THE STANDARD

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THE STANDARD advocates the abolition of all taxes upon industry and the products of industry, and the taking, by taxation upon land values irrespective of improvements, of the annual rental value of all those various forms of natural opportunities embraced under the general term, Land.

We hold that to tax labor or its products is to discourage industry.

We hold that to tax land values to their full amount will render it impossible for any man to exact from others a price for the privilege of using those bounties of nature in which all living men have an equal right of use; that it will compel every individual controlling natural opportunities to either utilize them by the employment of labor, or abandon them to others; that it will thus provide opportunities of work for all men, and secure to each the full reward of his labor; and that as a result involuntary poverty will be abolished, and the greed, intemperance and vice that spring from poverty and the dread of poverty will be swept away.

"THY KINGDOM COME!"

Sermon by Henry George in Glasgow.

On Sunday, 28th April, 1889, Mr. Henry George delivered a sermon in the city hall, Glasgow—Subject: "Thy Kingdom Come." The hall was crowded to suffocation long before the advertised hour. Thousands were unable to obtain admission. Rev. Mr. Cruickshank, St. Rollox United Presbyterian Church, assisted by two church choirs, conducted the services. The proceedings began by the chairman giving out the Old Hundredth Psalm, which was sung with fine effect by the great assembly. Thereafter the chairman led the meeting in prayer, and read and expounded portions of Scripture from Isaiah, chapter 58, and from the Sermon on the Mount, Matthew, chapter 6, verse 24.

Mr. George said:

We have just joined in the most solemn, the most sacred, the most catholic of all prayers: "Our Father which art in heaven!" To all of us who have learned it in our infancy, it oft calls up the sweetest and most tender emotions. Sometimes with feeling, sometimes as a matter of course, how often have we repeated it! For centuries, daily, hourly, has that prayer gone up. "Thy kingdom come!" Has it come? Let this Christian city of Glasgow answer—Glasgow, that was to "Flourish by the preaching of the Word." "Thy kingdom come!" Day after day, Sunday after Sunday, week after week, century after century, has that prayer gone up; and to-day, in this so-called Christian city of Glasgow, 125,000 human beings—so your medical officer says—135,000 children of God are living whole families in a single room. "Thy kingdom come!" We have been praying for it and praying for it, yet it has not come. So long has it tarried that many think it never will come. There is the vital point in which what we are accustomed to call the Christianity of the present day differs so much from that Christianity which overran the ancient world—that Christianity which, beneath a rotten old civilization, planted the seeds of a newer and higher. We have become accustomed to think that God's kingdom is not intended for this world—that, virtually, this is the devil's world, and that God's kingdom is in some other sphere, to which He is to take good people when they die. If that be so, what is the use of praying for the coming of the kingdom? Is God—The Christian's God, the Almighty, the loving Father of whom Christ told—is He such a monster as a god of that kind would be—a god who looks on this world, sees its sufferings and its miseries, sees high faculties aborted, lives stunted, innocence turned to vice and crime, and heart strings strained and broken, yet, having it in his power, will not bring that kingdom of peace, and love, and plenty, and happiness? Is God, indeed, a self-willed despot, whom we must coax to do the good He might?

But, think of it. The Almighty—and I say it with reverence—the Almighty could not bring that kingdom of himself. For, what is the kingdom of God—the kingdom that Christ taught us to pray for? Is it not in the doing of God's will—not by automata, not by animals who are compelled, but by intelligent beings made in his image, intelligent beings clothed with free will, intelligent beings knowing good from evil. Swedenborg never said a deeper nor a truer thing, nor a thing more compatible with the philosophy of christianity, than when he said God had never put anyone into hell—that the devils went to hell because they would rather go to hell than go to heaven. The spirits of evil would be unhappy in a place where the spirit of good reigned. Wedded to injustice, and loving injustice, they would be miserable where justice was the law. And, correlatively, God could not put intelligent beings, having free will, into conditions where they *must* do right without destroying that free will. Nay! Nay! "Thy kingdom come!"—when Christ taught that prayer He meant, not merely that men must idly phrase these words, but that for the coming of that kingdom they must work as well as pray!

Prayer! Consider what prayer is. How true is the old fable! The wagoner whose wagon was stuck in the rut, knelt down and prayed to Hercules to get it out. He might have prayed till the crack of doom, and the wagon would have stood there. This world—God's world—is not that kind of a world in which the repeating of words will get wagons out of mire or poverty out of slums. He who would pray with effect must work! "Our Father which art in Heaven." Not a despot, ruling by his arbitrary fiats, but a father, a loving father, our father, a father of us all—that was Christ's message. He is our Father and we are His children. But there are men, who, looking around on the suffering and injustice with which, even in so-called Christian countries, human life is full, say there is no Father in Heaven—there can be no God, or He would not permit this. How superficial is that thought! What would we as fathers do for our children? Is there any man, who, having a knowledge of the world and the laws of human life, would so surround his boy with safeguards that he could do no evil and suffer no pain? What would he make by that course of education? A pampered animal, not a self reliant man! We are, indeed, His children. Yet let one of God's children fall into the water, and if he has not learned to swim he will drown. And if he is a long distance from land and near no boat or anything on which he may get, he will drown anyhow, whether he can swim or not. God the Creator might have made men so that they could swim like the fishes and yet have adapted this wonderful frame of ours to all the purposes which the intelligence that is lodged within it requires to use it for? God can make a fish; He can make a bird; but could He—His laws being what they are—make an animal that might at once swim as well as a fish and fly as well as a bird? That the intelligence which we must recognize behind Nature is almighty, does not mean that it can contradict itself and stultify its own laws. No; we are the children of God. What God is, who shall say? But every man is conscious of this, that behind what he sees there must have been a Power to bring that forth; that, behind what he knows, there is an intelligence far greater than that which is lodged in the human mind, but which human intelligence does in some infinitely less degree resemble.

Yes; we are His children. We in some sort have that power of adapting things which we know must have been exerted to bring this universe into being. Consider those great ships for which this port of Glasgow is famous all over the world; consider one of those great ocean steamers, such as the Umbria, or the Etruria, or the City of New York, or the City of Paris. There, in the ocean which such ships cleave, are the porpoises, there are the whales, there are the dolphins, there are all manner of fish. They are to-day just as they were when Cæsar crossed to this island—just as they were before the first ancient Briton launched his leather-covered boat. Man to-day can swim no better than man could swim then, but consider how by his intelligence he has advanced higher and higher, how his power of making things has developed, until now he crosses the great ocean quicker than any fish. Consider one of those great steamers forcing her way across the Atlantic ocean, four hundred miles a day, against a living gale. Is she not in some sort a product of a god-like power—a machine in some sort like the very fishes that swim underneath. Here is the distinguishing thing between man and the animals; here is the broad and impassable gulf. Man among all the animals is the only maker; man among all the animals is the only one that possesses that god-like power of adapting means to ends; and is it possible that man possesses the power of so adapting means to ends that he can cross the Atlantic in six days, and yet does not possess the power of abolishing the conditions that crowd thousands of families into one room homes? When we consider the achievements of man and then look upon the misery that exists to-day in the very centre of wealth, upon the ignorance, the weakness, the injustice, that characterize our highest civilization, we may know of a surety that it is not the fault of God; it is the fault of man. May we not know that in that very power God has given to his children here, in that power of rising higher, there is involved—and necessarily involved—the power of falling lower.

"Our Father!" "Our Father!" Whose? Not *my* Father—that is not the prayer. "Our Father"—not the father of any sect, of any class, but the Father of all men. The All-Father, the equal Father, the loving Father. He it is we ask to bring the kingdom. Aye, we ask it with our lips! We call him "Our Father," the all, the universal Father, when we kneel down to pray to Him. But that he is the All-Father—that he is all men's Father—we deny by our institutions. The All-Father who made the world, the All-Father who created man in His image, and put him upon the earth to draw his subsistence from its bosom; to find in the earth all the materials that satisfy his wants, waiting only to be worked up by his labor. If He is the All-Father then are not all human beings, all children of the Creator, equally entitled to the use of His bounty. And yet, our laws say that this God's earth is not here for the use of all His children, but only for the use of a privileged few! There is a little dialogue published in the United States, west, some time ago. Possibly you may have seen it. It is between a boy and his father, when visiting a brick yard. The boy looks at the men making bricks, and he asks who those dirty men are, why they are making up the clay, and what they are doing it for? He learns, and then he asks about the owner of the brick yard. "He does not make any bricks; he gets his income fro n letting the other men make bricks." And then he asks about what title there is to the bricks, and is told that it comes from the men having made them. Then he wants to know how the man who owns the brick yard gets his title—whether he made the yard? "No, he did not make it," the father replies, "God made it." The boy asks, "Did God make it for him?" Whereat his father tells him that he must not ask questions such as that—but that anyhow it is all right, and it is all in accordance with God's law. Then the boy, who of course was a Sunday school boy, and had been to church, goes off mumbling to himself that "God so loved the world that He gave His only begotten Son to die for all men; but that He so loved the owner of this brick yard that he gave him not only his only-begotten Son but the brick yard too."

This has a blasphemous sound. But I do not refer to it lightly. I do not like to speak lightly of sacred subjects, but it is as well sometimes that we should be fairly shocked into thinking. Think of what Christianity teaches us; think of the life and death of Him who came to die for men! Think of His teachings, that we are all the equal children of an almighty Father, who is no respecter of persons, and then think of this legalized injustice—this denial of the most important, most fundamental rights of the children of God, which some men—the very men who teach Christianity—uphold; nay, which they blasphemously assert is the design and the intent of the Creator himself. Better to me, higher to me, is the atheist, who says there is no God, than the professed Christian, who, prating of the goodness and the Fatherhood of God, tells us in words as some do, or tells us indirectly as others do, that millions and millions of human creatures—[at this point a child was heard crying]—don't take the little thing out—that millions and millions of human beings like that little baby, are being brought into the world daily by the creative fiat, and no place in this world provided for them. Aye! tell us that by the laws of God, the poor are created in order that the rich may have the unctious satisfaction of dealing out charity to them—tell us that a state of things like that which exists in this city of Glasgow, as in other great cities on both sides of the Atlantic, where little children are dying every day, dying by hundreds of thousands, because, having come into this world—these children of God, with His fiat, by His decree—they find that there is not space on the earth sufficient for them to live; and, driven out of the world because they cannot get room enough, cannot get air enough, cannot get sustenance enough. I believe in no such god. If I did, though I might bend before him in fear, I would hate him in my heart. Not room enough for little children here! Look around any country in the civilized world; is there not room enough and to spare? Not food enough? Look at the unemployed labor, look at the idle acres, look through every country and see natural opportunities going to waste. Aye! that Christianity that puts on the Creator the evil, the injustice, the suffering, the degradation, that are due to man's injustice, is worse, far worse than atheism. That is *the* blasphemy, and if there be a sin against the Holy Ghost, *that* is the unpardonable sin.

Why consider—"Give us this day our daily bread." I stopped in a hotel last week—a hydropathic establishment. A hundred or more guests sat down to table together. Before they ate anything, a man stood up, and, thanking God, asked Him to make us all grateful for His bounty. So at every meal-time such an acknowledgement is made of well filled boards. What do they mean by it? Is it mockery, or what?

If Adam, when he got out of Eden, had sat down and commenced to pray, he might have prayed till this time without getting anything to eat unless he went to work for it. Yet food is God's bounty. He does not bring the meat all cooked, vegetables all prepared, nor lay the plates, nor spread the cloth. What He gives are the opportunities of producing these things—of bringing them forth by labor. His mandate is—it is written in the holy word, it is graven in every fact in nature—that by labor we shall bring forth these things. Nature gives to labor and to nothing else. What God gives are the natural elements that are indispensable to labor. He gives them, not to one, not to some, not to one generation, but to *all*. They are His gifts, His bounty, to the whole human race. And yet in all our civilised countries what do we see? That a few men have appropriated these bounties, claiming them as theirs alone, while the great majority have no legal right to apply their labor to the reservoirs of nature and draw from the Creator's bounty. And thus it comes that all over the civilized world that class that is called peculiarly the "laboring class" is the poor class, and that men who do no labor, who pride themselves on never having done honest labor and on being descended from fathers and grandfathers who never did a stroke of honest labor in their lives, revel in a superabundance of all the things that labor brings forth. [Here Mr. George told in brief Abner Thomas's story of a dream as published in THE STANDARD some time ago.—ED. STANDARD.]

Really, if you come to think of it, it is impossible to imagine heaven treated as we treat this earth, without seeing that, no matter how salubrious were its air, no matter how bright the light that filled it, no matter how magnificent its vegetable growth, there would be poverty, and suffering, and a division of classes in heaven itself if heaven were parceled out as we have parceled out the earth. And, conversely, if men in this life were to act towards each other as we must suppose the inhabitants of heaven to do, would not this earth be a very heaven? "Thy kingdom come." No one can think of the kingdom for which the prayer asks without feeling that it must be a kingdom of justice and equality—not necessarily of equality in condition, but of equality in opportunity. And no one can think of it without seeing that a very kingdom of God might be brought on this earth if men would but seek to do justice—if men would but acknowledge the essential principle of Christianity, that of doing to others as we would have others do to us, and of recognizing that we are all here equally the children of the one Father, equally entitled to share His bounty, equally entitled to live our lives and develop our faculties, and to apply our labor to the raw material that He has provided. Aye! and when a man sees that, then there arises that hope of the coming of the kingdom that carried the gospel through the streets of Rome, that carried it into Pagan lands, that made

it, against the most ferocious persecution, the dominant religion of the world. Early Christianity did not mean, in its prayer for the coming of Christ's kingdom, a kingdom in heaven, but a kingdom on earth. If Christ had simply preached of the other world, the high priests and the pharisees would not have persecuted Him, the Roman soldiery would not have nailed His hands to the cross. Why was Christianity persecuted? Why were its first professors thrown to wild beasts, burned to light a tyrant's gardens, hounded, tortured, put to death by all the cruel devices that a devilish ingenuity could suggest? Not that it was a new religion, referring only to the future. Rome was tolerant of all religions. It was the boast of Rome that all gods were sheltered in her Pantheon; it was the boast of Rome that she made no interference with the religions of peoples she conquered. What was persecuted was a great movement for social reform—the Gospel of Justice—heard by common fisherman with gladness, carried by laborers and slaves into the Imperial City. The Christian revelation was the doctrine of human equality, of the fatherhood of God, of the brotherhood of man. It struck at the very basis of that monstrous tyranny that oppressed the civilized world, it struck at the fetters of the captive, at the bonds of the slave; at that monstrous injustice which allowed a class to revel on the proceeds of labor, while those who did the labor fared scantily. That is the reason why early Christianity was persecuted. And when they could no longer hold it down, then the privileged classes adopted and perverted the new faith, and it became, in outward triumph, not the pure Christianity of the early days, but a Christianity that, to a very great extent, was the servitor of the privileged classes. And, instead of preaching the essential fatherhood of God, the essential brotherhood of man, its high priests engrafted on the pure truths of the Gospel the blasphemous doctrine that the All-Father is a respecter of persons, and that by His will and on His mandate is founded that monstrous injustice which condemns the great mass of humanity to unrequited, hard toil.

Nothing is clearer than that if we are all children of the universal Father, we are entitled to the use of His bounty. No one dare deny that proposition. But the men who set their faces against its carrying out say, virtually:—"Oh, yes! that is true; but it is impracticable to carry it into effect." Just think of what this means: This is God's world, and yet such men say that it is a world in which God's justice, God's will, cannot be carried into effect. What a monstrous absurdity, what a monstrous blasphemy! If the loving God does reign, if His laws are the laws not merely of the physical but of the moral universe, then there is a way of carrying His will into effect, then there must be a way of doing equal justice to all His creatures.

And so there is. The men who deny that there is any practical way of carrying into effect the perception that all human beings are actually children of the Creator, shut their eyes to the plain and obvious way. It is of course impossible in a civilization like this of ours to divide land up into equal pieces. Such a system might have done in a primitive state of society. Among a people such as that for whom the Mosaic code was framed. It would not do in this state of society. We have progressed in civilization beyond such rude devices, but we have not, nor can we, progress beyond God's providence. There is a way of securing the equal rights of all, not by dividing land up into equal pieces, but by taking for the use of all that value which attaches to land, not as the result of individual labor upon it, but as the result of the increase of population, and the improvement of society. In that way everyone would be equally interested in the land of his native country. If he used a more valuable piece than his neighbor he would pay a heavier tax. If he made no direct use of any land he would still be an equal sharer in the revenue. Here is the simple way. Aye! and it is a way that impresses the man who really sees its beauty with a more vivid idea of the beneficence of the providence of the All-Father it seems to me than anything else. One cannot look, it seems to me, through nature; whether he look at the stars through a telescope, or have the microscope reveal to him those worlds that we find in drops of water, whether we consider the human frame, the adjustments of the animal kingdom, or of any department of physical nature, he must see that there has been a contriver and adjuster, that there has been an intent. So strong is that feeling, so natural is it to our minds, that even men who deny the creative intelligence are forced, in spite of themselves, to talk of intent. The claws of one animal were intended, we say, to climb with, the fins of another to propel it through the water. Yet, while in looking through the laws of physical nature, we find intelligence we do not so clearly find beneficence. But in the great social fact that as population increases, and improvements are made, and men progress in civilization, the one thing that rises everywhere in value is land, we may see a proof of the beneficence of the Creator. Why consider what it means! It means that the social laws are adapted to progressive man! In a rude state of society where there is no need for common expenditure, there is no value attaching to land. The only value which attaches there is to things produced by labor. But as civilization goes on, as a division of labor takes place, as men come into centers, so do the common wants increase and so does the necessity for public revenue arise. And so in that value which attaches to land, not by reason of anything which the individual does, but by reason of the growth of the community, is a provision intended—we may safely say *intended*—to meet that social want. Just as society grows so do the common needs grow, and so grows this value attaching to land—the provided fund from which they can be supplied. Here is a value that may be taken without impairing the right of property, without taking anything from the producer, without lessening the natural rewards of industry and thrift, Nay, here is a value that must be taken if we would prevent the most monstrous of all monopolies. What does all this mean? It means that in the creative plan, the natural advance in civilization is an advance to a greater and greater equality instead of to a more and more monstrous inequality.

"Thy Kingdom come! It may be that we shall never see it. But to the man who realizes that it may come, to the man who realizes that it is given to him to work for the coming of God's kingdom on earth, there is for him, though he never may see it, an exceedingly great reward—the reward of feeling that he, little and insignificant though he may be, is doing something to help the coming of that kingdom, doing something on the side of that good power that shows all through the universe, doing something to tear this world from the devil's grasp, and make it the kingdom of righteousness. Aye, and though it should never come, yet those who struggle for it know in the depths of their hearts that it must exist somewhere—they know that somewhere, some time, those who strive their best for the coming of the kingdom, will be welcomed into the kingdom, and that to them, even to them, sometime, somewhere the King shall say—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

"The Fight of the Ages is On."

Clinton, Ind., Argus.

The International land and labor conference is being held at Paris, France, this week. Henry George represents America. William Saunders of London represents England and Herr Flurscheim Germany. To the ignorant and unthinking person, who is satisfied with things as they are, this meeting means nothing and will be dismissed without a thought. But to those who believe in the equal rights of all men to the free use of the earth, it simply means the initiatory step toward an alliance of the working people, of the leading races in Christian civilization, for the purpose of breaking up and abolishing the aged system of private property in the chief element of all life. Already may be heard through almost all Europe the sounds of breaking day. The single tax leaven is at work. What can be grander, or more sublime than the union of the workers of these our great nations—Germany, France, England and America—in a world-wide struggle to abolish industrial slavery. At last the fight of the ages is on, peaceable now, and let us hope it may be a bloodless one throughout.

The Idea is Marching On.

St. Paul Globe.

Among the numerous international gatherings at Paris, during the exposition, of people with ideas or interests, one was held the past few days of the land reformers of the school of Henry George and European visionaries with George as the central figure. All the phases of land reform prevalent with socialists and other rabid people were represented, but George compelled acquiescence in his single tax scheme. That is evidently the popular, controlling idea in the minds of those who would break loose from precedents and inaugurate radical changes. George has swept over Great Britain with his economic budget, and will probably go to Australia, where the disposition is said to be the most marked to adopt his views in their legislation. In both Dakotas there is an organization being effected on this line, and in the North, which has a constitution to frame, there will be vigorous efforts to impress the convention with convictions of this nature. The George idea is moving on evidently.

Nine Thousand of Them Are Now Subsisting on Charity.

Indianapolis Sentinel.

"Give us Harrison and protection" shouted the Clay county miners who came to see Benjamin last July. Well, they have got Harrison and protection. And still they don't seem to be happy.

NOTES FROM THE BRITISH CAMPAIGN.

The Pall Mall Gazette of May 30 announces that it has been "informed by Mr. Samuel Smith, M. P., that the discussion between him and Mr. Henry George announced for the 4th prox. at the National Liberal club will not come off, as Mr. Smith has another engagement on that date. Mr. George will, however, lecture at the club on Tuesday on the 'One Tax.'"

Says the Berkshire Chronicle: "The socialists regard Mr. George as a person who is engaged in political quackery, and is not even good at that. Mr. George thinks that the land belongs to the people. The socialists believe that all property belongs to the people. Mr. George seeks to regenerate the world by a huge ground rent. The socialists believe that the great enemies of society are the capitalists, and one reason for the quarrel with Mr. George is because consistently with his scheme men may become the owners of prodigious wealth."

In a brief account of the single tax meeting in Holborn town hall in connection with the annual conference of the English land restoration league, Reynolds' Weekly states that after Mr. George had finished his address and resumed his seat "a member of the Social democratic federation rose, amidst a tempest of cheers and groans, and asked Mr. George whether it was not a fact that he had failed to respond to a challenge to debate given by Mr. H. M. Hyndman. 'No,' was the reply; he would meet anyone deputied by the Social democratic federation to publicly discuss with him the single tax question. He had found, on returning from the country, that nothing had been done about the proposed debate; but he would refer all matters of that kind to Mr. W. Saunders, who would act for him." Great confusion ensued and the audience ended.

Henry George's letters from Great Britain, published in THE STANDARD, are being frequently quoted by the English and Scottish press.

"Mr. Henry George," says the Darwin News, "has been explaining and enforcing his views at a meeting in Manchester held under the auspices of the Financial reform association. The resolution which Mr. George supported urged the abolition of the duties upon tea, coffee, cocoa, dried fruits and gold and silver plate, and the substitution of a tax upon land values, levied whether the land be put to use or not. It has been the custom on the part of many to treat Mr. George's teaching upon social political questions with great contempt. Now, however, it is seen that there is much more to be said in support of Mr. George's theory than has hitherto been imagined. There ought to be no tax upon wealth, or at least upon the industries that produce wealth, but the burdens ought chiefly to fall upon the land. The people are not prepared to accept Mr. George's doctrines at present, but there can be little doubt that in the next readjustment in the incidence of taxation there will be something done to remove a part of the burden that now rests upon the trade and commerce of the country."

Commenting on a recent speech delivered by Lord Salisbury before the knights and dames of the Primrose league, Reynolds's weekly quotes a paragraph with the following expansion of its sentiment: "Of the alliance between the liberals and the Irish nationalists he says it is made up of 'national sentiment' and 'agrarian feeling'—'which is a union of feelings that, though unreasonable, are in themselves noble, with feelings which are not unreasonable, but which are in themselves base.' And he clinches the argument by saying: 'I could find you an agrarian feeling in any street in London.' The noteworthy point, however, is that while the unreasonable feelings are noble, the not unreasonable—i.e., the reasonable or agrarian—feelings are base. The landless, disinherited wretch sighs for a foothold of God's earth, which this Salisbury and his gang have monopolized, and the monopolizers tell him he is base for so doing. Surely in all good conscience those who have wickedly and feloniously seized on what the Almighty has given in equal usufruct to every generation that is born into the world are the base. If his lordship has followed in the newspaper reports our friend Henry George's progress through the provinces, he will get his mind clarified on the question of who is base—the landless or the landlord. If he could but see himself in the mirror of Mr, George's land restoration meetings—i.e., see himself as the majority of his unprivileged countrymen see him and his class—he would peradventure conclude that 'the not unreasonable feelings' are also 'the noble.'"

We freely confess that the more we study Mr. George's single tax system the more we like it, and the more assured we are that its reduction from theory to practice would confer upon mankind all the benefits claimed for it. Why should that which is not the creation of any individual or class of individuals, and to which all have an equal right, be monopolized for the benefit of either individual or or class? That is a question that will require a deal of consideration before a satisfactory answer justifying the monopoly will be forthcoming. It would, we think, be as easy to justify an attempt to monopolize, if such a thing were possible, the air we breathe, and only retail it out in stinted quantities and at a high price.—[Pudsey District Advertiser.

The London Democrat for June speaks in jubilant terms of the success of the single tax campaign. "At every place where Mr. George has visited his meetings have been but the beginning of his work. The reports in the local papers have enabled him to reach many thousands who did not attend the meetings. The editorial comments thereon have helped to keep up the interest, and have often given local friends an opportunity of starting a discussion in the correspondence columns. Those who were present at the meetings have carried the discussion into their clubs and workshops. In many places the single tax men are organizing with a view to united action and mutual support. All this is especially true of what Mr. McGhee, of Glasgow calls Mr. George's triumphant march across Scotland."

In presenting Captain Murrell with the gold watch in behalf of the Keystone watch company the Manchester Courier says:

"Mr. H. George passed from eulogies of Captain Murrell to a condemnation of the trade policy of the United States. He could not but regret, he said, that an American captain had no chance whatever of winning the recognitions given to Captain Murrell. When the passengers and crew of the Danmark were almost given up for lost there was just one ray of hope, that they might have been picked up by a passing vessel. The passing vessel might be Russian, French, Prussian, or, still more likely, English, but no one dreamed that it would be American. The United States have pursued a fiscal policy which have taxed American vessels off the seas. There is a very real, if slightly exaggerated, truth in what Mr. Henry George says. The failure of the states to compete with us in the ocean carriage of goods is certainly due first of all to their system of protection. This is one but not the only direction in which we have gained something from the obstinacy with which the states cling to protection, for we may be quite certain that a people so energetic and so skilful in mechanics would be strong rivals on the ocean if they occupied anything like a competitive level with us."

A Chance for a Good Debate in Boston.

Ex-Judge F. O. Willey of Wisconsin volunteers to accept the challenge, which the Boston Home Market club recently declined, to speak for protection in a debate with a representative of the Massachusetts tariff reform league. The following letter to the Boston Globe explains his proposition:

BOSTON, Mass., June 10, 1889.

To the Editor of the Boston Globe:

From a statement found in a recent number of the Globe it appears that the Boston typographical union desires debate regarding the relation of labor to the tariff. The Globe says:

"To make the debate more simple and to get back to first principles the union has eliminated all middle ground and put the question in the extreme form, 'High tariff or no tariff; which will make wages higher?'"

"That makes a clean-cut question of fact. Is a tariff a benefit to labor or not? If it is, then it ought to be continued, whether the revenue is thereby made excessive or not. If it is not, then it should be reduced as much as the necessities of the revenue will permit, or abolished altogether if a better means of raising the revenue can be devised."

I regard this as a clear and pointed statement of the leading issue in American politics at the present time.

I will accept the challenge to discuss that issue with any man whom the Globe will endorse as a fair exponent of the free trade theory. Very respectfully,

F. O. WILLEY.

Want Henry George in California.

SACRAMENTO, Cal., June 9.—The single tax is daily gaining favor in Sacramento and vicinity; men who scouted the thing as a "Henry George chestnut," have nothing to say since Harrison's inaugural; but if asked why work is getting slack and wages are being reduced, will stoutly deny that "protection" has anything to do with it.

There have been several single tax lectures here of late, and they awakened some discussion. What is really needed on this coast is the presence of Henry George. A week or ten days devoted to the cause here would form a nucleus for a vigorous free trade party. Thousands would go to hear him that would pay no attention to others.

Again, San Francisco being the old home of Mr. George the people on this coast take a natural pride in his popularity, and this of itself would insure success. Therefore, I will head the list in calling for Mr. George to visit this coast sometime in the near future. Who seconds the motion? H. M. BURNETT.

Fallen in the Ranks.

BLACK DIAMOND, C. C. Co., Cal., June 9.—Editor STANDARD:—It is my painful duty to inform you of the death of my father. Amos Bailey died at Pacheco, Contra Costa county, Cal., on the 15th of March last, at which time he closed a long and laborious life. Mr. Bailey was born at Havre de Grace, Md., June 11, 1802. He was an earnest anti-slavery advocate. He was the first duly elected surveyor of Cook county, Ills., and his maps of Chicago are now invaluable and being sought after far and wide. Since the advent of "Progress and Poverty" Mr. Bailey has been an untiring agitator for this new route which, as he put it, will one day establish the rights of humanity.

JEFF. A. BAILEY.

Now, Somebody Advocate Compensating the Railroad Company for the Lands They Will Lose.

Dispatch to New York World.

AUSTIN, Tex.—Judge Key of the district court has rendered his decision in favor of the state in the case of the State vs. the Southern Pacific railroad company to recover one-half of the lands acquired by the company by virtue of state certificates issued since 1876. This decision, if sustained by the supreme court, will unsettle the titles of 15,000,000 acres of land and cause endless litigation.

KARL MARX AND HENRY GEORGE.

Mr. Cuninghame Graham, M. P., Thinks They Have Nothing in Common—Letters from Henry George and S. M. Burroughs.

Henry George forwards for publication in THE STANDARD the following correspondence, which recently appeared in the London Star:

LETTER FROM R. B. CUNINGHAME GRAHAM, M. P.

To the Editor of the Star—Sir: You so often allow both sides to be heard that I trust this time you will not depart from your usual custom.

In a leader note to-day, in reference to the Marxists and possibilists in Paris, you condemn the Marxists right away. Now, I am not qualified to enter into the merits of the case; but it appears to me that there is a good deal to say on both sides.

In the end of the paragraph you say it was absurd of the socialists to distrub Henry George's meeting. It is absurd to disturb any meeting.

If, however, you think that socialists and Georgeites have anything in common, or that those who hold the opinions of Karl Marx are in accord with Mr. Henry George, you fall into a great and grievous error. I do not assume to speak for anyone but myself; but as a follower of Marx I distinctly state that the theories of Mr. George would, in my opinion, conduce to a state of affairs in which the capitalist would have a stronger hold over the poor than at present.

It is competition that has to be fought, and Mr. George, as far as I can see, does not propose to fight it. Yours, etc.,

R. B. CUNINGHAME GRAHAM.

May 24.

LETTER FROM HENRY GEORGE.

To the Editor of the Star: In this evening's Star Mr. R. B. Cuninghame Graham, M. P., points out the error of thinking "that those who hold the opinions of Karl Marx are in accord with Mr. Henry George," and says:

"It is competition that has to be fought, and Mr. George, as far as I can see, does not propose to fight it."

Mr. Graham is right. I do not propose to fight competition, but to fight all special privileges, monopolies, and imposts that prevent or hamper competition.

If Mr. Graham and the socialists are engaged in fighting competition they have company, for from Russian absolutists to American protectionists and land grabbers, that is what the classes, as distinguished from the masses, are everywhere doing.

And if Mr. Graham will endeavor briefly to state how he would end competition, I think he will see that when competition shall have ended freedom will be ended.

The evils to which Mr. Graham is keenly alive—unemployed labor and low wages, the unnatural toil of women and children, the existence of widespread and bitter want in the midst of what seems like a very excess of productive power—do not come from too much freedom, but from too much restriction. They are not to be cured by imposing more restrictions, but by abolishing restrictions. And the most fundamental and important of all these restrictions is that which restricts to some of its tenants all right to use the planet. Abolish this, secure again the equal right to the use of the earth, and competition will become co-operation.

HENRY GEORGE.

May 25.

A FRENCH PAPER'S VIEW.

A long article devoted to Henry George, his mission and the Paris single tax conference, appeared in the Journal le Matin, June 5. We herewith print extracts which, for their incongruity and errors, will afford amusement to the readers of THE STANDARD:

On the 10th instant, at 9 o'clock in the evening there will be held in the Hotel Continental the first meeting of an agrarian congress, presided over by Mr. Henry George, the eminent author of "Progress and Poverty," and the leader of land socialism (socialism agraire) in England and the United States.

The order of the day will be the "nationalization of the soil," and as there will attend delegates from England, America, Belgium, Germany and Holland, we deem it proper to post our readers in regard to this land movement, which, politically, we should say, has nothing in common with the revolutionary socialists of those countries.

Nevertheless we find amongst the members of a committee to receive the celebrated American agitator in Paris the names of some of our deputies, municipal councilmen and writers on social topics, as for instance MM. Basly, Boyer, Camelinat, Ferroul, Planteau, Daumas, Longuet, Cipriani and Benoit Malon; politicians of the radical party like MM. Chassaing, Millerand and Beauquier; and of authors and scientists men like Letourneau, Abel Hovelacque, Elie Reclus, Doctor Regnard, Ardant, Toubeau, Eugene Perron and others.

Henry George, who will to-morrow morning arrive in Paris, comes from England, where he has spent the last two months on a lecturing tour.

He was born about fifty years ago in Philadelphia, and not in San Francisco, as some of his biographers have it. He may be truly called a son of his works, for the man who now leads a party in the United States of over a million adherents has begun life very modestly indeed. At the age of fifteen he was a cabin boy on board ship. Then he became a printer, finally a journalist and politician as well as a writer on social economy.

In 1869 he published in San Francisco the Post and later the State, in which he formulated his doctrine in regard to the nationalization of the soil. In 1872 his fellow citizens sent him as a delegate to the Baltimore convention. In 1874 he published a pamphlet, "Our Land and Land Policy," in which he addresses principally the Irish agitators (Mr. George himself is of Irish origin), and urges them to declare openly in favor of land nationalization. This pamphlet did not make any great stir in spite of its appealing to American workingmen just as much as to English ones.

At last, in 1879, there appeared his book "Progress and Poverty."

We know the remarkable success of this book. Translated into eleven different languages with a million copies, it has in America reached the fabulous number of one hundred editions. Never had a book on social topics a similar success. Over night, as it were, the unknown man had become illustrious. The isolated polemist had become the leader of a party which, in the recent presidential contest, did not hesitate to enter the lists with Henry George as its candidate (!)

The "Labor party," founded and headed by Henry George, owns THE STANDARD as its organ.

Henry George does not advocate the redemption of the ground. "No indemnity," says he, "is due to those who have taken advantage of an iniquitous monopoly." Nor will he transfer the soil to the state. He leaves it in the hands of present owners, who, in turn, may, as heretofore, dispose of it to others.

"We might," he goes on, "leave them the shell as long as we take the kernel. It is no use confiscating the ground; it is only necessary to confiscate the rent (rental value). And how? By unifying all taxes, and, simply changing our system, leaving no other taxes than the single one upon landed property."

In this way—the American agitator adds—the state will become the universal landlord without that name and without assuming any new function. Apparently things remain as they are. No land owner will be dispossessed, nor will anybody be restrained either, in the number of acres he may own. The earth, no matter in which kind of a division or under what sort of name it be owned, will, in truth, be common property, and every member of the community will share in the advantages accruing from it.

In England at the head of the land movement are Mr. Alfred Wallace the famous scientist, who, parallel with Darwin, pursued the study of the origin of species, and Mr. Wm. Saunders, formerly member of the house of commons. Mr. Saunders differs from Mr. Wallace, who favors compensation to landowners, whilst Mr. Saunders adheres strictly to the plan laid down by Mr. George in his famous book, and lately explained by this gentleman in a series of meetings in Plymouth, Birmingham, Glasgow, Liverpool, Edinburgh, Leeds, Oxford, Cambridge and other places. Mr. Wallace, on the other hand, is president of the Irish land restoration society, a society mainly fostered by Michael Davitt, and supported by the most active element of the land leaguers.

Strange to notice, though it is a fact, that, while in America and in England the agrarian movement is purely democratic, it prevails rather among the middle classes (bourgeois) and the moderate parties in Germany, Belgium, Holland and even in France.

We have said just now even in France. But, however few adherents Mr. George may have in our country, let us enumerate here among them M. Ardant, author of "Le Question Agraire" (the land question), a remarkable work, published two years ago and written jointly with that famous Catholic writer M. Rudolph Meyer; further, M. Toubeau, author of noteworthy essays published in M. Liffre's Philosophie Positive, in the Nouvelle Revue and in the Revue Socialiste. Likewise M. Elie Reclus, the learned author of L' Homme Primitif (primary man). Lastly M. Eugene Simon, who but lately and with so much success published his widely known book, "The Chinese City—le cite Chinoise."

Properly speaking, these writers are not exactly of Mr. George's school, and also differ among themselves in points not appreciated by the uninitiated.

Thus, for instance, as to the single tax, Mr. George declares for a tax on value, while Messrs. Saunders, Reclus, Toubeau and others favor a metrical (area) tax.

The Merriewold Park Company.

The shareholders of the Merriewold park corporation held a meeting in the small hall of Cooper Union on Friday evening June 14, to consider the report of the committee on organization. The report was to the effect that incorporation proceedings had been taken. A motion to recommit with instructions, which raised the question whether the project should be a phase of the single tax movement or a business enterprise, was lost, it being decided to continue the plan on a business basis as it had begun. The trustees of the corporation are William McCabe, William T. Creasdale, Miller A. Smith, Read Gordon, Benjamin Doblin, William D. Williams, William H. Faulhaber, William B. Scott and Wilmot M. Vail.

"Protecting" Carnegie's Workmen.

Dispatch to New York World.

PITTSBURG, Pa., June 10.—The matter of the scale at Carnegie's Homestead mills came before the Amalgamated convention to-day, and to a man the delegates were opposed to it, preferring to contest rather than concede a particle of the firms request. It was resolved to call out all the union men in the employ of the Carnegie firms if they insist on the Homestead men signing the scale.

THE PARIS SINGLE TAX CONFERENCE.

A Complete Success—A Large Attendance of Delegates at the Continental Hotel—M. Longuet Elected Chairman—Henry George Received Much Honor and Much Sought After by the French Papers—He Makes a Powerful Impression on the Continental Delegates—The Standard of the Single Tax Raised in France—state Socialism Shows Its Head But is Summarily Suppressed.

New York Sun, June 11.

PARIS, June 10.—The Agrarian congress opened here to-day. Mr. Saunders was elected American secretary. Henry George made an address in which he referred to land reform as the starting point of social reform.

Mr. George was unanimously elected honorary president. M. Longuet was chosen chairman and made an address. He spoke in terms of warm praise of Mr. George.

New York World, June 11.

LONDON, June 13.—The Paris correspondent of the Times appears inclined to make fun of the Labor congress in the French capital. In his dispatch to-day he says:

"Henry George has brought his eggs to a strange market. He has come to the country of peasant proprietors to advocate the nationalization of land and his congress is being held at the chief hotel of Paris at a cost of 2,000 francs. The 150 members who are seated on luxurious chairs in the gilded saloon evidently do not set the example of renouncing their landed or other possessions.

New York World, June 12.

PARIS, June 11.—It looks now as though the international labor congress, in session at the Continental hotel, is going to have as big a tussle with the socialists as the first convention of the labor party had in Syracuse two years ago. Many socialists have come here with well defined ideas of what they want and full of determination to fight for it. The leading socialist members of the German reichstag, including Herren Bebel and Liebknecht, will be here before the session closes. The German social democrats express great regret that their Danish confreres adhere to their resolution not to send representatives to the congress, because the German socialists have declared their entire approval of the programme of their Danish brethren and would have seconded them on all points if any dispute arose.

Here Mr. Henry George is the conspicuous figure of the convention, and his time is taken up nearly all day by French newspaper interviewers and local labor leaders.

M. Charles Longuet, the well-known socialist writer, who has spent part of his life in England, has been unanimously elected president of the congress. Just as he took the chair a little accident occurred, which, in a less enlightened meeting, might have been regarded as an evil omen. The lights went out and the window shutters having been closed for the night, the meeting was left for some time in utter darkness. M. Longuet said that although he and many of his free friends differed from Mr. George in points of detail, he (Longuet) was among his most enthusiastic admirers, that the land question was the most important social problem of the nineteenth century, and that Mr. George had done as much as anybody towards bringing it to the fore. He added more—that "Progress and Poverty" was the best book on land reform ever written in the English language, and that although the French writers prided themselves upon their lucidity, no Frenchman had ever surpassed him in the clearness, incisiveness, good sense and originality which had compelled the admiration even of his adversaries.

M. Longuet also gave a welcome to Mr. Firth, the head of the London county council. Mr. Firth, in reply, expressed the belief that the governments of the two cities would become a united bond, never to be broken, and warmly eulogized Mr. George, whose great qualities, he said, must extort admiration even from those who disagreed with him.

Mr. George said that the end which they had in view was that of peace, justice, emancipation of the world and the recognition of the rights of men and of citizens. He congratulated London on the county council, and said that it was perhaps the most important movement of modern times.

Turning to France Mr. George proceeded as follows: "There is one thing which the two republics have in common—that is, the peasant proprietors. It has been said that their existence as a class would ever be a stumbling block to land reform in the two countries. I have never believed that, because I have never believed in the stupidity of men or in the dominance of self-interest. The highest force is not self-interest, but sympathy. Those who took a leading part in the land agitation of America and who gave most money to the party fund were the very people who had nothing to gain from it, and to whom the world in its present condition was a sort of paradise. Wherever we have been to the farmers of the United States we have won them over to our side."

In conclusion, Mr. George said that he looked forward to the day when man's proudest boast would be that he was a citizen of the world, instead of as now of a mere state.

M. Toubeau, the Belgian delegate, adhered to the programme of denationalization advocated by Mr. George, while succeeding speakers showed that there was a distinct antagonism between the aggressive doctrine of the French collectivists and the teachings of the American and English schools

Eventually a resolution was passed to the effect that individual property in land should be abolished for the benefit of the majority.

Boston Globe, June 9.

PARIS, June 8.—The papers here are paying much attention to the arrival of Henry George and the conference of single tax advocates, which is to be held at the Continental hotel next Tuesday.

An influential French committee, including seven deputies, eight or nine municipal councillors and a large number of well-known writers on economic subjects will co-operate in the meeting. Chiefs of the different schools of land reformers of Germany, Holland, Switzerland, Belgium and other continental countries will be present, besides representatives of Great Britain, the United States and Australia.

The initiative of the gathering has been taken by continental land reformers, and has for its object the meeting with Mr. George and his English friends, and effecting such an understanding as will promote the growth of single tax opinions, which are just beginning to take root in France.

The Globe correspondent saw Mr. George, and asked him what ground the conference would probably take in regard to socialism, which is just now a subject of much discussion.

"Socialism," answered Mr. George, "is such an indefinite term over here that it is hard to answer the question. Men who see the necessity of social improvement frequently call themselves socialists, and are called socialists. As to the true meaning of the term, state socialists—I found them stronger in London than elsewhere, and not at all strong even in London. Socialism in this sense must yield to the single tax idea, which assigns an adequate cause to social injustice and advocates a definite and simple remedy. I seek no controversy with the socialists, but am willing to meet them under proper conditions."

"Are you going to Australia in October?"

"I have not decided yet. I have an urgent appeal from there, and I probably shall go."

New York World, June 16.

PARIS, June 15.—The socialists have been as completely routed by the labor conference this week as they were at the labor convention at Syracuse two years ago. Henry George has won a decided victory, and done much to popularize the single tax ideas in France, where heretofore he had but few supporters. Various schools of continental nationalizers were represented at the conference, but the dominant idea of all was clearly in favor of a single tax. Mr. George skilfully avoided the introduction of the vexed question of nationalization of capital which would surely have become a cause of strife and divergency of opinion. He managed to confine the discussion to the single tax doctrine alone. All differences were harmonized today by the final resolutions in favor of equal rights in land.

Mr. George has been made chairman of the international committee.

The concluding banquet to-night was attended by many influential people.

Mr. George told the World correspondent that he was well satisfied as to the results. He said that the single tax idea was firmly planted in the continent, and would rapidly develop.

Sunday Evening Meetings in Cleveland.

Cleveland, O., June 15.—The Sunday evening meetings inaugurated some time since by this club and held every alternate Sunday, have been a success, and although the growth is slow, still it is sure, and prospects are fair for the near future. The meetings are conducted somewhat on the line of the anti-poverty meetings, and the speaker of each evening is a member of the club. This method of "preaching" has called forth a good deal of latent talent, and has been productive of good in training speakers. The club has inaugurated other meetings, and it is intended to take advantage of the pleasant weather to systematically and completely propagandize the community so far as our time and means will permit. The people of this city are very conservative, and it is difficult to make a deep impression, but there is nevertheless, a good deal of noiseless work being done which in time will bear fruit.

L. E. SIEMON.

Organized in San Antonio.

SAN ANTONIO, Texas, June 12.—A few single tax men here have organized for propaganda work under the name of the San Antonio single tax reform club. Its officers for the time being consist of G. Marks, 111 Nevada street, president and chairman; W. J Morrison, 220 Blum street, treasurer and secretary. For the present we shall hold weekly meetings every Sunday afternoon at 3 p. m. in the Knights of Labor hall, in the basement the Maverick bank. We earnestly entreat all friends of these two great reforms, viz: the single tax and the Australian ballot, to co-operate with us in this movement. We have already sent for a supply of literature from headquarters, and by the time this reaches THE STANDARD we hope to be actively at work. I am convinced there are enough of us here to do a great work and we must get acquainted with each other. Let all who cannot conveniently attend our meetings at least communicate by letter with me.

G. MARKS, president.

UNJUST TAXATION.

AN ADDRESS, DELIVERED BY THOMAS G. SHEARMAN, AT DENVER, MAY 20, 1889.

There are a few persons to whom this seems the best of all possible worlds. Their own lot is cast in pleasant places, and they are fully convinced that all men could attain prosperity and wealth by the same efforts which have secured their own. Preachers sometimes assure their hearers that because there are some newsboys who have saved $5,000, and some ragged miners who have developed into millionaires, therefore substantially similar success is possible to every man, if he will only use industry and self denial. But sensible men of the world know perfectly well that this is impossible, under the present condition of society.

Time and chance, as the old book says, happen to all; and they bring to a few abundant wealth. But the whole production of the world is not sufficient, if equally divided, to give great wealth to all; and inevitably, if some are to be enormously wealthy, others must be excessively poor.

THE WIDENING CHASM BETWEEN RICH AND POOR.

It cannot be denied that in this country enormous fortunes are accumulated in a few hands, at a rate never known before. There are many men whose annual incomes exceed a million dollars, and some whose incomes exceed five million dollars. There are a crowd of men, with incomes of over one hundred thousand dollars each. It is altogether probable that one-third of the wealth of the whole country is now owned by one-hundredth part of the adult population. At least one woman owns a fortune, variously estimated at from thirty to seventy millions.

This enormous concentration of wealth adds practically nothing to the happiness, and very little to the pleasure, of those who possess it. Nine-tenths of the millionaires are not as happy, as healthy, as contented or as useful as they were before they became millionaires, or as they would be if they had never attained wealth to exceed half a million each at the utmost.

The amount of happiness which is added to any man by reason of an increase in his income from twenty-five thousand to one hundred thousand dollars, is not as great as is derived by an intelligent carpenter or blacksmith from an addition to his wages of one hundred and fifty dollars per annum.

On the other hand, we see everywhere vast masses of men and women, who have none of the luxuries of life, as they would be defined by ourselves, and whose supply of the necessaries of life, under any modern definition, is stinted. In our large cities any one may see thousands and hundreds of thousands of hard working, industrious, sober and reasonably honest people, who are compelled to live in cramped, dirty tenements, and to whom fresh air and real cleanliness are impossibilities. It is hard to be kind and patient in a crowded room, with foul air; it is hard to preserve moral purity in a cheap tenement house; and it is not to be wondered at that people living under such conditions gradually sink lower in the moral scale.

Out of such conditions of society naturally arise political and social corruptions. The evil effects of such great social inequalities are universally admitted. They have always been fatal to free institutions in the past; and how can we expect, if they continue and become even worse, that they will fail to destroy even our own republic? Within thirty years, if no change is made in the course of affairs, nearly two-thirds of the wealth of America will be owned by less than one-hundredth part of its people. When this is the case, is it to be supposed that those who own the vast majority of the property will allow that property to be regulated by the free and unbribed votes of an enormous mass of men, who own no property, who are ready to sell their votes for five dollars apiece? We do not need to look forward, in order to answer this question. Our most important elections are now decided by the weight of money. The presidency and the senate fall to those who carry the longest purse. In the absence of any great change, the presidency will be as openly sold to the highest bidder, within the next twenty years, as seats in the United States senate are to-day. At least a dozen states in this union are notoriously owned by the managers of a few railroad corporations. The time is rapidly approaching when every state will have its owner.

OUR PRESENT TAXES.

It is needless to dwell upon this picture; since its truth is admitted by everyone who has his eyes and ears open. The question is, What shall be done about it? And, before that question can be answered, we must know something of the causes, in order to determine the cure. The opinions of even the most intelligent men differ widely as to what are the principal causes of this evil state of society; but there is no difference of opinion among such men as to the tremendous effect of one obvious cause. Government is indispensable to the existence of society; and, as society grows more complex, the expense of government continually increases. In Ohio, for example, within forty years, the population has increased one hundred per cent, assessed wealth about ten hundred per cent, and taxation about fourteen hundred per per cent. Federal taxation has increased at about the same rate. The burden imposed upon the people in this manner is therefore constantly increased, and is certain still to increase in the future. The amount of taxes now paid by the American people is about $750,000,000 per annum: and the amount added to the burdens of the people by the indirect consequences of this taxation is probably another $750,000,000, certainly not less than $500,000,000. This is equal to between ten and twelve per cent, or about one-eighth of the gross annual earnings of the entire people.

SAVINGS AND TAXES OF RICH AND POOR.

This would be a heavy burden even if equally distributed. But *is* it equally distributed? Seven-eighths of this amount is raised by indirect taxation, or, as I prefer to call it, crooked taxation. The real taxpayer is not the man who pays the taxes to the government. That man collects all he pays, together with a profit, from his customers; but these in their turn collect the tax with a double profit from other customers. In the end, the whole burden of taxation falls upon people in proportion to their consumption, that is, in proportion to the amount which they spend in support of their families. Suppose the rate of taxation to be 20 per cent upon the amount expended for living purposes. Then compare the results in the cases of the rich and the poor, respectively. Taking the figures of the last census year, 1880, as a basis, there were about 17,000,000 persons engaged in earning their living within the United States. Of these, at least 12,000,000 earned less than $300 per year, upon which to support the average family of three persons. If we allow to these families $250, for the necessary living expenses of each year, in the absence of taxes, that would leave them a possible saving each year of $50. If, then, the taxes should amount to twenty per cent of their expenses, their taxes would amount to $50, absorbing their entire savings. Thus the tax of twenty per cent on their expenses would be a tax of one hundred per cent upon their savings. Now compare their condition with that of a man whose income is $50,000 per annum. He can certainly support his family in ample comfort upon $10,000. At the same rate of taxation, his taxes would amount to $2,000, or only five per cent upon his savings. Crooked taxation would thus tax the savings of a poor man one hundred per cent, taking away every cent from him, while it would tax a moderately rich man upon his savings only five per cent, leaving him an untaxed surplus of $38,000 per annum. In point of fact, our tax burdens do not amount to quite twenty per cent upon expenses, but do not fall very far short of it. In the last twenty years they have averaged probably seventeen per cent. On this more accurate basis let us compare two cases, both of which are within my personal knowledge. One man had a fixed income of $600,000 per annum, besides large profits not so certain in their nature. Let us call his income $600,000 annually. His annual expenses were very much less than $50,000. On these his taxes amounted to about $8,500, which was equal to about one and a half per cent of his annual savings, without reckoning any profit from his speculations. At the same time another family (and there are more than twelve million of such families) was subsisting on an annual income of $300 or less. Their taxes amounted to more than eighty per cent of their utmost possible savings; and since a man cannot pay taxes out of what he has spent, but only out of what he has saved, this is the way to truly estimate the burden of taxation. Estimated in this manner, the taxes imposed upon the vast mass of workingmen in this country were more than fifty times as heavy as those which were borne by the single man to whom I have referred, and of whose affairs I have personal knowledge.

EFFECT OF SUCH TAXATION.

Of the 17,000,000 persons who were earning a living in 1880, only about 100,000 had incomes exceeding $10,000 per annum. Over 14,000,000 had incomes of not $400; and at least 2,000,000 earned less than $1,000 per annum. Now if the government could be maintained without any taxation, and if the 100,000 men continued to receive their present incomes, still the savings of the great mass of men below them would be so great that every year the 16,000,000 with smaller incomes would save twice as much as the 100,000 men with large incomes. At the end of thirty years, without any change in our social conditions, other than mere relief from taxation, the 100,000 at the top of society might have saved $19,000,000,000; but the 16,000,000 persons at the bottom of the social scale would have saved over $40,000,000,000, and would thus collectively control the wealth of the country. But under our present system of taxation the result will be, at the end of thirty years the 100,000 rich men will own more than $13,000,000,000, while the 16,000,000 poor men will own altogether about $8,000,000,000.

These few figures, the correctness of which is practically undisputed, demonstrate that our system of taxation is alone sufficient to account for the enormous and increasing disparity between the top and bottom of society. Whatever cause may contribute to the excessive wealth of the rich and the excessive poverty of the poor, it is at least certain that crooked taxation accounts for all which now exists, and for nearly all which can be foreseen for many years to come. No matter what other cause of evil may be found and may be cured, the continuance of crooked taxation will suffice to make the social chasm perpetual and ever increasing.

HOW SHALL WE ABOLISH CROOKED TAXES?

Having found this cause, it is obvious that we have found the proper cure, if we can only find the *means* of cure. What is needed above all other social reforms is the entire abolition of crooked taxation and the adoption of a system of purely direct taxation, which shall, to say the least, bear with no greater severity upon the poor than it does upon the rich. Abolish crooked taxation and the majority of the people will always hold the majority of the national wealth. The income of the mass will be immediately and greatly increased; and the useless accumulations of the rich will be by natural causes greatly diminished. The mechanics and laborers would at once gain all the benefits which they could attain by an united and successful strike for higher wages, while they would retain permanently the advantages thus gained, which it is notorious that they never can retain long after any strike.

We come then at once to the question of direct and straightforward taxation. There is no use in attempting anything which in its nature is impossible. We have no time to waste in devising projects for building railroads to the moon. Neither do we want to consider any plans of taxation which are necessarily unjust and unequal in their operation, if for no other reason than that under any such system the rich are sure, by their superior intelligence and power of combination, to shift the burden upon the poor.

DIRECT TAXES.

Now, among the taxes which are usually called direct, are the taxes in common use in all our states upon real and personal property, assessed at its specific value; the income tax and the succession tax. Let us consider, first, the succession tax, which is a tax imposed upon the property of dead men, when it passes to their heirs. It is enough to say that this tax never has been and never can be made sufficient to defray all the expenses of government, and that, if it were increased to an amount equal to one-half of those expenses, means could be and would be found to evade it and to make it of no effect. No one seriously proposes to adopt this as the only tax, or even as the main source of public revenue. The income tax has many friends. And it is impossible to collect this tax honestly and equally. It always falls heavily upon the honest, and is always largely avoided by the dishonest. It was tried in our own country, and it so rapidly became such a ridiculous failure, and was so demoralizing to the conscience and honor of the community, that it was abolished in the interest of public decency. Even in foreign countries, where it is collected with far more rigidity and official honesty than would be possible with us, it is, nevertheless, admitted by the best official authorities that the government is defrauded out of something like one-third of its dues. This means, of course, that the honest pay from twice to ten times as much as the dishonest. If our present system taxes the poor far more than the rich, it is still not desirable to substitute a system which will tax the honest far more than the dishonest.

PERSONAL PROPERTY TAXES.

The direct taxation, so called, which exists in this and other states of the Union, consists in an attempt to ascertain the value of all the land, all the improvements upon land, and all the personal property within the state. So far as personal property is taxed, or attempted to be, the system is open to two great objections. It is a species of indirect taxation, after all. Most personal property is held for sale; and if a tax is paid upon it, that tax will be added to its price. The consumer will, therefore, pay it; and it will bear just as hard upon the poor as do other forms of indirect taxation. A still more serious objection, and one which ought to have been long ago fatal to the system, is that it is utterly impossible for any government to find and to value the bulk of personal property within its limits. Such a tax falls almost entirely upon persons of honesty and upon widows and orphans whose property is held by trustees, who have not sufficient interest to tell lies in order to escape from taxation. The experience of the whole world has demonstrated that the taxation of personal property upon any system of fairness, honesty and equality is utterly impossible. It was tried by the Roman empire, at the height of its power, and when the tax gatherer was armed with the scourge, the rack, the gridiron, and the cross; when he could and did subject men to the most infernal tortures, in order to compel a disclosure of their property. It was tried afterward in more modern Europe, without any torture. It has been tried in America for many years, with no other instruments of torture than the prying eyes of the assessor and long tax lists thrust under the taxpayer's nose, which he is compelled to sign and swear to. It has, of course, been possible to find great quantities of personal property, and to subject that which is found to taxation; but that only makes the matter worse, because it is mainly the property of the honest, the simple minded, the confiding and relatively poor which is reached. The better the system is the worse it is, that is to say, the more refined and ingenious are the methods of taxing personal property, the more monstrous are the frauds and injustice perpetrated under it. It is so grossly unequal that it deserves the name of confiscation and robbery, rather than taxation.

TAXATION OF IMPROVUMENTS ON LAND.

All intelligent students of political economy, therefore, agree that the attempt to impose direct taxes upon personal property ought to be absolutely abandoned. But nevertheless, most of them still adhere to the idea that improvements upon land should be taxed, since they are visible and cannot run away, and can be valued by the assessor. But obviously, improvements upon land are only one species of personal property; and therefore taxing this, while not taxing any other kinds of personal property, is to inflict a penalty upon the man who improves his land, to discourage building, to make it more difficult to obtain homes, and to show favor to one kind of personal property at the expense of another. More than this, it is clear that there is the same difficulty in ascertaining the value of improvements upon land, that there is in obtaining the value of any other personal property which the assessor cannot see. It is absurd to pretend to tax paintings, because a hundred paintings which any assessor would value at $50 each, are really worth, some of them $10 and others of them over $10,000. It is equally absurd to rely upon assessors to value houses and other improvements upon land, when there are such enormous differences in values for which no assessors can account. Thus, two houses stand side by side in New York city, presenting just the same external appearance; but one of them is decorated on the interior at an expense of $250,000, not one penny of which is subjected to taxation. One farmer adorns his farm with a handsome barn, has neat fences, and indulges himself with a pretty grass lawn in front of his house. The assessor accordingly raises his taxes 50 per cent. His shrewder neighbor takes care to keep his barn in an apparently broken down condition, avoids the appearance of neatness in his garden, but spends ten times as much in draining, clearing and otherwise improving the soil of his farm. The assessor sees nothing of this, and does not increase his taxes.

THE TAX ON LAND VALUES.

There remains, however, something which is everywhere taxable, and to some extent taxed; but at present only a very small degree, in proportion to its market value. This is the bare land, estimated according to its value, irrespective of all improvements, and in its natural state. The value of land, thus estimated, can be readily ascertained, either in city or country. Any assessor who is half fitted for his business, can reckon the value of land on this basis, without difficulty, and with a wonderfully close approach to accuracy. The tax then is practicable, and if honestly levied, will be fairly and equally assessed, with less room for fraud or even mistake, than in the case of any other tax which can be named.

But the great beauty of such a tax is that it is *absolutely direct*. It cannot be shifted by the first tax payer. In order to understand this, a city lot affords the best illustration. If a house is built on this land and then leased to a tenant, the landlord will collect, in addition to the rent of the land, the average annual interest upon the cost of the house, the average cost of all repairs, insurance, etc., and also all taxes upon the house. If taxes on the house are abolished, the landlord will soon have to reduce the rent by the same amount; because, if he does not, other landlords will build in competition with him and lease at lower rents; since these will give the usual rate of profits in business. If taxes on the house are increased, the tenant will have to pay the increase, because, if tenants should combine and refuse to repay landlords for taxes, no more houses would be built in that city until tenants changed their minds. Then, as new people would pour in, they would find no houses vacant, and they would of course offer higher rents than the resident tenants were paying. The residents would then be turned out, and would be homeless, until they agreed to pay a rent sufficient to cover the taxes. This they would be quickly forced to do; and then, building would begin again, but not till then.

But, if there were no taxes on houses, and all taxes were concentrated upon the annual rental of the land alone, landlords could not add these taxes to their rents. If they tried to do so, then every landlord who owned vacant lots and was obliged to pay these taxes, without getting anything from tenants, would immediately build houses and offer them to tenants at lower rates. If taxes are increased upon land, the amount of land in the market can certainly be no less; and if taxes are taken off land, the amount of land will be no greater. No matter what taxes are, or are not put upon land, therefore, its annual rental value will remain the same. The state cannot tax any piece of land for more than its rental value; because, if it tried to do so, no one would live upon that land. If it taxes any land less than this, the difference will always go into the pocket of the landowner.

THE ONLY PERFECT TAX.

Thus we have arrived at a form of taxation which is perfectly just and equal in its working, and one which can never be shifted by the first tax-payer upon the shoulders of the

poor. Every man always pays rent in some form, either directly to a landlord or in the way of interest upon the purchase price of land which he owns. This rent he will always pay, whether he pays taxes or not. The present system adds an enormous amount of taxes upon the mass of the people, in addition to rent. The concentration of all taxes upon rent would amount to a practical abolition of taxes on the vast majority of our people. Now they pay both rent and taxes. Then they would pay rent alone. Rent they must pay, by force of natural law. No legislature can ever abolish or diminish rent. If it should be regulated by law, the natural result would be that the occupants of the best land would put the rent into their own pockets. But, to the extent to which rent is taken by taxation, it is applied to the equal benefit of all the people. The abolition of all taxes except the tax upon the value of land, estimated in its natural state, without assessing improvements, would therefore instantly put an end to the present rapid increase of inequality between the rich and the poor, and would effect at least two-thirds of all that can be seriously hoped for by the most ardent social reformers.

OBJECTIONS TO THE LAND TAX.

Many objections are made to this proposition. It is said that it would increase the burdens of farmers. It would in fact greatly reduce them. Farmers are now heavily taxed upon nearly all which they buy. These taxes would be abolished. The personal property of farmers—their cattle, machinery, wagons, tools, crops and furniture, are all within sight of the assessors and easily valued, as compared with the property of residents of cities. Accordingly, farmers now pay a larger share of taxes on personal property than of taxes on real estate. From this unequal burden they would be exempt. Every real farm is improved. The mere preparation of the soil for planting adds greatly to its value. This increase of value would not be assessed or taxed. Farms would be appraised at their value in a perfectly wild, uncultivated state, deducting all additions made by building, fencing, plowing, clearing, draining, planting or otherwise. On the average, they would be assessed at only one-half their present valuation. The burden of taxation now borne by farmers would be reduced by at least one-third.

It is said that the single tax would exempt railroads, telegraphs and other great corporations. Unfortunately for its chances of success, it would do nothing of the sort. If it would do so, the railroad companies would have quietly secured its enactment in half a dozen states long before now. But they know that the value of their franchises consists in the privilege of using the land on which their tracks are laid, and they are not willing that this privilege should be fully assessed and taxed, as it would be, under the single tax.

It is said that this tax would destroy all security for improvements. But it would really give absolute security to improvements. These could not be taken, even when the land underneath them should be sold for taxes, without giving to their owner full compensation for their value. Improvements may now be taxed out of their owner's hands. Under the single tax this could never happen.

Finally, it is insisted that the single tax would be a destruction of vested rights and an unrighteous confiscation of private property, to the maintenance of which the faith of the state is pledged. This objection is most clamorously urged by those who have repeatedly, within the last twenty-five years, destroyed millions of private property, by tax laws framed for this very purpose. A tax of ten per cent was placed upon bank notes, avowedly to drive them out of circulation. A thousand taxes have been imposed on useful articles, for the avowed purpose of driving American merchants, tradesmen and shipowners out of business. Certain American railroad owners are now engaged in carrying Mexican ores. American smelters are engaged in smelting them. Other Americans are working up the silver and lead, extracted by Americans from these ores. Great and good men are now imploring the federal government to increase the tax on these ores, for the purpose of killing the business of other Americans and depriving them of the wages which they now earn. Thousands of Americans are now earning their living by buying, selling and working up Welsh tin plates. The United States senate has passed a bill, avowedly intended to ruin these Americans, in order to enable less than a dozen other Americans to make large profits, by importing Welshmen to make tin plates in Pittsburg. American sailors have been exterminated, American shipping driven from the seas, American merchants ruined by taxes, without the slightest scruple. And yet the very people who have done this declaim against the wickedness of the single tax because it threatens to reduce their profits.

LAND OWNERS NOT ENTITLED TO COMPENSATION.

The state has a perfect right to change its methods of taxation, without compensation to any who may be injured thereby. Especially has it this right, when it simply makes taxation just what it ought always to have been. Rent is the price which, by a law of nature men pay for the privileges and advantages of society, government included. Those who receive this price ought to furnish the goods for which the price is paid. For a century or more, they have not been required to do so. But that gives them no ground for claiming compensation, when the state decides to withdraw this unjust privilege from them. Under the old government of France, nobles were exempted from taxation; and all taxes were farmed out to men, who were permitted to swindle and rob the poor to almost any extent, so long as they paid the contract price to the king. In 1789 all these privileges were abolished. The nobles thought that they were shamefully treated in being forced to pay their share of taxation, like the vulgar crowd. Some of them had bought their titles from the king, on purpose to secure freedom from taxation. They insisted that they were secured against taxation by a sacred contract. They succeeded in destroying the great Turgot, who first broke down their privilege; and many of them ended by losing not only their wicked privileges, but also their foolish heads.

IMPORTANCE OF THE PROPOSED CHANGE.

The single tax is a movement in the line of evolution, not of revolution. It adopts a method now in existence, merely pruning away the evil excrescences with which it is covered up. It is in no sense communistic or socialistic. It leaves land in the hands of its present owners. It destroys no titles. It breaks up no social arrangements. But it removes the present load of double taxation from the shoulders of the poor. It fulfils the idea of Tolstoi—that what the poor need is simply that the rich should get off their shoulders. It increases the strength of individual action, and it sacredly guards individual rights. It makes it necessary for every owner of land to put it into active use, and thus it guarantees to every man and woman, able and willing to work, a constant demand for their services and the full natural compensation for those services. It would instantly add at least one-fifth to the wages of every honest, industrious workman; and it would speedily double his wages by increasing the demand for his work. It would make the accumulation of enormous wealth in a few hands an utter impossibility, while it would make the acquisition of ample wealth, to the utmost extent to which it could be enjoyed, easier than it is now. It would open the way for all other reforms, for religion, for temperance, for education, for everything elevating and purifying. It would not of itself alone accomplish everything. It would not right every wrong or clear up every difficulty. No one reform can ever do this. Christianity itself has not; and this is sufficient proof that no one thing can. But the abolition of all unjust, unequal and oppressive taxation clears the way for Christianity to complete its work; and, until this first step is taken, it is impossible that Christianity can show its power or produce its true results.

Cato, the stern old Roman, was accustomed to close every speech in the Roman senate, by saying: "But, senators, whatever may be the true solution of the question now before us, one thing at least is certain: Delenda est Carthago. Carthage must be destroyed."

So we, who have deeply studied these social problems, cannot fail to add, after every discussion of moral reform or educational improvement, reform of the public service, reform of city government, reform in prison discipline, mental or manual training, secular or religious education: "Americans, whatever may be true as to these things, whatever improvement in the condition of the people may be attained through them—one thing at least is certain: Unjust taxation must be destroyed."

The Manhattan Single Tax Club.

The weather has become so warm that the Manhattan single tax club has decided to discontinue its regular Sunday evening lectures until September 8, when Mr. Molina will speak on Bellamy's "Looking Backward;" but if the attendance warrants it readings will be given; so that such friends as may feel that the club should still furnish them with their usual Sunday evening lecture will find the club prepared to meet them. In the meantime, it is hoped that the friends who may prefer to stay in the city during the summer will not fail to avail themselves of the hospitalities of the club every evening and especially on Sunday.

Last Sunday evening George A. Boyd delivered an address on "The prevention of consumption, and its relation to the single tax," before a good audience despite the warm evening. The lecture was a remarkable one. It will be printed in the next issue of THE STANDARD.

Cheering Words.

Chicago, Ill.—Everything is working splendidly here. There is a constant demand upon me for twice the number of single tax letters I can write. I can't begin to respond to all who ask for contributions for publication.

W. H. VAN ORNUM.

The Newark Club.

The Newark, N. J., single tax club meets for public discussion every Friday evening at its room in Chester row, Halsey street. Friends and foes cordially invited. Open other evenings also.

TO WELCOME HENRY GEORGE.

The Joint Committee Having the Matter in Hand Report—Everything Proceeding Satisfactorily—Plans for a Conference.

All indications point to a highly successful reception of Henry George on his return from Europe. The committee on reception met on Saturday evening, 15th instant. In addition to those previously taking part, delegations appeared from the Telegraphers' club of this city and the Single tax club of Newark, N. J. Announcements of an intention to participate were also received from the Henry George club of Philadelphia and the Single tax club of Wilmington, Del.

The various delegates reported that their clubs favored an informal conference, but the Manhattan club of New York and the Standard club of Jersey City announced that their respective clubs were strongly opposed to anything like a formal delegate conference, and there was a unanimous expression of opinion against any steps that might even appear to point toward the formation of a third party.

The committee concluded not to recommend any subjects for discussion to the conference, and adopted the following resolutions concerning the proposed informal conference:

Resolved, That every single tax club may be represented by as many delegates as it choose to send, and that it shall be distinctly understood that those participating in the proposed conference shall vote as individuals, and that no club shall be bound by the action of the conference beyond according it such weight as a consensus of opinion among a number of single tax advocates may deserve.

Resolved, That the first order of business after the organization of the conference be the hearing of reports from the several clubs on the work they have accomplished, and what they hope to do.

Resolved, That the purpose for which the informal conference is called is to enable single tax men to confer together as to the best means for promoting the education of the people into an understanding and acceptance of the proposal to repeal taxes on the products of labor and the transfer of all taxation to land values and the ultimate taxation of land to its full rental value.

The committee on transportation reported great difficulty in securing any steamboat in July but it was continued with instructions to make further efforts and the chairman of the general committee was instructed to cable Mr. George as to the exact date of his return. As soon as a reply is received the date will be fixed and no effort to secure a boat or boats will be spared.

For Celebrations in a Number of Places.

Mr. L. E. Siemon, 7 Greenwood street, Cleveland, Ohio, writes a letter stating that the Central single tax club of that city will have its first annual dinner in the near future and that it has been suggested that the return of Mr. George shall be the event celebrated. He thinks that this occasion might afford an excellent opportunity for meetings, dinners, etc., all over the country simultaneously so as to arouse public interest in the movement. He suggests that a quantity of cards for bills of fare containing the portrait of Mr. George be printed in one place, preferably New York city, so that any who choose may have as many as they want, printing the other side themselves.

To Celebrate Henry George's Return in Ohio.

The following circular letter has been addressed to all the clubs throughout Ohio.

OHIO SINGLE TAX LEAGUE,
COLUMBUS, O., June 15, 1889.

Sir—The return of our leader, Henry George, next month should be the occasion of a general demonstration by single tax men. We suggest that such clubs in Ohio that desire to take part in such a demonstration should give dinners to their friends or otherwise hold meetings in honor of Mr. George's arrival. An opportunity may be thus secured to advance our opinions on state and national issues. Speakers who, while not wholly committed to the single tax, are radical on our lines, could be invited to address the gathering, and resolutions could be passed embodying our views on these radical questions and space thereby secured in the newspapers.

S. S. WALKER, Chairman.
EDWARD L. HYNEMAN, Secretary.

A Change in the Omaha Club.

OMAHA, Neb.—Mr. Percy Pepoon, president of the Single tax club since its inception, has resigned his position owing to an enforced removal to St. Louis. The members of the club desire to give their recognition of his valuable services a wider expression than in their own ranks, and take this opportunity of congratulating the St. Louis Single tax men on the acquisition of a worker of untiring zeal and unusual ability.

Mr. W. A. Phelps, formerly of Parkersburg, West Va., was elected to fill the vacancy. The club is still small in point of numbers, but quite aggressive, having awakened no little local interest in single tax literature.

At our last meeting a somewhat prominent visitor honored the club with his presence, availing himself of its cordial invitation to express his own views on the land question. He began his rather irrelevant remarks with that peculiar mixture of vanity and affability one assumes when he intends to annihilate an opponent, but prefers to do it in a gentlemanly way if possible. But he soon forgot the vain flourish of his rhetorical weapons, and betook himself to the sober business of defense, and before the war of words was finished he found the cool shades of retirement about as agreeable as the field of battle

But we trust the gentleman will honor us again at some future day, for we need exercise.

C. F. BECKETT, Sec.

THE WAY BILLY RADCLIFFE DOES IT.

He Gathers the People on the Street With Songs and Jokes, and Then Gets Out His Blackboard and Opens His Single Tax Battery—A Six Weeks' Campaign Now in Progress in Some Small Towns in Ohio.

YOUNGSTOWN, O., June 19.—I am now on the road, and am having more fun than a ship-load of circuses. I drive into a town and advertise a free concert on the street, and if I can get permission I sell song-books and medicine one night, and invite the people out the next to an entertainment, which they generally enjoy. After amusing them with songs and jokes, I put up my blackboard and sail into them on taxation, talking single tax and free trade.

I invite opposition, and when I find any one with sand enough to oppose me I lay him out like a first-class undertaker.

It tickles me to hear the people talking after I get through. One old man said he believed in free speech but he did not think it was right to advertise a free show and then talk politics. It's fun to see the protectionists laugh and clap their hands at the songs and jokes, and then get mad as a hornet at the tariff talk. But they seem to be very anxious to get tracts after I have had a good wrestle with them.

I notice the protectionists are not as brave as they were last fall. The strikes and labor troubles seem to have affected their backbone. They say: "We beat you at the polls and now you ought to shut up."

Oh, what a fine opening there is right here in Ohio for the democrats, if they would only sail in for reduction of state taxation and death to the protection fraud! They can't make their war song too strong. I can make good use of both tariff and single tax tracts and I should have some bills or dodgers, advertising THE STANDARD and Mr. George's books. I will be out five or six weeks, making from two to four towns a week. I will write again soon.

I would suggest that traveling single tax men put the letters S. T. after their names on hotel registers. It may excite curiosity and thereby get up an argument.

BILLY RADCLIFFE, S. T.

A New Idea From St. Louis.

An original method of propaganda is being tried in St. Louis. W. C. Bohannon, of that city, has written a little poem that takes up two pages of a small four-page circular, the poem being one that will attract and instruct a child of ordinary intelligence. It tells how there are poor, hungry little ones in the garrets of the city, and explains, in simple language and from a single tax point of view, the cause of their wretchedness. The idea is to distribute these circulars to the school children on their way home from school. They will thus be carried into the homes and start discussions. The third and fourth pages are given to duplicates of the single tax petition to congress.

A Petition to the Governor of West Virginia.

The following petition is being circulated in West Virginia for signatures by the single tax league of Parkersburg:

A PETITION.

To his excellency, E. W. Wilson, governor of West Virginia:—The undersigned citizens of West Virginia beg that in your call for a special session of the legislature, you include the recommendation that a constitutional amendment be submitted to the people at the next general election, giving county commissioners the power, when making a levy to pay for public improvements such as jails, bridges, court houses, etc., to exempt from taxation all improvements on land, such as fencing, added value to land by clearing, barns, houses, standing crops, etc., these being produced by the labor of the individual. This manner of laying taxes will cause the working farmer or the user of land in the towns to pay no more tax on land in use, than shall be required of the holder of a corresponding value of idle land.

Grove Meetings Begun in Jersey City.

The Standard single tax club of Jersey City has engaged Salter's Woodbine grove, at Saltersville, for a series of Sunday afternoon lectures during the heated term. The club inaugurated the course last Sunday afternoon, at when over fifty persons attended. M. R. Leverson, A. J. Steers and J. R. Abarbanell were the speakers. The meeting was got up at short notice, and the members are gratified at its success. Next Sunday afternoon William T. Croasdale will deliver the address. For the information of our city friends it is well to state that they can reach the grove by crossing the Desbrosses or Cortlandt street ferry, and then taking the Greenville street cars; the open cars may not go all the way to the grove, but the closed cars do. Fare by cars, five cents; ferry, three cents.

NOTE-BOOK JOTTINGS.

One night last week I was walking home from the theater with a lady, when in a quiet neighborhood a woman approached us and begged for a few pennies. Habit prompted us to move on; instinct, sympathy, to stop. I drew out a small coin, and giving it to her with hardly a glance, started on. My companion, however, had looked at her closely, and asked her if she had no friends. No; not one. No place to go? None; could we tell her of any charity that would receive her? The names of two places were mentioned. She had been to each. One was undergoing repairs; the other was for some other kind of workingwomen. Could we tell her where she might get work? Indeed, we could not. With the recommendation that she ask the first police officer what to do, we left her. We agreed that the woman was an American, able-bodied, perhaps of forty years, well-spoken, and apparently not a member of the army of professional beggars. Yet, dear knows, we went on to say, in weighing the matter, she might have been an expert among them. Perhaps we ought not to have encouraged her with the money or the little show of interest. So it is. We are going through this world suspicious, smothering good impulses, doubtful if a kind act has a good effect, and, so long as we have a foothold in a safe place or a dollar in our pocket, putting the homeless and distressed forever on trial and feeling ourselves made of better clay than they are.

The windfall to do-nothing real estate holders to be recorded this week comes to a good many having property on Center, Franklin, Pike and Elm streets. An entire block there is to be taken up with a new building for criminal courts and other municipal purposes, an old railroad freight station on the site now being under process of demolition to make way for it.

"Here's an item," said an economist to me the other day. "In an elevator in a down town office building where I go occasionally, the 'boy' is an intelligent, sober man, evidently capable of better work. Why, then, is he not doing it? Because he cannot get it. Women and children have been running men out of their jobs for a good while. It looks as if the men were now pushed to having their revenge in taking away the work of boys and women. One case prove my point? Oh, no. But every time I see the man I am reminded of it."

"Trust men," another philosopher tells me. "All the parks and squares were formerly fenced in. People—some people—said it was done because the public could not be trusted. The grass would be trodden down, the flowers stolen. But now all the parks are without fences—save Gramercy and Stuyvesant. The one is private and the other is owned by a dead man—at least it is fenced in by his orders. Trust men? Why, really, you can do it right along in many cases. Did you ever observe how newsdealers will go off, to their meals or somewhere, dear knows, leaving their papers and some small money on their stands? Well, they wouldn't do it if they ever lost anything by it. Even the men who might not hesitate to take advantage of a mistake in change, if made by the dealer himself, would not stoop to pilfering in his absence."

I receive many letters every week from all parts of the country. The news regarding the progress of the single tax is highly encouraging—each week, it seems, more so than the one previous. "Our cause is gaining ground daily here," writes a correspondent from Middletown, N. Y. "It is becoming a less difficult matter to get a notice in the local papers," comes from central Ohio. "Observe the more tolerant tone in the religious press," a third remarks—a Christian worker himself—and he sends some clippings from prominent religious journal showing his point to be well made. Copies of newspapers containing letters on the single tax come with every mail. Redouble your efforts, friends. The press, wherever willing to do its duty by us, should be asked to do its full duty.

I found an enemy of monopoly sitting in a car on the elevated road the other evening at twilight. He directed my attention to a smell of kerosene which pervaded the car. He said the lamps were lighted at the up-town terminus and the wicks turned low, the brakeman being expected to turn them up as it grew dark. The passengers were obliged meantime to endure the nauseous odor that a low flame always sends out from these lamps. My friend thought it one more link in the long chain of evidence the elevated road is making to convict itself of perfect indifference to public opinion. He then recited a number of facts to show that the road was now the master and not the servant of its passengers. It no longer experimented to find out if it could decrease the noise made by its trains. It crowded its cars with passengers worse than the law would allow cattle cars to be packed. It was calling for more of the Battery park, and it assumed to have legal control of the streets under its tracks. All that this indignant citizen said may have been true, but if the lamps had been properly lighted only when light was needed, he might not have been put in the state of mind to say it. It is often the lesser annoyances that drive men to the fighting point.

I was at a social reunion lately which was attended by men of every grade of fortune. During part of the evening the crowd was broken up in groups which were chatting on any subject that happened to come up. It one little knot the late centennial celebration was mentioned. A professor-like person spoke admiringly of the old revolutionary names that had come to the front in the committees. There was, he thought, a singular fact to be noted in this connection. He had observed it himself. Historian So-and-so had stated it, too. A German professor also had recorded it. Several English authors had noted it as well. It was, that the old families, the first settlers in any country, invariably exerted through themselves and their children an influence that lasted a long time, even for centuries in some cases. A western looking man in the crowd said: "Professor, who owned the land in them places all that time?"

Mr. Philip J. Scannell, in the course of some suggestions to the International typographical union, says: "The great question of the introduction of machines in the composing room is one that must be met face to face, as probably before another year rolls around they will be in much more general use than at present, and interference with the scale of prices now being paid must ensue."

The National Printer, mentioning the "uneasy feeling" among compositors about type-setting machines, says it is certain that they "have come to stay." But it believes that much of the disquietude of compositors is unnecessary, as it is absurd to think that the machines will ever drive any large body of good workmen out of the business, while they will make more work for workmen and elevate the standard of workmanship. It essays to make this position good by saying that steam presses, instead of driving men out of the trade, has really brought more pressmen in it, the demand remaining steady even for good workmen among hand pressmen, while wages are double in 1889 what they were in 1840. The assertion that wages have doubled—even where they are now $20 where they were $10 fifty years ago—is absurd. If "pressmen" includes feeders and helpers, there has been a great falling off. The newspaper press rooms have not a quarter of the hands under pay they had twenty years ago. If the new composing machine is to be of the linotype pattern, it will decrease by two-thirds the number of compositors on any newspaper where it is used. It has done it in at least one office. Whether enough demand for typesetting will spring up with new ventures to employ the men thrown out is the question.

The postmaster general has discovered that many of the clerks in the New York post office work under conditions detrimental to their health, and he is about to have their workrooms improved. The force is also to be increased. If these reforms are carried out, they will, with the eight-hour law fully enforced, bring the condition of the clerks and carriers almost up to the point which fair treatment demands. In a series of articles printed two years ago, THE STANDARD described the state of things then existing in the post office, declaring it to be about what the postmaster general says it is now. The information was obtained by THE STANDARD from employes of the post office under a pledge of secrecy. The men giving it feared the risk they were taking in making their complaints known even to friends.

There is no employer so tyrannical as the government. When the Knights of Labor movement was affecting the working people in nearly every occupation, some of the post office employes formed an assembly. The strike, however, was something they could not try, lest they should go to prison. Committeemen representing the assembly were dismissed the service. Men suspected of being Knights were assigned to objectionable work. The government recognizes its regulations only. The man who takes service under it must obey. It has no toleration for those who protest, even when it might better its service in listening to them. A private employer does not "swear his men in," he cannot jail them if they disobey, he is often moved by local public opinion, and his employes may back a call for a change of scale by a refusal to work.

A gauge of the amount of money being made by the working classes is the patronage extended to their places of amusement. With good wages and full employment for them, the managers of variety shows, picnic grounds and off-Broadway theatres are in clover. The times are dull when the crowds fall off from such places. The conductor of a band tells me that while filling an engagement last week at one of the largest picnic parks in Jersey City, he was told that it had been hired for only eight days in the month of June. Usually it has a large party nearly every day in that month. The falling off was not confined to these grounds alone, a like complaint being heard elsewhere.

For those who would have it that the way to comfort, if not wealth, is open for the frugal and industrious, how easy it is to point to the money spent by the workers in amusements and declare that if it were saved, those who thus throw it away would be better off. This is not wholly true. Men and women are not mere machines. Children are far from being so. The day at the picnic or the hour at the show is as necessary for the well being of many as is their food. "Take the baby out to the woods or to the seashore," the doctor says to the mother of a family. "You are nervous and need a little relaxation," he tells a father—says it actually sometimes to one making perhaps only fifteen dollars a week. The man takes his family to the variety show, and they all have a merry laugh. And for weeks after he and mother and the children have fun in mimicking the fun of the actors.

"You talk of the hardships of the poor," once said a rich woman to me; "why, look over there at that beer park. There they are, dancing and having a good time all summer long." She had never been to such a place, didn't want to go, and thought it coarse pleasure. She lived in a well-appointed house with a garden, in summer went off occasionally on a trip to the mountains or a watering place, and in winter saw some of the best plays at the fashionable theaters. She did not know that the "beer park" was engaged every day by a different social organization, and that the majority of the people going to one picnic seldom attended any other. The wonder is, not that there are so many people who spend money in amusements, but so few. When it is remembered that New York is a Mecca for pleasure seekers from all parts of the country, its places of amusements do not seem numerous. It is the well-to-do who give them by far the most money. The high priced seats are always sold first. Nowhere can one better witness a scene from "the life-long carnival of the rich" than at the opera houses and the theaters catering to the "upper" classes. What a spectacle of the evidences of wealth is afforded as an audience pours out of one of these playhouses after a performance—jewels, fineries, carriages, liveries.

One of the forms of starvation with the very poor lies in their deprivation of amusements The saloon is usually the only place outside their tenement house pens and coops where they are welcome, and where they may share in a sociable chat and have an hour's recreation. Hence the justification of the saloon—the poor man's club house.

Where there are a thousand attending a base ball game there are tens of thousands interested in it. Witness the space given the base ball records in the daily papers. Look at the crowds that stand in front of the newspaper bulletin boards down town, following the progress of the game as it is repeated on a diagram, and cheering good plays as they are shown by an arrangement of pins and buttons. Most of these people would be looking at the game itself, could they but afford it.

Times are hard with many of the poor. But newspapers are cheap. They can yet afford to read the base ball scores and the picnic advertisements.

"It is patent," repeats the Age of Steel, June 1, "that a general movement to reduce wages is starting, and it is difficult to tell where it will stop." And it quotes a member of the Carnegie firm as saying: "We will not make any changes in the (new wages) scale. Mr. Carnegie has laid it down, and expects to see it enforced." Now, this doesn't read altogether natural. Those independent, fully employed, well paid, highly protected citizens in the iron and steel trades whose labor is their property, they laugh at such talk, don't they?

In the fifty blocks between Sixtieth and One Hundred and Tenth streets on Eighth avenue; (Central park west), there is a frontage of 402 lots. Of these 306 are unimproved. Of the 96 improved, 30 are beautified with old houses, stables, and shanties, mostly frame. The withering hand of the vacant lot speculator has long been felt on that avenue.

In the letter of Treasurer George A. Chace to the employes of the Bourne mill of Fall River, announcing a scheme of profit sharing, he says he "trusts that one and all will approve this generous action of the president and board of directors." Mr, Chace has since explained to the press that he believes the scheme will benefit the stockholders in two ways—the hands will take greater pains with their work, and steady help will be had, as hands must work six months before sharing profits. Mr. Chace, it seems, was mistaken when he spoke of the generosity of the president and board of directors. What he says about larger profits excludes that idea. They are merely introducing an improved business money-making method, the success of which depends on increased activity on the part of the hands through self-interest. The latter are expected to make much more and waste much less. The bosses will then give them some more. That is all.

The last issue of the Open Court of Chicago contained letters from three single tax men, all with good points in them.

GRIFFE.

The Eating of Unearned Bread.

American Machinist.

The Charity organization Society of this city, in asking, through the papers, for employment for an Austrian, both of whose hands have been amputated as a result of an accident, states that "the society could doubtless have the man supported in idleness, either by pensions or in an institution, but that would be certain ruin to character. The poison of unearned bread would speedily eat out his manhood." We wonder if the secretary of this society, whose name is subscribed to the appeal, really believes that the eating of unearned bread invariably destroys the character of the eater and eats out his manhood. If such consequences actually do befall from the eating of unearned bread (and cake, etc.), there must be a great scarcity of character and manhood in some circles. There are plenty of people in this town who never earned or produced a single cent's worth of value in their lives, yet who have all the bread they desire, and about all they desire besides bread. And there are people who seem to regard them as about the only ones who really have any character or manhood worth talking about.

Two Late Protection Papers that Have Seen Their Mistake.

Paterson Guardian.

A leading textile trade journal of Boston, Wade's Fibre and Fabric, follows up a query as to "where are the good times," with the declaration that the home market idea has got to go, and that the raw material idea take its place. A wider, not a narrower market is what is wanted in the opinion of this recent supporter of the republican programme.

A similar conversion has taken place in the Manufacturer, representing the woollen and other industrial interests of Philadelphia, which pleads for a removal of the duty on wool. It points out that our woollen manufacturers with heavily taxed raw material cannot hold their own even in the American markets against foreign producers who have the pick of the wool of the world, duty free. And it shows that this in time operates to the injury of the wool growers of this country, whose prosperity depends on that of the manufacturers.

THE PETITION.

SINGLE TAX ENROLLMENT COMMITTEE, NEW YORK, June 18.

The enrollment now stands as follows:

Reported last week	56,365
Received during week ending June 18.	819
Total	57,184

Contributions received during the past week, other than those received from regular subscribers, have been as follows:

John W. Jakeway, Jersey City, N. J.	$ 2 00
Knife works single tax club, Akron, O.	65
Wm. S. Kahnweiler, New York.	25 00
John Carreer, Reynolds Bridge, Conn.	50
F. Gutschow, San Francisco, Cal.	20 00
D. Stuart, Oakland, Cal.	1 00
Myron Cross, Minneapolis, Minn.	40
A. P. Freund, Chicago, Ill.	50
A. B. Denton, St. Louis, Mo.	2 00
James H. Brown, Brooklyn, N. Y.	1 00
C. F. Perry, Quincy, Ill.	50
John Lavis, Neponset, Boston.	55
J. M. Place, Chicago, Ill.	25
Sundry stamps	67
	$55 02
Contributions from the public previously acknowledged in THE STANDARD	1,462 49
Total	$1,517 51

WM. T. CROASDALE, Chairman.

Below are some extracts from letters received:

Frank Greene, Tilford, S. Dakota.—I feel highly gratified with the result of my efforts in and about Sturgis during the past winter. While there I procured THE STANDARD through the newsdealer and bought all extra copies remaining unsold at the end of each month. C. H. Mueller was the only single tax man I found in the county on my arrival. I induced him to subscribe for THE STANDARD, and now he and I together are able to count at least twenty out and out single tax men in the county, and more are coming every day. A call has been issued for a single tax convention at Rapid City on June 29. The entire Black Hills will be represented. We hope to be able to do some effective work this fall. Conditions could not be better anywhere than in South Dakota at the present time for propaganda work. The oldest settlers do not remember when money was ever before so scarce. Taxes are high, and there is nothing to pay them with. The growing crops are in splendid condition, but there is no prospect that prices will justify gathering them. The Farmers' Alliance is very strong and growing. Over forty members from the Hills start overland for Huron, three hundred miles away, to a state convention of farmers Thursday next. The convention will be held on the 18th, 19th and 20th of June. If we only had a good speaker to present our views to these farmers, coming as they do from all parts of this new state, the good effect would be beyond calculation. I hope the prohibitionist amendment will carry this fall. Not that I am a prohibitionist, but should the amendment carry municipalities must look to something other than the saloons for revenue. In my judgment this will open the way for the single tax more rapidly than any other one thing now in view.

E. C. Jordan, New York.—I am now working on a building along with 900 other men—carpenters, bricklayers, masons, plasterers, plumbers, gas fitters, tilers, electricians, and laborers of all descriptions. I spend part of my noon hour talking free trade and single tax to as many of these men as I can get around to. I am not half done with them yet.

W. E. Brokaw, Bristol, S. Dakota.—Some one in THE STANDARD speaks of every single tax man giving $1. There are many who have not even that much and are out of work. I am giving all I have to give—my time and energy—and if I had any money I should gladly give it too, but the fact is that people here have no money. I should like to be able to keep a number of tracts on hand and also to send out sample copies of THE STANDARD. THE STANDARD of May 18th containing an article about the school lands in Nebraska would greatly help our school land agitation in the new states. If all single taxers had the reform as much at heart as I have I do not think we should suffer long for funds. It makes me restless to see how much the Women's Christian temperance union, the prohibitionists, the churches, and others, are daily spending in ineffectual attempts to poultice the disease, when only a small amount of that money would accomplish so much in our reform. Judge Howe of Redfield is doing good work through the Redfield Journal and the Mellette Tribune. S. G. Mogan has obtained room for a "single tax department" in the Gary Inter-State.

Robert Baker, Albany, N. Y.—I send herewith eight signatures, making my total to date 1,664. When I shall have obtained two more my task will be done. I told Mr. George when he was in the city that 1,666 was my allotted number, although I scarcely hoped to get them.

J. M. Place, Louisville, Ky.—One of the inclosed signatures is that of a farmer who tells me that not a dollar's worth of personal property belonging to him escapes taxation.

Joseph C. Rehling, Newport, Ky.—Business is very dull here and hundreds of men are walking the streets unable to find employment. The Daniel Boone assembly, Knights of Labor, has disbanded, and the balance in its treasury has been forwarded to the enrollment committee. So you see the last thing we did was the best. I expect to move to Canton, Ohio, this week.

C. W. Hughes, Brooklyn, N. Y.—A majority of the thirty-eight signatures inclosed represent trades people. Quite a number of them were sympathizers with Mr. George two years ago, but they thought the single tax issue was dead until I talked with them. The majority of them assured me they would procure signatures.

H. P. Moyer, Oberlin, Ohio.—I have been but lately converted from a red-hot, Pennsylvania republican protectionist, but I am converted soundly, and am anxious to bring forth fruits mete for repentance. I inclose eleven petitions signed by members of the senior class of the college here. They are good, bright fellows who want fair play, and though not all single tax men, all are anxious to see the matter thoroughly investigated. There are still others ready to sign.

(1,666, when obtained, will be Albany's quota toward 1,000,000 names in the United States.)

G. D. Hersey, City Engineer, Fostoria, Ohio.—I add my name to the petition with all the more readiness because the practice of grabbing every opportunity for subsistance and holding it until the needs of the people force them to pay exorbitant prices for using such opportunities has become an enormous evil in this country, greater by far, I think, than southern slavery ever was or could be. The single tax plan is the only scheme I have heard of that reaches the source of the trouble and promises to remedy it. It will do more to abolish poverty, crime and labor troubles, and the virtual slavery of our people, than all other efforts combined.

John Carreer, Reynolds Bridge, Conn.—There are now, it seems, 55,000 names on the enrollment list. Twenty-five cents from each person would give the committee $13,750. Some might not be able to spare even this small sum. I herewith inclose my own twenty-five cents and another for some one less able.

John Filmer of the New Churchmen's Single tax league has a letter from G. T. Songer at Elizabethton, Tenn., saying that he finds, on presenting the petition to people in that neighborhood, that most of them appear disposed to accept the doctrine at once. Mr. Songer says: "I firmly believe that at least two-thirds of the people here will accept the single tax doctrine. All that is needed is to give them the means of understanding it. In this country we have heard but little of Henry George's doctrines, and that little but recently. I think the leaders in public affairs here have purposely kept them in the background.

D. C. David, Ville Platte, La.—The petition I inclose bears the signature of a working farmer. Only one of about thirty white voters in my neighborhood can sign their names, and but half of them can speak English. I find that the working farmers of ordinary intelligence readily take to the single tax. I have no time to canvass, and can better put in my time by writing letters, mailing tracts and STANDARDS, etc. I have been shut out of the organ of the farmers' union. I had notice some time ago from a leading landlord of the union that the discussion of the land question would be suppressed. I got several letters in the paper to which he attempted to reply, but all of a sudden the editor ceased to print my letters. The Capital Item at Baton Rouge and the St. Landry Democrat continue to print my articles. One editor begins to see the cat. He asks hard questions for us to answer, which is better than advocating our doctrines. He cannot well do that yet. The sugar planters of Louisiana voted almost solidly for Cleveland on the assumption that the Democratic party is a better protectionist party than the republican. If the Democrats are forced to take a position on free trade lines the sugar planters will become republicans. New Orleans and all that portion of Louisiana outside the sugar and rice districts will continue with the Democratic party. It is important to force the tariff issue, and let it be understood that never again can the democrats return to power except on radical free trade lines.

J. A. Haggstrom, St. Paul, Neb.—Three of those whose signatures I send refused to sign two months ago, but a few copies of THE STANDARD have brought them around.

Bolton Smith, Memphis, Tenn.—About 120 members of the legislatures of Alabama, Arkansas and Mississippi have expressed their willingness to read THE STANDARD, and it is now going to them. The letters are satisfactory and show a uniform willingnesss to be informed on the subject, while some of them show greater interest. A year's perusal of THE STANDARD will surely accomplish something.

To Bring it Before Religious People.

Some enterprising Washington, D. C., single tax man has struck into new territory. He paid for the insertion of the following advertisement at the head of the religious notices in the Washington Evening Star of last Saturday:

The clergymen of Washington who have found their religious teachings ineffectual in dealing with social evils and with poverty, would do well to study up Henry George's plan. Read "Progress and Poverty."

THE SOCIAL PARADOX.

How the Destruction of Wealth and Workers Apparently, If not Actually, Increases the Prosperity of the Masses—The Cause of the Contradiction.

The Central single tax club of Brooklyn has just removed to its new and commodious premises, and, notwithstanding the season, has commenced a course of Sunday evening lectures to be continued through the summer. The first lecture of the course was delivered last Sunday by Mr. Edwin A. Curley, who said, in part, as follows:

Under our rule of unreason many great blessings are dire calamities, and some of the greatest disasters are still greater as blessings. The workers that perished in the Conemaugh valley must be replaced; they must even be more than doubled for a very long time, and directly or indirectly, this means wages to many idle workers, and the bloom of health on the faces of many children that would otherwise have died. The so-called "wages fund" in the Conemaugh valley and in the United States will be the larger for the capital that is lost, and there will be a check in the fall of wages, slight indeed when compared with the vast aggregate, yet definite and certain in itself, and to be measured in millions of dollars. If we study the effects of a much greater calamity, the great London plague, which, like this, took man, woman and child alike, we may even conclude that the sum of human life is not unlikely to be increased through the torrent of death that lately raged in the valley of the Conemaugh.

Nor is this Conemaugh calamity exceptional in its effect. Vastly increased was that wonderful "Wages Fund" of the workers by the big fire in Boston, with its destruction of many millions of capital; and the cow that kicked over the lantern in a Chicago stable and burned up a large portion of that city, doubled the wages in some trades and largely increased them in many trades, sustained them for years out of the vast "wages fund," she thus created, and very sensibly improved the condition of workers in every northern state.

In Germany they have a standing army that is numbered by millions. The young men drill and wait for the French, the old men drink lager beer and tell how exceedingly well they can wait for the French, and the women do the work. But there is some work the women and children cannot do, and there are some men who are neither in the army nor idle. What a blessing to them that idleness and the army take away so many millions of competitors for work!

The drunkenness and crime of their fellows help our honest and industrious workers amazingly. We have on the average less than a million and a half of idle people willing and anxious to work. The logical way to solve the labor problem on true monopoly principles would be to put half a million of men in prison and a million of men into a standing army.

Failing a great standing army and the wholesale jailing of tramps, it would seem that under present social and political conditions our readiest resources for ameliorating the conditions of the masses are defective dams and destructive conflagrations,

In all soberness is not this really true, and is it not a pitiful result of our boasted civilization?

To sum up the argument, the Conemaugh calamity is a very great blessing to wage workers because it largely increases the "wages fund" while it decreases competition. Large conflagrations and many other disasters produce like effects. The prevalence of drunkenness is a great blessing to the sober workman, the increase of crime will benefit the honest workman who has nothing to lose, and the idleness and vice engendered by vast standing armies is a great blessing to the industrious men not held in the ranks and uncontaminated by their example.

These things are so because through the law, unrighteous and unwise, the natural opportunities of Earth are denied to the masses of her children. Men must beg the privilege of toiling for others, unless they have a part in that monopoly of natural opportunities or the means of purchasing an interest therein. The number of wage-workers being largely in excess of the monopoly demand, they must compete with each other for smaller and still smaller wages, till the average is a bare subsistence; below which some slowly starve or subsist in whole or in part on charity or sin or crime, and above which a few have a sufficiency for the present, or perhaps slowly accumulate a little capital, while riches and honor are more and more the lot of the cruel-hearted, dishonest and cunning.

The lecture closed with a short exposition of the single tax; questions and a discussion followed. Hood's "Song of the Shirt" was read, Deverall,s "Free Trade, Free Land, Free Men" was sung by the author. Some reminiscences were given by C. O'C. Hennessey and several others and C. A. Potwin of the Onio state league told of the condition of the good cause in that state. Altogether the meeting was a success and it promises well for the summer work of the Central club.

Before a Meeting of Labor Leaders.

INDIANAPOLIS, IND.—I had the pleasure of reading a paper on "Natural Law and the Labor Question" to the Central labor union of this city, last Monday evening. The body is composed of delegates from all subordinate unions and K. of L. assemblies in the city. My principal theme was based upon the duty of labor leaders, if they aspired to be real leaders. The address was well received and Representative Longstaff, a member of the late legislature, and one of the delegates, moved a vote of thanks which was unanimously tendered. The Sentinel gave a notice of the meeting on its first page and the city editor told me a day or two afterward that I disappointed him by not coming to the office and giving them a synopsis of the address for publication (I have been reporting our meetings) and for the reason that he expected me to do so he failed to send a reporter to report it. L. P. CUSTER.

Over the Equator.

VICTORIA, Australia, April 18.—We watch with interest your work in America and England and the rapid way in which the "single tax" cause is coming to the front.

There are now several of us, ten that I know of, who are straight out "single tax" men and each is a "point of disturbance" among those who must be won to our side, for we have felt the iron heel of the land monopolist and the protective tariff superstition in this land of Victoria.

Your ideas have been misrepresented for some years by a writer in the Bendigo Advertiser, who signs himself "Broadbrim," and dates from New York. Some of us think that he lives in one of the gullies adjacent to this town, called "Jackass Flat." Anyhow, he is helping us. There is plenty of evidence that your ideas are permeating common thought here. There is a population of something like 40,000 people in the city and district of Sandhurst. Principally a mining community and a strong protectionist center, for all the benefits of the somewhat liberal land laws of Victoria are ascribed to the tariffs that are in force, yet we have strikes, and lockouts, and boycotts continually, unemployed agitations and soup kitchens, charity organizations and churches, and the rich are getting richer and the poor, who are many in number, are becoming poorer, and those that labor are producing everything, yet some want the necessaries of life. We are working and hoping that Henry George will live to finish the task that he has undertaken, for he is our prophet.

HENRY JENKINS.

What New Zealand Single Tax Men are Doing.

AUCKLAND, New Zealand, May 19.—You will no doubt be interested in the progress of the cause in this place. We have hitherto found apathy and indifference to be our worst foes. But there are signs that we are to be urged to action by opposition of a more pronounced description. Rev. J. S. Hill is the minister employed by the Young Men's Christian Association. He gives Sunday afternoon addresses, at the close of which he invites questions. Four Sundays ago he announced as the subject of his address, "The natural rights of man." A few of us single tax men thought we saw an opportunity and of course availed ourselves of it. The result has been that people are talking, all over the town, about those obstinate people who won't be answered.

We have made an arrangement with the proprietor of a small weekly paper, by virtue of which we secure representation in his columns, on the basis of two columns for each 25 subscriptions we secure for him.

Local single tax men are delighted with the news that Henry George intends visiting this part of the world. F. S. PLATT.

Gathering Statistics Relative to Protected Industries.

The Massachusetts tariff reform league has issued the following circular which explains itself:

BOSTON, Mass., June 12.

Dear Sir: The Massachusetts tariff reform league is collecting industrial statistics with special reference to the following points:

1. Cases of strikes, lockouts and reductions of wages in protected industries.
2. Failures of individuals or corporations in protected industries.
3. Abandonment of business by individuals or corporations in protected industries.
4. Cases under any of the foregoing heads in which the owners or managers are professed protectionists.

Will you not, as a friend of the cause of tariff reform, undertake to forward to the undersigned from time to time such instances as come to your notice in the newspapers or otherwise?

All information received will be investigated and verified, and the result put in shape for future use. Very sincerely yours,

N. MATTHEWS, JR.,
Chairman Committee on Statistics.

Address N. Matthews, jr., 23 Court street, Boston, Mass.

Arthur Moxham of Johnstown.

Indianapolis Reporter.

Mr. Moxham, whom the papers speak of as being mayor pro tem of Johnstown, Pa., is an active single tax gentleman, who is an officer of a large Henry George club at that point. Mr. Moxham is spoken of as being the busiest man in the United States, and has not rested since the calamity, and is unsparing in his efforts to relieve the distress of those in need. Such is the unselfish devotion of a true single taxer. To be such a believer means unselfishness, pure and simple.

[It may be added that Mr. Moxham had sustained a serious loss himself. He was joint owner with the well-known single tax man, Mr. Tom L. Johnson of Cleveland, of a large switch works, which was destroyed in the general disaster. The loss amounted to $60,000. ED. STANDARD.]

Democrats, Take Your Choice; Be Men or Mice.

Chicago Journal.

No dodge will do. The democratic party is a free trade party, and that is the issue.

THE STANDARD.

HENRY GEORGE, Editor and Proprietor.

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One year, $2.50; six months $1.25; single copies, 5 cents.

A CLUB of three or more yearly subscriptions, sent in at one time, will be received at $2.00 each.

ADVERTISING rate thirty cents per agate line each insertion.

COMMUNICATIONS and contributions are invited, and will be attentively considered. Manuscripts not found suitable for publication will be returned if sufficient stamps are sent for return postage. No notice will be taken of anonymous communications.

CONTRIBUTIONS and letters on editorial matters should be addressed to THE EDITOR OF THE STANDARD, and all communications on business to THE PUBLISHER OF THE STANDARD, and not at any time to individuals.

REMITTANCES should be made payable to THE PUBLISHER OF THE STANDARD.

SIGNATURES should be in full, with full address on every communication, to prevent errors.

RECEIPTS.—The correct filling of orders is evidence of receipt of remittance.

ERRORS.—Notice should be promptly given of undue delay or incorrect filling of orders.

CHANGES OF ADDRESS.—When changing address send old as well as new address.

Sample copies sent free on application.

Governor Hill is entitled to the credit of refusing to extradite the two men arrested in New York on a charge of complicity in the murder of Dr. Cronin at Chicago. The possible guilt of the men is of very little importance, relatively to the evil precedent of an extradition on flimsy grounds. Under the law which makes it the duty of a governor of one state upon the demand of the governor of a sister state, to extradite any person accused of crime, a practice has grown up of arresting upon telegraphic order, and this practice was followed in the case in question. Upon a telegraphic request from the police of Chicago the police of New York arrested the two men, and held them to await the arrival of extradition papers from Illinois. When the papers arrived they contained no other proof of crime than the affidavit of a policeman who knew nothing of the case, and who made every statement merely "on information and belief." Governor Hill refused to consider such proof, and declined to surrender the prisoners. If these men were parties to the murder of Dr. Cronin it is to be hoped that proof of their guilt will be discovered; but better far an unavenged murder than extradition founded on nothing more substantial than police gossip.

When an indictment has been found, or a complaint laid before a magistrate accompanied with sufficient prima facie proof of guilt there can be no objection to arrests upon telegraphic orders and detention pending the arrival of proper papers. But when no indictment has been found, nor any valid complaint lodged with a magistrate, it is difficult to conceive a more wanton disregard of the sacredness of personal liberty than is involved in an arrest upon the telegraphic request of a foreign policeman.

The state assessors report a general depreciation in the value of farm lands and an increase in the value of city property This excites their special wonder and they try to explain it. For the diminished value of farm land they ascribe several causes. That the eastern farmer cannot compete with the farmer in the west is a reason that might pass without criticism were it not that the western farmer complains as bitterly as his eastern brother; and that the price of the products the farmer raises is low, is surely a poor reason, unless the price of the products the farmer buys is high. All products are produced much more cheaply now than formerly, in greater quantities, and with less labor,—and naturally, though prices are lower, everyone should be able to get more of what he wants with less labor. If he does not, it is because production is discouraged and exchange impeded.

The assessors predict, and truly we believe, that in a few years we shall see the present owners of farms in many instances tenants on them. Standing alone this prediction makes a bad outlook for farmers. But it does not stand alone. The outlook is just as bad for all workers, for small dealers, small manufacturers and hired laborers, as well as for farmers, and the reason in each case is the same.

If the state assessors had gone about their investigation in a scientific way, the condition they observed might not have been so puzzling. Of property as now recognized there are two distinct classes. There is not one characteristic which these two classes possess in common. One is land, and the other is produced from land. In their investigations instead of separating these classes the state assessors have blended them. A naturalist studying birds, who should regard hawks and chickens as having the same interests, would not blunder worse. Land values rise at the expense of other kinds of property, much as hawks fatten at the expense of chickens.

If an estimate of land values, distinct from improvements, had been made by the assessors, it might still have appeared that farm lands have fallen in value, but comparison with other forms of farm property would have been possible and might have shed light upon the industrial question. And so far as cities are concerned, in which it is stated that values have increased while values in the country have fallen, it would no doubt have been proved that the increased values, in much the larger proportion, are land values.

A little consideration will make it clear that the land value of farms has not decreased, but that upon the whole it has risen. The basis of the assessors' report seems to be the fact that farms will not bring the amount of mortgages placed upon them several years ago, and they give as an illustration of the receding value of "farming land" the case of a man who took a mortgage for $10,000 on a farm just after the war, and now after foreclosing the mortgage is willing to take $8,000 for the farm. This does not show that farm land has receded in value. $8,000 is to-day more than $10,000 was just after the war. A farm hand, working for wages, would have to work much longer now to buy that farm for $8,000 than he would have had to work twenty-five years ago to buy it for $10,000.

Farming land has not fallen in value, but the farmer's wages have fallen. His products will not exchange for the products of other forms of labor on as good terms, his taxes are no less and stare him in the face whichever way he turns, and in common with all kinds and grades of laborers and for the same reason he finds himself pushed to the wall. That he is likely to become a tenant farmer, as the assessors predict, is in itself evidence that farming land has not decreased in value. It is not falling land values, but rising land values, that turn freeholders into tenants.

Notwithstanding the unscientific way in which the assessors have pursued their inquiries, they have decided upon a course in one respect which, if properly pursued, is certain to benefit the worker of every grade. The low and irregular values at which New York city real estate has been assessed for taxation have made it difficult for the state assessors to get at the difference between real and assessed value. But this year they have kept track of about twenty-five hundred transfers. If they learn what the truth is that land values, and especially the values of vacant land in this city, are assessed at a low limit, and bring about a reform in that matter, they will benefit the people of both city and country. New York real estate men are constantly complaining that New York pays a disproportionate amount of taxes. So far as her land values are concerned, this is not true. Improved land is assessed at about half its value, and unimproved land at varying figures down to as low as fifteen per cent. If the land of New York were all appraised at its full value, and the same policy adopted throughout the state, it would be found that New York city pays less, not more, than her share of taxes.

The system of under-assessing unimproved property is not confined to New York city, though here it is more marked because of the great values to which vacant land in a metropolis rises. In every county of the state it will be found that improved farm land is assessed at a high figure while equally good wild land adjoining is assessed far below its selling value. In Sullivan county, where wild land is worth about $1.50 an acre it is assessed, if unimproved, at 50 cents an acre, and if improved at $8 an acre. Perhaps this system may account in some degree for the lack of prosperity among farmers. To tax the forestaller of land on one-third of its value as wild land and the user of land on more than five times its value as wild land, is not the way to encourage cultivation or invite prosperity; but it is the way to hurry along the time when most farmers will be tenant farmers.

Nothing in the way of taxation could be better for farmers than the single tax. The single tax means that the Sullivan county farmer, for example, shall pay a tax on the full value of his land as wild land, in lieu of all other taxes, and that the owner of wild land shall pay just as high a tax. It would make both pay on a valuation of about $1.50 an acre. It means that the actual value of land shall be the basis of taxation and that no one shall pay taxes for what he produces or what he buys. It is a tax that would relieve labor of every kind, and be a burden only upon monopolizers of land.

The appointment to the office of United States district attorney of Alabama of a leader in the movement to make the republican party at the south a white man's party, leaves no doubt of the president's policy in that respect. President Harrison's appointments, like his removals, are made pursuant to a policy. He has even gone the length of removing a judge for not following the policy of the administration. And it is not to be supposed that in appointing to a district attorneyship he would have flown in the face of his own policy, even if it be admitted that on this occasion he considered only qualifications for the office. The appointment of Lewis E. Parsons to this position must have been intended to strengthen the white man's movement in which Mr. Parsons is so conspicuous a figure.

This movement, however, is something more than a white man's movement. It is a movement to establish a protection party in the south. But whether it be considered as a white man's movement or as a protection movement, it is something to be desired. It is only as the color line is broken and blacks and whites fraternize politically that the smouldering issues of the war both north and south will be wholly quenched; and it is only as protectionism asserts itself at the south that we can expect to see free trade sentiment aroused there.

Among the provisions it is supposed the treaty on Samoan affairs will contain, is one requiring the establishment of a land court to examine into the titles of Samoan real estate, to settle disputed claims, and generally to set at rest all questions as to the ownership of land, both by foreigners and natives. This is really the kernel of the treaty. But for land disputes it is not likely there would have been any treaty or any call for one. German land grabbers and Yankee land grabbers have bought what the natives never supposed they were selling, namely, absolute ownership of Samoan land, and now Germany and America are to join in establishing a land court in a territory foreign to both nations, for the purpose of enforcing these land purchases according to "civilized" land laws. The Bismarck of America is supposed to have got the better of the Bismarck of Germany in this treaty, but exactly what contractual connection the Samoans have with it is not apparent. It looks very much like a distribution of plunder between two highwaymen while their victim, bound and gagged, listens to their diplomatic controversy in helpless wonder.

Single tax men of Rhode Island, irrespective of their views on the question of prohibition, are urged to vote against the proposed repeal of the prohibition amendment. This course is urged upon them in the interest of honest elections. Last January the legislature of Rhode Island adopted the Australian system of voting, providing that it should take effect on the 1st of June. It was therefore expected that the vote on repealing the prohibition amendment, to take place on the 20th of this month, would be by means of the secret ballot and all the other safeguards of the Australian law. But at the recent May session of the legislature, an act so framed as to conceal its real meaning, was carried through, by means of which the operation of the ballot law was postponed till June 30th. The object of this was to leave the way open for the liquor interest to bribe and intimidate voters.

On the surface the selection of Mr. Brice for chairman of the democratic national committee has a bad look. To the tariff reformers and free traders of the country, upon whom the democratic party must rely for success, his selection must appear like an effort to meet the plutocratic protection party on its own chosen battle-ground, and to fight the next campaign with money rather than upon those principles of taxation that antagonize the republican theory of protection to monopoly. The absurdity of such a policy is obvious. It is too much like the attempt of a greenhorn to break a faro bank. But Mr. Brice must not be wholly judged by his business connections. Faithful leaders often spring from strange surroundings. Moses was an Egyptian courtier, and George Washington in his habits and associations resembled an English squire more than the patriot he proved himself to be. Nor should Mr. Brice be held to have been tested in the late campaign. He was the working chairman, but the authoritative chairman of the committee at that time was a protectionist. Mr. Brice is now at the head of the committee, and until he shall have proved himself a democrat of the Randall-Gorman-Dana type he ought to be heartily supported in the hope that he will be shrewd enough to see that the democratic party can succeed in no other way than by convincing friends of tariff abolition that it is worthy of their votes.

A senatorial canvass, which bears some resemblance to that between Douglass and Lincoln, more than a quarter of a century ago, is about to open in Illinois. The legislature to be chosen this fall will elect a United States senator, and the democrats on an issue of tariff reduction will make a strong fight in behalf of General Palmer. It is a striking illustration of the rapidity of political changes in this country that in the senatorial contest in Illinois before the war the republicans represented freedom and the democrats slavery, while now the democrats represent liberty and the republicans monopoly. Then, too, the republicans touched slavery gingerly, as the democrats now touch free trade. Moreover, the republicans were defeated, as the democrats are likely to be now. And to carry the analogy a little further, the republican defeat was followed in less than a decade by the extinction of slavery, as it is not impossible that democratic defeat may be followed by the overthrow of protectionism.

The New York Witness attributes the calamity of the Conemaugh valley to the deliberate purpose of God, to whose claims the people of this country are so indifferent "as to need this awful warning." In view of the plain fact that this calamity was caused by criminal human negligence it is hard to distinguish that kind of religious sentiment from blasphemy. No doubt to most religious teachers the views of the Witness are abhorrent; but in other ways they often prove themselves as void of profound religious sentiment as the Witness does in this case. Every year starvation carries off thousands, and poverty surrounds hundreds of thousands with misery and plunges them into sloughs of vice and crime. The many toil by day

and night for a pittance, while the few without labor revel in luxuries that only labor can produce. These conditions are attributed to the inscrutable wisdom of God as calmly as the Witness attributes the Conemaugh disaster to His vengeance. But no more in the one case than in the other is it His work. But for careless disregard of physical laws the Conemaugh flood would never have been, and but for greedy violation of economic laws, there would be neither wealth nor poverty.

The ex-governor of a southern state, in a recent conversation with a southern lady who is an ardent advocate of the single tax, declared that he believed that Henry George was about right, but said that they would hang anyone who went down there to preach that doctrine.

Is it not time for men of prominence in the southern states, for the sake of the reputation of their own people, to quit echoing these stupid, disgraceful threats. If reputable southern men who have traveled, and had some experience with the world, would regard such utterances as disgraceful, and seek to hide them instead of publishing them, the fools who make them for the sake of being quoted would come to understand that threats of ruffianism only disgrace him who utters them. The truth is, there is very little danger of anybody getting hung or being tarred and feathered in the south, and the constant talk about such things is merely due to the persistence of a vicious habit that creates a prejudice against the southern people that they really do not deserve.

So far as the single tax is concerned, it is making steady progress in various parts of the south; and though some of its advocates have been subjected to petty annoyances and persecution, in a business way, none of them are in danger of personal violence. Of course, our principles will spread slowly among people whose minds are so fully occupied with the race question, but ruffianly threats of lynching will do nothing whatever to prevent their progress. Such threats are generally idle breath impregnated with fumes of whiskey.

Single tax men of New York will be pained to learn of the death of Arthur Fiegel, who for nearly a year was one of the most devoted workers in our movement. He was one of the men—theretofore unknown in connection with the single tax agitation—who offered his services at the beginning of the Cleveland campaign. Encouraged to organize his district, he went earnestly to work, and, with the aid of associates in the same district, contributed to the campaign one of the largest local mass meetings that was held. After the election he organized the Yorkville single tax club. Mr. Fiegel was a member of the Manhattan single tax club, and also of the "Triangle." He was married about three months ago, and died on the 17th instant of heart disease.

Many letters have been received in the business office of this paper, complaining of the irregularity of THE STANDARD in reaching its subscribers. We ask our friends to be patient, as the responsibility does not lie with us but with Mr. Harrison's mailing clerks, who are new in the business; but we hope to correct their imperfections before a great while. Second-class mail matter has of late been so badly handled that there is very general discontent.

Getting Along.

Albany Press and Knickerbocker.

Mr. Robert Baker writes to us as follows:

"In to-day's Press, in your article upon the salt trust, you state that water, air and salt, being gifts of nature, ought not to be monopolized. Is not land equally a gift of nature? Is it not equally necessary to man's existence?"

We answer that, in our opinion, it is, and that it needs no argument to prove it. And we will go farther and say the ownership of land should not be allowed to be monopolized as it has been and is by syndicates of alien capitalists.

The Tenants Foot the Bills.

Boston Globe.

The Duke of Portland will be married today amidst splendor rivaling that of the Orient. But his hundreds of tenants pay for it, so what does the expense matter to the duke.

MEN AND THINGS.

A well-to-do family, quietly pursuing the even tenor of its life in a handsome brown-stone front house, on a summer afternoon. A sudden tremendous explosion. Swaying walls, sinking floors, falling chandeliers, general demoralization and panic. All this happened at the residence of Mr. C. W. French, in this city, one day last week A careless contractor, blasting rock in an adjoining lot, had fired too heavy a charge, and the result was that Mr. Brown's house was pretty completely wrecked. Damages, $20.000 to $25 000. So Mr. French reports.

Accidents of this kind illustrate how little real protection is secured for life and property by the operation of statute law. There is plenty of law against dangerous blasting. Yet the dangerous blasting goes on all the same, and we all know it is going on, and nobody makes the slightest fuss about it except when, in such cases as that of Mr. French, the danger becomes an actual calamity. Then a contractor is arrested and promptly released on bail, a paragraph goes the round of the papers, the district attorney's pigeon holes are stuffed with a few more documents, and the dangerous blasting goes on as merrily as ever.

Do such repressive laws as that against dangerous blasting have any real effect in even moderating the evil they are intended to absolutely prevent? Really, I don't think they do. I don't believe there would be any more dangerous blasts fired in New York if there were no law against reckless blasting than there are at present. It isn't the fear of the law that restrains contractors and foremen, so far as they are restrained at all. It is simply their own personal respect for life and property. And the evil of the law is that it represses the very men whom it is intended to encourage, those who have most respect for the rights of others, and are consequently most anxious to obey the letter of the law.

Our laws to compel the fulfilment of contracts don't make men fulfil their contracts. On the contrary, they develop a class of men skillful in avoiding fulfilment. Our laws against stealing don't put an end to stealing. On the contrary, they make thieves more skillful. It is difficult to compel men, by law, to do to others as they want others to do to them. The golden rule, and the theory of the regulation of society by legislation, are directly opposed to one another. It is the hard fate of the official preachers of the golden rule, that they are called upon to reconcile them or lose their situations.

Here is a delightful paragraph from the bulletin of the American iron and steel association:

Protection is not intended to retard the progress of industry. Therefore it does not hinder development of cheaper instead of more costly domestic sources of supply. That it has had this effect has been a false accusation of its opponents. When the country required five million tons of pig iron, and could produce only four and a half million tons, the duty on foreign iron kept alive mines and furnaces producing iron that cost more than $20 per ton. Now that the country yearly requires six and a half million tons, and can produce seven and a half million tons, those mines and furnaces which have the least advantages are distanced by home competition, and that very triumph of the protective policy, which shows the falsity of the old charges against it, free traders now make the basis of a new but even more shallow criticism.

Who has told the Bulletin how much pig iron the country "requires?" Who has the right to tell? Who has the ability to tell? Who knows anything about it? Does not every dealer in metals know perfectly well that the quantity of pig iron for which a market can be found in this country is absolutely incalculable, and depends almost altogether upon the price at which pig iron can be sold? If, as the Bulletin says, our mines have to choke off production to the extent of a million tons yearly, is not the reason simply that the men who want to use iron cannot afford to pay the price that the men who produce iron must charge if they would make their iron production profitable?

So we go round and round. Tax the men who want to use iron. Tax them on their barns, on their houses, on their clothing, on their bedding, on their furniture, on their growing crops, on their horses, on their cattle, on their pigs. Tax them on everything they have. Make it a penal offense for them to get any wealth whatever. Then tax the men who want to produce iron. Tax them by fencing in the iron lands, and compelling them to pay for the privilege of mining iron more than that privilege is worth. Tax them by allowing the price they pay for that privilege to be raped from the community to whom it properly belongs, and pocketed by individuals. Tax them on their clothes, and tools, and houses, and everything else they've got. Tax everybody all round, till the groans of the plundered people go up to heaven, and the treasury bulges with the stolen wealth. Force apart the iron seller and the iron buyer just as far as possible. If a man buys iron with wheat, tax him. If a man buys wheat with iron, tax him. Then clap on your protective tariff, and yell with delight because the man who wants a ton of iron has to work twice as many days to get it as he would under conditions of freedom, and so industry is encouraged. And finally, by way of capping the climax of absurdity, tell us that while the iron miners can produce 7,500,000 tons of iron yearly, the community only requires 6,500,000 tons, and so the iron miners must—must—well, what *must* they do? Pay less for the privilege of mining iron, perhaps? Oh dear, no! nothing of the kind. A lot of them must knock off work altogether, and the rest must consent to work for a good deal lower wages. Because they produce so much wealth, they must be content to get along with a good deal less wealth. Queer logic, that, isn't it? Well, it's logic of the best protectionist brand. Protection encourages industry in ratiocination, after the same fashion in which it encourages every other kind of industry. It takes an awful lot of work to demonstrate the simplest protectionist proposition.

Isn't it nonsensical? Just sit down and think the whole business over quietly, and say if you ever heard of anything more utterly absurd. Here are a lot of men who want iron—pig iron, bar iron, manufactured iron, plows, harrows, machinery and shingle nails, How do they go to work to get it? Why, in the most natural way in the world, by raising wheat, and corn, and bacon, with which to buy it from the men who make it. What men who make it? Why, naturally, the men who will give the most iron for the least wheat and corn and bacon. That's the way farmers get rich—or would get rich if they were allowed to.

But now comes in Mr. Protectionist, who somehow seems to understand the farmer's business a good deal better than the farmer does himself, and forbids the farmer to sell his produce to the men who are willing to pay most for it. That sort of thing will never do. Mr. Protectionist owns an iron mine, and the farmer must buy iron from *him*. He won't give as much iron for the money as some other man would be willing to do, and so the farmer will have to use less iron than he otherwise would have used. But on the other hand, Mr. Protectionist will give the farmer's son a job in the mine. So they do it. And the farmer, being forced to get along with less iron in the shape of tools cannot raise so much produce, and buys still less iron. Then Mr. Protectionist tells the farmer's son that he's very sorry, but there has been an overproduction of iron this year—a million tons too much of it made, and, in short, he has no more use for the farmer's son in his mine, and a Pinkerton detective will show him off the premises. So there's a tramp the more—forced into trampdom and pauperism, because he produced too much wealth.

Honestly, now, doesn't it seem incredible that such a merry-go round of iniquity should be played by sixty million people—and Americans at that? It is played, though, and the reason *why* it's played is simply that Americans, with all their genuine love of freedom, haven't yet learned the true lesson of freedom—that the only way to insure a nation's prosperity is to let the men in it alone—to let each man paddle his own canoe, after his own fashion, and not compel him, either to tow somebody else, or to rely on anybody else to tow him.

It seems to me that Governor Hill's veto of the compulsory education bill was an altogether righteous act. Even admitting that, under present conditions, it is the duty of the state to bestow upon children who might not otherwise be able to obtain it, that smattering of knowledge which is grotesquely termed an education—even admitting that, I think that for some of the people of the state to forbid the rest of the people of the state to keep their children at home during certain hours of the day, without written official permission, is going just a little too far. Nor do I think that such men as Elliott F. Shepard, Chauncey M. Depew, George Gould, and others of that class, would enjoy being arrested and imprisoned, if they should dare to employ, for the home tuition of their offspring, an instructor not approved and certificated by public authority. I shouldn't enjoy it myself, and I don't believe they would either. Of course, I understand perfectly that the law, had the governor signed it, would have been a dead letter as far as might concern the eminent citizens I have named. Perhaps I might have succeeded in dodging it myself. But I cannot but consider it bad policy, at least, to enact repressive laws, and then call on only the poor people to obey them. It is apt to make the proletariat disgruntled, if I may be allowed the expression.

I think, if our governing classes are wise, they will encourage the rich to confine the assertion of their social superiority to such methods as the endowment of schools, and hospitals, and fresh air funds, and benefactions of that sort. Such things make the social chasm sufficiently apparent, without too disagreeably reminding Lazarus that he is on the wrong side of it. But to pass any more laws to compel Lazarus to do what he doesn't want to do, while leaving Dives free to do what he *does* want to do, would be bad judgment, to say the least of it. I may be wrong, but so it seems to me.

And, is it quite as certain as we assume it to be, about this duty of the state to charge itself with the teaching of the children? Without actually going so far as to speak blasphemy against the sacred public school system, may not one ask, deferentially, if the state does not owe some sort of educational duty toward parents, as well as toward children? Grant that it is the duty of the state to make sure that children are brought up to be good citizens, is it not equally its duty to do all in its power to make its grown people good citizens too? And is it making a man a good citizen, to encourage him in the belief, not only that the state ought to save him the trouble of educating his children, but that he himself is not fit to be trusted with their education? Is a man in whom that belief has been developed likely to be a good citizen? Is he likely to consider public questions with the clear, unselfish judgment of an honest and unbiased freeman? I don't think he is. I don't see how he can be. Let him be by nature as honest and independent as he may, he must have a feeling that the state is something wiser than himself, greater than himself, more moral than himself, altogether different from himself, that may be relied on to do good things for him, to keep him straight, to relieve him of responsibility, if only he behaves himself, and doesn't try to interfere. Now, you know, that sort of spirit is the spirit that underlies monarchies and aristocracies, and other forms of despotism. It is the spirit that Bismarck encourages, and that makes Bismarck possible. It may be a very nice kind of a spirit, one altogether good for humanity. I don't believe in it myself, but that proves nothing. But good spirit or bad spirit, this much is absolutely certain, that it isn't the spirit of democracy. It isn't the spirit that founded the Republic. Men imbued with that spirit might have rebelled against the weight of a tax, but they never would have rebelled against its principle. And it was precisely against a principle of taxation, and not at all against its weight, that the American colonies rose in revolt.

And does the state really do the children any good with its much vaunted school system? Don't think me a blasphemer. I am not speaking evil of the public school system, nor of any other kind of dignities. I am only asking questions. I want to know, and I ask in order that I may find out. Surely there isn't any blasphemy in that.

Are the youth of this generation any better than the youth of thirty years ago? They ought to be, if our public school system deserves anything like the credit that is claimed for it. Because the system has been considerably improved within the last thirty years, and of course it ought to show better results. *Does* it show better results? Does it even show as good? Are our young men and women growing up to be as good citizens as their parents and their grandparents? Have they as much honorable ambition? Are they as enterprising, as industrious, as

thrifty, as independent, as watchful of their liberties? Do they gamble more? Are they more eager to live without work? Do they have more respect for people who live upon the earnings of others? Is the gulf between the idler and the worker wider or narrower than it used to be? Is the ideal that our youth of to-day set before themselves an ideal of wealth, or an ideal of goodness? Please observe that I am not asserting anything. I am only asking questions. You surely can't object to that.

But there is one thing I am sure of, without asking any questions at all, and that is, that the state cannot take the education of a child out of the hands of its parents without forbidding the child to live *with* its parents. It can—and in the majority of cases I am quite sure it does—make the parents believe that they are not *responsible* for the child's education. It can—and in the majority of cases I am quite sure it does—induce the parents to *neglect* the child's education. But it can't prevent the parents from *giving* the child an education of some kind—*for good or* for evil—in spite of itself and in spite of themselves. Human legislation can do a good deal, but it can't repeal the laws of nature. And so, still protesting that I intend no disrespect to sacred things, I venture to add to my previous list of questions, this: Is the state acting wisely to allow children to live with, and be educated by, their parents, while teaching the parents that they are not responsible for the education of the children—not even competent to attend to it? Isn't it the state's duty to take the children away from their parents altogether, and bring them up in public homes, under the care of properly examined and certificated state officials? I mean Paddy Rafferty's children, of course—Paddy Rafferty of the Fourth ward. Not the children of such men as Colonel Shepard and Mr. Vanderbilt. They're diffgerent. I am only speaking of the children of the common herd.

State education—because men are too poor, and too unintelligent to be trusted to educate their own children. State inspection of tenement houses—because men are too poor, and too unintelligent to be trusted to select their own homes. State inspection of factories—because men are too poor, and too unintelligent to be trusted to take care of their own health. State supervision of child labor—because men are too poor, and too unintelligent to be trusted with the welfare of their little ones. Fresh air funds and free excursions—because men are too poor, and too unintelligent to be trusted to look out for saving the lives of their own babies. Almshouses and charity organization societies and benevolences of all kinds—because men are too poor, and too unintelligent to be trusted to get their own food. State supervision of saloons—because men are too poor, and too unintelligent to be trusted with the whisky bottle. Why not state base ball games, and state bucket shops, and state gambling hells? Take it all in all, aren't we rather freezing the independence out of American citizens?

A few weeks ago I referred to a scheme of "The American colonization and industrial bureaus," for solving the problem of poverty by means of profitable speculation in land. The idea of the bureaus being to acquire tracts of vacant land, to be sold to the deserving poor on credit, I amused myself, and, I trust, to some extent, the readers of THE STANDARD also, by imagining how some Colonel Mulberry Sellers, with 100,000 acres or so of worthless land, might become a millionaire, and at the same time pose as a benefactor of his race, by simply selling half his land to the bureaus, and hanging on to the other half, till the industrious poor should increase its value a hundred fold. And in describing how Colonel Sellers might do this, I assumed that he laid off his land in quarter sections, giving each alternate lot to the bureaus, and keeping the rest for himself.

But it appears that in this fanciful talk of mine I did injustice to the colonization and industrial bureaus. At least so Colonel Rogers, the president of the corporation, informs me. He doesn't propose to let Colonel Sellers, or any other colonel who may happen to sell land to the bureaus, play any such smart trick as to keep every alternate lot. Nothing of that sort will be allowed. The bureaus will keep the alternate lots themselves, and get whatever value may accrue on them by reason of increasing population. "It is not our plan," says Colonel Rogers, "to give the holders of large areas of undeveloped land such advantages. We propose that such holders of land shall convey to the bureaus in fee simple warranty deeds of so much of their *surplus* land as they are willing to so dispose of for a fair market valuation. Thus you see the bureaus reserve to the company the special advantages you apprehended would go to the vendors from whom the bureaus purchased the lands."

The vendors conveying their surplus of undeveloped land in solid unbroken tracts, would, however, be sure of enhancing the value of the residue of such estates fifty per cent and upwards. But the bureaus, as I have said, is the rightful recipient of the greater advantages that would accrue by virtue of reserving every alternate section or alternate farm or town lot with a view to selling in future at such enhanced valuation as would naturally follow by reason of the adjacent and surrounding improvements made chiefly by the settlers.

The purposes of such reservations are not to specially enrich the stock holders, but for enriching the bureaus, with a view to extending the beneficent work thereof by virtue of its own resources until every homeless, poor and needy family and single person shall have been put in possession of a homestead and other means of self-sustenance. The plan is so laid that the revenue (if the scheme is judiciously carried out) will be ample for all such purposes. And, as a matter of course, the bureaus would continually prosper, constantly growing richer and richer, so long as there were impoverished and homeless people to engage in and be benefited by our work. And it should be also observed that the prosperity of the bureaus is wholly dependent upon the assured and achieved prosperity of the settlers. The entire plan and purposes cannot be successfully carried out without the use of considerable money. But the scheme can be set properly going with less than half a million dollars, and would thence, under proper management, become self-sustaining and prosperous to accumulate abundant funds of its own from its own resources, for not only paying the share holders but extending the patriotic system throughout every state and territory in the Union. When that shall have been accomplished, the pecuniary prosperity of the enterprise, as a company, would begin gradually to wane by reason of the exhaustion of their hitherto indigent people to reciprocally feed it, all such having been reclaimed and put on a prosperous basis, leaving nothing more for the bureaus to do. Its mission being thus accomplished, both the spirit and the letter of the enterprise would gradually disappear in the new life of the body politic and social.

I agree with the THE STANDARD that the land primarily and inherently belongs to the people. And I have no doubt that if the people could and would adopt the proposed single tax system the evils I am laboring to aid in removing would gradually disappear. But in the absence or pending such reformation, I propose to devise, inaugurate and carry out the best possible ways and means for speedily giving back to the homeless poor and needy constituents of our commonwealth at least a semblance of their withheld inherent rights to not only life and liberty, but pursuit of wealth and happiness. It is therefore that I have inaugurated and would carry out the plans and purposes of the American Colonization and Industrial Bureaus.

Now, I haven't the slightest desire to hold Colonel Rogers up to ridicule, or to accuse him of speculating in philanthropy. He says his object is to secure for the homeless poor a semblance of their withheld inherent rights, and I know no reason why I should doubt his word. And yet I can't help laughing as I read his grave prognostication that the prosperity of the bureaus will begin to wane when the supply of poor people shall have been exhausted. I don't think he need have much fear of exhausting the stock of poverty. It will last his bureaus' time and a little longer. In fact, if his bureaus once fairly get to work, they will make poverty a great deal faster than they can relieve it. And the faster they relieve it, the faster they will create it.

What creates poverty? The fencing in of land, and forbidding people to apply their labor to it. Just let Colonel Rogers put that in his pipe and smoke it, and then tell us how he expects to cure poverty by fencing in more land. He may relieve some poor people—the possession of sufficient land will make any poor man rich—but he will only increase the general mass of poverty. Stealing from Peter to pay Paul may be a very good thing for Paul, Colonel Rogers, but it will certainly leave poor Peter worse off than he was before.

No, Colonel Rogers! If you want to cure poverty, there is only one way to go about it. You must undo the injustice that *causes* poverty. And there isn't any money in it. You can't diminish poverty by exploiting it—not if you organize a thousand bureaus, or build a thousand model tenement houses, or establish a thousand fresh air funds. You may fool men, but you can't play any tricks on God. You may induce men to subscribe to your bureaus, and help them to flatter themselves that they are going to usher in the kingdom of God, and get a mortgage on the labor of its inhabitants at the same time. But you can't get nature to think, or to act upon, any nonsense of that kind. Be not deceived, Colonel Rogers. God is not mocked. Your land speculating corporation is a scheme to mock him. It will not work.

T. L. M'CREADY.

SOCIETY NOTES.

A Saratogian at the Hoffman house said to a World reporter that cottages were in more demand there this year than they have ever been before. Young Mr. Hathorn has rented his handsome house on upper Broadway for $4,500, and other desirable residences have been snapped up at correspondingly large prices. The summer business promises to be pretty good all over this season, and whenever this is so it is a subject for congratulation, as the mingling of people from all sections of the country at these summer resorts has a distinctly broadening and educational influence, and there is more traveling and more mingling with each succeeding season. It is interesting to note that the St. Louis syndicate which came east here to the sea coast, bought property at Watch Hill and erected a number of cottages there, is in a very prosperous condition.

John Jacob Astor's wife, Theresa Astor, took a dose of paris green Saturday night and died next morning. Astor is a cigar maker and makes $6.50 a week, and claims to be a fourth cousin of the Astor millionaires. He lived on the second floor of the tenement No. 418 East Tenth street. The cause of the suicide is supposed to be despondency caused by the effort to get along on so small an income. She induced her husband to get the poison for the alleged purpose of killing cockroaches.

William Waldorf Astor has bought from the sons of Robert Bonner the plot of ground on the northeast corner of Fifth avenue and Fifty-sixth street, New York, 50.5 on the avenue by 125 on the street, x75x25 irregular, a little less than 3 4 5 city lots, for $325,000. It will be remembered that C. P. Huntington paid the Bonners $450,000 for five lots on the southeast corner of Fifth avenue and Fifty-seventh street less than two weeks ago.

The family named Johnson, who came here some time ago from Huntington, were sent back to that place yesterday. They had been living up on the river bank under a willow tree, with four little children, and scarcely anything to eat. Mrs. S. S. Moore sent them a supply of provisions yesterday and last evening the family were shipped down the river.—[Parkersburg, W. Va., Journal.

The New York Press Waxes Funny Anent the Trusts, Which Were to Disappear After the Late Protection Victory.

New York Press, June 14.

Yesterday was a good day for trusts. No less than four came to the front.

In the morning there were rumors of a castor oil trust, probably under Standard oil management. The Press hopes fervently that the trustees will be made to take their own medicine.

Then there was a marvelous romance about a $500,000,000 coal trust. As anthracite coal is already pretty well monopolized, the new coal trust must relate to soft coal if it relatet to anything. And there might as well be a trust to control spring water as soft coal.

Then it was announced that thirty wholesale dealers had formed an ice trust. This trust can be made sick by boycotting ice water and waiting for reasonably cool water to flow from your hydraut.

About the same time there came along a story about a $25,000,000 plug tobacco trust, headed by Pierre Lorillard and some St. Louis capitalists. But that trust can be knocked on the head by wiping out the internal revenue taxes on tobacco.

Wherever you see a trust head, hit it.

He Belongs to the Randall-Dana Wing.

New York Times.

Of all the democrats present at the national committee's meeting only one could be found to denounce tariff reform or Mr. Cleveland, and it is doing him no injustice to call him the most insignificant and least representative man there. Samuel Adams of Colorado, who held the proxy of Charles S. Thomas, the national committeeman for that state, said: "I am not in favor of going to the country on the same issue as in 1888. I knifed Cleveland myself last time. I was not in favor of the Mills bill, and am not in favor of the policy represented by it. For that reason I knifed Cleveland." Holding such sentiments and boasting of such treachery it may well be asked what business Mr. Adams has to call himself a democrat. He ought to join the party of Randall and Dana, and thereby increase its size 50 per cent.

The Reward of Labor.

New York World.

Inspector Williams has gone off on his summer vacation in his private yacht. One reason why New Yorkers are proud of their police force is that its officers are able, after years of hard service, to own country residences and travel in their own elegant yachts. This is a great and wonderful city.

Then They'll be Able to Pay Promptly the Interest on Their Mortgages.

Topeka Capital.

Give the farmers of Kansas three weeks of bright weather and the greatest wheat crop ever grown in any state will be harvested. In Harper, Sumner and other southern Kansas counties, harvesters are running in every field.

Disinherited.

Mrs. Frances M. Milne in San Francisco Star.

The poor little life, just beginning,
Was gasping and dying that day.
There was clamor of sorrow and sinning
In the desolate room where it lay.
And the mother bent over her baby,
And kissed the wan forehead and hair
With an anguish as deep as yours, maybe,
Tho' her lips had forgotten your prayer.

'Twas a morning beloved of summer,
The meadows were fragrant and green;
The rose had a blush for each comer,
And thick was the trees' leafy screen;
But foul was the alley and narrow,
And back from the poisoning wall
The sun shot his fiery arrow
On foreheads defenseless to fall.

Oh, room for the lamb in the meadow,
And room for the bird on the tree!
But here in stern poverty's shadow,
No room, hapless baby! for thee.
Immortal we think thee, and name thee—
The child of our Father above;
But where is the justice would claim thee
A share in the gifts of His love?

It is idle as folly, your weeping,
Poor mother! those heart-heavy tears.
Why, who would not covet that sleeping,
In place of your desolate fears?
How hopeless they stretch in the distance—
Forever and ever the same;
Each day with its dull, hard insistance
Of work and of want for your frame.

"It is well with the child," says the preacher,
"The lambs in his bosom are hid."
"It is well with the child," says the teacher,
"Great nature the sacrifice bid.
The poor and the weakly must perish—
So, only, the best we attain;
The perfected type we must cherish;
The law of progression is plain."

And yet—yes, the struggle is over;
The small, shrunken limbs are at rest.
It were well their mute witness to cover—
'Tis a pitiful sight, at the best.
And, somehow, the word of the preacher
Sounds empty and vain as we gaze;
And the code philosophic of teacher
May be science—but ends in a maze.

For, look! they were perfect, those wasted
Small limbs, of life's effort denied;
Those lips, from life's goblet untasted
So ruthlessly hurried aside.
What share in the world's great endeavor
Those tiny weak hands might have wrought!
What force in that brain forever
Have lived in the realm of thought!

O father! O mother! rejoicing
In childhood's fair promise to-day,
Can you hear in your spirit a voicing
For creed so inhuman, I pray?
Had priest or philosopher found you
An answer to quiet the heart,
If life in such fetters had bound you,
And mocked with its fullness your part?

Why, look at your baby—the treasure!
The rose-tinted, dimpled delight!
Could an anchorite's soul deny pleasure
Nor thrill at the beautiful sight?
No room in the world's spacious garden,
For flower so perfect to bloom?
O Heaven! The blasphemy pardon,
That finds for thy child but a tomb!

Our Father! Oh, well may we falter
To name thee, and pray to thee so;
Who turn from thy shrine and thy altar,
Profaning thy image below;
To thy children, thy bounty denying,
While heaping the store of our greed,
And, dead to their wrong and their sighing,
Charge Heaven itself with our deed!

TARIFF NOTES.

The high protective spellbinders ought, at least, to go over into Pennsylvania and speak words of comfort and consolation to those steel work strikers who have been bounced from employment and whose places have been filled by cheaper workmen.—[Buffalo Courier.

Absolute free trade means nothing more than giving every individual the right to sell his produce in the best market and to buy where he can do so to the best advantage.—[Cedar County, Neb., Nonpareil.

The hopelessness of trying to tax a people into prosperity, and the laughable absurdity of attributing the prosperity of this wonderful country to its taxes, are equally plain.—[Dayton Workman.

After driving the American merchant marine from the ocean, the high taxers want to subsidize ships to carry our foreign trade. Great proposition—equal to all the theories of the students of markets—to encourage that which they are trying to restrict.—[Rockville, Ind., Tribune.

The wages of sin is death, but the wages of protected monopoly is no better.—[Dubuque, Iowa, Industrial West.

Tariff reduction and an enlarged free list would benefit both sections. And it is bound to come.—[Springfield, Ill., State Register.

If Ever These Stoves Become Popular, Rents Will Climb and Wages Fall.

Rutland, Vt., Herald.

Hon. Edward Atkinson, of Boston, has invented a "cooking box" that cooks for a family of twelve at the rate of seven-eighths of a cent per meal.

CURRENT THOUGHT.

Germany a Hundred Years Hence(1).

We are all of us looking eagerly forward to that happy event when a state or territory will enact the "single tax" plan and thus teach this country and the the rest of the world a most valuable object lesson, and, impatient for the good time coming, we, meantime, welcome such fictions as try to represent and foreshadow it.

Such a fiction is that of Mr. Flurscheim. But before we speak of his book it is proper to introduce the author, of whom few of our readers know more than that he is a German and a very active and ardent adherent of our cause. It is he who, with others, at the present single tax conference in Paris represents Germany, a country that, in spite of the philosophical tendencies of its inhabitants, has, from causes which would lead us here too far to explain, but very few advocates of our cause. Mr. Flurscheim was owner of a large iron foundry in the duchy of Baden, and is said to have retired from business in order to devote his time and his fortune to spread the knowledge of the single tax in his own country, in England, or any other country, wherever he finds the opportunity. He has written two books on the subject: "Auf Friedlichem Wege" ("in a peaceful way") and "Der Einzige Rettungsweg" ("the only road to safety"). A few weeks ago he went to England to meet Mr. George.

Naturally Mr. Flurscheim's tale reminds us of that other work of fiction, "Looking Backward," of Mr. Edward Bellamy. Their purpose is identical and their plans too, differ but slightly. Mr. Bellamy makes us acquainted with a certain Mr. West, who, owing to the fortunate preservation of his tissues, awakes after a spell of one hundred years, somewhat after the manner of Rip Van Winkle, to find the world he awakes in rather different from the one he went to sleep in. Mr. Flurscheim borrows from Hans Chr. Andersen the goddess of fortune and her galoshes, sends a German professor by the name of Ehrhardt to sleep and lets the goddess appear to that learned man in his dream. The professor, by the way, is one of those honest and robust men of science who are the representatives of the accumulated knowledge of all bygone centuries since Adam—of the kind who like nothing better than to teach in the plenitude of their authority, and know so much, so much, indeed, as almost to know nothing; sometimes even so little as to let the good-natured students under them flounder on in the hallowed errors of time, and go occasionally even so far as to inoculate new mistakes on the old ones. We have, of course, none such in our country, but they abound on the other side.

The kind goddess presents our professor with her galoshes. They fit him. Now they set out together. A hundred years pass quickly in a dream and thus our professor lands in the new world, which his fairy guide begins to explain to him.

Thus far the two works of fiction run the same course. Mr. Bellamy's, however, shows the world regenerated under socialism, while Mr. Flurscheim shows it under the working of the single tax, or as it is styled in Germany, "Boden Reform," reform of the soil.

A comparison of the treatment of their subject by these two writers is here unavoidable. Happily it is not odious. True, the fairy element and the ideal can much sooner be claimed for Mr. Bellamy, however much he himself, believing in the possibilities of their realization, might be inclined to spurn them. When we recover our senses we indeed have reason to admire Mr. Bellamy. His is the touch of a fairy; there is magic in his pen; the new world bursts on us with an incomparable majesty, dignity and splendor; his readers are the prisoners of his fancy. We follow him with bated breath, and when the last line has been enjoyed, we exclaim: "Oh, what a pity! The dream is dreamt, and here we are again in that old world of ours!"

Mr. Flurscheim, on the other hand, does not charm. He is much too serious for that. He is in dead earnest, even to enthusiasm. He rivets the links of logic until he has perfected his chain, or rather until the goddess has perfected her chain of reasoning, and until she has demonstrated arithmetically the solution of the world's problems. It is ratiocination versus romance. What of that? What Mr. Flurscheim lacks in gracefulness he more than makes up by his gravity and his fervor. Possibly he will not meet with the favor of "everybody," but very likely he will be the more appreciated by the small number of persons who think as well as read. And, all things told, these few move the world forward, and the rest do not.

It is needless to state in detail the general features of Mr. Flurscheim's story. All that has been foreshadowed in "Progress and Poverty" has here come to pass. Man has recovered his lost element, the soil; a new breath animates creation; the distinction of classes has lost its sharp edge; care is banished; poverty has become a rare exception; a different set of motives, incentives and purposes, and with these a higher tone of morals sway the nation.

But more interesting for us American readers are the details of the story. Founded as they are on the particular genius of the Germans, they differ from our ways and therefore strike us and make us reflect.

They, for instance, having but lately acquired their liberty, have not yet had the chance to learn that reforms, however radical, should not disdain the help or the habit of the conservative element, and, rather than spring like Minerva ready made out of Jupiter's head, should gently creep into the light over the framework of already existing institutions. In this spirit Mr. George teaches how to leave every landholder undisturbed in possession although taxing him thoroughly enough to make him but a nominal one. In the opposite spirit Mr. Flurscheim fixes a day, upon which all the land will be valued and transferred to the state. Bonds to pay for it will be issued by the government. Periodically the land will be leased and the constantly increasing increment of rental value will soon enable the government either to pay off its bonds or to reduce their rate of interest—a practice common at the present day with European governments.

Is Mr. Flurscheim not aware how needlessly revolutionary such a scheme would prove to be, nor how odious a landlord the state would make, nor finally how unjust to the tax payers all compensation is? Or is he aware of it, and wishing to avoid that red word "confiscation" greases the ways with this complaisance for the easier launching of the "Boden reform?"

As usual one mistake soon begets a brood of other mistakes. Thus, Mr. Flurscheim's state not only owns all the soil and plays landlord, but gradually also it either acquires the improvements on it, houses, factories and the like, or makes advances on them to their respective owners.

Loudly does Mr. Flurscheim condemn the vices of socialism, considering socialism a bar to individualism, and looking upon its measures as a set of cast iron moulds which violate man's nature and force him into unnatural ways. And yet he honestly and deliberately goes about and lead us into state socialism and thence into actual socialism. A sample of his state socialism is his High Court of Administration, which on a certain day meets to lease the land, factories, farms, mills, etc., of a certain section of country. The description of the proceedings are mildly amusing. We see again the age of paternalism, though in a new dress. Here rulers and ruled, neighbors and competitors behave like lambs, each lamb intent only on his fellow lamb's welfare. Whatever of gall there once was in man's make up, here it has all turned into sweet milk.

And now he actually drifts into the socialism of the socialists, or, as they are termed in Germany, the "social democrats." He looks upon all agents and middlemen as "the nonproductive and useless half of the population," forgetting that products cannot find consumers without transportation and without sales. Like Mr. Bellamy he pictures vast central depots with pipe lines attached, carried on, not by the state, the only motor of the socialists, nor by a magnified Wanamaker, nor even an intensified Macy, but by a "co-operative association." Such associations, he delights to think, will largely take the place of our present individualism in trade, commerce and industry of the future.

Nor does he stop there, but carries his scheme farther yet. The "small tradesmen and artisans" are to be resuscitated and made to compete successfully with he "largest factories." And why should they not? With natural opportunities once regained, says our author, there will come to the individual workingman all he lacks to-day: skill to invent and to produce at competing prices, as well as of business talent and command of credit. This fine mixture of possibilities will be evoked when the individual merges into a co-operator. Thus, the tinsmiths of Germany combine, form a guild, "die Blechner Innung," and erect a vast tin depot in a central commercial place, say Leipzig. Next they elect a manager or managers, whom every tinsmith is bound strictly and cheerfully to obey. This manager, knowing the strong and the weak points of each tinsmith, also the needs of each section of the country, orders the article, the quality and quantity each man is to produce from week to week, receives and distributes it, and finally accounts and remits for it. Cast iron moulds, self-chosen tyranny, counterfeit socialism, are they not? Prestidigitation, we might exclaim, without its charm of mystery.

Turn we rather to the strong points of our book, and they abound in it. Perhaps some of its best pages is the lecture by a professor of social economy, at the university to which Dame Fortune has taken Professor Ehrhardt. The lecturer describes the agonies of the past (our present) century in its attempts to find a remedy for its social diseases. One by one he takes up the medicaments proposed by the various physicians, as protection, free trade, prohibition, bimetalism, etc., and demolishes them very neatly, showing conclusively that they were good for nothing, every one of them (as indeed they are good for very little), and that the simple return to the patient of his vital element, the earth, was all he needed to regain his health and to be sounder and stronger than he ever was.

To be sure, here we also are informed that the consummation of the "Boden Reform" was finally brought about by the socialists. The vast number of "Sozial Demokraten" at last recognized the futility of their system and the virtues of ours, and joined hands with the party of the "single tax." With this denouement the lecturer caps the climax and dismisses the audience, saying: "You see, gentlemen, we have every reason to congratulate ourselves that we have been born not in the last, but in this present century." Whereupon the audience cheers so vociferously that Professor Ehrhardt awakes and his dream and the fairy story come together to their natural end.

Perusing Mr. Flurscheim's book, the reader will find that shadows like those mentioned obscure here and there the scene, but what of it? He can easily afford to overlook them. And not only because he must not forget that the book was written for Germans, and that Germans differ from Americans in their species of imagination, and more yet in their methods of practice, but above all, because the luminous points in our author's tale are so numerous, because his indignation at present injustice is so thorough, and his compassion for our suffering fellowmen so vivid, that he enlists our whole interest and makes us think light of his few inconsistencies.

ESSEM.

(1)Deutschland in 100 Jahren, oder die Galoschen des Glucks. Ein Soziales Mærchen. Von Michael Flurscheim. Published by J. Schmidt, Bubenheim, Station Harxheim-Zell, Rheinpfalz, Germany.

For an Excursion to Niagara Falls.

TORONTO, Ont., June 12.—It has been suggested here to try and arrange for an international picnic of single tax supporters at Niagara Falls some time during August. We have already communicated with the Tax reform club at Buffalo and we desire to hear from all the towns within easy reach of the falls, say, Rochester, Lockport, Batavia, Dunkirk, St. Catharine's, Hamilton, Brantford, &c. If the friends at these places will kindly communicate at once with our secretary, S. T. Wood, Venauley street, Toronto, and if the responses warrant further action, we can then make arrangements for fuller details.

I trust that the friends of this movement anywhere within easy reach of Niagara will at once write to us and not wait for a personal interview or communication.

A. C. CAMPBELL.

The Difference Between the Land Speculator and the Single Taxers.

C. G. Bennett in Evansville Courier.

The land speculator wants land values taxed as lightly as possible, and those values produced by labor as heavily as possible.

The single tax men want all taxes placed on land values, and labor and its products not taxed at all.

Tut, Tut, We Thought It Was Free Trade.

New York Press.

They remember that absenteeism has been and is the chief factor in the ruin of Ireland.

STRAWS WHICH SHOW THE WIND.

Tax no man for the wealth he produces, for all the wealth made by him is so much good done.—[St. Paul Press.

The single tax and the mortgage system are deadly enemies, and as the one is enacted so will the other disappear.—[Houston, Texas, Echo.

The system which Henry George advocates is now attracting so much attention that it promises either to crystallize into some early plan of action for the correction of the evils it proposes to remedy, or to be rejected by the test of a close and logical examination as impracticable.—[Kansas City Star.

There is a sentiment, not growing, but full grown, among the broad-minded real estate speculators, who have their own interest and nobody else's at heart, that the earth is the (land) Lord's and the fullness thereof. They want to increase the value of their land at other people's expense. That's about the size of it.—[Evansville Courier.

Henry George is meeting with phenomenal success in the advocacy of the single tax theory in England. It is not surprising that his system should meet with favor in a country where 300,000 people own all of the land upon which 40,000,000 people live.—[Kansas City Star.

Henry George in Paris and in London has been the recipient of many attentions at the hands of distinguished men who are converts to the single tax theory.—[Memphis Appeal.

Every increase in population gives the landlord a "legal" right to a larger amount of labor products, while the tenants' and toilers' share are proportionately lessened. It is the retribution for the violation of divine law and the substitution of unjust systems which enable the few to legally exact tribute from the many.—[Pittsburg Trades Journal.

Land owning despotism has always followed an unrestricted monopoly of the soil. If individuals and corporations may justly own millions of acres, there is no power to prevent them from enslaving the people by owning a whole state or continent.—[Dubuque, Iowa, Industrial West.

Surely this is an age of wonders, but the greatest wonder of all is, that the people suffer conditions to exist whereby the great natural riches of the earth are monopolized by a few persons.—[Conway, Ark., Wheel.

The single tax is vastly more than a mere fiscal reform, more than a mere attempt to reform an unjust system of taxation. It is based upon eternal principles of justice. It is a great moral force, whose ultimate aim and end is the regeneration and uplifting of the entire race.—[Clinton, Ind., Argus.

French land reformers say there is now very little boasted peasant proprietorship of the soil left, only one-tenth of French land being owned by those who till it.—[Todd County, Minn., Argus.

Asking Relief for 9,000 Miners Who Have Been Overwhelmed by the Blessings of the Protective Tariff.

Indianapolis News.

The News will receive contributions for the Clay county miners. Their need is dire. The general attention and effort is called to and engaged in relieving the stupendous Conemaugh calamity. And in this there should be no relaxation. But these Clay county miners are of our own household. We must help them. There are 9,000 of them; 4,000 of them—men, women and children—are utterly destitute. When giving for the Pennsylvania sufferers do not forget our own sufferers—the thousands who are now dependent on public rations to keep from starvation.

Why He Don't Follow Good Advice.

New York Weekly

Theorizer—I can't understand, I really can't. Here you left a comfortable home in Europe and came to this country because you wanted to be your own landlord, yet you settle right down here in a big city and pay mere rent for a dingy slum cellar than you paid in Europe for your whole farm. Why don't you go west, where you can get land for nothing, or else go back to your pastoral home in Europe?

New arrival—The west is too far to walk and Europe is too far to swim.

'Twas Ever Thus.

Hamilton, Ont., Times.

One of the most persistent advocates of high taxation on foreign goods is Postmaster General Wanamaker, of the United States. Yet when his wife returned from Europe the other day she entered as "personal effects"—of course it would never do to call in question the word of a cabinet minister's wife—no fewer than thirty-three trunks and forty-five cases. When she went to the old world she only had three trunks.

Where the Monopolists Feel Shaky.

American Economist—organ of tariff league.

In the next house of representatives the protectionists will have a bare majority, and there will be 63 districts represented by narrow margins of less than 1,500 pluralities each, namely: Ten districts under 100 plurality, 25 districts under 500, 49 under 1,000 and 15 districts from 1,000 to 1,500. Republicans now hold 35 and democrats 28 of these close districts. They are located as follows: New Hampshire, 1; Massachusetts, 1; Connecticut, 1; New York, 4; New Jersey, 3; Pennsylvania, 4; Maryland, 3; Virginia, 6; West Virginia, 1; North Carolina, 1; South Carolina, 1; Louisiana, 1; Arkansas, 2; Tennessee, 1; Kentucky, 2; Ohio, 7; Indiana, 8; Illinois, 2; Michigan, 1; Nevada, 1; California, 3. The result of the next election in these districts will be largely determined by the efforts now made to educate and influence the voters.

RICHARD COBDEN.

Rev. P. Anton in the People's Friend, Dundee, Scotland.

Richard Cobden was born in the hamlet of Heyshott, England, on the 3d of June, 1804. He had a hard upbringing. His father was the son of a maltster, a man of energy and chief magistrate of Midhurst for many years. In an evil hour the son resolved to abandon his father's business and take to farming. There were eleven children in the family, and of these Richard was the fourth. The farm did not pay, and when our youth was ten his father's affairs became a complete wreck, and the family were cast on the bounty of their maternal relatives. Through the interest of one of these Richard was sent to a wretched school in Yorkshire, where he was badly taught, badly fed and badly used. For five mortal years, during which time he never saw the face of a friend, he was immured in this wretched place.

But notwithstanding all the starvation and torture to which he was subjected, he came out alive. The uncle, who had paid for his incarceration in this Dotheboys hall, then took him into his counting house at Old Change, in the city of London, as a junior clerk. Other five years he spent in this office in degrading servility. Such money as he received he sent to his family. But those years were saddened by the death of his mother, who had in the midst of their ruin displayed the most wonderful fortitude. It was from her Richard took that energy and force of character for which he was afterwards so distinguished. His uncle, having noticed the growth of his studious habits, solemnly warned him against indulging in a taste which would certainly prove a fatal obstacle to his success in commercial life. Happily he had sense enough to pay no heed to his uncle's admonitions. What he could not do openly he now did secretly. Finding access to the London Institution he turned his literary advantages to the most splendid account. During these years and those which followed he worked to such purpose, and with so much might and main, that he made himself as cultivated a man as ever sat in the house of commons. His historical reading was so broad and accurate that when he took a journey through Europe he astonished every district and assembly in which he spoke by the aptness of his references. He was as happy with the traders of Cadiz, the farmers of Perugia, the nobles of Rome, as with the English rustics he had been wont to address from the trestle of a hay wagon. As an illustration of his singular tact, take, for example, these sentences from the speech in which he captivated the Florentines: "Let us render solemn homage," he said, "to the memory of the great men who gave the world a lesson so memorable in the service of government; honor to Bandini, who a century ago perceived the truth that free trade is the only sure instrument of prosperity; immortal honor to Leopold, who, seizing the lamp of science from the hands of Bandini, entered boldly into the ways of free trade, then obscure and unknown, without flinching before the obstacles that ignorance, prejudice and selfishness had strewn in his path; honor to Neri, to Fabroni, to Fossombroni—to all those statesmen, in a word, who have preserved down to our own days the great work of their master, Bandini."

Disobeying his uncle's injunctions as to study, he still was able to satisfy him in the matter of the performance of the duties of the office. When he was twenty, the terrible ordeal of privation, penury and servility through which he had passed came to an end. His uncle appointed him a commercial traveler in connection with his establishment. Like George Moore, who won his spurs in the same arduous calling, he threw into it all the force and energy of his nature. He not only did his particular work, but labored to improve the tone of the "road." At the inns where the "commercials" thronged, he engaged the companies in debates on political economy and kindred topics.

There being no evidence that his uncle was likely to appraise his services at their evident value, he began to look about him with a view to establishing a business on his own account. Along with two other young men, with whom he had entered into partnership, he began traveling in the interests of his firm. The muslin and calico business was the department which they had chosen to enter. In money they could only muster £200 apiece, and half of this sum was borrowed. It was certainly a far from auspicious beginning. But even to begin at all, it was necessary they should be largely trusted by the manufacturers to whom they passed on their orders. To a rich Manchester house, that of Fort Brothers & Co., Richard Cobden went and told his unvarnished tale. The partners were pleased with the designs of the young men, and such was their faith in their character and knowledge of their business that, at the end of two years, they were owing them forty thousand pounds. The confidence was not misplaced. The young firm prospered, and had soon three establishments—one in Sabden for the production of the goods, and the other two, one in Manchester and one in London, for their sale. The "Cobden prints" were prime favorites in the market. In a few years he was obtaining £10,000 a year as his share of the profits of the firm, and the way to opulence was opening up before him had he chosen to let his energies continue to flow exclusively in mercantile channels.

A mercantile career was wholly unable to satisfy him. At this period Cobden confessed that he was possessed of a strange and unaccountable "yearning." It gained a powerful and harassing ascendancy over him. "It disquieted him in the night as well as the day." To satisfy this inward hunger, as many a man has done before and since, he turned his mind to authorship, and in 1835 produced a pamphlet of rare power, entitled "England, Ireland and America. By a Manchester merchant." It made manifest to what purpose he had studied and incorporated with his own thought the speculations and ideas of his favorite author, Adam Smith. Cobden cared little—I might go further and say cared nothing at all—about those political questions that lay apart from solid benefits. The innumerable questions connected with the extension of the franchise and the qualification of voters, the distribution of representatives, the ballot, and such like, only touched him on the surface of his nature. It was only questions like free trade, non-intervention, retrenchment, the preservation of the peace—only questions having present and great practical issues with which he dealt in his pamphlet, and to which he immediately began devoting his life. After his first essay in literature he visited America, and on his return published another pamphlet of equal power. Its title was "Russia," and it dealt freely with the policy pursued by this country. He took the opportunity also of striking his fist through all the nonsense which our politicians have talked about the preservation of the balance of power in Europe. After this second attempt at authorship he went on a tour through Spain, Egypt and Turkey. It is interesting to notice, in connection with these successful ventures, that Cobden made his first speech in 1835 in Manchester. The subject was the propriety of establishing a municipal corporation for the city. But the man who had written with so much vigor was so nervous and diffident when he rose to address his fellow citizens that his appearance was set down as a complete failure. The great "yearning" still held possession of him. It was now, however, to have the very fullest satisfaction. Having become well known for his uncompromising free trade principles at the general election which followed the death of William IV and the accession of Queen Victoria, Cobden came forward as a candidate for Stockport. He was unsuccessful. The parliament was no sooner assembled than Charles Villiers divided the house on the corn tax, but his motion was defeated by the decisive majority of 147—the number being 342 against 195. Delegates had assembled from all parts of the country, and after the adverse vote was given in the house, Cobden informed them there was nothing for them now to do but to set about at once "instructing the nation."

In 1838, and with marvellous rapidity, the anti-corn law league was formed. Probably no association that ever existed in this country was ever conducted with so remarkable energy and success. The prejudices it had to contend with were deep rooted. The work it had to do was colossal. But in seven years from the time of its institution it met and dissolved because it had accomplished its object. The luminous and exciting pages in which its story is told reads more like romance than sober history. Of this league Cobden was the life and center. He both directed and excited the zeal of his followers. Like another Marlborough, he rode the whirlwind and directed the storm—

"Inspired repulsed battalions to engage,
And taught the doubtful battle where to rage."

A paper was started. Tracts, leaflets, pamphlets, poems, were distributed by hundreds of thousands. Lecturers were sent here and there and everywhere. Meetings were held in all the great towns. The sum of money required was enormous, but there was no stint. The "sinews" were supplied in proportion to the greatness of the need.

Although Cobden had not been in the house, his outside influence had overthrown Lord Melbourne's government. There was a general election. Cobden was returned for Stockport, and a few prominent leaguers from various other constituencies. A strong conservative government entered on office, with Sir Robert Peel as prime minister. When Villiers brought forward his annual motion it was ignominiously rejected; the numbers were 393 to 90—a majority of 303. But if ministers could vote down the question they could not get quit of the facts with which it dealt. On the 17th of February, 1843, one of the most extraordinary scenes ever witnessed occurred in the house. Cobden had spoken with great warmth, and laid the public distress on the head of Sir Robert Peel. The remark was commonplace enough, and passed unnoticed. A few weeks before Sir Robert's private secretary was shot in the streets. When the prime minister rose to reply he referred to Cobden's remark as tending to excite violence against his person. The murder of the secretary being still fresh in the minds of the house, the agitated tones of the prime minister raised a whirlwind of commotion which beggared all description. Cobden rose, but was silenced by clamorous and insulting shouts. The storm of indignation was as ill to bear as anything he had ever experienced, but after a time the prime minister very honorably withdrew the unfortunate imputation.

Let John Bright tell it in his own words how Cobden enlisted him into his service: "At that time I was at Leamington, and on the day that Mr. Cobden called upon me, for he happened to be there, I was in the depths of grief—I might almost say of despair. All that was left on earth of my young wife, except the memory of a sainted life and of a too brief happiness, was lying still and cold in the chamber above us. Mr. Cobden called upon me as his friend, and addressed me, as you might suppose, with words of condolence. After a time he looked up and said, 'There are thousands of houses in England at this moment where wives and mothers and children are dying of hunger. Now,' he said, 'when the first paroxysm of your grief is past, I would advise you to come with me, and we will never rest till the corn law is repealed.' I accepted his invitation. I knew that the description he had given of the homes of thousands was not an exaggerated description. I felt in my conscience that there was a work which somebody must do, and therefore I accepted his invitation, and from that time we never ceased to labor on behalf of the resolution we had made."

In 1843 the league had £100,000 in its coffers. Before, however, the year was half passed it had to make a call for another £100,000. There were special difficulties to be met. The season had been good, and the corn crop was both abundant and moderately cheap. The farmers, however, were in a bad way; the rents had run up, and the abundance of the crops was no compensation for the lowness in prices. So with the good harvest Parliament had still to consider the condition of agriculture. On this occasion Cobden delivered himself as well as he ever did. As it proceeded, the prime minister was observed to be taking careful notes, but as the speaker went on he crumpled up his paper and said to Mr. Sydney Herbert, who sat next him, "You must answer this, for I cannot." Again, when he was walking that night across Palace Yard, Sir Emerson Tenant said to him, "That speech of Cobden's would be hard to answer," to which Sir Robert replied, with suppressed energy, "It is unanswerable."

In 1845 affairs were becoming highly critical. At this juncture Cobden said in a speech—"I tell you, three weeks of showery weather, when the wheat is in bloom or ripening, would repeal those laws." And so it was. A wetter autumn had not been within the memory of man. The rain poured in torrents and swept the corn laws away. In Ireland the blight had fallen on the potato crop; and now, with a general gloom settling down on men's minds, it was evident to the conservative leader that the citadel of the corn laws could no longer be held. Sir Robert Peel explained his views to his colleagues. Many were with him, but Lord Stanley and the Duke of Wellington would not yield. Sir Robert Peel resigned. The queen called the liberal leader, Sir John Russell, to form a govern ment. He got a ministry together, but on the question at issue they could not agree. At this juncture the league called for a quarter of million of money to carry on the agitation. In one month they got £150,000. Lord John having reported to the queen that he could not go on, the Tory leader once more returned to power. The result was that the whole of his cabinet, with one exception—Lord Stanley, who immediately retired—concurred with Sir Robert Peel's views and the measure he proposed to bring forward to eliminate the corn laws in three years. The bill was debated warmly for several nights in succession, and in the end Sir Robert Peel carried it through the house with a majority of one hundred votes. "Hurrah! hurrah!" wrote Cobden to his wife, on the 26th of June, 1846, "the corn bill is law, and now my work is done."

When the battle was over Peel took the wreath of victory from his brow, and with rare grace placed it on the head of his old opponent. "The name," said Sir Robert, 'which ought to be associated with these measures is not mine, but the name of one who, acting, I believe, from pure and disinterested motives, has with untiring energy made appeals to our reason, and has enforced those appeals with an eloquence the more to be admired because it was unaffected and unadorned, the name which ought chiefly to be associated with the success of these measures is the name of Richard Cobden."

The battle of cheap bread was won but to the leader at what a terrible sacrifice! His business was a wreck; the private fortune he had realized was all gone; his mercantile and domestic prospects were heavily clouded; the health of his body was injured and the peace of his mind greatly disturbed. The free traders of the kingdom presented their leader at once with £75,000. After he got the money he said—"I am going to retire into the wilderness now and pray for the return of the taste I once possessed for nature and simple quiet life." He tried retirement, but it would not do. "The rough tempest," so he tenderly wrote. "has spoilt me for the quiet haven. I fear I shall never be able to cast ancher again." He was worn and broken although he was only 42; and the "yearning" was still there. There was a mesmeric hand on his brains. There was "an unquiet fiend" urging him forward in spite of himself. A friend of the emperor of Russia assured him of a warm welcome at the court of St. Petersburg. It was a timely deliverance from the reaction of the battle. He made something like a triumphal journey through Europe, and discussed with the first men of every country.

In his absence Cobden was elected for both Stockport and for the West Riding of Yorkshire. He chose to sit for the latter. On his return, what was his mortification to find that the fortune he had invested in American railways had not pros pered as he had anticipated, and he was in the midst of great embarrassments. The free traders took his case into their consideration, and a few friends whose names he never knew, presented him quietly with £40,000.

When Lord Palmerston formed his administration he offered Cobden the presidency of the board of trade, with a seat in the cabinet. He had opposed Palmerston so frequently, and was in so many ways opposed to his policy that, without hesitation, he at once declined the honor. He however undertook to act as the representative of his government in promoting a commercial treaty with France. In furtherance of this object he had long interviews with Napoleon III. It was a long and laborious business. He was bitterly opposed by the French protectionists, and the emperor informed him it was easier to bring about the greatest revolution in France than the very poorest reform. On two or three occasions it seemed as if he would have to abandon the business. But he kept to his task, and boldly faced the difficulties that would have daunted a less resolute man. After a long period spent in argument and negotiation he at length accomplished his work. The treaty he got finally ratified was of the greatest benefit to both countries, and since it was signed has yielded a hand-

some yearly harvest to both French and English merchants. "Rare," said Mr. Gladstone, "is the privilege of any man who, having fourteen years ago rendered to his country one signal service, now again within the same brief span of life, decorated neither by land nor title, bearing no mark to distinguish him from the people he loves, has been permitted to perform another great and memorable service to his sovereign and his country." After the ratification of the treaty in November, 1860, Palmerston gave him the choice of a baronetcy or a seat in the privy council, and the French emperor was ready to give him any honor he would esteem at his hands, but with his usual modesty and disinterestedness he declined their proposals.

It would be a profound mistake to suppose that Cobden was merely a politician. Behind his every effort there was a high moral purpose. His object was none other than the very old one—peace on earth, good will among men. So far as he could see there was nothing more likely to bring about this result than the fostering of commercial intercourse. Trade was his watchword. It was the making and saving of a country. Wherever the cheapest goods were to be bought, to that corner of the world, however remote, the traders of the earth would be found running in flocks. "Commerce," he said, "is the grand panacea, which, like a beneficent medical discovery, will serve to inoculate with the healthy and saving taste for civilization all the nations of the world. Not a bale of merchandise leaves our shores but it bears the seeds of intelligence and fruitful thought to the members of some less enlightened community; not a merchant visits our seats of manufacturing industry but he returns to his own country the missionary of freedom, peace and good government; whilst our steamboats, that now visit every port of Europe, and our miraculous railroads, that are the talk of all nations, are the advertisements and vouchers for the value of our enlightened institutions."

The last service he endeavored to render the country was in connection with the American war. He was anxious this country should abstain from every unworthy course, and spoke warmly against the danger the country inflicted on American commerce by vessels issuing from British ports. The sudden death of a hopeful son at Heidelberg gave him a blow from which he never recovered. Owing to a bronchial affection he spent the winters of his later years in Algeria. In the November of 1664, after delivering a speech—his last—to his Rochdale constituents, he had a severe attack of nervous prostration. Retiring to his house at Midhurst, he resolved he would keep indoors until the spring. An attempt, however, having been made to get the government to spend a large sum in fortifications on the Canadian frontier, he was so much opposed to the proposal, and so afraid of it passing, that he determined to go to London and speak against it. On the very day he left home a bitter east wind struck him on his weakest part. He arrived at his apartments in Suffolk street but never left them again. On the 2d of April, 1865, he passed tranquilly away.

Next day Disraeli sketched his character in the house with graceful felicity. "There are some members of parliament who, though they may not be present, are still members of this house, are independent of dissolutions, of the caprices of constituencies, and even of the course of time. I think that Mr. Cobden was one of these men." Bright attempted to speak, but was overwhelmed with emotion. Later, he said: "There is not a homstead in the country in which there is not added comfort from his labors, not a cottage the dwellers in which have not steadier employment, high wages and a more solid independence." In the French assembly, the minister of foreign affairs gave utterance to the sentence now so often repeated in connection with the great free trader's life and work: "Cobden, if I may be permitted to say so, was an international man."

The Mills of the (Land) Gods Grind Slowly; But They Grind Exceedingly Fine.

National Economist.

In 1866 five-eighths of the people owned their homes, and only three-eighths were the prey of landlordism. In 1886 only three-eighths owned their own homes and five-eighths were reduced to the rank of tenants. Since that time the confiscation of homes by the money power has gone on in an increased ratio, and it can not be a great while before the final result will be reached, and the entire industrial population become homeless and landless.

HILL IN THE VALLEY.

A Canvass of Democratic Editors Shows That the West and Southwest Do Not Favor Him as a Candidate for the Presidency.

The St. Louis Republic (democratic) is strongly opposed to Governor Hill as a presidential candidate, and has claimed that its views were shared by the democracy of the west and southwest; and in order to prove that he was as unpopular as claimed the Republic has collected the opinions of prominent democratic editors of those sections upon the subject. A synopsis of the most important and striking of these is given below:

The newspapers to which the Republic addressed letters circulate in ten states, the democratic opinion of which is strongly represented in them. There is but one expression in favor of the nomination of Governor Hill, coming from the Augusta, Ga., Chronicle, a protection paper. Of the others all but two are unqualifiedly opposed to the nomination of the New York governor. The two exceptions to this rule are the Louisville Courier-Journal and the Atlanta Journal. Five correspondents express a preference for the nomination of Cleveland, and Mr. Shanklin of the Evansville, Ind., Courier says that he can be credited to Indiana if New York does not share the pride and confidence in him which the democrats of all other states feel.

There is a practical unanimity of opinion that Governor Hill is not the strongest candidate the party can select, and two of the journals quoted, the Galveston News and the Nashville Banner, unite in the expression of the opinion that his nomination would involve the defeat of the party.

The Republic justifies the exposure of Governor Hill's weakness at this early day on the plea of party necessity. It believes it to be as necessary in his case now, as it ever was in that of James G. Blaine, to defeat the machinations of corrupt combinations united in his support, with the force of a party opinion which only needs expression to be potential. The substance of the letters that do this work effectually are printed below:

G. W. Shanklin of the Evansville Courier says: "I believe Governor Hill would be the weakest candidate the democrats could name because he represents the idea of expediency in politics, even at the expense of the traditional policies of the democratic party. Grover Cleveland is really a citizen of the nation. He is as good an Indiana democrat as the best, and if the national convention should conclude to nominate him in 1892 he may be credited to Indiana if New York does not share the pride and confidence that the democracy of every other state in the union feel in his leadership."

E. W. Carmock of the Nashville American says: "I do not share your extreme antipathy to Gov. Hill, yet I think him too small a man for the presidency, and therefore not a safe man for the democratic nominee.

G. H. Baskette of the Nashville Banner replies: "Governor Hill would not be the strongest candidate the democrats could put up for the presidency. As a political character I do not think he has the commanding confidence of his party at large."

C. M. Keating of the Memphis Appeal does not believe that Hill is now the strongest candidate the democrats could present.

D. C. Jenkins, for the Dallas and Galveston News, answers the first question unhesitatingly in the negative. Hill's nomination is a conceivable possibility, but "by flagrantly and indisputably representing only an organized appetite for spoils would logically involve an ignominious defeat for the democratic ticket, to be logically followed, if the same appetite continued to be palpably and irrepressibly predominant, by the complete collapse of the democratic party.

W. L. Malone of the Fort Worth Gazette does not believe that Governor Hill would be the strongest candidate the democrats could put up.

Says E. L. Givens, editor of the Little Rock Gazette: "Governor Hill has been a national disappointment. It may not be impossible for him to regain much of the character he has lost during the remainder of his administration, but he must do this if he be even considered for the presidency in 1892."

James Mitchell of the Arkansas Democrat (Little Rock) says: "I should consider him (Governor Hill) the worst candidate and the weakest."

Richard Weightman of the Montgomery Dispatch says, pointedly: "I regard D. B. Hill as the very weakest candidate that could be put forward by a respectable party. He represents everything that is pernicious and abhorrent in politics, and his nomination would mean that the democracy had no appeal to make to the morality and conscience and patriotic feeling of the country. I do not believe in the use of money at elections, either in New York or elsewhere.

W. F. Drinkard, editor of the Richmond Dispatch, answers the first question in the negative.

The Atlanta Journal: "Gov. Hill is not the strongest candidate. If a New Yorker is to be nominated there is Mr. Cleveland, who has served the country for the last four years with ability and distinction."

C. E. Merrill of the Florida Times-Union is strongly in favor of Cleveland as the future candidate. "As for Governor Hill, I do not think one Florida democrat in ten favors his nomination. It is generally believed here that he (or his friends) slaughtered Cleveland in New York, and that suspicion has 'cooked Mr. Hill's goose.'"

W. W. Screws, editor of the Montgomery, (Ala.) Advertiser; "I will say that I do not believe that Governor Hill would be the strongest candidate the democrats could put up. The Cleveland democrats supported Hill loyally. If all the Hill democrats had supported Cleveland, the result in New York state would not have been victory for the former and defeat for the latter.

Mr. William Ferguson, of the San Antonio (Texas) Times, replies: "No, sir; one of the weakest. I am a Cleveland man if there is a show for him, and there seems to be."

NEW IDEAS, METHODS AND INVENTIONS.

Poppies to Keep Embankments in Place.

The poppy forms a network of roots that cannot be exterminated without great difficulty, and is therefore admirable for keeping embankments in place. French engineers are now sowing newly constructed railway embankments with poppies, with a view to prevent their destruction by heavy rains.—[St. Louis Globe Democrat.

Script Phonography.

Mr. P. V. Jones, formerly of THE STANDARD, was seen at his office at 12 Union square, where, with Mr. John Taylor Macgregor, he has opened a school for teaching script phonography, the new English system of shorthand. Mr. Jones said that the script phonography was introduced in Great Britain about two years ago by its author, Mr. Thos. Stratford Malone of Glasgow, and has met with enormous success. It is contended by those who have a knowledge of it that for simplicity, speed and legibility script phonography is a marked improvement on any known system, and the experience of two years' instruction abroad seems to justify this claim. It is written entirely on the slope of longhand, and the characters are so formed that vowels are used in their natural order, thus vastly increasing legibility without sacrificing speed. In simplicity it certainly surpasses all geometric systems, being acquired in about one-half the time necessary to learn one of those systems. A considerable number of expert Pitman writers in Great Britain have taken up script phonography in place of the old system.

Consumption to be Cured by Association With Animals.

At Reinickendorf, a village near Berlin, it is reported that a consumptive sanitarium is to be erected on a novel plan, utilizing the supposed therapeutic influence of association with certain animals. A large cylindrical building will be occupied in the upper part by the patients, while the ground floor will be given up to the accommodation of large numbers of milch cows, the exhalations from which will be conducted to the apartments above. A whey and buttermilk diet will also be contributed by the under boarders.—[Building.

SINGLE TAX MEN.

The following list contains the names and addresses of men active in the single tax cause in their respective localities, with whom those wishing to join in the movement may communicate:

Akron O—Jas R Angier, 109 Allyn street.
Albany, N Y—Robert Baker, 178 Madison avenue; J C Roshirt, 22 Third avenue, or James J Mahoney, secretary Single Tax Cleveland and Thurman club, 25 Myrtle avenue.
Alhambra, Mon Ter—Mrs Josephine Spahr.
Altoona, Pa—C L Ishler pres; D L Munro, recording secretary single tax club.
Amsterdam, N Y—Harvey Book.
Anacostia, D C—Carroll W Smith, office Anacostia tea company, *Harrison and Monroe* streets.
Anton Chico, N M—Lewis T Granstam.
Ashtabula, Ohio—A D Strong.
Ath ns, Pa—Arthur L Pierce.
Atlanta, Ga—John C Reed, lawyer, 25 1-2 Marietta street.
Auburn, Me—H G Casey, secretary Single tax club.
Auburn, N Y—Daniel Peacock, president; H W Benedict, secretary Single tax club, College hall.
Augusta, Ga—L A Schmidt, 525 Lincoln street.
Avon, N Y—Homer Sabin.
Ballston Spa, N Y—Richard Feeney, 63 Milton avenue.
Baltimore, Md—John W Jones, 125 N Bond street; John Salmon, 415 N Eutaw street; Dr Wm N Hill, 1438 E Baltimore street.
Bath-on-the-Hudson, N Y—Matthew C Kirsch.
Bayside, Long Island, N Y—Antonio M Molina.
Braceville, Ill—William Matthews, secretary Tariff reform club.
Bradford, Pa—J C De Forest, secretary Land and labor club, 26 Newell place.
Bristol, Dak—W E Brokaw.
Binghampton, N Y—E W Dundon, 33 Malden lane.
Boston, Mass—Edwin M White, 308 Main street, Charlestown; J R Roche, 29 Converse avenue, Malden; Hamlin Garland, chairman Single tax league, Jamaica Plain.
Brooklyn, N Y—George E West, M D, 49 Clermont avenue, president Single tax club.
Buffalo, N Y—H B Baddenburg, pres Tax reform club 824 Clinton st; C C Whittemore, sec, 385 Washington street.
Burlington, Iowa—James Love, bookseller, or Richard Spencer.
Cambridgeport, Mass—Wm A Ford, 166 Norfolk street, secretary Single tax organization.
Canisteo, N Y—H W Johnson, P O box 265.
Canon City, Col—Frank P Blake, M D.
Canton, O—S J Harmount, M D, president single tax club.
Cape May City—Wm Porter, box 57.
Chamberlain, Dak—James Brown.
Charles City, Iowa—Irving W Smith, M D, office opposite Union house.
Chicago, Ill—Frank Pearson, 45 La Salle street; T. W. Wittler, secretary Single tax club, 426 Milwaukee avenue.
Cincinnati, O.—Dr David De Beck, 139 West Ninth street; Jones's news and stationery store, 272 Vine street; headquarters Single tax club, Ortiz building, s e cor Fourth and Sycamore.
Clanton, Ala—O M Austin or Alex G Dake.
Cleveland, O—C W Whitmarsh, 4 Euclid avenue; Frank L Carter, 132 Chestnut street.
Clinton, Ind—L O Bishop, editor *Argus*.
Cohoes N Y—J S Crane.
Colton, Cal—Charles F Smith, proprietor Commercial Hotel.
Columbus, O—Edward Hyneman, 348 1-2 South High street.
Black Diamond, Cal—Jeff A Bailey.
Cramer Hill, Camden county, N J—Chas P Johnston.
Danbury, Conn—Sam A Main, 34 Smith street.
Dayton, O—W W Kile, 33 E Fifth street; J G Galloway, 363 Samuel street.
Denver, Col—Andrew W. Elder.
Des Moines, Iowa—L J Kasson, president Single tax club; John W King, secretary.
Detroit, Mich—J K Finehart, 45 Waterloo street; J F Duncan, 279—Third street, secretary Tax reform association; S G Howe, 654 14th av
Diamond Springs, Eldorado county, Cal—J V Lanston.
Dighton, Mass—A Cross
Dunkirk, N Y—Francis Lake.
East Cambridge, Mass—J F Harrington, St John's Literary Institute.
East Orange, N J—Edw C Alphonse, 353 Main st.
East Northport, Long island, N Y—J K Rudyard.
East Ridge, N H—Edward Jewett.
Elizabeth, N J—Benjamin Urner.
Elmira, N Y—William Bergman, 712 East Market street.
Englewood, Ill—W B Steers.
Evansville, Ind—Charles G Bennett, 427 Upper Third street.
Foxcroft, Me—E Libby.
Gardner, Ill—T S Cumming.
Glen Cove, Long Island, N Y—Herbert Loromer.
Glendive, Mont—A H Sawyer.
Glens Falls, N Y—John H Quinlan.
Gloversville, N Y—Wm C Wood, M D.
Grand View-on-the-Hudson, N Y—Henry L Hinton.
Harrison, Tex—I J McCollum
Hartington, Neb—John H Felber.
Haverhill, Mass—Arthur F Brock.
Helena, Mont—Judge J M Clements, secretary Montana single tax association.
Hornelsville, N Y—George H Van Winkle.
Hot Springs, Ark—W Albert Chapman.
Hoosick Falls, N Y—F S Hammond.
Houston, Tex—H F Ring, corporation attorney.
Hutchinson, Kas—J G Malcomn, M D.
Ilion, N Y—George Smith, P O box 502.
Indianapolis, Ind—L P Custer, president Single tax league, W U Tel Co; Chas H Krause, bookkeeper, Von negue's hardware store, E Washington street.
Ithaca, N Y—C C Platt, druggist, 75 East State street.
Janvier, N J—S B Walsh.
Jersey City, N J—Joseph Dana Miller, secretary Hudson county Single tax league, 86 Lge avenue.
Kansas City, Mo—Chas E Reid, 2124 Highland avenue.
Kenosha, Wis—W D Quigley.
Kellhsburgh, Ill—M McDonald.
Kingston, N Y—Theodore M Romeyn.
Lansingburgh, N Y—James McMann, 21 Eighteenth st.
Lonsdale, R I—Dr L. F. Garvin.
Lewiston, Me—F D Lyford, 3 Cottage street.
Lexington, Ky—James Irwin
London, England—William Saunders, 177 Palace Chambers, Westminster.
Los Angeles, Cal—W H Dodge, 30 North Alameda street; W A Cole, 149 South Hill; or A Vinette, P O Station F.
Lowell, Mass—Henry Robertson, 5 Metcalf block, Kidder street.
Lyle, Minn—C F Wenham.
Lynchburg, Va—Thos Williamson, cor Fifth and Church streets.
Lynn, Mass—Theodore P Perkins, 14 South Common street.
Madison, Dak—E H Evenson.
Mahanoy City, Pa—J N Becker, president Free trade club; Robert Richardson, secretary.
Manistee, Mich—Albert Walkley or W R Hall.
Mansfield, O—W J Higgins, manager Western union telegraph office.
Marlboro, Mass—Geo A E Reynolds.
Marlborough, N Y—C H Baldon.
Mart, Tex—J L Caldwell, chairman Ninth congressional district organizer.
Marysville, Mont—S F Ralston, Sr., president Montana single tax association.
Massillon, O—Victor Burnett, 78 East South street.
Mauritius, Indian Ocean—Robert A Rohan, 8 Pump street, Port Louis.
Memphis, Tenn—R G Brown, secretary Tariff reform club, 59 Madison street; Bolton Smith, 225 Alabama street.
Middletown, Conn—John G Hopkins, P O box 580.
Middletown, N Y—Chas H Fuller, P O box 115.
Milwaukee, Wis—Peter McGill, 147 Fourth street.
Minneapolis, Minn.—C J Buell, president Single tax league, 402 W Franklin avenue; E. L. Ryder, secretary.
Mobile, Ala—E Q Norton, 23 South Royal street.
Mt Pleasant, Iowa—A O Pitcher, M D.
Mt Vernon, N Y—J B Luttbeg.
Murrayville, Ill—William Camm, president Democratic club.
Nashville, Tenn—P H Carroll, 235 N High street, secretary American land league.
Neponset, Mass—Q A Lothrop, member Henry George club, 43 Walnut street.
Newark, N J—Rev Hugh O Pentecost, 56 Oriental street.
New Brighton, Pa—John Seitz, 1 North Broadway.
Newburg, N Y—D J McKay, secretary Single tax club, 238 Broadway.
Newburyport, Mass—Wm R Whitmore, secretary Merrimac assembly, *Herald* office.
New Haven, Conn—Willard D Warren, room 11, 102 Orange street; Alfred Smith, 105 Day street.
New Orleans, La—John S Watters, Maritime association.
Newport, Ky—Joseph L Schraer, secretary Single tax league, 247 Southgate street; Will C James, 89 Taylor street.
New Westminster, Brit Col—Alex Hamilton, member Tax reform association.
Norfolk, Va—Edward K Robertson, secretary Alpha club, P. O. drawer 5.
North Adams, Mass—Willard M Browne, 13 Marshal street; B S Myers, P O box 357.
North Springfield, Mo.—K P Alexander, 1826 North Boonville street.
Norwalk, Conn—James H Babcock, lock box 52.
Oberlin, O—Edw B Haskell.
Olean, N Y—George Ball, pres Single tax association Timothy Horan, sec, 85 Railroad street.
Olympia, Wash Ter—Alexander Farquhar, Adam street
Omaha, Neb—John E Emblen, 822 Virginia avenue; Percy Pepoon, pres single tax club, 1512 S 5th street; C F Beckett, sec., n w cor 27th and Blondo streets.
Ordway, Dak—R H Garland, member Tax reform association
Oswego, N Y—Alex Skillen, 160 West First street.
Passaic, N J—J J Barnard, P O box 181.
Paterson, N J—E W Nellis, Chairman Passaic county Single tax Cleveland campaign committee, 89 North Main street.
Parkersburg, W Va—W I Boreman, member of Single tax league.
Pawtucket, R I—Edward Barker, 23 Gooding street.
Peoria, Ill—J W Avery.
Philadelphia, Pa—Wm J Atkinson, 926 Chestnut street or A. H. Stephenson, 214 Chestnut street, secretary Henry George club.
Piermont, N Y—Charles R Hood, P O box 13.
Pittsburg, Pa—Mark F Roberts, 1727 Carey alley.
Portland, Ore—S B Riggen, 48 Stark street, R H Thompson.
Poughkeepsie, N Y—William C Albro.
Providence—R I—Robert Grieve, 32 Sutton street; Dr Wm Barker, pres. Rhode Island single tax association.
Pulaski, N Y—C V Harbottle.
Ravenswood, Ill—W H Van Ornum.
Reading, Pa—Chas S Prizer, 1013 Penn street; Charles Corkhill, 15 N 6th street.
Reynold's Bridge, Conn.—John Carreer, box 30.
Richmond, Ind—M Ritchie, 913 South A street; J. E. Iliff, 156 South Third street.
Ridgeway, N Y—D C Sullivan.
River Falls, Wis—George H Bates.
Rochester, N Y—Charles Avril, 7 Morrill street.
Roselle, N J—Read Gordon.
Rutland, Vt—T H Brown, 11 Cherry street.
San Diego, Cal.—A. Harvey, 139 10th street.
San Francisco, Cal—Judge James G Maguire, Superior court.
San Luis Obispo, Cal—Mrs Frances M Milne.
Seattle, Wash Ter—F P Morrow.
Seneca Falls, N Y—Wm H Adkinson, P O box 54.
Sharon, Conn—A J Bostwick, librarian Single tax club.
Shenandoah, Pa—Morris Marsh, president Single tax club; Thos Potts, secretary.
Southboro, Mass—S H Howes.
South Gaston, N C—W L M Perkins.
Sparrow Bush, Orange county, N Y—C L Dedrick, president Progressive association; John Sheehan, secretary.
Spirit Lake, Iowa—J W Schrimpf, secretary Tariff reform club.
Springfield, Ill.—James H McCrea, secretary Sangamon single tax club, 623 Black avenue.
Springfield, Mo—H A W Juneman, 665 Nichols street.
St. Louis, Mo—Hamlin Russell, president Single tax league, 2764 Bacon street; Benj. E. Bloom, secretary, room 5, 919 Olive street.
Stockton, Cal—D A Learned.
Stoneham, Mass—Dr W Symington Brown.
Streator, Ill.—George G Guenther.
Syracuse, N Y—Charles S Hopkins, 9 Seymour street; H R Perry, 149 South Clinton street; or F A Paul, 4 Walton street; or James K McGuire, secretary Single tax club, 59 Greene street.
Toledo, O—J P Travers, secretary Single tax club, No 1, 112 Summit street.
Tacoma, Wash Ter—F C Clarke, 1308 K st.
Trenton, N J—H R Mathews, 9 Howell street.
Troy, N Y—B B Martis.
Tuckahoe, N Y—Albert O Young.
Unionville, Conn—John McAuliffe.
Utica, N Y—Thomas Sweeney, 136 Elizabeth street, or Daniel M Buckley, grocer, southwest corner First and Catharine.
Victoria, B C—W L Sinton, E and N R R Co.
Vincennes, Ind—Hon Samuel W Williams, rooms 2 and Opera block.
Waco, Tex—Frank Gracy, lawyer, 163 south 4th street.
Wakefield, R I—David Harrower.
Washington, D C—Dr. William Geddes, 1719 G street, N W, secretary single tax league.
Weatherford, Tex—William M Buell.
West New Brighton, Staten Island, N Y—A B Stoddard.
Wheeling, W Va—John L Frank, 2317 Eoff street.
Whitestone, Long Island, N Y—George Harnwell.
Whitman, Mass—C P Bolln, cigar store; Thos Douglass, president Single tax league.
Woodstock, Ill—A W Cummis.
Worcester, Mass.—E K Page, Lake View.
Yonkers, N Y—Joseph Sutherland.
Youngstown, O—Billy Radcliffe, Radcliffe house.
Zanesville Ohio—W H Loughead, 77 Van Buren street C A Potwin, pres. single tax club.

QUERIES AND ANSWERS.

Nothing Should be Deducted.

NEW YORK.—In Michael Flurscheim's letter (your June 8 edition) he defines "real interest" as "that part of interest which is paid beyond the premium of risk and the wages of supervision." I meet some people who are sure interest is unjust and will be abolished on the institution of the single tax. I feel that these folks and I do not agree on what interest is, and I want to understand such hard to-get definitions as Mr. Flurscheim's. When I speak of interest I mean the whole five per cent that I pay a mortgagee for gilt-edge loan on real estate. How much should be deducted for "premium of risk and the wages of supervision?" GEORGE WHITE.

That is a good measure of economic interest just as ground rent is a good measure of economic rent; but it is not economic interest, any more than ground rent is economic rent. Economic interest is the return which the use of capital gives to the labor that uses it, over and above the cost of the capital and the value of the labor, and it is immaterial whether the capital is borrowed or produced by its user. L. F. P.

Interest.

WASHINGTON, D. C.—Will you define "interest?" Is it "the *price paid* for the use of capital," or is it "the *enhanced product* that accrues to labor by means of the increased efficiency which capital gives to labor," or is it something else."

Also, is not there to-day a division of products which is neither rent, wages nor interest? I refer to that part which monopolists take. What is that?

Again: Suppose a printer can earn $1,000 a year working for some one else. Suppose he borrows $2,000 at five per cent and goes into business for himself, and earns $1,500 a year. He pays interest $100, his wages are $1,000. What is the remaining $400? Is it increased wages, due for higher class service, or wages of superintendence, or is it interest, or something else? C. B. HEMINGWAY.

Interest is defined by "Progress and Poverty," to the pages of which you are referred for a full explanation. Briefly, capital is any form of wealth in course of exchange for or of transmutation into other forms of wealth, and interest is the increment resulting from this exchange or transmutation, after deducting wages for the necessary labor. When capital is hired the hirer pays interest for its use; but he pays it out of the enhanced product that accrues from his present possession of the capital over what would accrue in the same time if he were obliged to produce the capital before using it.

There is to-day in the division of products, something which is neither rent, wages, nor interest. It is the profits of monopoly. But the profits of monopoly are not an economic element of distribution, any more than are the profits of chicken stealing.

Assuming that your printer has no monopoly, but carries on his business under the natural laws of free trade, the additional $400 are mainly the earnings of a higher service, or the advantage of business reputation, and in either case belong to the category of wages. On the assumption that in paying five per cent for borrowed capital the printer does not pay as much to the lender as capital is worth to the user, the $400 are in part interest. L. F. P.

No Taxing of Improvements.

WASHINGTON, D. C.—Henry George would tax a man upon the value of land and not upon his improvements.

(1) Do not improvements attract population?

(2) Is not a man taxed, in effect, on his improvements by reason of the population they attract?

To illustrate: A can cultivate 100 acres of cranberry marsh. In draining this land he is obliged to drain 500 acres more. This 500 acres is taken up because it is rendered accessible and A is taxed upon his own exertions. This is only an exaggerated illustration of what takes place every time a furrow is turned on a western prairie.

TWO GEORGEITES.

(1) Improvements do attract population.

(2) No. Your syllogism is not fairly put. You say A causes B, and B causes C; therefore A causes C; A representing the improvements, B the population and C the land value, or the land tax. The trouble is with your major premise, A causes B, or improvements cause population. Improvements do not cause population, they merely attract it. The population instead of locating elsewhere and causing an increased land value elsewhere, locates near the improvements and causes an increased value there; this value represented by C is a value then which the improvements have attracted from elsewhere, but not caused. If the improvements of an individual could cause land values then population would not figure in the case. Now, in taxing away this value C we are not taxing A, the improvements, in the slightest degree. If we do not tax this value away we are leaving to the owner of the improvements a value which is not due to his own exertions, and we are encouraging him to hold more land than he needs to use. W. B. S.

House Rent Under the Single Tax.

PAWTUCKET, R. I.—Will you please state whether the following method of ascertaining the amount a person would have to pay under the single tax for a place in which to do business is correct or not:

The site contains 3,000 square feet of land, worth $5 per foot—$15,000. A tax of 4 per cent on the value of the land would raise $600 per year that would be paid to the city for the use of the land.

The part of a building occupied by the person I have in mind is 50x60 and 10 feet in height, and it would cost about $2,000 to build one like it; $2,000 at 6 per cent would be $120 a year.

Now, what I want to know is, if the $600 per year paid to the city for the use of the land and the $120 per year interest paid to the capitalist for the use of the capital invested in the building—in all $720—is what a person will have to pay under the single tax?

The gentleman I have in mind occupies a store on our Main street, and the figures I have given relating to the land and the building are about correct, but there is such a difference between the sum under the single tax and the rent which he actually pays, that, as he says, it is almost too good to be true. Is the method correct? E. FARNELL.

The first effect of the single tax would be to force into use large bodies of land now held idle on speculation. In some places the area of land used would be more than trebled. This would temporarily diminish the rental value of the lots that were formerly used, for the more land there is forced into the market the less each piece will bring. The lot you speak of would, on a four per cent basis, probably bring less than it would now, although by raising the valuations of the vacant lands, the total valuation of the district might be enormously greater than now. Say the four per cent tax produced only $480, and the return to the house-owner was, as you say, $120, the total being $600. This would probably be nearer the real truth. But as a matter of fact, houserenting would be apt to cease. Hotels and summer residences might be let, as well as offices, for it is impossible for everybody to own a whole hotel or keep, all the time, a summer cottage, or own a whole office building. On the other hand, it should be possible for most all business men, or corporations, or partnerships, to own their own places of business. The owner's profits of renting such places are mostly on the land—they are really rent, and if we destroy private ownership of rent, very few men, it seems to me, would go into so risky a business as putting up houses for renting purposes, and run the risk of having them left idle on their hands, leaving them a land tax to pay to the government, or burnt up, or misused by tenants, etc. This looks like one of the most risky businesses imaginable, and I have no doubt it would cease. W. B. S.

ST. LOUIS.—To-day I read in our daily paper the statistics of minerals taken from our mines in the year 1888, amounting to nearly $600,000,000, Which would be the most benefit to the producing people of the United States, absolute free trade without the minerals, or the system of protection and taxation with the minerals? Absolute free trade of course includes the revenue taken from the rental value of the land. E. F. MEYER.

Absolute free trade without the minerals. Any country that opens its ports to the commerce of the world really takes to itself all the natural advantages of all the rest of the world. Thus we have never mined any considerable amount of tin in the United States, but by admitting tin ore free, we have practically taken into our borders the tin mines of England. If we also admitted iron free, we might even make tin plates. But under a protective system we simply put a premium on cornering and restricting the production of what mines we have, and paralyze thousands of industries that depend on mineral products—such as iron ship-building, etc. We add to the price of almost every article manufactured. W. B. S.

Land and Labor All That Are Necessary.

New York Evening World.

While yet the flood at Johnstown has not wholly subsided, and on every hand are evidences of death and devastation, comes the announcement that the town will be rebuilt at once. The Cambria iron works, whose loss is estimated at $5,000,000, will gather together its shattered fragments and start business again as soon as the ground is in fit condition and the material for building can be obtained. Death may strike down the toilers of to-day, and the furies of the elements sweep away factories, houses and accumulated wealth, but the intrepid spirits that are left bury their dead, manfully master their grief, and with stout hearts proceed to rehabilitate the scene of disaster, and again make glad the waste places.

THE HAPPY DAYS OF ANCIENT PERU.

When the People Had but Little, but When Want and Misery were Well Nigh Unknown.

To those who regard recognition of equal rights to land as an utterly impossible dream, and to those eminently practical people who regard the followers of Henry George as enthusiasts with a nice theory, whose only fault is that it could never be made to work, the following facts are referred and they need only get a history of Peru to verify them:

In the year 1532, when Pizarro, with his band of adventurers landed in Peru, they found there a country supporting 30,000,000 inhabitants, about twelve times the number that it does at the present time.

The territory of the empire of Peru was divided into three portions, one of which was devoted to the Sun, another to the Inca, or ruler, and the third to the people.

The vast and costly temples to the Sun, the numerous priests, and all the expenses of carrying on the national worship were supported by the first.

The royal household and all the government expenditures were supported by the second, and the third of these was divided among the people at so much per head.

There was a new division of the soil every year. Chamber's encyclopædia, commenting on this annual division says: "It might be supposed that this arrangement would be fatal to the improvement of the soil, and to the pride in and love of home; but this was not the case, and it is probable that at each partition of the soil the tenant was confirmed in his occupation."

The land was cultivated in the following manner: That devoted to the Sun first, then that belonging to the people themselves, and lastly, the Inca's portion. The people all engaged on the Inca's land at the same time, and the toil enlivened by the singing of the national ballads and the holiday attire of the workers, was more in the nature of a festival than work. The Inca, himself, on these occasions, showed his respect for the occupation of the husbandman, by turning the first shovelful of earth himself with a golden spade.

The mines and manufacturers of the country were operated in the same manner, the people working a portion of their time for the government and the rest of the time for themselves.

Under this system the ancient Peruvians lived and prospered and spread their empire until the arrival of the Spaniards. Everybody obtained sufficient of the necessities of life and poverty was unknown. Their labor was light and interspersed with frequent holidays. Crime was so scarce that it could almost be said not to exist. When a man left his house for a time it was the custom to lay a light rod across the open doorway, to signify the owner was absent, and he had no fear of being robbed. Drought and famine were not feared as the granaries of the sun were always full and food sufficient to tide them over to a year of plenty was always on hand.

With all our boasted civilization of the nineteenth century, with all the elevating influences of Christian religion, have we not a lesson to learn from these barbarians? Their land was not disgraced by a prison or almshouse, and the need for them did not exist, and what a slur upon Christianity and civilization, that not one of the most enlightened nations of the earth can now say as much.

Even now in the valleys of the Cordilleras, and on the plain of Cuzco, the Peruvian may be heard lamenting in song the happy days enjoyed by his ancestors.

It is no wonder that the Peruvians, living under a system where labor was not hampered by unnatural restrictions, should have achieved the great engineering feats they did; should have built great roads over the mountains so solid as to endure to this day; should have built aqueducts 400 and 500 miles in length, over marshes and through solid rock and changed sterile deserts into blooming fields.

And if it were possible 400 years ago for this simple people to almost exterminate poverty, vice and crime, ought we not be able to attain much more perfect results? If not, our civilization is a delusion and mockery.

Any thoughtful man must admit that if these things were possible among the ancient Peruvians with their crude methods and limited knowledge, there must be some reason why they are not possible to-day. And what is this reason but that the land, the property of all, and from which all must live is usurped by a a few who are constantly becoming fewer?

And if all this was possible then, what, with all our great inventions of which the ancients never dreamed, may not be possible now? What may not come to pass, when the people once more resume their natural heritage, the gift of God to all—the land. B. A. BIRMINGHAM.

Kansas City, Mo.

The Remnant of a Burst Land Boom.

Minneapolis Star.

The tax list of Los Angeles, Cal., fills 490 columns of nonpareil type.

Should we welcome the socialists? T. L. M'Cready says "Yes." In the current number (24) of the TWENTIETH CENTURY he opens his article, "Socialists and Socialism" as follows: "With the feelings and attitude of the editor of the TWENTIETH CENTURY toward the believers in socialism I am in hearty sympathy." "A Question for Lyman Abbott," "The Volume of Money," "Economy," "The Superintendent of Schools in Big Stone County Heard From," "Single Tax Politics" (by "Edgeworth"), "Would Socialism be Leveling?" (by Hugh O. Pentecost)—these are some of the other articles in the same number. Write for it to the Twentieth Century Publishing Co., 4 Warren street, New York City, and you will get it free.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing or using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's block, Rochester, N. Y.

ELY'S CREAM BALM

I suffered from catarrh 12 yerrs. The droppings into the throat were nauseating. My nose bled almost daily. Since the first day's use of Ely's Cream Balm have had no bleeding, the soreness is entirely gone. D. G. Davidson, with the Boston Budget.

A particle is applied into each nostril and is agreeable. Price 50 cents at druggists; by mail, registered, 60 cents. ELY BROTHERS, 56 Warren St., New York.

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WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER;

they ACT LIKE MAGIC—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System, restoring long lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each box.

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But inquire first of your druggist. In ordering mention THE STANDARD.

Points of View.

(Mr. John Walker of Boston writes:)

What grander thing to do, dear Lew,
  Than live an honest farmer's life—
To rise with song when morn with dew
  Is cool and sweet? No day of strife
In city's din where beggars throng,
  But peaceful, odorous, noble blest—
It breeds no heartache all day long,
  No troubled dreams to break night's rest.

It has no envies no disdain.
  It knows no vain aristocrat
Who splashes with his carriagewheel
  The poor pedestrian's lifted hat.
While none are rich, it's also true
  That none are wanting daily bread—
Ah! brother, if you only knew
  The joys that cluster round your head!

And so I cannot sympathize
  With any bitter, biting mood,
Or sullen, harsh complaint; your eyes
  Are jaundiced by your mental food.
That's all. Rouse up! Go out to work
  For wife and babes. Whistle, sing;
For truth to tell, you seem to me
  In happier fortune than a king.

—*Bro. John.*

THE OTHER SIDE.

(Lewis Walker, Creston, Iowa, writes:)

It's all very well f'r you t' talk
  An' blow of the world's advance,
Of the sights you see in your daily walk—
  Of art an' song, and the rest—you chance
To visit us, make a flyin' trip
  That lasts a week or mebbe two—then part,
And back you skip with a sigh of peace—
  Back to y'r city's heart.

You remember us—we "were picturesque"
  In your "urban eyes"—sometimes 'tis true
You gently sigh for the "lonesome round
  Of life on the farm for brother Lew,"
Sometimes no doubt in "the brilliant throngs
  Of the gilded theater's flashing row"
You really sigh "Would Lew were here
  With his little flock—they'd like it so!

You poets sing the same old songs
  Of "sunshine, meadows, the wafted smell
Of the clover-blooms and song of bees"—
  The same old stock! The chestnut bell
Should be rung on the lot—we that's here
  Are here t' work—t' work an' t' stay!
We never get out o' the galling gear—
  Besides its work that makes the hay.

You'd think from the talk of poets and girls,
  That the grass was green, that sun al'ays shines
On an Iowa farm—that dew was pearls,
  And bees a hummin' among the vines,
'r the buckwheat flowers; that the maid
  Sings high to the pigs in the sty
While *we* stan' 'round in the hayin' field
  And pose picturesquely against the sky.

Dam nonsense, Jack! Let's have the truth,
  No matter how tough and hard it seems.
"The sentiment school," so Howells says,
  "Are about to pass" with their gauzy dreams
Of how things used to be and ain't.
  Good riddance, I say, but the laugher comes next,
The feller who sees in the laborer's life
  The cue for laughter, a first rate text.

"O friends, let's laugh—no use to weep!
  Disease and deformity, labor and loss
Are ludicrous facts in the vital deep—
  No use in howling! To pitch and toss
On your iron's barb is simply vain."
  But we dull asses can't see the fun!
Some tooth of despair or gnawing pain,
  Or need is driving from sun to sun.

Let's have the truth, I say again,
No matter how tough and hard it seems,
  I tell you, Jack, you might as well
Be brute or machine without life 'r soul,
  'r dropped into Milton's coldest hell
As grind out life on a lonely farm—
  Oh! You may talk of meat an' drink—well said!
Your fill of *that*—but souls can't feed
  On any diet of milk and bread.

What's wrong! The whole is wrong!
  But we the under dogs in the fight
Who've rolled on our backs in the mud so long
  Can't get the chance t' set things right—
No not in America! We raise a voice—
  Some smooth-tongued fat-chaps rises so,
And says "Cranks, tramps, don't mind their noise!"
  Or "Softly, friends, make changes slow!"

An' then he 'ranges on his side
The terrible weight of power 'an place
  And argues like this: "What loving pride
The laborer owes, what patient grace
  To bear his lightening burden, because
It isn't so bad as it really might—
  At least it isn't so bad as 'twas!"

Our poet says—"Does each human soul
  Find rightful realm, have chance to rise
To higher levels, learn higher things?
  Or are we bound and starved, with eyes
On the sunlit vista fixed, while feet
  Tread on in the daily mill
With never a pause through cold or heat
  Till the hopeless heart is dead and still?"

Answer me that and you answer all!
Answer me whether the rights of man
  Are honestly won in an honest race
Or is it get who may and keep who can?
  Answer me that in your silk an' lace—
Tell me whether the handicap
Is not the rule? Does nature's best
Pour into the toiler's empty lap
  Or into Dives' downy nest?

—*Bro. Lewis.*
HAMLIN GARLAND.

BUYING UP DUKEDOMS.

British Landowners and Aristocrats Locating Huge Estates in America—Some Princely Domains.

The World had a three-column article last week entitled "England's new invasion," in which were some very interesting facts about the tribute which American citizens are paying to British subjects in the way of rent and interest, the interest being for the most part on mortgages, that is rent. In the introductory remarks the writer says:

There is no longer either honor or profit in being a landlord in Ireland, and those who could sell their properties have done so. The Land restoration leagues of England and Scotland have reached such proportions that the future holding of real estate is of doubtful value, while the social democrats, who seek the establishment of a social republic, are enlisting the workingmen and poor of both countries, and a general uprising is only a question of time. The nations of continental Europe, although more backward, are moving along the lines of socialism and republicanism, and in Germany especially the downfall of imperialism must occur at no distant day. Thus the capitalists of the old world have sought new and sure fields in which to invest, and the United States furnish all the requirements desired by the most careful money lenders of the world. The European capitalists know better the capabilities and possibilities of this country than the majority of its own citizens. They perceive that our 2,298,282,240 acres of land can sustain hundreds of millions of people; they know that our mineral deposits are comparatively inexhaustible, and they also know that this is the most stable government in the world, because the people have a voice in the selection of their officers.

While the favor with which these far-sighted capitalists regard the United States may be accepted as a just tribute to the greatness of the country and the people, the fact must not be lost sight of that their appreciation is entirely selfish. Their willingness to own land, to invest in business enterprises, to possess the patent rights of machinery, to run breweries, to tunnel or bridge rivers, to build houses, to work mines, or to operate railroads, is not from any love for this country. It is altogether that they may lay every man, woman and child under tribute—not only the present, but all future generations; that every one here who toils may pile up for them riches to be spent in their own countries; that they may perpetuate here the conditions against which their own countrymen are about revolting. They would fasten on the people of the United States the curse of "absentee landlordism."

Then the writer goes on to show how this is done. He rehearses the story of "Lord" Scully's thousands of miles of rack rented farms in Kansas and Illinois, of which mention has frequently been made in THE STANDARD. Next comes Arkansas where the Dundee investment company of Dundee, Scotland, owns 48,000 acres, Alexander Cross of Glasgow, 30,000 and an English syndicate 100,000. This last tract was bought for $2 an acre and now $1,000,000 would not buy it. But the writer says:

This is a bagatelle compared with that held in the neighboring state of Texas. At present the land owned there by foreign capitalists is mainly used as cattle ranches. The greatest holding is by the Capitol syndicate, amounting to 3,000,000 acres in Hartley, Graham and Gallan counties. This grant was made by the state to Contractors Abner Taylor and John B. Farwell, of Chicago, on condition that they would build the capitol at Austin. They placed this immense tract with a London syndicate. The Dundee investment company, referred to by a previous correspondent, holds the Kings and Kenedy ranches, in Nueces county—the former 500 000 and the latter 278,000 acres respectively. The Franklin land and cattle company, of which Lord Rosebery is a large stockholder, has 638,000 acres in Hudsan, Roberts, Carson and Gray counties in the Texas Panhandle. This makes a total for the three concerns of 4,416,000 acres. Of course this is not by any means all the land held by or controlled by aliens in Texas. There is probably another half million acres or more held in smaller quantities. The enterprising Briton does not always desire, however, to be actually possessed of the land, but sometimes prefers to reap the fruits therefrom without the trouble of ownership. So it happens that in Austin there is an Edinburgh firm of money lenders, holding a million dollars worth of mortgages on farm lands, and advertising that it has $7,000,000 more to lend on improved property.

Florida has within the past twenty years been very attractive to the British investor, and the state authorities claim that there is more foreign capital invested there in various ways than in any other southern state.

The World's correspondent at Tallahassee furnishes a list of "a few British subjects" holding land in the flowery state. Sir Edward J. Reid is credited with 500,000 acres and the duke of Sutherland with 425,000 acres; a Scotch syndicate, 500,000, Lord Houghton, 60,000; William McCabe, 25,000; William Little, 10,000; H. M. Grenrede, 8,000; Florida Estates Company, London, 5,000; Grenrede & Ashton, 5,000; F. E. Williams, 2,500; J. W. Williams, 2,500; J. W. Phillips, 2,000; E. H. Ronalds, 1,658; John McNichol, 884 acres—a total of 2,000,000 acres.

A dispatch from Pensacola, May 18, informed the World's readers that the Southern States Land and Lumber Company (an English corporation) had purchased property in the section aggregating five miles, with 400,000 acres of yellow pine land and about forty miles of railroad, for which over a million and a half of dollars had been paid. This respectable deal does not, however, cover all the holdings of aliens in that state.

In Mississippi and Alabama a similar state of affairs prevails. While an English company (represented by Close Brothers) controls 110,000 acres in Wisconsin, the Missouri land company, of Edinburgh, Scotland, 465,000 acres, and Mr. Ellerhauser, of Halifax, Nova Scotia, is said to possess 600,000 acres in West Virginia, and other aliens property amounting to nearly a million dollars. The notorious Maxwell grant in New Mexico, of which the original grant was for only 96,000 acres, but which was surveyed and patented for 1,714,000 acres, is in the hands of aliens.

The California redwood company, a Canadian corporation composed, however, of Scotchmen, secured by false entries under the timber claim laws redwood forests in California estimated to be worth over $6,000,000. The Schenley family, of Pittsburg, British subjects, draw $100,000 a year in rents from Pittsburg tenants.

Concluding, the writer says:

Leaving out of calculation those who have not been located in this country, but of which there are few doubts, we have the locations of about eleven million acres owned by British subjects. This immense area is more than equal to the combined states of Massachusetts, New Jersey and Rhode Island, which to-day support a population of over 3,600,000 persons, and which are not by any means fully developed.

In addition, it is estimated that fully $1,000,000,000 of railroad stocks and bonds are owned by foreigners. And this investment is much the same as if the same amount had been put in lands.

Mr. Farquhar's Free Trade Speech.

New York Saturday Globe.

In Pennsylvania, where the organization of democratic societies has, from the beginning, been encouraged and actively promoted by Chairman Kisner and all other party authorities, the societies are doing noble service. Some of the most remarkable speeches upon democratic principles in general, and upon tariff reform in particular, have been, within the last few weeks, brought out by these societies. Especially remarkable is the speech before the democratic society of Glen Rock, by Mr. A. B. Farquhar, one of the largest manufacturers of Pennsylvania, and one of the ablest of the disputants who have been brought into the field by the debates growing out of Mr. Cleveland's message of '87. If the democratic society of Glen Rock shall do nothing more to the end of time this speech will prove a sufficient justification for its existence. Heretofore a republican, a great manufacturer and employer, a very studious and able man, with a power of defining economic principles seldom equalled, and a wealth of practical illustrations drawn from his extensive business, Mr. Farquhar has made in his address the most complete and unanswerable presentation of the case for industrial freedom which has appeared since the election.

Progress of Electoral Reform.

St. Louis Post-Dispatch.

Thus far electoral reform has been defeated in republican legislatures only, and has been killed by vetoes when passed by republican legislatures only. One of the vetoing governors was a democrat and the other a republican. But the record at this stage of the fight shows a majority for the reform in either party.

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The state of Nebraska has for years had in operation the single tax plan of leasing school lands of the state, and singularly enough people there prefer to occupy lands under a lease than to buy the lands outright, the leases running twenty-five years, with a fixing of the rental value every five years. New York city is rapidly regaining possession of its docks and water fronts, and leasing them as it leases its ferry privileges, and is also considering the advisability of removing all taxation from personal property and increasing it upon land values. Other cities in self defense will be compelled to follow the example, should New York make the change. C. A. Pilsbury of Minneapolis, Minn., the proprietor of the largest flouring mill in the world, is an advocate of the single tax, as is also Mr. T. L. Johnson, the largest owner of street railway property in the United States, and who is also an extensive iron mill owner and operator.

The proprietor of the largest watch works in the world, and also the most extensive maker of shelf hardware, Mr. Sargent, are in favor of this method of raising taxes. We make no attempt at compiling a list of friends or advocates of this cause; these occur to us as noted from time to time in exchanges. Rev. J. O. S. Huntington and many of the most prominent divines of all denominations are advocates of this tax; and some of the ablest men of the bar are outspoken in their advocacy of it. Thomas Jefferson once said: "Land belongs in usufruct to the living," and if this is so no one ought to be allowed to hold land idle for speculation, while anyone is in need of land to use; or, if by such idle holding, others are placed to a disadvantage. If there is a defect in the theory of the single tax, we shall be pleased to give space to any writer who will demonstrate it. We advise, however, that correspondents first make sure that they fully understand the subject before attempting to enlighten others. Our columns are open for this discussion.

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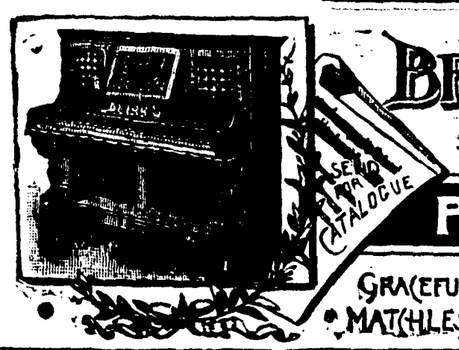

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