some time past been quietly directed to getting socialists elected as officers of the trades unions, and especially as delegates to the Central labor union, and partly because each body represented in the Central labor union casts but one vote, regardless of whether its numbers be many or few. The socialists have taken advantage of this to organize a number of small unions consisting often of but a dozen or a score of members, whose representatives count for as much in a vote as that of last Sunday as do the representatives of such giant organizations as the building trades or the typographical union. The truth of the matter is that state socialism has hardly taken any hold at all upon the workmen of New York city or other nationalities than the German, and that the socialistic opposition to the united labor party is very far from embracing a majority of the German workmen, or even of such of them as have heretofore been disposed to follow socialistic leading. It may on election day count for something, but it will be for very little, and the people who are relying upon it to check the steady onward march of the great movement for the establishment of natural rights are trusting to a broken reed.

The supposed opposition among the Catholics to Dr. McGlynn on which these papers are likewise counting is another treacherous reliance, springing from their bigoted and contemptuous notion that to be a Catholic is to be a political slave of ecclesiastical authority. The truth is that Catholics—and especially Irish Catholics, upon whom these papers particularly count—are disposed to resent instead of to accept political dictation from ecclesiastical authority; and the truth moreover is, that a large number, if not a considerable majority, of the Catholic clergy of this city are, although they do not dare to openly show it, really in sympathy with Dr. McGlynn's stand for the independence of the priesthood.

Whatever political influence Archbishop Corrigan may have exerted in the last election to the full against the united labor party, and though it may in this election prevent the party from getting some new votes it will not take from it any it has had. The concurrent testimony of the active men in the united labor party from all the districts of the city is that the excommunication of Dr. McGlynn has not in the slightest degree weakened the party among the Catholic masses of New York, but has, on the contrary, strengthened it.

[Will my good Irish Catholic friend and the good friend of the cause of the land for the people who writes to me from Glasgow asking me for a private and confidential expression of my opinion as to the political effect of Dr. McGlynn's excommunication take this for an answer?]

Who would have thought that Archbishop Corrigan in striking at Dr. McGlynn would really hit Mark Twain? Yet so it has proved. Following his great success with General Grant's Memoirs, Mark Twain (Webster & Co.) undertook the publication of a life of Leo XIII. by Dr. Bernard O'Reilly, with a letter of commendation by Cardinal Simeoni. Had it been brought out a little earlier it would undoubtedly have had a great sale and yielded much profit. As it is, book men say that it has fallen utterly flat, and the canvassers can do nothing with it. The great class of American Catholics who were relied upon to purchase some hundreds of thousands of copies, have now no use for a life of Leo XIII, even when commended by Cardinal Simeoni. Mark Twain had better try a life of Dr. McGlynn.

The Sun, Times, Evening Post and Commercial-Advertiser likewise find a morsel of comfort in what they are pleased to describe as the falling off in numbers and enthusiasm shown at the ratification meeting of the united labor party at Union square last Saturday night. The truth is that this meeting was not only enthusiastic to the last degree, but was as large in numbers as under the circumstances was possible. The arrangements for speaking had not been well made, and the trucks which were intended for smaller stands, were placed so close to the main stand and to each other that the voices of the speakers interfered. Men will not long stand in the open air to listen where they cannot hear, and thousands who came went away again after standing awhile. But the constant audience was much greater than any ordinary human voice could reach, and men and women stood packed together for hours, even to a distance which made it impossible that they could distinguish more than a word now and again. Whether in reality the movement which the pro-poverty press so dread is falling off in enthusiasm, may be judged from the fact that on the night succeeding the open-air ratification meeting, the New York Academy of Music, Miner's Theater and the Brooklyn Academy of

Music were all filled at the same time. At both the academies large collections were taken up, and at Miner's Theater an admission fee of fifty cents and twenty-five cents was charged. When either the republican or the democratic party can hold an open-air meeting as big or as enthusiastic as the Union square meeting of Saturday night, or when they can fill three large theaters on one night with audiences who are willing to pay to hear their principles set forth, then they may talk of the anti-poverty movement as losing enthusiasm and power.

The real truth is that all this press talk of the weakening of the new party is like the whistling of boys passing through a graveyard by night. However much they may be willing to delude others, the cooler heads of the old party politicians in New York know that the effect of socialistic opposition has been to strengthen, not to weaken the united labor party; that Dr. McGlynn's suspension and excommunication has hastened, not checked, the spread of the principles for which he stands; and that what they a year ago fondly imagined to be only a transient ebullition of political discontent has now assumed all the characteristics of a great permanent party based on living issues and consolidated by a profound conviction. They may expect that the difficulty and expense of effecting organization and distributing ballots may prevent the new party from actually carrying the state this year; and they may even hope that trickery, corruption and the concentration of the "saviors of society" upon a single ticket this year may prevent us from carrying the city, but they cannot fail to see upon the wall that hides the future the handwriting that proclaims a new political order.

At the meeting of the young men's democratic club in the Hoffman house on Monday evening the following suggestive resolution was offered by J. Bleeker Miller:

Resolved, That a committee of seven be appointed, of which the president of the club shall be chairman, to devise plans for opposing the Henry George movement during the coming campaign, with power to consult with the republican club and other organizations to secure their co-operation in this movement.

This resolution was laid over till the next meeting, but the opposition to it was not based upon any denial of the fact that such a union of the democratic and republican organizations is the only thing that can prevent the united labor party from carrying this city, but sprang from the indisposition of certain of the young democrats to place themselves in opposition to a party which they begin to feel is in reality the party of Jeffersonian principles.

Mr. J. Bleeker Miller is wise in his generation. There is really no essential difference between the republicans and democrats of the present time. The logic of the situation must inevitably drive their managers together, just as in the last election the two factions of the democratic party, between whom there was just as much difference as between the republicans and democrats, were driven together and a considerable number of republicans added to them.

The live issue in our politics is that which is drawn in the Syracuse platform, and it is upon this that political lines must ere long be re-formed.

The party of equal rights has appeared; it has the vigor and strength of definite conviction, and its principles are extending with unprecedented rapidity. It is running a plowshare through old political divisions, and it is only a question of time when all opposition to it must be concentrated in one party.

The only real question in this state today between the republican and democratic parties is as to who shall hold the offices. The political issues that men are thinking about and talking about—the political issues which must be discussed during the present campaign, in the press and on the platform—are the political issues which draw the line between the united labor party on the one side, and both the old parties on the other.

The miners' unions of the north of England have voted to discontinue the allowance from union funds which they have for some years paid for the support of the two members, Mr. Burt and Mr. Fenwick, whom their votes have sent to and kept in the house of commons as their representatives. The London cable correspondent of the Evening Post sees in this an evidence of the advance of "socialism." He says: "LONDON, September 20.—The socialists have achieved another victory in English politics. For some time they have been diligently working among the Northumberland miners. Now, the vote on the question of payments from the union funds to Mr. Burt and Mr. Fenwick, the miners' members of parliament, has resulted in a decision to discontinue them. The real reason is that both Mr. Burt and Mr. Fenwick are moderate men, Mr. Burt being one of the most respected members of the house of commons, and they have not worked on socialist lines. Mr. Burt got £500 a year for his services, and Mr. Fenwick £300. Unless, therefore, their constituents make some provision they will have to retire in November. Probably the miners will choose socialist candidates in their places; but there is some chance that Mr. Burt, who is personally popular, may continue to sit."

The miners' vote is no doubt a serious thing for the liberal party, who have always been able to count on the labor members. The miners just now are suffering from extreme depression, their wages having fallen far below the former level. So they have lent ready ears to the socialist agitators.

American readers should understand that to this correspondent all men who question the justice of "things as they are" are socialists, and that in his terminology there is no distinction between those who advocate the concentration of taxes upon land values and those who advocate the assumption by the state of all the

"means of production." As a matter of fact, what is really gaining ground among the miners of the north of England as among the working classes all over Great Britain is not the German "state socialism" which the united labor party of New York distinctly disavowed at Syracuse, but the principles and methods set forth in the platform of the united labor party.

The English miners take no more kindly to the notion of making the state the sole capitalist and the sole employer than do American workmen; but for five or six years past the idea has been steadily growing among them that the land of England belongs of natural right to the whole people of England, and that no king or parliament ever lived who could justly disinherit the masses of the people and make the soil, and the mineral which lies beneath it, the private property of individuals. Mr. Burt and Mr. Fenwick represent the old narrow trade union idea, which aimed simply at getting some petty advantages for union members, and carefully refrained from meddling with larger questions. They have been, as the Post correspondent truly says, "respected" members of parliament. That is to say, the ruling class which dominates in that body has treated them with a sort of kindly and condescending tolerance, as men through whom their special privileges stood in no danger, and who were exceedingly useful in preventing the spread of radical opinions among their constituents. Messrs. Burt and Fenwick have busied themselves with little twopenny measures, and have faithfully followed the liberal whip, while sedulously avoiding giving any countenance to radical measures or aspirations. But among the miners whom they represent the conviction has been rapidly gaining ground that for any real or permanent improvement in the condition of the working classes it is necessary to reassert the equality of right to natural opportunities, and that this can only be secured by political action. Non-political trades unionism is losing its hold in England as it is in the United States, and the virtual repudiation of Messrs. Burt and Fenwick by the Northumberland miners is but one of the many evidences that the world-wide contest of the immediate future is to be over the question of the rights of men to the use of this planet.

The pressure of the political side of the Irish question has operated to hide the rapid progress which the doctrine of "the land for the people" has been making in Great Britain and Ireland; but the moment this question is settled, if it is settled speedily, and in any event ere long, the land question must flame up in the three kingdoms as the burning question of the time.

The united labor party of New York this fall heads the van in a struggle which will soon involve the civilized world.

HENRY GEORGE.

NICODEMUS.

The letter of "Nicodemus" in last week's STANDARD gave substantial evidence of his interest in the new crusade, and no one will be ungracious enough to impugn his motives or question his wisdom in concealing his name. We may dismiss him from our minds, as a person, after expressing gratitude for his contribution to the campaign fund and the hope that ere long he will be free to openly espouse the cause.

If we put away thought of persons, after calling attention to this one generous man by way of text, and treat of principle, there can be little doubt that in every time of moral crisis the open stand is best to take—best for the peace of mind of him concerned; best in its effect upon others; best for strengthening the movement which forces the crisis. The Christian church was made stronger by her martyrs than by all her worldly wisdom. Open declaration of faith is good for any man, for men are men to whatever class they belong; and rightness should be looked for in the sayings and doings of any man whatsoever.

But especially in the case of priests and ministers there can be no doubt that the open stand is not only best, but the only one permissible. It will not, in any case, be tolerable for the priest or minister to doff the robes of Jesus and wear those of Nicodemus. Admit that your butcher, and baker and candlestick maker; your doctor, lawyer, merchant, chief, may sign himself "Nicodemus," without forfeiting his own or others' respect, not so may your priest or minister. Not that there is any difference between man and man, but there is some distinction in what men are supposed to be doing in His world. Yonder man is making soap. If he make good soap, that is his distinctive work. But this priest or minister is distinctively a truth speaker, a right doer. The very core of his mission is that he stick to the truth and right. Consequences must never influence his speech or conduct. He must say that which is true and do what is right at any hazard. He must say only what he thinks is true and all that he thinks is true, saving that it is advisable not to cast pearls before swine. But this caution must not be stretched too far. The danger is not that he will speak truth too freely, but that he will dole it niggardly.

Appropos, now, of the new crusade: No intelligent minister will like to say: "I know not what the movement is," for that were to be inexcusably ignorant. It is a public matter persistently bruited abroad for a year in the chief city and state of the land. Not to have read "Progress and Poverty" is blameworthy, considering the present noise it has directly produced. To say it is "out of my line" when it treats of the physical, mental, moral and spiritual

conditions of men and boldly claims to be a new development in the growth of religion, is unpardonable.

Having looked into the matter the priest or minister must satisfy himself that the basic principles of the new crusade are wrong and fairly expose the wicked fallacy which is growing apace, or, believing those principles true, he must espouse the movement. There can be no middle ground. The priest or minister who believes the doctrine of the new crusade and speaks not because of some "if I do, thus and so will befall me," cannot be at peace with himself without moral deterioration.

How can a man affect to be the follower of such a one as Jesus, the crucified, and mold his speech to suit the times, without becoming a sad man in his heart? To know that one speaks what he does not believe, or withholds what he does when it should be spoken, is to open the soul to moral dry rot.

In the incipency of every great moral movement there is always the sneaking policy as well as the bold fronting of the devil, but it must be plain that the world steps forward its one great pace at such times because of those who are imprudently honest. There is always that satanic Peter at the elbow of every Jesus, suggesting the folly of going to Jerusalem. But if the Jerusalem road be the only one which may be honestly trod, then Satan must be thrust behind us, though he come now in the form of pope, cardinal, parish, personal interest or apparent welfare of our best loves, wife and children, and though the shadow of the cross fall aslant our track.

Certain working men in St. Louis, zealous for the anti-poverty cause, have instructed us to send THE STANDARD for six weeks to any Protestant clergyman in St. Louis who may signify a wish to receive it.

Nineteen centuries ago the first great teacher of Christianity expounded the gospel of the fatherhood of God and the brotherhood of man to eager crowds of working men. To-day the working men are urging the vowed preachers of Christianity to accept the self-same doctrine.

If railroads were managed by the public, the public would not allow its mangled servants—engineers, conductors and brakemen—who were victims of railroad accidents—to become paupers in their helplessness. As it pensions its soldiers who suffer while serving it in war, so would it pension its workmen who might suffer while serving it in peace.

The tract committee of the Anti-poverty society is prepared to furnish tracts for circulation in any part of New York state to persons who may be willing to undertake the work of distribution, but are unable to purchase tracts. Application may be made by letter to Benjamin Urner, 6 Harrison street, New York, or in person at room 30, Cooper union.

The fair of the Anti-poverty society will open on Monday next, Sept. 26, at Madison square garden, and will remain open for two weeks. There is every indication that the fair will be a complete success, but it may not be amiss to remind readers of THE STANDARD, especially those living at a distance from the city, that there is still time for them to forward any contributions they may be able to make.

A Voice From Cayuga.

SCIPIO, Cayuga County, N. Y.—We have a community here that is ripe for the crusade to an extent which is surprising. Although not an orthodox Christian, I am an enthusiast over one passage of the Bible, which seems to me to include the whole moral law—St. Paul's assertion that "Love is the fulfilling of the law, because love worketh no injury to his neighbor." Practical Christianity I am a strong advocate of, but when we read in the Bible that the greed for gold is the root of all evil, that no rich man shall inherit the kingdom of heaven, and that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God; and then see the majority of the Christian church engaged in one wild, mad, unscrupulous, pell-mell rush for this same Bible-condemned gold, it seems as though there must be heathen ignorance of the Bible or a willful disregard for the future state. It is not at all surprising to my mind that the poor and laboring classes are so prone to look upon professional Christianity with disgust.

If this is a God-given world, what authority has man to block out portions of it and say, "This is mine; I do not intend to earn my bread by the divinely ordained method. I am going to live by the sweat of other brows. When the increase of population and the effects of other people's industry surrounding it shall have placed a value upon my property, I can evade that divine edict of labor by drawing tribute from those who must of necessity obey it, and can do so only by my permission; and as population becomes dense I can clap the screws down tight and draw more sweat money; even as they are doing to day in the coal mines, larger cities and in older countries. Guess I'm fixed!"

All that is required to make this world a paradise, is that labor shall have an opportunity, and be rewarded by the full fruits of its own industry, thus making it a pleasure and blessing, instead of the distasteful drudgery which it is to-day; and if such a condition of affairs is impracticable, "Anti-Christian" or impossible, then Christ's glorious peace and kingdom and the promise of a future millennium must forever stain the pages of an erring, false Bible as a glaring, mocking lie. And, if it is really true, which few will deny and none successfully contradict, that every child born into this world increases the demand for natural opportunities, or, in other words, places a value upon nature's unearned, undeveloped wealth, then, in the name of that Christ who loved little children, let us not defraud these little ones of the birthright which their very presence creates. Uncle Sam is no true father and guardian unless he protects the rights of his helpless little ones.

H. W. TAHER.

He Believes in Attacking the Evil at the Root.

WAUZEKA, Wis.—I was a prohibitionist before reading "Progress and Poverty," but I have changed my views since looking into things. BRUCE MYERS.

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PUBLISHER'S NOTES.

The campaign is fairly opened. This is a "solid" battle we are fighting. It is not to be won by strategy and skillful maneuvering—by mock retreats and ambushes and treachery. There are no "deals," or bargains, or promises of patronage to be depended on. The battle will be won or lost, according as each man does or neglects to do his whole and perfect duty.

It is no holiday tournament that we are entering upon—no idle struggle for a badge of honor or the enjoyment of a brief period of public plunder. This is a battle of life and death, not by any mere figure of speech, but in sober, solemn reality. If we are defeated human beings must die—not one, or two, or twenty, or a hundred, but thousands and tens of thousands of them. It is a battle for human souls that shall be saved alive if we conquer, but must sink into the pit of sin and degradation if we allow ourselves to be defeated.

Year by year, the poverty demon whom society supports demands his share of victims. So many families for the tenement houses; so many drunkards; so many paupers; so many women for the brothels; so many bodies for the grave. He gets them every year, and every year his appetite grows fiercer. He has his fill for 1887; shall he have it, too, for 1888? It is for us to say. We may not utterly starve him out of existence in a single year; but we can, if we only will, so muzzle and control him that he shall see his coming doom, and losing heart and strength, be easily slain outright when next we take up arms against him.

Good readers of THE STANDARD, think a moment. If you saw an innocent little baby in imminent danger of a painful death, and knew that by a week's hard work you could save its life, wouldn't you work that week you never worked before? If you saw a helpless woman struggling in a ruinous grasp, wouldn't you hasten to her rescue? If you saw a fellow man struggling for life in deep waters wouldn't you be quick to save his life? Good friend, the doomed baby and the helpless woman and the drowning man are calling loudly for your aid, and without it they must surely perish. You know this. You know you know it. And do you dare rest idle?

STANDARD readers, if ever in your lives you worked, work now! The task before you is to conquer New York at the election in November. You can do it if you will. And wherever you may live—in New York, in California, in Florida, it matters not where—you can do work in this campaign. Don't yourselves, that you may give money to the cause. Talk, write, distribute tracts, collect subscriptions for THE STANDARD, stand out before your fellows as an avowed champion of the truth! You cannot strike a sturdy blow in Dakota but the echo of it shall be heard here in the empire state, encouraging your friends and disheartening their enemies. A convert made in Texas may mean a hundred votes in New York. Wherever you may be, strike steadily and fearlessly, in God's name, and trust to God for the result.

Here, by way of an example well worth following, comes a letter from Chicago: CHICAGO, Ill.—Inclosed please find \$5, being amount of contribution of land and labor clubs Nos. 1 and 2, Chicago, to send THE STANDARD to list, sent this month of September, six weeks, according to publisher's terms. Most of these are professional men and merchants, but many are names of influential workers, and all are men who will get things. The list is twenty-one names, but we have sent six weeks others in a few days. This is our first gun of the fall and winter campaign.

W. H. VAN ORT, President Land and Labor Club No. 1. These recruit subscriptions are doing steady, efficient work. Not all the seed falls upon good ground; that were too much to expect; but there is a steadily increasing number of converts, brought into the ranks of the new crusade by this means. And even though a man may for a time harden his heart, and refuse to acknowledge the truth, yet even to have forced the truth upon his notice is a great gain. The seed may lie idle for a time, but it is there; and sooner or later some kindly rain of speech or circumstance will quicken it into life.

NEW YORK CITY.—Find inclosed \$2, to be disposed of as follows: \$1 to enroll me as a member of the Anti-Poverty Society, and \$1 for five recruit subscriptions; 20 cents for the "Land and labor library," and the remainder for the recruiting fund. I would have assisted your cause financially some time ago, but being out of work and in straitened circumstances was unable to do so.

BROOKLYN, N. Y.—Inclosed is a check for \$4, for which please send THE STANDARD to the twenty-four persons whose names are on the list herewith. These are the names of parties on whom I have been working for some time, but yet find me not yet converted, as, I have now to devote all my spare time to the cause of the united labor party in my ward and country. I want THE STANDARD to finish what I have begun, and I know it can do it. EDWARD FERGUSON.

LAWSON, Cal.—Inclosed please find a list of recruit subscriptions. In the mailing records here the theory is not yet fully understood, although most of the work is done by lessees who have to pay the mine owners heavy royalties, anywhere from twenty-five to seventy-five per cent of the value of the ore they mine. I have known cases where men worked a whole year without clearing one dollar. I want to see your theory in practice here and make the mine workers themselves, instead of the mine owners and capitalists, the beneficiaries. I expect that THE STANDARD and books will arouse interest among the thinking men here, and I will do what I can to keep it up.

FRED LAESCH. BALLSTON SPA, N. Y.—I have been riding around the country lately, and have been struck by the quantity of land absolutely unused. Why, I know many a poor man who would take a few acres of land and go to work improving it if he didn't have to pay a big fine in advance for the privilege of using it from it with some one, and in the village there is many a man who would like to own his dwelling and who has money enough to build a nice home, but when he goes to get a place to put it in that is convenient to his work, he finds some one is anticipating the increase of value, and he either gets discouraged or puts up a smaller house, thus using so much less lumber, plaster, paint, etc., and therefore not requiring so much labor.

I have already got a number to read "Progress and Poverty," and will get more to do so.

WASHINGTON, D. C.—Inclosed please find \$5, for which please send THE STANDARD to the following two addresses for the ensuing six weeks, the balance of it to be used as you think best in the state of New York during the campaign. It certainly seems to me that with a cause so holy and a principle so grand as ours that we ought to have at least 5,000 or 10,000 people who would contribute not less than \$2 per month, at least until after the election in New York this fall. I firmly believe that with the amount that could be raised in this way, the battle could be easily won, and that, too, without having to resort to the expedient of distributing new, crisp two dollar bills among voters, after the fashion of the society saviors.

Wm. GEDDES. SYRACUSE, N. Y.—I earn my living by canvassing and selling newspapers, and have been part of the state. I am enthusiastic over the united labor party, and the name of Henry George is on my lips many times every day of my life since reading your works. I know this. I have made many converts and have sent out many circulars. I suppose you will have many more to read your printed works. I only wish that I could do more for the cause.

than I have been able to do. As I come in contact with business men, clerks and a few mechanics every day, I am going to try and keep myself supplied with tracts and distribute them. So far I have circulated your paper among all the newsdealers, spending a good word for you and the united labor party—asking people to read your paper and books. I find it very difficult to support myself and family by canvassing—paying railroad fares, expenses, etc. There is no one knows better than I that the profit goes into the pockets of the "lords of the land." How many times a day am I told by intelligent, industrious business men that the article I have for sale is good and that they would like to have it, but they really can't afford it, business is dull, etc. And I know they speak the truth often, for which you will please send me a few tracts or four page tracts suitable for business men and clerks. As business improves I hope to be able to help the campaign expenses—indeed I must help the campaign or perhaps end my days in the poor house. R. H. WALKER.

EAST SAGINAW, Mich.—I inclosed eighteen months of THE STANDARD for six weeks, and remittance I sent twenty-four yesterday.

We celebrated labor day in this town, and I was on the committee to carry out the programme. I found time to speak a word for the new crusade. I was anxious to do something for the cause, but have been so situated lately that I could not spare any money.

It is pleasant work to canvass for THE STANDARD. No one need wait for something to do, for the work lies on every side. If they can't spare money, they can at least do some work for the cause. The harvest is ripe, and the workers are few. God speed the right.

ST. LOUIS, Mo.—Inclosed find \$4 and the names of 34 clergy in St. Louis. Please enter these names as recruit subscriptions and begin with the issue of Friday, Sept. 9.

We have arranged to send the paper to all the Protestant clergy of this city for six weeks free of charge. Any Protestant clergyman of St. Louis who don't get the paper can have it sent him free for six weeks by forwarding his name and address to you. Please note this in your editorial column, and send me a bill for any calls you have in response to it. We at first thought of sending a circular to the clergy announcing our intention, but that has its objections, and we will therefore ask you for a brief editorial notice. I think that every man in St. Louis who knows me is aware of my belief in the doctrines of progress and poverty, and I am anxious to see them remain unannounced, publicly; it won't be for long, it can't be, for I can't stand it much longer.

MILWAUKEE, Wis.—I have read THE STANDARD from the very first issue. I feel as though I were committing a great wrong if I did not do something toward the emancipation of labor, which I believe can only be accomplished by the carrying out of effect of your doctrine. Although I am thoroughly pessimistic with regard to my views of life (though I attach little value to the Malthusian doctrine), I must admit that the cause of which you are the champion is noble and worthy of the best and purest minds to fight for. Inclosed please find my note of \$1. May it "prove no deadweight in this enterprise." SISKIA.

ST. JOHN'S CHURCH, MOUNT PLEASANT, Mich.—Inclosed remittance for six months subscription to THE STANDARD, and set of land and labor tracts.

So far as I understand your aim and object, I wish you God speed. May He, who while on earth trodden and oppressed, He who rebuked moral evil in the rich as well as in the poor, be with you in your work.

(Rev.) FREDERIC C. LEE. NEWARK, N. J.—The inclosed postal order from the Rev. John Scarlett, Orange, N. J., who is the pastor of THE STANDARD, has been sent him, wishes to have it continued to the same address six months longer, as he cannot afford to go without such a weekly feast.

MALDEN, Mass.—Inclosed please find my check for \$5, to pay for two years' subscription to THE STANDARD. I am by no means a convert to your views, but I am in search of light and truth, and shall be very glad to read what you may have to say in their support.

(Rev.) W. H. WILCOX. ALGONA, Ia.—We have received several copies of your paper, and the members of our family have become quite interested in the articles. We thank the friend who has kindly remembered us in this way, and now inclose subscription for six months.

Mrs. C. A. I. Push these recruit subscriptions, friends. Push them wherever you are living, or wherever you may have friends; but, above all, push them in the state of New York until this fall's campaign is decided.

We send THE STANDARD, on this recruit subscription plan, for six weeks: To any two addresses for 50 cents. To any five addresses for \$1. To any twelve addresses for \$2.

Here is a letter from an employee in one of the great publishing houses of New York, which shows an earnest determination to do labor for the cause, and a willingness to do the work that lies nearest to hand, worthy of all imitation:

NEW YORK CITY.—The crusade is widening, the battle deepening. On, ye brave! We are meeting with recruits, half-way men and citizens, whose minds are just opening to the depth of meaning in this movement. Our experience as crusaders is ever becoming more interesting and absorbing. Although residing in New Jersey, we are devoting all our time and energy to make certain of success in the state of New York, wherein it is to be fought our first great battle.

Nothing is so slight but some effect may result; in illustration of which take one act of the other week, when we sent a few copies of tracts to other departments, including "My Landlord," the result being there is now an urgent call for more, and some one conversant with the subjects of the campaign to explain matters. This day we sent a batch of specially selected tracts to a branch of the department, and in a few days expect a running fusillade of questions, for which we are more than anxious. Here in Harper & Brothers' great publishing house there is a large field, but we are hindered in doing all that may be attempted through lack of "ammunition." Already we are spending all our purse will stand in the matter of purchasing tracts, etc. Our plan is to purchase \$1 worth of STANDARDs weekly for distribution until election day, when other plans will be devised, but we need tracts.

We would suggest to crusaders two methods by which we may get our principles before the public by course distributing in our great houses as they leave the churches is one of the very best, and we shall act on the suggestion; those who travel on the cars, whether in the city or in the country, may expect to find in vacant seats, and on the laps of passengers such tracts as are most suitable for the class thereon traveling, and also laying copies on the tables in front of guests at restaurants. In fact, anywhere and everywhere, following every effort up by sending STANDARDs to persons becoming interested. Would that we had a few hundred dollars to place in the field, but our humblest efforts must suffice; for we can talk, talk, talk, and write, write, write.

Thank you for the many copies of THE STANDARD and tracts sent me, which have all been distributed with good results.

God bless the movement, onward marching, upward looking.

It will interest friend T. . . to know that the Anti-Poverty society will furnish whatever tracts he and his friends may need for distribution, free of charge. Application should be made at the office of the society, room 30, Cooper union, New York.

Here is another letter from a man who believes in working for his cause:

LONG ISLAND CITY.—I will not be able to give much money this campaign to help along the canvass of our party, but I am willing to do my part in other ways. I suppose you will have many more to read your printed works. I only wish that I could do more for the cause.

dressing envelopes and doing what other writing you would wish. I do not doubt that a call in your paper would receive sufficient volunteers from New York city men to make the expense for clerical hire very small.

W. T. C. We have sent W. T. C.'s letter to the state committee, who will call on him for assistance very shortly. We suggest that all who are willing to follow W. T. C.'s example should send timely notice to the committee at room 29, Cooper union. There will be work enough and to spare for all before the campaign is over.

Our good friend J. E. Miller, who some weeks since sent a dollar with a letter which called forth an article on "Charity and Justice," now writes as follows: LOS ANGELES, Cal.—Your article on "Charity and Justice" published in THE STANDARD of Sept. 3, is a just one. And it is true that my suggestion in regard to mere almsgiving is totally inconsistent with the aim and spirit of the Anti-Poverty society. Still, I think that as with all of the society would lose nothing by uniting to spare a little money each month for charity, while working and striving for justice. In the meantime we can do nothing better than to turn our attention to New York, and send what money we can to help gain votes this fall. A dollar each sent to the recruit fund by fifty thousand of us just now means at least a hundred thousand votes gained in November. So let us all send what we can. Inclosed is \$1 for recruiting fund. J. E. MILLER.

We are quite right, friend Miller. A single dollar from each of fifty thousand STANDARD readers might, properly expended, bring thousands of extra votes to the united labor party this fall. It might be the means of the triumph of our principles at the polls—the election of our ticket. And that would mean the saving of thousands of human lives, the lifting of the burden of want from thousands of helpless women, the redemption of tens of thousands of unhappy children from the miserable fate that otherwise awaits them. It is an awful responsibility that rests upon every one of us in the justice of this cause that has a dollar to spare and doesn't spare it—a responsibility for which, sometime, somewhere, somehow, he will surely be called to account.

Here are two letters that come to us with subscriptions to the recruiting fund:

NEW YORK, Sept. 16.—I am situated very much as is the gentleman who wrote you last week under the signature of Nicodemus. Although I am a land owner, and one of those who would lose if any one would by the adoption of the great reform which you are advocating, I am heart and soul with the cause. In private I lose no opportunity of avowing my faith, but my friends and neighbors, who are of the present state of sentiment among the class with whom I am connected, I could not without injury make a public avowal. I would not shrink from this, no matter what the cost, if it would secure as much as make my public advocacy of importance. As it is, I feel that I can more efficiently aid the cause, which I hold to be that of true Christianity in a quieter way. With this I send you \$500, of which you will please put \$50 in the campaign fund, and \$450 in the recruiting fund, and sign myself

ANOTHER NICODEMUS. PLAINFIELD, N. J.—I enclose \$5 to be applied by you in any way you may think most helpful to the new crusade.

I am the owner, and not much, to be sure, of that small portion of the earth's surface on which my house is built. I believe, however, that it is just this innocent, insignificant portion—the home plot—that causes many a man to prove unfaithful to the cause of the oppressed. It is the result of the practice of the virtues that mark the substantial citizen—economy, respect for law, active interest in good government—the majority of men have come to think it a legitimate right to own land, and to do so, almost come, in fact, to regard the two words home-owner and good citizen as convertible terms, and so, by a curious perversion of function, the very spot around which cluster all humane and kindly feelings, and which should be the most sacred and inviolable of all rights, becomes an instrument of injustice and oppression. To one who thinks, no clearer illustration could be given of the shortsightedness of that success which is achieved by setting up the interests of the individual in opposition to those of his class, since to just the extent that he takes directly or indirectly from the community via the police and military organizations, courts of justice, lawyers' fees, prisons, poor-houses and brothels. May the agitation and discussion which the entrance of the united labor party into a broader political field will produce, bring men to see that the land belongs to the community, and that the right of the welfare of the most surely, permanently reached through that of the many; in a word, that the safest political and economic rule is always and everywhere the rule of the just.

The new crusade is most opportune. Coming at this politically barren time, when both the old parties are fumbling about among the dry husks of dead issues to find some little nubbin of principle, its cardinal idea—land for the people—has a rallying ground on which all progressive, earnest men may stand. Fundamentally sound because essentially just; charitable according to the real meaning of that much abused word; statesmanlike in its comprehensiveness, far-reaching in its results, it is at once a wholesome political creed and an inspiring, practical religion.

I shall, from time to time, as the work goes on, repeat my contribution, helping thus by my own consistency, far-reaching in its results, but really disheartening them only of what would be wrongly theirs, while helping to create for them a condition of far more stable equilibrium, because a juster condition, financially, politically, socially and morally. Yours for the right, S. H. R.

The recruiting fund is growing. Here is the way it stands at present:

Previously acknowledged.....	\$225 45
F. A. Tomkins.....	3 00
John Long, Boston, Mass.....	1 00
Paul Ferguson, Cincinnati, O.....	1 00
L. H. Kresler, Boston, Mass.....	1 00
L. I. Summit.....	1 00
A. V. D. New York.....	1 00
No. 90 A. P. S.....	50
John H. O'Brien, Boston, Mass.....	1 00
C. A. Jackson, Philadelphia, Pa.....	2 50
Boston Herald chapel.....	9 00
William Fegerty.....	2 00
J. P. Scottland.....	2 00
Richard Powers.....	2 00
Cash.....	25
E. Fries, Cincinnati, O.....	50
Cash.....	50
Charles Reimer, Cincinnati.....	25
John H. O'Brien, Boston, Mass.....	1 00
C. A. Fries, Cincinnati.....	1 00
Cash.....	25
Cash.....	50
J. F. R. Watertown, Mass.....	1 00
George Mills, St. Cloud, Minn.....	2 50
William L. Nugget, Chester, Pa.....	2 00
George B. Sinclair, Watertown, Mass.....	13 00
Calvin A. Beltz, East Mauch Chunk, Pa.....	1 00
Hoston Post Chapel.....	5 00
William Radcliffe, Watertown, O.....	2 00
Henry Erie, Bowie, Tex.....	1 00
Richard Carter, New York City.....	5 00
Henry Walker, Springfield, Ill.....	1 00
G. E. Goslin, Springfield, Ill.....	1 00
Henry P. Garrison, Boston, Mass.....	1 00
August J. Hoeftner, Boston, Mass.....	1 00
John H. O'Brien, Boston, Mass.....	1 00
Cash.....	5 00
M. R. Philadelphia, Pa.....	20 00
E. Meadley, Philadelphia, Pa.....	1 00
John O'Halloran, Washington, Ind.....	5 00
J. F. New York.....	1 00
E. B. New York.....	1 00
S. M. R.....	1 00
J. F. Van Horn, Stamford, Conn.....	8 00
Geo. W. Ashdown, Bradford.....	15 00
John H. O'Brien, Boston, Mass.....	1 00
Two Dabney Hatters.....	2 00
Total to date.....	\$1,395 30

And so the thousand dollar corner is turned. STANDARD readers, this fund is to enable us to send STANDARDs to tracts to persons whose names are furnished us by those who are themselves unable to defray the expense of recruit subscriptions. Just now we are utilizing every penny of this fund in New York. It needs strengthening. It is doing your work. It is your duty to strengthen it.

In last week's STANDARD we gave an account of a form of circular devised by Mr. O. G. Howe of Detroit, Mich. The circular contains on one side the platform of the united labor party, and on the other an invitation to attend a meeting, with several excellent reasons for attending. Proper blanks are left for writing in name of organization, date and place of meeting, etc. We have arranged to furnish these circulars to organizations in any part of the country at 10 cents a hundred, or \$10 per 1,000; and \$5,000, or \$750 for 10,000; and \$1,000 for 2,000; and \$250 for 500. Friends, particularly here in New York, to make immediate and plentiful use of them.

They can be distributed on the streets, sent by mail or handed from house to house; and they will enable many and many an earnest friend of the cause to satisfy his longing for active work.

We have received the following additional subscriptions to the fund for printing German tracts:

Previously acknowledged.....\$43 00
A. M. Kelly & Son.....3 25
Rev. John F. Scott.....2 50
Total to date.....\$48 75

The "Standard" for the Campaign.

THE STANDARD, beginning with the issue of Sept. 24, will be sent to any five addresses, within the state of New York, up to the end of the campaign, for \$1.

These campaign subscriptions will afford land and labor clubs, local assemblies, trades unions and other organizations means of doing efficient campaign work, and placing the issues squarely before their neighbors, at a very trifling cost.

THE CAMPAIGN FUND.

It is mounting upward! Not as fast as it is needed; not as fast as we hope to see it when the campaign shall be fairly opened and men's hearts begin to burn within them, but fast enough to show that the readers of THE STANDARD taking a lively interest in the cause and are ready to give substantial testimony to the faith that is in them.

SPEEDVILLE, N. Y.—Inclosed please find a dollar for the campaign fund.

No good cause, of all the good causes in which we have formerly felt an interest, ever pulled and tugged at our purse strings and our heart strings like this crusade. No more can we say, as we used to say of home missions and fresh air funds, "O, we can't do anything," "Yes, you can, you coward. You can do something. The way is open, the path is plain. No more setting back in despair. You know what to do, and you know you can do it. Walk up, John Smith, and do your duty, so that you won't feel ashamed of yourself when the battle is over and the victory won!"

Seed that we scattered here some time ago is now springing up.

GEORGE B. ROUNSEVELL.

BOSTON, Sept. 20.—This week I have the pleasure of forwarding \$9 to the fourth contribution of the Herald chapel to the campaign fund. We are glad to learn that the New York printers' legion is about to appeal to the craft throughout the country, and we hope to see a good number of chapels respond.

BRADFORD, Pa., Sept. 19.—Find inclosed a draft for \$15, which is a private contribution from members of Nos. 5, 567 and 5,403 K. of L. assemblies and one person outside of the order, all being desirous of helping on the good work. We believe that your work is as to your state alone, but for all mankind. We no longer look to the old parties for any relief, but all eyes are turned to the great labor party of New York state.

WAKEFIELD, Mass.—Inclosed please find check for \$10 to help carry the state of New York for our cause; \$5 is the gift of the Wakefield land and labor club, and the remainder is the gift of other friends of our cause in this town. All eyes are turned toward New York. GEO. B. SINCLAIR.

Previously acknowledged.....	\$108 60
H. W. D. St. Augustine, Fla.....	5 00
J. C. D. St. Louis, Mo.....	5 00
Paul Ferguson, Cincinnati, O.....	1 00
L. H. Kresler, Boston, Mass.....	1 00
L. I. Summit.....	1 00
A. V. D. New York.....	1 00
No. 90 A. P. S.....	50
John H. O'Brien, Boston, Mass.....	1 00
C. A. Jackson, Philadelphia, Pa.....	2 50
Boston Herald chapel.....	9 00
William Fegerty.....	2 00
J. P. Scottland.....	2 00
Richard Powers.....	2 00
Cash.....	25
E. Fries, Cincinnati, O.....	50
Cash.....	50
Charles Reimer, Cincinnati.....	25
John H. O'Brien, Boston, Mass.....	1 00
C. A. Fries, Cincinnati.....	1 00
Cash.....	25
Cash.....	50
J. F. R. Watertown, Mass.....	1 00
George Mills, St. Cloud, Minn.....	2 50
William L. Nugget, Chester, Pa.....	2 00
George B. Sinclair, Watertown, Mass.....	13 00
Calvin A. Beltz, East Mauch Chunk, Pa.....	1 00
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Henry Erie, Bowie, Tex.....	1 00
Richard Carter, New York City.....	5 00
Henry Walker, Springfield, Ill.....	1 00
G. E. Goslin, Springfield, Ill.....	1 00
Henry P. Garrison, Boston, Mass.....	1 00
August J. Hoeftner, Boston, Mass.....	1 00
John H. O'Brien, Boston, Mass.....	1 00
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M. R. Philadelphia, Pa.....	20 00
E. Meadley, Philadelphia, Pa.....	1 00
John O'Halloran, Washington, Ind.....	5 00
J. F. New York.....	1 00
E. B. New York.....	1 00
S. M. R.....	1 00
J. F. Van Horn, Stamford, Conn.....	8 00
Geo. W. Ashdown, Bradford.....	15 00
John H. O'Brien, Boston, Mass.....	1 00
Two Dabney Hatters.....	2 00
Total to date.....	\$1,395 30

Henry George at Newburg.

NEWBURG, N. Y., Sept. 20.—The Newburg opera house was crowded on Tuesday night to listen to Henry George. John J. Muller, who presided, opened the proceedings with a neat address, and was followed by Mr. J. H. Rhome in a short speech in which he specially alluded to the condition of the coal miners in Pennsylvania. Mr. George made a vigorous address, which the New York Herald with its customary enterprise reported on Wednesday morning, and evidently produced a strong effect. The large audience was an exceedingly intelligent one, embracing a considerable number of clergymen, among whom were presiding elder Beecher of the Methodist church and Rev. H. Tarrant of the Episcopal church.

A satisfactory collection was taken up toward defraying the expenses of the meeting, and land and labor tracts were liberally distributed. The Newburg men speak with confidence of the large vote that they expect to poll on the 8th of November. Organized labor is strong in the town, and through all the districts there is a rapid and steady drift of opinion in favor of the principles of the united labor party.

The mass meeting of the Printing trades legion, to be held at Cooper union this (Friday) evening, promises to be as it should be, a thoroughly successful gathering. The meeting will be addressed by Rev. Hugh O. Pentecost, John E. Mitchell, Jr., of Richmond, Va., and James J. Gahan. John R. O'Donnell, ex-president of Typographical union No. 6, will preside.

The object of the meeting is to enlist in the ranks of the legion all printers in sympathy with the united labor party.

Work in Buffalo.

BUFFALO, N. Y.—The united labor party has just begun to form here. The opening meeting of the campaign was held on the 19th. J. A. Ronayne, esq., president, and H. H. Freeman of Binghamton and Louis F. Post of New York spoke. The Syracuse Standard has announced that there were two hundred and fifty present and thirty-four new names were added in for membership in the central club. The socialistic national convention is

in session here. On the 19th they also had a mass meeting, at which one hundred and twenty-five people were present.

The Millennium Will be Near at Hand if the United Labor Party Carries New York this Fall.

HUTCHINSON, Kansas.—Inclosed find \$1 for as many copies of THE STANDARD of Aug. 27 as you can send for the money. I want to circulate that paper because it is an extra good number of the best paper ever printed. You have a good many friends here who will feel that the millennium has pretty near come if you succeed in carrying the state of New York this fall. The tyrannous reign of landlord kings will then be at an end and humanity will breathe free and easy. It will be an epoch of infinitely greater importance than that of freeing the slaves a quarter of a century ago. J. G. MALCOLM.

WHO WOULD BE FREE

THEMSELVES MUST STRIKE THE BLOW

PRINTERS WILL STRIKE

FRIDAY EVENING, SEPTEMBER 23, 1887,

at 8 o'clock,

AT COOPER UNION.

THE PRINTING TRADES LEGION OF THE UNITED LABOR PARTY

of New York county are going to have a

MASS MEETING

on that date and at that place.

REV. HUGH O. PENTECOST,

who was once a journeyman