

THE STANDARD

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THE NEW EARTH.

THE NEW EARTH, published in single tax interests by John Filmer, L. E. Wilmarth, A. J. Auchterlonie and Alice Thacher as an editorial board, is a monthly paper devoted to the study and illustration of social problems on moral and religious grounds. With the December issue it begins its third volume. Articles are to be found in that issue treating of the "Open Letter" to the Pope, land value as the true basis of currency, what every body can do for the single tax, what women can do in politics, a story dealing with a workingman's life under present social conditions, etc. For early numbers are promised further articles on the subject of a sound currency, treating of the material of which it should be made, its standard of value, its volume and method of issue: a single tax catechism; the true relation of women to the state; the true value of right social conditions, etc. The New Earth, as its name implies, labors for the establishment of such external conditions as shall be the requisite correlatives of the new heavens whose foregleams are even now brightening the world. Leaving to others its political advocacy, it aims to devote itself more especially to the ethical side of the new political economy, and to appeal to that common perception of right which lies deep in the hearts of all men.

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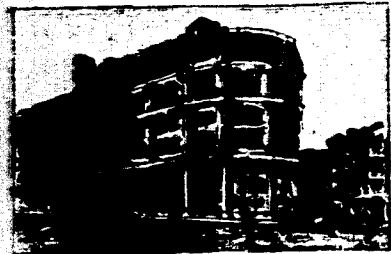
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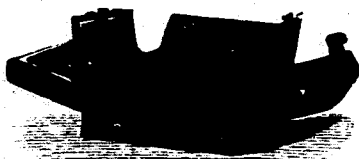
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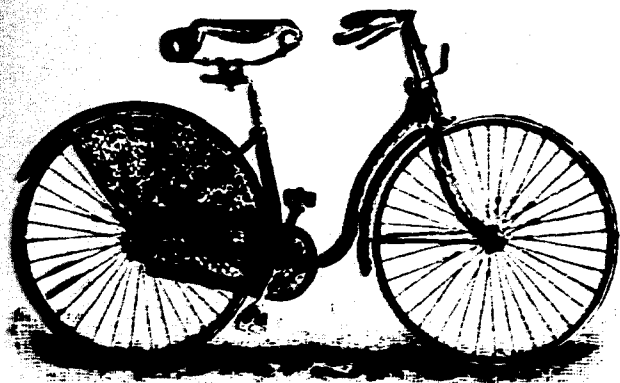
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THE STANDARD

PUBLISHED EVERY WEDNESDAY, AT NO. 42 UNIVERSITY PLACE.

VOL. X.

NEW YORK, WEDNESDAY, DECEMBER 2, 1891.

No. 22.

MILLS OR CRISP.—Before another issue of **THE STANDARD** reaches its readers the speakership contest will have been decided. And the decision will in a high degree, if not absolutely, define the policy of the democratic party, and fix the issue of the approaching presidential campaign.

The real contest is still confined to Mills and Crisp. Mills represents advance in the direction toward which the party turned four years ago: Crisp represents reaction. Mills stands for a principle; Crisp stands for the politicians.

Answering the *World*, Mr. Mills has defined his position in favor of making a low tariff, first freeing raw materials, and then reducing the rate on finished goods to a revenue basis. This is satisfactory to tariff reformers who still cling to indirect taxation, to free traders who would finally treat finished articles as Mr. Mills proposes to treat raw materials, and to single tax men who would go still farther and exempt labor from state and local as well as national taxation. It is a practical platform on which all democrats stand who believe in democratic principles.

Mr. Crisp, also replying to the *World*, offers no other platform than his speech against the McKinley bill, in which appear such platitudes as "reduce taxation," "destroy trusts," "accord equal rights to all and special privileges to none." All tariff reformers agree to these propositions. So do free traders. So do single tax men. They also agree to Mr. Crisp's demand for a modification of existing tariff laws, for free salt, free bagging, free iron ties, and reduced tariff on wearing apparel. But whether they agree with him on other tariff questions with which this congress must deal they cannot know for he does not tell.

A comparison of the letters of these two men is enough to show that Mills has the mind of a statesman, and Crisp that of a politician. Mills is guided by an idea: Crisp by a cabal. By its choice shall their party in this congress be known.

TREASON IN THE UNION LEAGUE CLUB.

The *Tribune* is agitated to its editorial depths by a ticket for seven trustees that has been bulletined in the Union League club, preliminary to the approaching club election. Of the seven, it appears that five are mugwumps, free traders or democrats. The *Tribune* hyphenates these names, assuming that they distinguish without differentiating. In this it is more than half right. There are mugwumps and mugwumps, and there are democrats and democrats; but the good variety of mugwump and the intelligent variety of democrat are also free traders. Of free traders there are no varieties; they are free traders. Therefore, excluding dwarf mugwumps and crooked democrats, the *Tribune* is wholly right when it speaks of the free trade-mugwump-democrat. It is right, too, when with another hyphen it links Cleveland's name to the group: for Cleveland is a democrat of sturdy Jeffersonian growth.

And the *Tribune* is entitled to sympathy in connection with its attack upon this opposition ticket at the Union League club. The club is a republican organization, its social features being only incidental or supplementary. To make it democratic or non-partisan is to radically alter its character. It would be analagous to making of the Reform club, which is

essentially non-partisan but not non-political, a thick and thin democratic body.

IS IT CHARITY OR JUSTICE?—An Episcopal clergyman, W. W. Wilson, of Chicago, has excited some adverse criticism by intimating that when workingmen demand higher wages the question arises whether granting the demand would improve their condition. The point of the criticism is that this implies that wages are a gift, the amount of which should depend on the moral worthiness of workingmen rather than on their right to what they earn. Having reference to such pleas in behalf of labor as are made, in the Pope's encyclical for instance, Mr. Wilson is right. There is no other way under heaven by which a man's just wages can be measured than by what he can command in free competition with others. If we have free competition, and wages are nevertheless insufficient, the giving of higher wages is an act of charity, and the giver may well consider what use the receiver will make of his alms. If we have not free competition, the obvious remedy is to remove the obstructions and allow men to get what they earn, regardless of the use they may make of their wages.

MAYOR CHAPIN'S AMBITION.—The New York Recorder, a protection paper of the "reciprocity" order, prints a queer story about Congressman Chapin, the present mayor of Brooklyn, whose unfortunate connection with the Brooklyn water works scandal drove him out of the contest for governor. Mr. Chapin, so runs the story, has determined to set up in congress as leader of the democratic protectionists. He aspires to the position left vacant by the death of Samuel J. Randall. In this there is money, and perhaps a conspicuous place in the public eye; while as a free trade democrat he must take a place in the rear ranks of the free traders.

The story is hardly credible. Mr. Chapin's opinions on taxation have always been such that he could not play the Randall role without a complete revolution of thought, or with hypocrisy almost unparalleled. Yet there is an air of authority and circumstantiality about the Recorder's statement that makes imperative a denial from Mr. Chapin, unless he wishes the public to accept them as true; and after his experience in connection with Brooklyn's water supply he can hardly wish that, unless disappointment has chilled his ambition and turned him into a marplot and fit protegee of Governor Hill, with whom he is said to have formed a combination.

CONFISCATION.—A curious fact about the common use of this word is that it is seldom adopted except to denounce the destruction of some privilege that stands in the way of justice. In slavery days, to liberate slaves was confiscation: but to appropriate the slaves' productions was not. Similarly, in these days, to destroy the useful business of an importing house by a tariff on its goods, or that of a small manufacturing concern by a tariff on its raw materials, is not confiscation; but to destroy a pampered establishment by abolishing the tariff that supports it, is. It is also confiscation to tax away the value of land from the mere owner; but to transfer land and improvements from an owner and user to the idle possessor of a paper title is

not. An illustration of the latter may be found in a dictum of the Supreme court which says that "the exception of mineral lands from grants made by Congress should be considered to apply only to such lands as were at the time of the grant known to be so valuable for their minerals as to justify the expenditure for their extraction." This construction would invest the land grant railroad companies with a large number of mines that have been developed by others. The dictum is probably good law. And probably the present owners of these mines have little better just claim to them than have the railroad companies—none at all. But it is curious to note that the possible transfer to the company without compensation excites no denunciation; while it is very certain that a dictum that threatened the ownership either of present owners or of the railroad company, in favor of the people at large, would bring the word "confiscation" into such vogue that newspapers would be short of letters for spelling it.

There is a good deal of cant in the use of this word.

STEALING A STATE.—Until the facts are made clearer it will be impossible to judge of the merits of the senatorial question in Dutchess County, New York. Governor Hill is working in characteristic ways to secure the certificate for the democratic candidate. That, it must be conceded, is a fact calculated to cast suspicion upon this candidate's case; but it is not conclusive. Neither are the loud shouts of "fraud" from republican organs and managers, and their appeals to fair-minded democrats to denounce this "effort to steal a state." They may rest assured that fair-minded democrats will oppose any such attempt and unmistakably denounce anyone who may be responsible for it, whether within their party or without. But republican organs and managers have not given such evidence of fair-mindedness on similar occasions as to entitle them to unquestioned credit when they complain. Let our republican friends exercise the virtue of patience until the facts are known.

The vote was very close, and the ballots as cast seem to have given a small majority to the republican candidate. But enough of these votes were rejected in the count by democratic election officials to change the result. Whether this act was lawful or not will be a simple question when the facts are known. If the rejected votes were really invalid, the democratic candidate was elected. Surely republicans will not insist upon an election by means of unlawful ballots. If, on the other hand, they were not invalid, the republican was elected, and every fair-minded democrat will say so. How could an issue be more simple? And what is the sense of making a noise about it? A hearing is all that is necessary.

It appears that some of the rejected ballots were marked for identification by the republican candidate for county clerk, who printed them. The identifying mark consisted of the impression on the ballot of what printers call a "raised quad." This might have been an accident, but the circumstances reasonably cast suspicion; and if not an accident the ballots are clearly illegal. The suspicion is strengthened by the fact that a number of other ballots were identified by the written names of "John Doe," "Richard Roe," and the like, as candidates for an unimportant office for which there was no real contest, all in the same handwriting. These names, obviously identifying marks, vitiated the ballots on which they appeared; and they at the same time gave color to the suspicion regarding the "raised quad" ballots.

It is worthy of note, too, that when Judge Barnard, who has been upon the bench for thirty years, and in

whose integrity the republicans at first expressed unqualified confidence, had intimated his suspicion of the ballots described above, the same republicans denounced him, regardless of the reason for his suspicion, as having been bribed or browbeaten into giving countenance to a conspiracy to "steal a state."

In the absence of trustworthy facts, the republicans do not follow a course well calculated to inspire confidence either in their accusations or their sincerity.

WHAT MILLS'S DEFEAT WOULD MEAN.—It is rather funny reading, the clamors of Mr. Crisp's supporters to have Mr. Mills explain his remark that Crisp's election to the speakership would mean that the democratic party is in favor of a tariff for protection. Mr. Crisp's canvass against Mills is made on the ground that Mills is a free trader. No other suggestion for ruling him out of the place to which his record in the house entitles him has been made, certain insinuations of unfitness, now put at rest by Senator Carlisle's letter, excepted; and if he is to be ruled out merely because he is a free trader, and ruled out by the election of Crisp, what can Crisp's election possibly mean but that he is not a free trader, and that the party as represented in the house is not a free trade party—in a word, that the democrats as well as the republicans, are committed to protection?

MARTIN WILLIAMS IN CONGRESS.—It is reported that H. Martin Williams, of Missouri, is a candidate for reading clerk in the house of representatives. Mr. Williams possesses the intelligence and other requirements most desirable for this position, and by placing him there the democratic majority will at once secure a thoroughly competent and experienced official, and gratify a very large constituency in every state of the Union.

INCIDENCE OF THE SINGLE TAX.

An objection to the single tax, familiar to all who have followed the discussion, is that the owners of land would commensurately increase the price of land and of its products. This objection, where it is honest, comes from a careless assumption. From the fact that most of the taxes levied under the present system add to the cost of production and increase prices, and are thus shifted by first payers to the shoulders of ultimate consumers, it is assumed without inquiry as to the reason of this that it is true of all taxes. The earlier files of THE STANDARD show a constant recurrence of this objection. But thanks to the thorough explanations that have from time to time been made, and to the diffusion of economic knowledge which our agitation has produced, it is now seldom met with where there has been any single tax discussion.

But in another form the same old fallacy occasionally crops out, even among single tax men. For instance, I have a letter from a gentleman in Ohio, who begins by saying, "I am a believer in and a teacher of your doctrines." And then he goes on to express surprise that in my letter to the Pope I should say anything to imply that taxes on land values would not be shifted through the medium of prices upon all consumers of goods, with which admission he thinks "our position would be stronger and nearer the truth."

A still more striking instance of the same confusion is given by the Detroit Evening News, a journal that has been active in propagating the single tax idea. In an editorial article entitled "The Question of Taxation," in its issue of November 13, in which it urges the adoption of the single tax, occurs the following:

If all taxes were placed on land only, every pound of pork, every bushel of wheat, every horse and cow, every form of personal property would be taxed. The user of the land would simply add the tax to all these things, and every person who used them would pay his just proportion.

Whereupon a correspondent writes to the News asking "whether this construction of the News is in harmony with the single tax as outlined by Henry George."

Printing this inquiry, the News replies:

Perfectly; otherwise the single tax scheme would be of little value indeed less than of no value at all. Unless the tiller of the soil, if compelled to pay directly the whole cost of government, could add the taxes to the prices of the things he produces, he could not till the soil with any profit to himself, and agriculture, upon which the human race depends for existence, would be ruined.

Here is an instance of the single tax being advocated on a ground

that is not merely untenable in itself, but that utterly denies a fundamental principle of the single tax theory. Since all I have ever written on the subject of taxation is based on the proposition that a tax on land values cannot fall on production and increase prices, and since there is no error that I have been at so much pains to correct as that the tax we propose would fall on land users and through them on consumers, it is hardly necessary for me to deny that my views are correctly represented by the News. But it may be worth while to point out the error into which at least more than one of the professed advocates of the single tax have fallen. Nothing is to be gained by having the single tax advocated for wrong reasons. Men brought over by erroneous arguments can never be relied on in a cause that must rest on truth. The unsound supporter is, in fact, more dangerous than an opponent.

Unless he sees that taxes on land values or economic rent, which is what we mean by the single tax, must be borne by the owners of the valuable land from which it is collected, and that it cannot fall on users of land as users, and cannot add to the cost of production or increase prices, no one can possibly appreciate either the moral side of our argument or the full weight of its fiscal side. To him the declaration on which I dwell in my recent letter to the Pope that what we propose "we propose, not as a cunning device of human ingenuity but as a conforming of human regulations to the will of God," and that the single tax "is the way intended by God for raising public revenues," is wild assumption, and the reform to which we look for the emancipation of labor becomes nothing more than a more economical way of collecting taxes on labor. That this is so is shown by the editor of the News, who, in answering his correspondent, goes on to say:

It [the single tax] is defensible merely as the most economical and equitable means of spreading among all the people the expenses of government. It would doubtless remedy many evils of our present extravagant system, but it would not bring on the millennium. Men would still be men, and like all other animals they would find that nature is a hard mistress, and that life can only be maintained on this earth by a strenuous struggle. Under any system that can be devised life will be a battle, and many will go down that others may live.

The assumption that the single tax would be a tax on use and add to prices necessarily leads to this small view of its results. It is only when the essential difference between a tax on land values and a tax on labor products is seen, that it can be seen that nature instead of being a hard mistress to some is indeed a bounteous mother to all, and that so far from there being any natural necessity for that bitter struggle for life in which some men must tread others under foot, there is in reality enough and more than enough for all if we would but act justly towards each other.

The correspondent who writes to the News assumes that in speaking of taxes on land the editor means what we advocate as the single tax; and the editor himself assumes this, not only in his declaration of the perfect harmony between us, but in the article from which his correspondent quotes, for in this he uses arguments which have validity only as applied to taxes on land values, and indeed at times uses the phrase, "tax on the value of land." But in the paragraph quoted, and through the article generally, he speaks of a *tax on land*. In this lies the cause of his confusion, or at least here is the reason why it is unperceived by him. For had he written "land values" instead of "land" in the sentence first quoted, it would have stood as follows:

If all taxes were placed on land values only, every pound of pork, every bushel of wheat, every horse and cow, every form of personal property would be taxed.

This, in its very statement, would be clearly fallacious. For it is evident that a tax on land values would not fall on all the land on which such things are raised, there being clearly some pork, some wheat, some horses and cows, and some things of the nature of personal property which are raised on land that would be unaffected by the tax on land values.

But this is not obvious where the term used is "taxes on land." For the term land, without qualification, means all land, and it is perfectly true that taxes falling on all land would increase the cost of all the products of land. And so the form of the proposition, as the News states it, leads to, or at least hides, the erroneous conclusion.

Here is an instance of the danger in political economy of a loose use of terms. This is beyond all others the most prolific source of economic confusions and fallacies. The one thing that whoever wishes to think clearly on economic subjects must bear in mind is the necessity of attaching a precise significance to the terms he is called on to use. For words are not merely the signs by which we communicate our thoughts to others; they are the symbols in which we ourselves think. And in a continued train of reasoning we are even more apt to delude ourselves by an inexact and shifting use of terms than we are to delude others.

The editor of the News in speaking of taxes on land evidently means taxes on land values. He uses the two terms as interchangeable, and usage sanctions the practice. The only tax on land to

which we are accustomed in the United States is an ad valorem tax; and this is commonly spoken of as a tax on land, instead of on land values, just as we are accustomed to speak of ad valorem taxes on houses or goods, or other forms of personal property as taxes on such things, instead of taxes on house values, or goods values, or personal property values.

But when we come to think of the effects of taxation, there is a danger lurking in the practice of speaking of taxes on land values as taxes on land. A tax on any species of things means a tax on all such things. There is no danger in speaking of a tax on the value of pork, or wheat, or houses, or goods, as a tax on such things. Since such things must be produced by labor, and value attaches to them from the first, a tax levied on their value is a tax on all such things as truly as would be a specific tax. But land has no original value. Land is not produced by labor, but is the natural prerequisite and field of labor. Nor does value attach to it from the quality of usefulness or from the fact of use. All land is not valuable, nor is all used land valuable. Land only becomes valuable when (for reasons ultimately resolvable into the general growth and improvement) it acquires a superiority over other land open for use. Hence, an ad valorem tax on land differs from ad valorem taxes on things produced by labor, in not being a tax on all land or on all land in use. This essential difference is likely to be overlooked when it is spoken of as a tax on land, and by an unnoticed juggle of words the conclusion is reached that it would fall on the user and increase prices. It is into this verbal pitfall that the editor of the News seems to have fallen.

It is hardly necessary to go over the various confusions of thought which lead to the notion that taxes on land values would fall on the user of land and add to prices. The subject has been treated over and over again in the columns of THE STANDARD, and an elaborate article by me, written in 1887, was afterwards published in a tract entitled, "Taxing Land Values." There is no dispute about it among economists worthy of the name, nor is there any doubt of it among landowners. They know very well, if only by rule of thumb, that a tax on the value of land would fall upon them, and could not be shifted to any one else, and this is the reason why their influence as a class has been exerted in the past to substitute taxation on the products of labor for taxation on the value of land, and is now exerted to oppose the single tax, which would be the reversal of that process.

And the fundamental reason why taxes on land values cannot fall on users or add to prices will always be clear to any one who will remember that taxes on land values or economic rent are not taxes on land. They are taxes, not on land or on the use of land, but on the possession of a special privilege, the holding of specially valuable land, the possession of which gives to the owner, not to the user, the power of appropriating a surplus over and above the ordinary earnings of capital and rewards of labor. While this may at times be taken by a person who is at once both an owner and a user of land, it always goes to him as owner and never as user, and can be separated by selling or renting the land. What a tax on land values takes is, in short, what the user of land must pay to the owner of land in rent or purchase price for the privilege of using valuable land. It can thus never fall on the user of land, never increase the cost of production, and never add to prices.

It is this that gives to the single tax its economic and moral perfection. We do not claim that it would tax men equally, either in the sense that it would call on men for equal sums, or for equal proportions of their earnings or their expenditures. We claim for it something infinitely higher—that it would tax men justly. It would not call on them to pay in accordance with their production, nor in accordance with their consumption, nor in accordance with their savings or their possessions; it would not call on them to pay for the use of land, the bounty of the Creator, nor yet for those advantages of the growth of society and the development of civilization that are equally open to all. But it would call on them to pay for valuable special privileges which the growth and improvement of society attach to the particular lands of which they are accorded possession to the exclusion of others.

HENRY GEORGE.

LONDON LANDLORDS AND TAXATION.

In behalf of London landlords it was proposed, a few days ago, in the County Council, that if their ground rent taxes were increased they ought to have additional representation. This is the old idea of allowing property instead of men to make laws, and the London Star opens fire upon it, as well as upon the notion that vested privileges must not be menaced by taxation:

The landlords are over represented now. A landlord may have twenty or more votes, and instead of creating a special landlord franchise, we want to limit the landlords and every other man to one vote. The landlord party also trotted out the bugbear of existing contracts, but a proposition was held over for discussion, which laid down the principle "that private contract ought not to be allowed to exonerate from local taxation those whom the legislature intends to charge with it."

Send orders to THE STANDARD for Henry George's reply to the Pope. Cloth, 75c.; paper, 30c.

IS ROMAN CATHOLICISM A MENACE?

The answer to this question depends upon the truth or untruth of the following definition of Catholic doctrine :

The whole matter is very simple. If Father Ducey had thought for an instant of the character of the encyclical he would have avoided the error he committed. He seems for the moment to have lost sight of the fact that the Holy Father is the teacher and every Catholic must regard him as the supreme earthly authority. The Holy Father having advanced in the encyclical the doctrine of private property in land, it became the duty of every one in the Church to accept it unquestioningly.

Now, in discussing the matter Father Ducey alluded to the Holy Father as "A" and to some one else as "B," and so on. The other gentlemen who were interviewed simply said in effect: "There is nothing for us to do but to accept what has been advanced by the Holy See. He has settled that for us." Now there is no other view to be taken, no matter what any man may write. It is just like a well established doctrine laid down in the Holy Scriptures, and it is to be followed just as closely and unquestioningly by all those who believe in the Holy Church.

The language is that of Archbishop Corrigan, of New York. If untrue, as we believe it to be, Roman Catholicism is not a menace; if true, it is a menace to our republican institutions, for it places a foreign potentate in political authority over all American Catholics who vote or hold office in the United States, and to that extent over Americans who are not Catholics.

We have already quoted Edward Osgood Brown, a prominent lawyer and Catholic of Chicago, in defence of his Church against this assault of Archbishop Corrigan. We now give a further letter from Mr. Brown :

Editor of THE STANDARD: I am afraid I can add nothing of value to what in good faith I said in your issue of August 12 last, concerning the teaching of the Catholic Church on the weight of an encyclical letter of the Pope.

But, as in your last issue, you have quoted from that letter words of a very confident assertion, which subsequent developments seem to show an incorrect one, I may be perhaps permitted to affirm my entire sincerity in making it.

For myself, I had never supposed that any other doctrine had ever been taught by the Catholic Church, than that for which in the letter in question I adduced the authority of Canon Moyes, a very eminent and learned Catholic theologian in England, and of the London Tablet, the leading Catholic newspaper published in the English language, owned by a bishop of the Catholic Church in England, edited by the most zealous and devout of Catholics, and, moreover, an ultra-conservative organ of landholding Tories.

Canon Moyes had written in the Tablet, to which he is a constant contributor :

"The publication of the Pope's encyclical has elicited a query. Is it spoken ex-cathedra? Is it infallible? A plain question deserves a plain answer. We submit the plainest possible 'No' as a plain answer. Papal pronouncements, ex-cathedra, are hardly of a kind to be mistaken when they come. Encyclicals like the present stand on a lower and totally different plane. They are marked off from the chair teaching by three salient and patent differences of matter and method and sanction. * * * Then what is the good of the encyclical? The good of instruction, the good of guidance, the good of admonition and exhortation, and all three from the highest pulpit in Christendom."

And the Tablet gave as a reason for an emphatic repetition of these words that language used by Archbishop Corrigan in relation to the encyclical, might, without such commentary, have a doubtful effect upon its readers. "He left the question," it says, "in such a manner as to inspire doubt as to the weight of teaching which the encyclical conveys. It would be well, therefore, to reproduce, in connection with the archbishop's sermon, the words of Canon Moyes," etc.

Confirmed, therefore, by these utterances in my supposition that the nature of the Catholic teaching on this question was indisputable, I said :

"No well instructed Catholic supposes the encyclical to be such an utterance of the Holy See as is held by Catholic doctrine to be infallible. * * * All such have taken the encyclical for what it is, a sermon from the highest pulpit in Christendom."

But if Bishop Corrigan and various priests of the New York diocese have been correctly reported, I was wrong. I cannot say, however much I would like to do so, that they are none of them "well instructed Catholics," and I know of no way to avoid the plain meaning of their words. I can enter into no theological controversy with them, directly or indirectly. I am no theologian. I only know that, in the language of Lacordaire, "I hope to die a penitent Catholic and an impenitent liberal." And while apparently I must acknowledge the inaccuracy of the statement that no well instructed Catholic believes the encyclical to be infallible, I, with the utmost emphasis, declare for myself, as a Catholic, that I do not so believe, and farther, that I still think the contrary is the teaching of the church, and the belief of the vast majority of Catholics, clerical and lay.

CORRESPONDENCE WITH A CATHOLIC PRIEST.

In our issue of November 4, we printed the following :

The Rev. Henry A. Brann, D. D., rector of St. Agnes' church, New York city, published in last Sunday's Herald an alleged refutation of Henry George's reply to the Pope's encyclical letter. It is not easy to understand why Dr. Brann should go through the form of reasoning about a matter in regard to which he is allowed by his archbishop to have but one opinion. Had his logic led him to the conclusion that Henry George is right, he would have been compelled to say the contrary, under penalty of the discipline with which Father Ducey was threatened for merely saying that George possibly might be right. It is strange that under these circumstances the astute doctor should have taken the trouble to even read Mr. George's book. Perhaps he has not read it. His argument indicates that

he has not; but from an argument made under such conditions as surround him inferences cannot be safely drawn. What seems to indicate ignorance of the book he criticises may be willful misrepresentation or deliberate suppression, excusable as being made under duress.

This called out from Dr. Brann a letter to the editor in which he said :

You find fault with my criticism of Mr. George's theories. But if you want your readers to know the truth, why don't you print that letter of mine in your columns? Then your readers would hear both sides. Are you afraid that they would see the weakness of your position? Let me also add that in the Catholic church no one is prevented from reasoning on the doctrines of the church, and that large folios of very sound reasoning have been written by Catholic theologians on the articles of our faith. I wonder that you did not know this.

Replying to Dr. Brann, the editor wrote :

I am in receipt of your courteous letter of November 6, in which you speak of my finding fault with your criticism of Henry George's theories, and ask me why I do not print your criticism in THE STANDARD. I have no other reason than that pressure upon my space for purposes of genuine discussion is too great to permit the use of any for such discussion as is merely perfunctory.

I respectfully recall to your attention the published language of your superior, Archbishop Corrigan, as follows: [The menacing language of Archbishop Corrigan was here repeated.] Now, Mr. George's theories are in conflict with the principal economical doctrine advanced by the Holy Father—private property in land; and if, as the archbishop says, it is the duty of everyone in the church "unquestioningly" to accept this doctrine, you are not as a Catholic open to conviction. You may be free to invent arguments in support of private property in land; but you are not free to admit the force of opposing arguments, nor to change your opinion if convinced of your error. Were you alone in this position, a debate might still be useful; but inasmuch as all Catholics are bound as you are, it must be a waste of space and effort.

Permit me to add, however, that if you really wish to discuss Henry George's theories, the columns of THE STANDARD are open to you without other condition than your assurance that you regard the question as one which Catholics may properly subject to the test of their individual reason.

Dr. Brann's answer was as follows :

The best answer to your note of November 9, is an illustration. Here it is: A Christian believes in the divinity of Christ. An infidel attacks that belief. The Christian gives reasons for his belief and asks the infidel to listen to them. "I will listen to them," replies the infidel, "provided you Christians cease to believe in your dogma and admit that it may be false." In other words, the infidel will listen to the Christian provided the Christian ceases to be a Christian.

The fact that a doctrine is defined or taught by the Pope does not prevent a rational explanation and demonstration of it, any more than the assertion contained in a proposition of Euclid prevents the rational demonstration of the truth enunciated. A geometrician would consider a man who would deny that "the three angles of a triangle are equal to two right angles" as weak in the head; and a Christian considers one who does not accept Christian truth as illogical and irrational. The truth is very often known before it is demonstrated or demonstrable.

After a thorough investigation of Mr. George's theories by the best intellect of the human race in every part of the civilized world, after examining these theories in the light of Scripture, tradition and reason, and consulting the ablest philosophers and theologians in the church, the Pope declares the theories to be erroneous. The whole thinking human race, with the exception of the small minority which follows Mr. George, knew his theories to be wrong before the Pope's decision. That decision simply sanctions the verdict of logic and justice. This, at any rate, is the Catholic view of the case. The Pope's decision simply shows that the archbishop's logic and the logic of all who agree with him and you must admit that they constitute the enormous majority of writers and thinkers on the subject, Protestant and Catholic, were right, and that Mr. George's theories are wrong.

To open your columns to me, therefore, on the condition that I give up my own belief, my own conviction and my faith, is asking too much. But since you have no Pope to rule or instruct you, and since you would violate no obligation of conscience by doing so, why don't you print my letter which you criticise? It is very short, and if you will stick to the argument in that short letter and allow me to reply, I am ready.

There is a pamphlet of mine on "Mr. George's Theories" published by the Catholic Publication Society, and I may add that I have read all his important works.

Following was the response from the editor of THE STANDARD :

Your illustration is not to the point. Suppose we put it in this form: In Mesa county, Colorado, the democratic party has incorporated Henry George's theory in its platform by advocating the single tax on land values irrespective of improvements. A Catholic clergyman proposes to argue against the proposition in joint debate, at a democratic meeting, and the democrats of Mesa county accept the offer on condition that the clergyman assure the meeting that the question is one which they may properly subject to the test of their individual reason, insisting that a debate upon an issue which one of the disputants regards as already decided by an authority that must not be questioned, is no debate at all. Or, apply the same illustration to the labor party of New South Wales, which also advocates the single tax. Or to the Liberal party of New Zealand, which advocates it and has embodied its principles in the laws of New Zealand. Or to the Liberal party of England which, at the Newcastle conference, declared in favor of the principle.

To your proposition that a doctrine defined by the Pope may yet be rationally explained and demonstrated, I make no objection. But the "demonstration" is a useless formality if at the outset it is understood

that irrespective of the "demonstration" the doctrine must be accepted unquestioningly. The point to discuss in that case is not the doctrine, but (1) has the Pope defined it; and (2) if he has, must his definition be accepted unquestioningly. Rational explanation is still allowable, though these questions be answered affirmatively; but debate—how can there be any real debate on a question that is already conclusively decided?

I have not offered THE STANDARD's columns to you on condition that you give up your own belief, conviction and faith. It was on condition that you assure my readers that the question is one which they may properly subject to the test of their individual reason. I made this condition because I could see no use in appealing to the reason of men who are at the outset forbidden to exercise their reason.

Nevertheless, it is true, as you say, that, as I am not under the dominion of a Pope, I should violate no obligation of conscience in opening THE STANDARD's columns to you; and I am, therefore, inclined, rather than incur even the suspicion of a fear regarding the issue, to do so. You will see the propriety, however, of my asking you to embody the criticism of your Herald letter in a new letter to THE STANDARD. But I do not confine you to that letter. You may write one article of 1,000 to 1,200 words, or a series of that many words to each article. I would prefer a formal discussion, point by point, I, as holding the affirmative, taking the lead, and you replying. But I shall be entirely satisfied to follow your lead. Since it will be necessary to advise my readers of your position regarding the conclusiveness of the encyclical, have you any objection to the publication of our correspondence by way of preface?

The concluding letter was from Dr. Brann, as follows:

You say that my illustration is not to the point when I showed you that a rational controversy could be held even on subjects which are articles of faith. As a lawyer you know the value of precedent, and precedent is against your contention. For instance, for the last three hundred years Protestant clergymen and others have entered into written and oral controversies with Catholic priests and Catholic laymen on questions which the Catholics held as articles of faith. No Protestant ever refused a controversy with a Catholic because the Catholic was obliged to hold the matter under discussion as certain and of faith. No Protestant ever asked a Catholic to give up his belief in the infallibility of the Pope, for instance, before discussing it, as you wanted me to give up my belief in the value of a pontifical declaration before discussing the doctrine which it taught as true.

You failed to see the difference between a philosophic doubt and a real one. Thus, in all our text books of theology and in all our seminaries, we allow the fullest and the freest latitude of discussion, permitting the arguments and objections of infidels, agnostics and Protestants to be freely and fully stated and proposed, and we answer them. In fact, the freest discussion in the world is in a Catholic school of theology, and the hardest objections ever made against articles of Catholic faith are made in our schools of theology by students to whom we allow every opportunity of discussion.

Take Mr. George's theories and the Pope's encyclical, for instance. We Catholic priests have discussed them in the pulpit, explained them to the people, discussed them in our conferences; and even now, in the Dominican church, for instance, in East Sixty-fifth street and Lexington avenue, evening instructions are being given on these subjects. It is the wish even of the Most Rev. Archbishop that these questions should be explained, so that the few who have been innocently and ignorantly beguiled into accepting Mr. George's theories should see, not merely by the way of authority, but by reason and common sense, the injustice and the impracticability of these theories.

In this controversy I was not going to use the authority of the Pope as an argument. My weapons were simply to be reason, common sense and natural justice. I have no objection to your publishing all our correspondence; but if any is to be published, I want this letter to go in as well as the rest.

Now, to the main point. I wrote a letter to the Herald, showing that one of Mr. George's arguments against the justice of private property in land was a lame one. That argument is found on page 27 of Mr. George's reply to the Pope's encyclical, and is based on a comparison between the ownership of a slave and the ownership of a lot. I took my text from the Herald's statement of Mr. George's argument. I now hold before me Mr. George's reply, and I find that he does worse than I had expected. He not only argues against the ownership of private property in land from a lame comparison with the ownership of a slave, thus putting a senseless piece of earth, which has neither rights nor obligations, which has neither intelligence nor freedom of will, which contains nothing in its essence nor nature which would render it incapable of private ownership, in the same category as a human being, a "slave," made to the image of God, possessing intellect and free will, and thus having rights which no one can validly take away. I showed that it was not fair logic to argue from the one case to the other, from a human being to a piece of inert matter. On account of this, my argument, you wrote your editorial, to which I objected.

I say I have now Mr. George's reply, and that in this particular case he does worse than I expected. He pretends to condense the 5th paragraph of the Pope's encyclical, and puts a synopsis of that 5th paragraph in these words: "That what is bought with rightful property is rightful property." Now the Pope never said, never taught, never inferred, never implied any such doctrine as is contained in this proposition. Read the paragraph, 5th, yourself and judge for yourself. The Pope does not teach that everything that a man may buy for his wages is rightful property; for he might buy for instance an article that he knew to be stolen, yet purchase would give him no right to it. There are contracts invalid by their very nature, or invalid on account of an immoral condition attached to them, and no authority or amount of money could make them valid or lawful. To say that the Pope teaches "that what is bought by rightful property is rightful property," is to assert what is not true, and to calumniate Leo XIII.

Dr. Brann should reconsider his accusation that Mr. George makes a false synopsis of the Pope's fifth paragraph. In the fifth para-

graph of the encyclical (George's Open Letter, page 123), the Pope offers one argument, complete in itself, in behalf of private ownership of land. It is that if a man, having produced and saved, invests his savings in land, the land is his wages in another form. Unless this is true of all things, it is not necessarily true of land. The argument begins and ends with the idea that land thus obtained, and because thus obtained, is wages. Its validity depends upon the implied proposition that whatever a laborer buys with his wages, is his wages in another form. If that implied proposition fails the argument fails. Other arguments may be advanced, but this particular one vanishes the instant it is conceded that something bought with wages is not wages. Mr. George's synopsis—"that which is bought with rightful property is rightful property"—is therefore not only fair, but the only possible generalization of this point in the encyclical, and Dr. Brann's admission that stolen goods bought with wages are not wages in another form, makes unnecessary any further discussion before a logical audience.

The principal criticism offered by Dr. Brann, that which seems to him conclusive, though it applies to but one among many analogies and arguments that the doctor appears to have overlooked, is contained in his letter to the Herald, given below:

I have read Mr. Henry George's reply to the last encyclical of Leo XIII., and would like to call attention to a point which is the fundamental one in the whole discussion.

The Pope agrees with Mr. George that every man has a right to his wages, and hence argues that as a man buys land with his wages, he has a right to the land which he buys, as it is the equivalent of his wages. In this argument the Pope takes for granted what every one knows—namely, that there is nothing in the nature or in the essence of land to prevent it from becoming private property, to prevent it from being bought and sold. Land is inert, devoid of sentiment, of intelligence and of free will. It is not a moral being, and consequently it has neither rights nor obligations.

The Pope does not make the universal assertion that everything bought by wages may be lawfully or validly owned. He restricts his proposition to land; and it is against the truth of this limited and restricted proposition that Mr. George should argue if he wants to be logical.

But does Mr. George argue directly against this Papal proposition? Not a bit of it. His only argument is an indirect one, and based on a comparison which is lame in both feet. Mr. George begins with a false assumption, namely, that the Pope asserts that everything bought by wages may be lawfully owned as the equivalent of wages, and then draws from this false assumption the deduction that the Pope must admit the lawfulness of slave ownership on the same principle as he admits the lawfulness of private ownership of land; for, reasons Mr. George, the slave, say of the Arab slave-dealer, may be the equivalent of the Arab's wages, as the land is the equivalent of the laborer's wages.

Now, leaving aside the question whether slave ownership is unjust under the natural law or not; whether the Jews who held slaves with the sanction of the Mosaic law, and St. Paul, who sent back the fugitive slave to his master, violated the divine law or not, or whether the Christian missionaries who even now in the east buy pagan children from their parents and bring them up in the Christian religion, are doing an act of charity or violating the law of Christ—leaving these questions aside, every one must see the unfairness of an argument which puts land and a slave in the same category.

This unfairness has been often pointed out to Mr. George. The slave is a human being with an immortal soul, with intelligence and free will, a moral agent, having rights and obligations, and if a purchaser may own him, it must be with an ownership limited and restricted by the nature of what he buys. Between the purchase of a farm and the purchase of a slave there is an essential difference, as there is between a piece of senseless earth and a free moral agent.

And yet this gouty old comparison is the only real argument in Mr. George's rejoinder to the Pope. Perhaps Mr. George thinks that his holliness likes chestnuts and wishes to add an American one to his Italian dish.

It would not be unfair to infer from Dr. Brann's letter that he is doubtful regarding the moral impropriety of chattel slavery. On that point he is apparently "waiting orders." But as he leaves it aside in his letter, we may do the same, and assume that, for the sake of the argument at least, he agrees with us that it is morally impossible for one man to acquire ownership of another. What he criticises, then, in Mr. George's illustration, is the putting of land ownership and man ownership in the same category. Because man is immortal, endowed with intelligence and free will, a moral agent having rights and obligations, while land is inert, devoid of sentiment, of intelligence and of free will, and has neither rights nor obligations, our Catholic critic imagines that there is no analogy whatever between land ownership and chattel slavery. We suspect that Dr. Brann learned to reason in this fashion in the theological school of which he writes, where young men for exercise in mental gymnastics are trained to argue against what they are commanded to believe.

If Mr. George, in opposing our system of land ownership, were actuated by motives of sympathy for the land—the piece of senseless earth—Dr. Brann's criticism would be just; for in that relation there is no analogy between man and land. But it happens that it is out of regard for the rights of man and not for the rights of senseless soil, that Mr. George condemns the private ownership of land, just as it was out of regard for the rights of man that the abolitionists condemned chattel slavery; and if the private ownership

of land by some men has the effect of extorting the products of their labor from other men, there is a perfect parallel between land ownership and slavery, for that is the essence of slavery.

Dr. Brann should read again and ponder these words of Mr. George: "Let the circumstances be what they may, the ownership of land will always give the ownership of men to a degree measured by the necessity (real or artificial), for the use of land. This is but a statement in different form of the law of rent. And when that necessity is absolute, when starvation is the alternative to the use of land, then does the ownership of men involved in the ownership of land become absolute. Place one hundred men on an island from which there is no escape, and whether you make one of these men the absolute owner of the other ninety-nine, or the absolute owner of the soil of the island, will make no difference either to him or to them."

NATIONALIZING WATER POWER IN SWITZERLAND.

Michael Flurscheim writes that in Switzerland the Federal council has decided to submit a law to parliament, according to which Swiss water powers are to be nationalized. President Schair, of the Swiss land nationalization society, is the principal originator of the project. He published an excellent paper on this question, by which he showed the justice of the petition which his society had addressed to the council demanding the nationalization of Swiss water powers, and the paper attracted a great deal of notice in the Swiss press.

OBITUARY.

Joseph H. Moyer, one of the most earnest and enthusiastic members of the Reading (Penn.) single tax society, died November 23, 1891, aged 61 years. A single tax man without limits or reservations, Mr. Moyer was a careful and profound student of public questions, and his death removes a practical worker whose place it will be hard to fill. He was a delegate to the national conference held at New York in September.

"THANKSGIVIN'?"

It's pooty hard to be thankful.
The farm's run out, an' we're old,
The children's all gone to the city;
We seem to be left in the cold.

We've worked early an' late, me an' mother;
We never et no idle bread.
The children came willin' to help us,
An' a pooty large family we hed—
Ten in all, but there's six of 'em dead.

One day my Bob took an idee
(I see he was thinkin' a lot.)
It was jest in the middle o' hayin'
(An' I smum it was jest scorchin' hot.)
All at once he flung down the rake,
An' he sez: "What's the use o' this, dad?
Year in an' year out the same story,
While us an' poor mother's scarce had
A change o' clothes decent for meetin',
Or anything else—it's too bad!"

"To the city I'm goin', to stay;
I'm tired o' farming," sez he,
"There's fortins made there every day."
"An' lost, too," sez I. "Bob, pick up that rake,
An' help us to git in the hay."

My hired man he spoke up then,
An', sez he: "By the sweat o' thy brow
Was the cuss put on Adam in Eden;
It's Satan is temptin' ye now!"

Sez I: "Leave preachin' for Sunday;
There ain't no time now fer to shirk.
My idee of the truest religion
Is allus less talk an' more work."

But Bob went away 'fore Thanksgiving,
An' that kind o' unsettled the rest.
Before two years had went over our heads,
They wa'n't a bird left in the nest.

The old house looked mighty dreary,
The work more than we two could do.
Mother fallin', an' pinin' an' weary,
It pizened me clean through an' through;
Ye don't never hear her complain;
But many an' many the night,
That sleep hardly comes nigh her piller,
She misses the children a sight.

They uster come home at Thanksgiving;
An' then the old house looked so bright.
But as times got closter and harder
They couldn't afford us that right.
An' I say, what's the use of us living'
Alone here, no children aroun'—
Six of 'em lies in the grave-yard
An' four of 'em slavin' in town!
None of 'ems found the great fortins
They thought was awaitin' 'em there;
Industrious, hard-workin' an' stiddy,
But riches ain't fell to their share.

An' they say God is just!
An' God knows my heart.
I never wronged no livin' soul,
I never loafed a day in my life,
But here we are left "in the hole."
An' I can't see no cause for Thanksgiving!
When life's harvest is covered with blight;
When mother an' me sits alone with the dog,
Awatchin' the fadin' sunlight.—W. B. COSART.

THE INTERNATIONAL PEACE CONGRESS.

Mary Frost Ormsby, the delegate from New York to the International peace congress, writes from Rome, Italy, under date of November 18:

The International congress of peace, which closed yesterday, marked a singular advance in the progress of the single tax idea. I say singular, because I doubt if it has been before brought to the attention of so mixed and varied an assembly in so positive a way. All the nations were represented except Russia, Turkey and Greece. As to the first two, maybe little more was to be expected, but to an American familiar with Fitz Greene Halleck's and Byron's encomiums on Greece and her desire to be in the lead in all matters of freedom, it was a disappointment to see no representatives from the vicinity of Mars' Hill. If Greece wishes to be in the van for freedom, why does she neglect to work for universal peace? Is there a grander freedom than the freedom from war?

Timid friends who had declared that the single tax was too little known and would bring ridicule to the one advocating it in the congress as a cure for war, did not seem to have a warrant for their gloomy prediction. Not only was the single tax favorably received but, speaking for myself, one of its advocates, has not lacked in any way for the kindest and most persistent courtesies. The president of the congress, M. Bouzhi, has been especially attentive, and not satisfied with purely personal kindnesses, has made me honorary vice-president of the congress. I mention this simply to show timid single taxers (but I wonder if there are any really) that the single tax has now become a word to conjure with.

One of the most agreeable portions of the trip was the meeting with the indefatigable Mr. S. M. Burroughs, "the American single taxer in London." Mr. Burroughs referred enthusiastically to the International Land congress at Paris in 1889, where he met Henry George and Delegates Hopper and Hicks. The recollections of that congress were strong in his mind, for he at once set his active brain to work to see if he could not give a single tax color to some official phase of the congress. He had presented a paper on "Free Trade and Free Travel, Two Great Factors for Peace," which had been accepted by the congress. With this recognition secured, Mr. Burroughs promptly worked in the following resolution, which was signed by several members of European parliaments, was seconded by Mr. Michaelis, of London, and carried unanimously by acclamation:

1. Resolved, That this congress expresses its acknowledgements for the facilities granted its members of travelling over the Italian railways at reduced fares, and for the free railway excursion offered to Naples.

2. And also expresses the hope that the day is not far distant when freer communication by railways, commerce, etc., may, in the words of Mr. Gladstone, become "like gigantic looms weaving the nations into one."

Mr. Burroughs, speaking to the resolution, referred to the previous resolution of the congress in favor of the abolition of tariffs in the cause of humanity and peace, and called attention to two great modern works, "Protection or Free Trade?" and "Reply to the Pope on the Condition of Labor," by Henry George, in which the question of tariffs and indirect taxation as affecting the prosperity and peace of nations was thoroughly and clearly dealt with. These works ought to be read by all peace-loving people, said Mr. Burroughs, as the measures they advocated if generally adopted would make war in the future impossible.

NEWS OF THE WEEK.

DOMESTIC.

The democrats now say that they will have a majority in both branches of the New York legislature. On the face of the returns the senate stood: sixteen republicans, fourteen democrats; and the assembly was democratic by a narrow majority. One republican senator is said to be ineligible; another is just dead, and his certificate has been given on a recount to his democratic opponent. If the democrats organize the senate they will probably unseat still another republican.

A Boston astronomer has discovered, as he thinks, that the pole of the earth revolves through a circle, 60 feet in diameter, in 427 days. He thinks this accounts for many otherwise inexplicable errors in astronomical calculations and for supposed changes in terrestrial latitudes.

The produce exchange firm of Field, Lindley, Wichers & Co., of which Cyrus Field's son, Edward M. Field, is head, has failed for a large amount, and there are ugly stories afloat. E. M. Field is reported to have been long in an unsound mental condition, and Cyrus Field is in a serious condition from the shock of the disclosures.

The indications are that the democratic party of Louisiana will declare in favor of the lottery.

J. G. Roth, a crank of German birth, fired three shots on Sunday in a vain attempt to assassinate the Rev. Dr. John Hall, pastor of the Presbyterian church at Fifth avenue and Forty-fifth street. The attempt was made just as Dr. Hall ascended the steps of his own house hard by the church.

Letters to a western paper from one hundred members of the Fifty-second congress show a widespread demand for Mr. Cleveland's nomination, with strong feeling in favor of Governor Boies for vice-president.

George Wharton Allen, better known as Land Bill Allen, because of his successful agitation in favor of the present Federal homestead law, died in the Ohio almshouse.

FOREIGN.

The British Conservative conference at Birmingham adopted resolutions condemning the proposition to disestablish the church in Wales, advocating redress of inequalities of parliamentary representation in Scotland, Wales and Ireland, and urging the establishment of a labor bureau with a minister of the crown at its head. The conference rejected a resolution in favor of a local government bill for Ireland and a bill to promote technical education in that island. Lord Salisbury declared home rule the great issue, and said that in the impossible event of Mr. Gladstone's success at the next general election, home rule would be fought in the Commons. His Lord-

ship carefully avoided saying what the house of lords would do in that event, and turned the subject with an allusion to Mr. Gladstone's criticism of a former speech of the premier. The conference declared against the one-man one-vote idea, and in favor of extending the commerce of the empire on a preferential basis with the colonies, and of using public funds to increase the number of small land holdings in Great Britain.

Mutinous Horse Guards at Aldershot hanged a tyrannical corporal, but officers cut him down before life was extinct.

The Earl of Lytton, British Ambassador to France, and widely known as Owen Meredith, author of "Lucille," a much overrated work, died suddenly at the age of 60.

The Archbishop of Aix has been fined 3,000 francs for his recalcitrant letter written to the minister of worship after the government had issued orders that no bishop should leave his diocese without permission of the cabinet. The correspondence grew out of a recent French pilgrimage to Rome and a scandalous scene at the tomb of Victor Emanuel.

A monument to Theodore Parker, the American preacher and anti-slavery leader, was unveiled at Florence, his burial place, November 26.

The German revision of the Bible has been completed and the revised version will be published at Berlin in January next.

Chancellor von Caprivi will not resign.

It is semi-officially announced that the long discussed league between France and Russia has been formed and that it is purely defensive.

There is a famine in the state of Durango, Mexico, owing to the total failure of the corn and bean crop. Wealthy persons guard with arms their stores of food, lest they be seized by the poor.

Chinese revolutionists in the north have slain many Christian converts and are reported marching in a great body upon Peking.

ECONOMIC LECTURES IN BROOKLYN.

Rev. Charles R. Baker, pastor of the Church of the Messiah, corner of Greene and Clermont avenues, Brooklyn, has begun a series of Sunday evening lectures in his church, which our Brooklyn readers will find it profitable to attend. The list of subjects is as follows:

November 29, "Poverty with Increasing Wealth;" December 6, "The Remedy Proposed by La Salle;" December 13, "The Remedy Proposed by Carl Marx;" December 20, "The Russian Nihilists;" December 27, "The English Co-operativists;" January 3, "The Single Tax of Henry George;" January 10, "The Prophecy by Bellamy;" January 17, "The Proposal of General Booth of the Salvation Army;" January 24, "The Normal Growth of Christian Socialism."

The first lecture was exceedingly instructive and interesting. Mr. Baker is a man of fine presence, an orator of exceptional power, and an easy and pure speaker. His lecture was rich in historical facts, in particular and general comparisons of past and present civilizations, in proofs of the growing intensity and bitterness of competition, of unjust distribution of products of labor, and of the evil effects though righteous possibilities of labor-saving devices and methods. It was a good enough single tax philosophy until he came to the cause of the evil conditions and the cure for them. The cause, he argued, is competition, and the cure is removal of competition. He does not yet see that it is not competition that causes this condition, but restricted competition; and that the remedy, so far from being removal of competition, is greater freedom.

SINGLE TAX IN BRITISH COLUMBIA.

Recent transactions in British Columbia, in which large tracts of land have been sold at a great advance over the original cost, stirs up the Daily News Advertiser, of Vancouver, to support the Independent party, which proposes that the tax on wild land shall be so increased as to be a penalty on those who withhold land from profitable use. It evidently sees further than this, for it intimates that a tax on land values, exclusive of improvements, is also a necessity.

JOHNSON'S BICYCLE IN CAUCUS.

The speakership canvass is being warmly prosecuted in Washington. Congressman "Tom" Johnson, of Cleveland, who is a wheelman, found a western representative who is also a bicycle rider, and Wednesday afternoon took him out for a spin over the Washington asphalt. Mr. Johnson expressed the opinion later that he had done some successful missionary work for Mills while taking this ride. "I would ride a donkey through Pennsylvania avenue, if by so doing I could secure a vote for Mr. Mills," he said, when some one questioned his novel method of proselyting.

FREE TRADE WITH HAWAII.

New York Sun.

Dr. Mott Smith, a member of the cabinet of the Queen of the Hawaiian Islands, who was sent to Washington some time ago to secure modifications of the reciprocity treaty between Hawaii and this government, has concluded his work. His efforts have resulted in the negotiation of an entirely new treaty, which provides for absolute free trade between the two governments in the products and manufactures of both countries.

The treaty has been signed by Dr. Smith and by the representatives of the United States, through whom the negotiations were carried on. It has been in the possession of the president for several days, but has not yet been signed by him.

A GROWING VILLAGE IS FREE-TRADEVILLE.

New York Tribune.

Henry George, the free trader and single tax advocate, has spent a good deal of time at Colonel Mills's headquarters this week, and will return here next week to remain until after the house is organized. Mr. George takes an active interest in the speakership contest, and has a good word for the Sage of Corsicana on every occasion. He said: "If there is anything I can do to help Mr. Mills I shall certainly not hesitate to do it, for you know I am a free trader from Free-Tradeville, and I have a high admiration for Mr. Mills."

SINGLE TAX NEWS.

The underlying principle of the single tax—that the earth belongs equally to all, and that the best way to secure substantial justice is to tax the occupant an amount equal to the yearly value of the land—is sound.—Journal of the Knights of Labor, September 24, 1891.

We have no hesitation in declaring our belief that the ideal taxation lies in the Single Land Tax, laid exclusively on the rental value of land, independent of improvements.—New York Times, January 10, 1891.

The best and surest subject of taxation is the thing that perforce stays in one place that is land.—New York Sun, August 26, 1891.

Every one of these taxes [on commodities and buildings] the ostensible taxpayer—the man on the assessor's books—shifts to other shoulders. The only tax he cannot shift is the tax on his land values.—Detroit News, November 1, 1891.

The Bee does not say that it will never be a full-fledged single tax advocate. It believes in it in theory now; it pauses only on the threshold of doubt as to the expediency under existing circumstances.—Sacramento (Cal.) Bee.

SINGLE TAX LEAGUE OF THE UNITED STATES.

NATIONAL COMMITTEE,
42 UNIVERSITY PLACE, New York, Dec. 1, 1891.

The National committee is circulating a petition asking the United States house of representatives to appoint a special committee to make inquiry into and report upon the expediency of raising all public revenues by a single tax upon the value of land, irrespective of improvements, to the exclusion of all other taxes, whether in the form of tariffs upon imports, taxes upon internal productions, or otherwise. It will send blank petitions on application to any address, and single tax men are urged to obtain petitions and solicit signatures as a most convenient and effective way of starting the discussion of our principles.

It has also taken up the newspaper work of the Memphis committee and is supplying news companies with single tax matter for their ready prints and plates.

Subscriptions to this committee's fund remain as reported last

week, viz..... \$1,688 40

Cash contributions remain as reported last week, viz..... \$1,650 37

The enrollment now stands as follows:

Reported last week..... 112,625

Signatures received since last report..... 248

Total..... 112,873

GEO. ST. JOHN LEAVENS, Secretary.

SCOTTISH LAND RESTORATION FEDERATION.

N. McLennan, secretary of the Scottish land restoration league, reports that the annual business meeting of the Federal council was held at 45 Montrose street, Glasgow, on Saturday, the 14th of November. The meeting consisted of delegates from eight federated associations, and Mr. Alexander Bowman, president, occupied the chair. After preliminaries had been attended to, the secretary submitted a report of the work of the executive for the past year. He reported that since the accession of the now retiring executive in November last, two additional land restoration associations had been formed in Springburn and in Govan respectively, and added to the federation, and the executive had been negotiating for the formation of similar associations in other places. During the past summer a series of open-air demonstrations had been organized, of which thirteen were held in various towns and districts. All of these had been supplied with good speakers, and many of them evoked a quite unexpected interest and enthusiasm. For some months the executive were embarrassed by the lack of suitable propaganda literature, but latterly the difficulty was overcome, and a stock of single tax leaflets and pamphlets obtained, large quantities of which were distributed and sold at the demonstrations and otherwise. The report also dealt with the pushing of the petition for the single tax, the efforts which had been made to secure a large house and a good debate, when, in February last, Mr. Provand moved his resolution on the taxation of land in the house of commons; the interview of candidates for parliament on the land question, the establishment of a literary corps to push the reform in the columns of the press, the supply of single tax lecturers to various societies, the mass of correspondence which the secretary continually conducted with influential men through the country anxious to know more of the objects of the federation, and other miscellaneous items of propaganda work. He commented on the great progress which the ideas of land restoration had made during the year. In January a sub-committee of the Glasgow police commissioners strongly recommended the adoption of ground values as a basis of local taxation. In February Mr. Provand's motion elicited a large support from the liberals in the house. In October the conference of the western section of the Scottish liberal association, held in Glasgow, unanimously adopted the resolution: "That the land belongs to the whole community and that the value or rent should be used for public purposes only." And the conference of the eastern section, held in Perth, resolved, "That the time has come when the monopoly of land should be dealt with in such a manner that a common interest shall be secured and the right of the people to its unearned increment recognized." At the recent municipal elections four additional declared single tax men were returned to the Glasgow town council. Over the seas a large number of single tax men have been returned to the parliament of New South Wales, while an act has actually been passed in Queensland permitting the taxation of land values for local purposes to the extent of 3d. in the £ of capitalized value. The treasurer also submitted a financial statement for the year. Reports read from the federated associations showed that seven of them were in a flourishing and progressive condition, the eighth had encountered serious difficulties, but it was expected that these would be surmounted. An executive of fifteen was then appointed for the ensuing year, including Messrs. Alexander Bowman, president; Thomas Cameron, vice-president; N. McLennan, secretary; and John Cassels, treasurer.

Afterwards a social meeting and smoking concert of the delegates and their friends was held in the Operative Mason's hall, George street, Mr. Bowman in the chair. In his opening remarks the president referred with satisfaction to the fact that the two sections of the Scottish liberal associa-

tion had adopted as an item of their creed the whole object of the federation, and between the artistic items on the programme Councillor Battersby and Messrs. D. McLardy, Craibe Angus and John Miller also made short addresses. The secretary wound up an exceedingly enjoyable evening by pointing out the work which lay before the organization during the ensuing year.

NEW JERSEY.

The single tax men of Newark have sent a copy of George's open letter to the Pope to every clergyman in the city.

IOWA.

W. E. Brokaw writes from Mason City: I came here November 20, and was taken out to the suburbs by James Mott. He lives a mile from the post office and has to pass a great many vacant lots to get there. In the afternoon he took me to see the mayor, a republican lawyer, who has read "Progress and Poverty," and is looking for some one to refute it. He claims to be a protectionist, so I sold him "Protection or Free Trade?" and, with a smile, he warned me to beware of the marshal. While in his office Saturday, his recommendations led to a large real estate dealer buying "Progress and Poverty." Another protectionist lawyer, the county attorney, also bought a copy of it.

Saturday night I spoke in K. of L. hall to a small audience, taking the K. of L. platform for my text. Mr. Mott supplemented my talk with some well-chosen illustrations drawn from local surroundings, and we answered a good many questions, after which several bought books. Sunday evening, by invitation, a number of Mr. Mott's neighbors came in and spent the evening with us in social discussion of the social problem. To one of them who, borne down by the struggle for existence, has almost lost courage, the single tax comes as a morning star of hope.

Monday I met a traveling man who desired me to come to the hotel in the evening and explain the single tax to him, so Mr. Mott and I went down there after supper. While waiting at the hotel for him I sold three of George's works and met another traveling man who said he was heartily in favor of the single tax. Mr. Mott and I spent nearly two hours answering the other one's objections. He bought a "Social Problems," and thanked us earnestly for the information we had given him.

During the week I aroused considerable discussion and sold a number of O'Neill's, "Pa" Chase's and George's works. Friday night I spoke again in Knights of Labor hall.

Of enclosed signers, No. 1 is the mayor above referred to. No. 2 is the county attorney. No. 3 is something of a landlord. No. 4 accepts the single tax, but thinks it a long ways off. No. 5 is the traveling man we spent the evening with. No. 6 is a banker who claims to believe the single tax right. No. 7 was once a state representative. No. 8 is the traveling man who endorsed the single tax and bought "Social Problems." No. 9 is a traveling man who bought "Progress and Poverty." Nos. 10 and 11 are protectionists who bought "Progress and Poverty" together. No. 12 is a single taxer. No. 13 thinks all men have an equal right to use the earth. A good many signers are protectionists.

ILLINOIS.

Warren Worth Bailey writes from Chicago: Our Thanksgiving entertainment was a complete success. The programme included addresses by Mr. John Z. White and James A. Herne, and a number of musical selections, both vocal and instrumental, besides an original poem by George Horton, the rising young western poet, and a decidedly clever recitation by Mrs. Osman.

Every number on the programme elicited hearty applause, and it is no flattery to say that it was deserved. Mr. Frank Pearson's song, written by Mrs. Pearson, was especially well received. It took an optimistic view of the single tax cause, and precisely voiced the sentiment of the large audience. Mr. Horton also made a hit with his poem; and Mrs. Osman, who was with us for the first time, established herself as a prime favorite. Mr. Furbish's letter, written in a characteristic vein, was peculiarly happy in answering the question, "What Have Single Taxers to be Thankful for?" and it was greeted with hearty demonstrations of approval. The playing of Miss Levy, who has been with us before, was exceptionally brilliant, and she was enthusiastically encored. Miss Mabel Woods likewise acquitted herself with honor, and Messrs. Chappell and Beebe, and Mrs. Jordan, all of them established favorites with the club, added fresh reasons for their popularity. It is needless to say that Mr. White's address was telling. He never speaks that he doesn't say something, and on this occasion he managed to say a great deal in a very few minutes. Mr. Herne spoke only a minute or two, but he spoke well, the audience having waited till nearly 11 o'clock for his arrival.

There were nearly two hundred people present, and the social features of the meeting were especially agreeable. Nearly an hour was spent in handshaking and conversation, and when the evening came to a close it left all with a sense of thorough enjoyment.

MISSOURI.

L. P. Custer writes from St. Louis: Mr. George when he took the stand in support of Mr. Cleveland, showed his wisdom and foresight, and it becomes more and more apparent every day that his sagacity saved the single tax cause from dissolution by the bold stroke of statesmanship he exhibited at that time.

On Saturday morning, November 21, the St. Louis Republic had an editorial headed, "Mills and Freedom." After stating that the democratic party believes in freedom whether Dr. Ankyloetic Dana does or not, and asserting its conviction that the doctor believes in the kind of freedom that permits him to do as he pleases and a government that will force other people to do as he pleases also, it says: "He (Dana) has found that Mr. Mills represents another kind of freedom, and he is attempting to make him odious accordingly. To that end he publishes the following as a quotation from a speech made by Mr. Mills at Minneapolis."

Free trade will kill trusts as dead as a door nail. And yet the American people insist on sending men to Congress that vote for protection.

The Almighty made us dependent upon each other. We must exchange the things we do not want for the things we must have. And to do this we must have absolute free trade.

I believe in free trade, free labor, free speech and a free press.

We would be exporting our articles of production to all parts of the world if Grover Cleveland was president of the United States.

This sounds like Mr. Mills, and if he did not say it, he ought to have said it, for the mutual dependence of mankind, their duty of mutual helpfulness, their right to render free and uncoerced service to each other—this is the basis of democracy and free trade, free speech, free labor, free press, free manhood are a necessary part of it. The man who is not stirred deep within him by the love of this freedom may be an excellent aristocrat, the best judge of game chickens and Chinese bric-a-brac in the country, but he is not a democrat. There is not a drop of democratic blood in him. For every true democrat tries to so live and do his work that when he goes out of the world he may leave it freer than he found it.

Every democrat knows that his party's struggle for free manhood is a struggle for ultimate free trade, or the nearest possible approach to it.

It (the democratic party) would not abolish the tariff until it found a better way of raising this necessary revenue, but in levying tariff taxes it would never levy one cent for the purpose of preventing any American from trading in any market he wished to trade in or with any foreigner who offered him a fair and helpful exchange.

The Republic gives a splendid definition of what constitutes real slavery in the following words:

It was the lack of this freedom that made the chattel slave. There were no shackles on his limbs. He had the personal freedom of the neighborhood, which was to him the state. He could do as he pleased, except in the matter of his labor. It was because he could not dispose of that product as he pleased in exchange that he was a slave; and this is the very essence of all human slavery.

Last Tuesday evening in the Young Men's Guild hall of the Art Institute, the Young Men's club discussed the single tax and invited B. C. Keeler to explain the principles underlying it, and after doing so he invited questions, which were freely launched at him for an hour or more. He acquitted himself splendidly and created marked interest in the subject, which will be the means of bearing good fruit. There were quite a number of our friends present, besides many who were strangers to the idea, all intelligent and apparently well-to-do young men.

TEXAS.

J. L. Caldwell writes from Amasillo that in that part of the country alternate sections of lands are school lands, and the remainder railroad lands. The school sections, he says, are nearly all settled, and you can hardly find a man who is not in favor of taxing land values only and exempting improvements. We single taxers, he adds, only have to wait and work patiently. Henry George's answer to the Pope he regards as unanswerable, and urges the sending of it to every preacher and teacher in the land.

SINGLE TAX LETTER WRITING CORPS.

Division A.—Prof. F. Trendley, superintendent of schools, Youngstown, Ohio, is inclined toward free trade and willing to investigate the subject of taxation. Has recently read "Protection or Free Trade?"

Division B.—Miss Sallie McClure, editor Sentinel, Woodsdale, Kan. Explain to Miss McClure the principles of the single tax, as it is probable she knows but little about it, but might be willing to accept short articles on the subject for her paper.

Division C.—Rev. J. H. Crooker has recently taken charge of the Unitarian church at Helena, Mon. In his sermon of the 21st inst., he said that it was necessary for all honest men to take active part in shaping the legislation of the country; if knaves were in high places it was the fault of American Pharisees, who thought politics too corrupt for them to engage in. He himself wished to be, not an obstacle to human progress, but rather one of the pioneers who would further its advance. Rev. Mr. Crooker showed a broad and tolerant spirit, and every effort should be made to present the single tax as the most important reform to be considered.

Division D.—Prof. Booker T. Washington, Tuskegee, Ala., a leading colored man in his district. He lectured in Plymouth church, Brooklyn, October 25th, and said that the industrial slavery of the negroes had been abolished, but a commercial slavery as complete had taken its place in the south. He referred to the mortgage system under which the negroes lived in abject poverty in the vain endeavor to pay off mortgages on which the interest was tremendous.

Division E.—John H. Atwood, county attorney, Fourth and Delaware streets, Leavenworth, Kansas, is a democrat and favorably inclined to the idea of tax reform, but believes that its day is still distant.

Try to convince Mr. Atwood that in the single tax it finds practical form as a living question of the day.

1674 Broadway, New York.

MARIAN DANA MCDANIEL, Secretary.

"THE NEW POLITICAL ECONOMY."

Through James Speirs, of 36 Bloomsbury street, London, and the New Church board of publication, 20 Cooper Union, New York city, Henry Rose, an Englishman, publishes "The New Political Economy," containing the social teachings of Thomas Carlyle, John Ruskin, and Henry George, with observations on Joseph Mazzini.

Alice Thacher writes of this book:

Its object is to provide a simple and lucid exposition of the new political economy for popular use, but especially for the use of students and Christian teachers and preachers.

Taking for his definition of socialism that of Proudhon, that socialism is "every aspiration towards the improvement of society," Mr. Rose finds in modern socialism a new political economy very different from that which preceded it, which Ruskin describes as "nothing more than the investigation of some accidental phenomena of modern commercial operations." But Mr. Rose finds what he regards as best in socialist teaching expounded by certain leading writers not popularly regarded as socialists; and his work is chiefly devoted to condensing and quoting from the social teachings of four such writers—Mazzini, Carlyle, Ruskin and George. In Mazzini he finds an

apostle of liberty. In the works Carlyle and Ruskin he finds the fundamental truth of the true socialism for which he is seeking—"the doctrine of the natural right of every man to a place in the planet whereunto he is born." And in George's teachings he finds the method by which that doctrine may be practically realized.

To many æsthetic persons, who usually turn aside from the business-like aspects of political economy, this grouping of names will be attractive and persuasive, and others who need not that attraction will be glad to find so strong a drift toward our new hope in these men whom we have recognized as among the great reformers of our time.

Are we not glad for these words from Carlyle?

Properly speaking the land belongs to these two: To the Almighty God; and to all his children of men that have ever worked well in it, or that shall ever work well in it. No generation of men can or could, with never such solemnity and effort, sell land on any other principle; it is not the property of any generation, but that of all the past generations that have worked in it, and of all the future ones that shall work in it.

Mr. George's statement in the recently published "Open Letter," that the evil of wealth "is not in wealth itself—in its command over material things; it is in the possession of wealth while others are steeped in poverty," may occur to the reader of these fine words from Ruskin, quoted by Mr. Rose:

Luxury is indeed possible in the future—innocent and exquisite; luxury for all, and by the help of all; but luxury at present can only be enjoyed by the ignorant; the cruellest man living could not sit at his feast unless he sat blindfold. Raise the veil boldly; face the light; and if, as yet, the light of the eye can only be through tears, and the light of the body through sackcloth, go thou forth weeping, bearing precious seed, until the time come, and the kingdom, when Christ's gift of bread, and bequest of peace, shall be "unto this last as unto thee"; and when, for earth's severed multitudes of the wicked and the weary, there shall be holier reconciliation than that of the narrow home, and a calm economy, where the wicked cease—not from trouble, but from troubling—and the weary are at rest.

It remains only to say that Mr. Rose has done well a work that was well worth the doing.

ANOTHER HOME MARKET GONE.

Springfield Republican.

This time it is the Gilmore-Eustis rolling mills at Cambridgeport which have discontinued operations on account of the high duties levied on raw material by the existing tariff. This is the comment which facts have to make on the beautiful theories advanced by the Home market club orators the night before as to the wealth-giving properties of high protection. The concern is said to be the largest of its kind in the state, and its suspension is due to the same causes which have operated to close so many of the iron establishments of New England—high taxes on pig iron and other crude forms of the metal and materials of which it is composed. For a time, says the junior partner, Mr. Eustis, they were able to hold up, in spite of the heavy customs levied on raw material, through the abundance and low prices of old iron rails thrown on the market by railroads which have been rapidly substituting steel; but this source of supply has naturally become very much contracted of late, and in turning about for other material the firm found that freight charges on that secured from the interior and high duties on that secured from foreign sources were so high as to rob it of any profit in converting the same into finished product.

THE BEST CANDIDATE FOR READING CLERK.

Kansas City Times.

H. Martin Williams, Missouri's favorite rain-maker, has been heard from after a period of silence unusual on his part, but not altogether painful to his friends. He is on his way to Washington, whither he is going to "help organize" the democratic house. H. Martin is a reading clerk with a voice he expects and hopes to send thundering down the halls of congress at so much per thunder. In the organization he anticipates that by the influence of his voice he will win prestige enough to boost him into the comfortable place of reading clerk. Colonel Williams has a voice which, if properly directed and guided by the speaker, is capable of downing the sound of republican wrangling, and can do more effective work in heading off filibusters than the sergeant with his stuffed mace. Once let him in on the ground floor and he will cause woe and bitterness in the ranks of the opposition.

SENATOR CARLISLE ON PARTY ISSUES.

Interview in New York Times.

There has been nothing in the recent elections to change the democratic position on the tariff, or to prevent that question from being made the leading one in the next campaign. It certainly should be the one line along which the campaign is made. The party is well united on that question, and its position has been well defined. On the silver question differences of opinion exist in the party, and I am sorry to see the prominence which some democrats desire to make of that issue. The tariff issue is the most important, and is the one on which the party strength could centre itself. I emphatically believe that it should be the great issue next year.

PERSONAL.

Henry Ware Allen, formerly of Kansas City, but now residing in Mexico, stirred up a bumble bee's nest when he advocated the single tax in an article recently copied by THE STANDARD from El Universal, the leading financial journal of the city of Mexico. But the bumble bees are of the white face order. They have no stings. It is quite amusing to read the replies to Mr. Allen and Mr. Boggs, who has joined in on the single tax side. They are made by learned men—learned after the fashion of the schools; and the way they learnedly mix up the value of land with the value of its produce, the price of land with its area, interest with rent, and so on, vividly recalls the days not so long ago when our own learned college professors did the same thing. Some of the more obtuse do it yet.

S. M. Burroughs has astonished easy-going Londoners with a proposition to make travel free. When taken to task, he defends his proposition in a peculiarly witty and argumentative letter to the District Times, in which he

gives the history of free travel from the period of Noah's famous voyage to the setting up of elevators in business buildings.

In connection with Edward Homer Bailey's removal to Dwight, Illinois, it may be stated as an historical fact that Mr. Bailey, in connection with his brother, Warren Worth Bailey, president of the Chicago Single Tax club, published the first single tax paper in the world. The paper was the Vincennes (Ind.) News, and had quite a large circulation among single tax advocates. It is also a fact that the Messrs. Bailey were the first publishers to come to the support of Mr. George in his advocacy of the Australian ballot system. During the session of the last Illinois legislature, the Bloomington Leader was about the only Republican paper in the state that persistently demanded the adoption of the new election law and exposed the inadequacy of the makeshift substitutes which political spoilsmen attempted to foist upon the people. The Leader's strong articles were finally effective, the papers throughout the state taking up the issue and forcing the adoption of a law for the unadulterated Australian system. In this respect Mr. Bailey's labor on a hide-bound republican paper proved effective for our cause. Now that he goes to Dwight to conduct an enterprise of his own he promises to do all in his power to forward the movement. He writes that after January 1 it is his purpose to attend the club meeting at Chicago every Thursday evening. Mr. Bailey was a member of the Chicago Single Tax club for three years.

N. C. A. Rayhouser, of Sioux City, Ia., never lets an opportunity slip to keep the readers of local papers posted on the single tax subject. He was formerly editor of the Sioux City Tribune.

Gen. James Grant Wilson's memorial history of the city of New York, the appearance of which has been delayed, will be published this month.

Carroll J. Wright, national labor commissioner, in his sixth annual report, consisting of three parts, gives the cost of production, the wages and efficiency of labor, and the cost of living of workmen's families, in the production of iron, steel, coal, coke, and limestone. The seventh report, to be transmitted to congress early in the season, will treat the textile and glass industries in the same way. These will be found to be among the most useful statistics ever collected by the government.

W. Houston, M. A., librarian of the parliamentary library, Toronto, has been long a fearless single taxer. He graduated from the Normal School, and subsequently from Toronto University, and for many years was one of the editorial staff on the Toronto Globe. When Mr. George ran for mayor in New York he contributed towards the election fund, for which he had to run the gauntlet of certain press criticisms, but he has never failed to show the courage of his convictions. A few years ago he organized the political and historical society of the university students, and for some years has conducted classes in political economy. Frequently he has lectured for the Single Tax association, and in many other ways helped to spread the doctrine.

FREE TRADE, LIMITED.

Boston Globe.

The fact that English merchants are greatly disturbed and injured through our reciprocity (free trade, limited) arrangements in South America only confirms the fact that high protection is a policy which is sure to play into the hands of England. This fact is especially interesting for protectionist Irishmen to ponder.

PUBLISHER'S NOTES.

NOTE.—All checks and post office orders should be drawn simply to the order of THE STANDARD. In remitting in postage stamps, ones and twos are preferred to those of larger denomination. By complying strictly with this request, correspondents will save the publisher much trouble.

CLASSIFIED LIST OF ANNUAL SUBSCRIPTIONS TO THE STANDARD FROM AUGUST 19, 1891, TO DATE.

Alabama.....	5	Mexico.....	2
Arizona.....	1 1/2	Montana.....	4 1/2
California.....	27 1/2	Nebraska.....	7 1/2
Canada.....	20 1/2	New Hampshire.....	1 1/2
Colorado.....	17	New Jersey.....	38 1/2
Connecticut.....	9 1/2	New Mexico.....	7 1/2
Cuba.....	1 1/2	New York.....	150 1/2
Delaware.....	3 1/2	North Dakota.....	2 1/2
District of Columbia.....	11 1/2	Ohio.....	30 1/2
England.....	4	Oregon.....	7
Florida.....	3	Pennsylvania.....	58 1/2
Georgia.....	2	Rhode Island.....	9 1/2
Illinois.....	49 1/2	South Dakota.....	7
Indiana.....	4 1-6	South Carolina.....	1 1/2
Iowa.....	21 1/2	Texas.....	20
Kansas.....	11 1/2	Tennessee.....	7 1/2
Kentucky.....	4 1/2	Utah.....	3 1/2
Louisiana.....	2	Vermont.....	5
Maryland.....	8 1/2	Virginia.....	7
Massachusetts.....	59 1/2	West Virginia.....	1 1/2
Missouri.....	21 1/2	Wisconsin.....	8
Maine.....	2 1/2	Washington.....	12 1/2
Minnesota.....	15 1-6	Wyoming.....	2
Michigan.....	19		
Mississippi.....	1		
			744 1/2

GROWTH OF ANNUAL SUBSCRIPTIONS TO THE STANDARD.

Total for this week.....	41 1/2
Total for last week in August.....	25
" " " September.....	54
" " " October.....	48 1/2
" " " November.....	79
" first " September.....	58 5-6
" " " October.....	52 1/2
" " " November.....	47 5-6
" " " December.....	41 1/2
" second " September.....	59 1/2
" " " October.....	56 3-6
" " " November.....	38 1/2
" third " September.....	51 1/2
" " " October.....	34 5-6
" " " November.....	44 1/2
" fourth " September.....	50
	744 1/2

THE PUPPY'S LAMENT.

Eva Lovatt Carson, in the Independent.

I'm a prisoner hard, in a city back yard,
I like it never a whit!

'Tis a burning shame, and the folks to blame
Shall repent it—after a bit!

They pat my head, I've a good soft bed,
Plenty of dinner to eat;
But they don't let me go, and I'd like to know
Isn't liberty better than meat?

I race and chase, every side of the place,
In vain attempts to get out;
And all around I dig holes in the ground,
When the grass is beginning to sprout.

I chew flower roots, and the tender shoots,
When the plants and shrubs come up,
I've torn all the clothes—ah, the laundress
Knows

'Tis wrong to imprison a pup!

There's a loud complaint, that I've scratched the
paint

And loosened the boards away;
So to-day I'll commence to pull down the fence
And hear what the folks will say.

When the yard's as flat as a worn-out hat
And I've chilled their souls with fear,
Then those to blame for this cruel shame
Will regret that they brought me here!

UNEARNED INCREMENT.

A child was asked what dust was, and she said:
"Dust is mud with the juice squeezed out." The
same child said that "snow was popped rain."—
Harper's Bazar.

"What ever made you make Brackins a present
of a pocket comb? He's as bald as a billiard
ball." "That's just it; I want to make him
think I never noticed it."—Washington Star.

Druggist: "You might have charged that young
man two dollars for filling that prescription.
Why did you put the price at twenty-five cents?"
Clerk: "He understands Latin."—Good News.

Thiggs: "If you had about \$7,000,000, what
would you do with it?" "Fist'es: "I should build
the finest, handsomest, best furnished, most ele-
gant, magnificent and yet homelike residence in
Chicago." "Then what?" "Then I'd—I'd
travel."—Chicago Tribune.

Brown: "Of course, it's none of my business,
but I feel it my duty to say that I saw your wife
beckoning to a man right in the public street,
yesterday." Gray: "Beckoning to a man? My
wife? Right in the public street?" Brown: "Per-
haps I ought to say it was a horse-car conduc-
tor." Gray: "Oh, well, then, it's no consequence.
Of course, he didn't see her, so there's no harm
done."—Boston Transcript.

The critics, valuable as is their service, can give
us nothing new, for that we must look to the
prophets.—Christian Union.

"When mankind shall be delivered
From the clash of magazines,
And the inkstand shall be shivered
Into countless smithereens;
When there stands a muzzled stripling,
Mute, beside a muzzled bore;
When the Rudyard's cease from Kipling,
And the Haggards Ride no more?"
—San Francisco Argonaut.

"Why will you associate with such men as
Flimey?" asked Brown. "For my part, I
always endeavor to associate with men who
are my superiors." "It can't be hard work for
you to find them," replied Fogg; but I am differ-
ent from you. I am always willing that my
friends should associate with their superiors."—
The Christian at Work.

Florist: "What was that man kicking about,
you sold the roses to?" Boy: "He wanted to
know if they were fast colors: said the last he
got here faded."—Puck.

It is a calumny on men to say that they are
roused to heroic action by ease, hope of pleasure,
recompense; in the meanest mortal there lies
something nobler. Difficulty, abnegation, mar-
tyrdom, death are the allurements that act on the
heart of man.—Carlyle.

At the Criticism Club: "Consider the range of
subjects in Shakespeare." "Perfectly marvel-
ous—but there is one thing about Shakespeare,

that I never could understand." "What was
that?" "How with his dramatic power he could
leave untouched so magnificent an opportunity
as that afforded by Charles and Cromwell."—
Life's Calendar.

Druggist: "Bad to take? Not at all. It has a
very agreeable taste. The children, sir, will cry
for it. Customer (father of nine, hastily): "Then
give me some other preparation, please."—
Chicago Tribune.

ROGER Q. MILLS FOR SPEAKER.

Indianapolis Sentinel.

As the conditions have shaped themselves Mr.
Roger Q. Mills, of Texas, has come to stand as
the representative of the policy of radical tariff
reform, and it seems likely that his defeat would
be construed by the country as an abandonment
of the same. This being the situation, the duty
of the thoroughgoing tariff reformers in Congress
would clearly seem to be to rally to his support
and put him in the chair, as they can do by an
emphatic majority if they act together.

Mr. Mills is a man of the highest ability, of
spotless character, and the very embodiment of
democratic principles. He is a clean man, has
no entangling alliances of any kind, has had
large parliamentary experience, and is in every
way admirably qualified to preside over the
house of representatives. More conspicuously
than any other democrat in the country, except
Grover Cleveland, he is identified with the tariff
reform movement, and, as the situation presents
itself to-day, his election seems to us to be the
supreme wisdom of the hour.

NEW HOPE TO BURDEN-BEARING MIL-
LIONS.

The Industrial Gazette.

While the Pope's letter was undoubtedly in-
tended for the defence of the poor, there was a
lack of definite statement and a vein of inquiry
leading many to believe his Holiness was search-
ing for the truth. No one is more competent to
give light upon the land problem than Henry
George, and to him the world instinctively turned
for a reply to the encyclical. The reply has been
written and printed in a few brief weeks in the
leading languages of the world. And such a re-
ply! Its simple style, its pure logic, its complete
analysis, its vivid illustration, stamp Henry
George as the first of the world's greatest econom-
ical thinkers and writers. This "Open Letter"
to Pope Leo will delight the student, re-inspire the
scholar and philanthropist, and carry new hope
to the burden-bearing millions.

PROTECTION OR FREE TRADE?

W. E. Brokaw, Mason City, Iowa.—The editors
of the Globe and Sun, at Le Mars, Iowa, each
bought ten copies. The editor of the Herald, at
Spencer, took ten and said he would offer it as a
premium as well as for sale. The editor of the
Eagle, at Sheldon, bought one, but would not
promise to advertise it.

George Petrie, Lynn, Mass.—Please send me
soon as possible, fifty (50) copies "Protection or
Free Trade?" for enclosed \$5. This makes 216
copies for me.

Mr. H. P. Whinnery, who won the prize offered
by Mayor Hoch, of Adrian, by selling, personally,
over four thousand copies of this edition, has
undertaken to make a personal canvass of Massa-
chusetts and New Hampshire.

The circular "To Thoughtful Men and Women"
will be sent free, in any desired quantity, to those
sending stamps to pay postage. Ten copies of
the twenty-five cent edition of "Protection or
Free Trade?" will be sent by mail, postage pre-
paid, for one dollar, cash with order. Address,
W. J. Atkinson, secretary Hand to Hand Club,
834 Broadway, New York.

EGYPTIAN BRIGANDS.

The name of Lee Merriwether, author of "A
Tramp Abroad," is familiar to STANDARD readers,
and the following account of his experience in
Egypt will interest them: "At Smyrna it was my
intention to transship immediately to the Austrian
Lloyd steamer Minerva, bound for Jaffa, but as
my supply of ready money had dwindled to a few
frances, I found myself obliged to go ashore for a
visit to the banker. At the Custom House I com-
plied with the demand for papers by exhibiting
the regular American passport issued by the Sec-
retary of State, but the customs official declared

this insufficient because lacking a Turkish Con-
sul's visa. He said the fine for attempting to
enter Turkish territory without such visa was
£1 (\$4.90). I protested that I did not mean to
remain in Smyrna, that I merely transshipped
there, and was going ashore only in order to
get money. When this explanation proved
unsatisfactory I requested my passport, stat-
ing that I would not go ashore at all, but would
have myself conveyed at once aboard the Aus-
trian steamer. Instead of permitting this the
officer conducted me to a room in another
part of the building, where the chief of customs
renewed the demand for money, and where,
finding myself in the hands of brigands, I
agreed to accede to their demands as soon as I
had procured funds at the bank. To my sur-
prise this was not satisfactory. They ordered
me to pay the money on the spot, a physical
impossibility, as I had not the sum about
me. I showed my letter of credit and circular
note of Thomas Cook & Son, and asked to be
escorted to their Smyrna correspondents, Messrs.
Patterson & Co. This request was roughly re-
fused; an armed guard was called, and an order
written by the chief of customs committing me
to prison. Thither, a distance of three quarters
of a mile, I was escorted through the streets like
a condemned criminal and forced to carry two
heavy valises and a Kodak camera, which consti-
tuted my baggage, and which I wished transferred
from the Egyptian to the Austrian steamer. Ar-
rived at the prison I was first placed in a room
of one of the officers, but after several ineffectual
demands for money, the turnkey became savage,
led me out of the official's room and showed me
into a den which might well pass for the Black
Hole of Calcutta. Although only thirteen feet
square and about ten high, this den contained
thirty-one prisoners. There was not room enough
to sit; indeed, there was scarce room to stand,
and the space under the one iron-barred window
was literally jammed with men seeking to escape
the foul air within and get a whiff of the com-
paratively pure air without—comparatively, for
the window opened, not on a street or court, but
a narrow prison corridor, only less foul than our
dungeon. There was no closet in the den, and the
filth and odor that prevailed is absolutely indescrib-
able. In this foul hole, amid vermin-infested cut-
throats and criminals, I was an object of wonder to
the turbaned Turks and of persecution by my jail-
ers, who came at frequent intervals to renew their
demands for money. The fact that they refused to
let me send to the American Consul or to Patterson
& Co. satisfied me that the so-called fine was
entirely illegal, not justified even by Turkish law.
They evidently feared that at either the Consul's
or the bank, protection would be extended and
their attempted robbery balked and exposed. At
12 o'clock there was a rattling of bolts and bars,
the door was opened, the turnkey ordered all to
march out, and I thought freedom at last in sight.
But it was not. The turnkey merely wanted to
count us. After standing us in a row in the nar-
row corridor, he began shoving us one by one
back into the den, accompanying his enumera-
tion by sundry cuffs, kicks, and curses. An
unfortunate Turk, who had had his nose bitten
off and then sewed on again, seemed to attract the
turnkey's special attention. He seized him by the
neck with his left hand, while with his right he
gave him several resounding blows on the head
and face, then kicked him into the dungeon. The
other prisoners were servile enough to laugh at
this brutal and uncalled-for treatment, imagining
thereby to win some degree of favor for them-
selves.

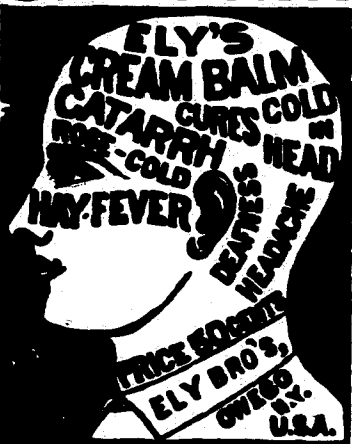
"After eight hours the officers seemed to reach
the conclusion that I was truthful in saying I had
no ready money, the door was opened, and I was
ignominiously kicked out of prison. I hurried at
once to the American consulate, only to learn
that Mr. Emmet, the consul, had sailed for
Greece at 5 o'clock that afternoon. What remedy
was there for the indignities heaped upon me?
Apparently none; nor was there much remedy
for the predicament in which I found myself after
escaping from the Turks. Thomas Cook & Son
bring much business to the Austrian Lloyd steam-
ship company. On occasions, their tourists are
so numerous that their agents book all the first
class cabins, and even charter an entire ship. Yet,
when I called at the Lloyd office in Smyrna, stated
the circumstances that prevented my calling on
Messrs. Patterson & Co., Thomas Cook & Son's

Smyrna agents (it was now long after booking hours), and requested the acceptance of Thomas Cook & Son's circular notes or a draft against their letter of credit, the request was refused, and I found myself in a position where I had either to wait in Smyrna fifteen days to raise money enough for passage on the steamer just about to leave. By means, which possibly some of your readers may understand, I succeeded in lightening my baggage two napoleons' worth, paid 25 francs for deck passage, and boarded the Minerva just as she weighed anchor, as I thought, for Jaffa.

"On Saturday, October 17, after six days and nights on deck, in rain and shine, amid a throng of ill-smelling Arabs and Turks, the Minerva stopped at Caifa, two days by land and eight to ten hours by sea from Jaffa, the agent of the Lloyd steamers came aboard, announced that the steamer would not touch at Jaffa, and that passengers for that port must disembark at Caifa. I asked how the Lloyd Company proposed to send us to Jaffa, whether by land or sea? The agent replied dryly that they did not propose to forward us at all. I said I had not bought a ticket for Caifa. I did not wish to go there, and if the steamer did not touch Jaffa, the point to which it had contracted to carry me, I would go on to Alexandria. The agent said this could be done only on payment of extra fare, which I declined to pay, first, because I had no money, second, because the demand was illegal and unjust. The agent then went so far as to threaten me with being set to work firing the ship's engines. Besides myself there were sixteen Russian Jews, hunted and driven out of Russia, who were on their way to Jerusalem, and had tickets to Jaffa. These poor people were also commanded to disembark at Caifa, but the Turkish authorities at Caifa declared there were enough Jews in Turkey, and refused to let them land; whereupon they too were threatened with work in the engine rooms because unable to pay fare to Alexandria. The captain of the Minerva gave cholera and quarantine regulations as reasons for not going to Jaffa. The validity of these reasons will seem doubtful in the face of the fact that a stop was made at Beirut, Syria, the nearest port to Damascus, where cholera is now raging, and the port against which all other ports enforce longest and strictest quarantine. Had the Minerva stopped at Jaffa and not at Beirut, there would have been no quarantine in Egypt, and we would not now be dragging out a weary and indefinite sojourn in the harbor of Alexandria.

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HENRY GEORGE'S LECTURE

—ON— MOSES

Appeared in THE STANDARD of December 3, 1887, and has not been published in any other form.

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SINGLE TAX LEAGUE OF THE UNITED STATES.

PLATFORM

ADOPTED BY THE NATIONAL CONFERENCE OF THE SINGLE TAX LEAGUE OF THE UNITED STATES AT COOPER UNION, NEW YORK, SEPT. 3, 1890.

We assert as our fundamental principle the self-evident truth enunciated in the Declaration of American Independence, that all men are created equal, and are endowed by their Creator with certain inalienable rights.

We hold that all men are equally entitled to the use and enjoyment of what God has created and of what is gained by the general growth and improvement of the community of which they are a part. Therefore, no one should be permitted to hold natural opportunities without a fair return to all for any special privilege thus accorded to him, and that value which the growth and improvement of the community attach to land should be taken for the use of the community.

We hold that each man is entitled to all that his labor produces. Therefore no tax should be levied on the products of labor.

To carry out these principles we are in favor of raising all public revenues for national, state, county and municipal purposes by a single tax upon land values, irrespective of improvements, and of the abolition of all forms of direct and indirect taxation.

Since in all our states we now levy some tax on the value of land, the single tax can be instituted by the simple and easy way of abolishing, one after another all other taxes now levied, and commensurately increasing the tax on land values, until we draw upon that one source for all expenses of government, the revenue being divided between local governments, state governments and the general government, as the revenue from direct taxes is now divided between the local and state governments; or, a direct assessment being made by the general government upon the states and paid by them from revenues collected in this manner.

The single tax we propose is not a tax on land, and therefore would not fall on the use of land and become a tax on labor.

It is a tax, not on land, but on the value of land. Thus it would not fall on all land, but only on valuable land, and on that not in proportion to the use made of it, but in proportion to its value—the premium which the user of land must pay to the owner, either in purchase money or rent, for permission to use valuable land. It would thus be a tax, not on the use or improvement of land, but on the ownership of land, taking what would otherwise go to the owner as owner, and not as user.

In assessments under the single tax all values created by individual use or improvement would be excluded and the only value taken into consideration would be the value attaching to the bare land by reason of neighborhood, etc., to be determined by impartial periodical assessments. Thus the farmer would have no more taxes to pay than the speculator who held a similar piece of land idle, and the man who on a city lot erected a valuable building would be taxed no more than the man who held a similar lot vacant.

The single tax, in short, would call upon men to contribute to the public revenues, not in proportion to what they produce or accumulate, but in proportion to the value of the natural opportunities they hold. It would compel them to pay just as much for holding land idle as for putting it to its fullest use.

The single tax, therefore, would—

1. Take the weight of taxation off of the agricultural districts where land has little or no value irrespective of improvements, and put it on towns and cities where bare land rises to a value of millions of dollars per acre.

2. Dispense with a multiplicity of taxes and a horde of taxgatherers, simplify government and greatly reduce its cost.

3. Do away with the fraud, corruption and gross inequality inseparable from our present methods of taxation, which allow the rich to escape while they grind the poor. Land cannot be hid or carried off, and its value can be ascertained with greater ease and certainty than any other.

4. Give us with all the world as perfect freedom of trade as now exists between the states of our Union, thus enabling our people to share, through free exchanges, in all the advantages which nature has given to other countries, or which the peculiar skill of other peoples has enabled them to attain. It would destroy the trusts, monopolies and corruptions which are the outgrowths of the tariff. It would do away with the fines and penalties now levied on anyone who improves a farm, erects a house, builds a machine, or in any way adds to the general stock of wealth. It would leave everyone free to apply labor or expend capital in production or exchange without fine or restriction, and would leave to each the full product of his exertion.

5. It would, on the other hand, by taking for public use that value which attaches to land by reason of the growth and improvement of the community, make the holding of land unprofitable to the mere owner, and profitable only to the user. It would thus make it impossible for speculators and monopolists to hold natural opportunities unused or only half used, and would throw open to labor the illimitable field of employment which the earth offers to man. It would thus solve the labor problem, do away with involuntary poverty, raise wages in all occupations to the full earnings of labor, make overproduction impossible until all human wants are satisfied, render labor-saving inventions blessing to all, and cease such an enormous production and

such an equitable distribution of wealth as would give to all comfort, leisure and participation in the advantages of an advancing civilization.

With respect to monopolies other than the monopoly of land, we hold that where free competition becomes impossible, as in telegraphs, railroads, water and gas supplies, etc., such business becomes a proper social function, which should be controlled and managed by and for the whole people concerned, through their proper government, local, state or national, as may be.

LIST OF ORGANIZATIONS

THAT HAVE ADOPTED THE DECLARATION OF PRINCIPLES MADE BY NATIONAL CONFERENCE AT NEW YORK, SEPTEMBER 3, 1890.

Secretaries of clubs are requested to send corrections, notices of the formation of new clubs or of requests for the enrollment of existing clubs to Geo. St. John Leavens, Secretary of the National Committee at No. 43 University place, New York.

ARKANSAS.

LITTLE ROCK.—Single tax club. Every alternate Thursday evening, 717 Main st. Pres., Sol. F. Clark; sec., Theo. Hartman.

CALIFORNIA.

LOS ANGELES.—Single tax club. Pres., Clarence A. Miller; sec., S. Byron Welton, 523 Macy st.

OAKLAND.—Oakland single tax club No. 1. Meets every Friday evening at St. Andrew's Hall, at 1056½ Broadway. Pres., A. J. Gregg; sec., E. Hodgkins.

SAN FRANCISCO.—California single tax society, room 9, 341 Market street. Pres., L. M. Manser; cor. sec., Thomas Watson, 341 Market street.

COLORADO.

DENVER.—Single tax club. Headquarters 303 16th st. Pres., Geo. H. Phelps; sec., James Lowly, P. O. Box 257, Hig-Manda.

PUEBLO.—Commonwealth single tax club. Regular meetings fourth Friday of each month at office of B. D. V. Reeve, corner Union av. and Main st. Pres., B. D. V. Reeve; sec., J. W. Brentlinger.

CONNECTICUT.

SHARON.—Sharon single tax committee. Chairman, J. J. Ryan.

MERIDEN.—Meriden single tax club. Meets second and fourth Fridays of the month at 7:30 p. m. at parlors of J. Cairns, 72½ E. Main st. President, John Cairns; secretary, Arthur M. Dignam.

DELAWARE.

WILMINGTON.—Single tax association. Meets first and third Mondays of each month at 8 p. m. Pres., Geo. W. Kree; sec., Frank L. Beardon.

DISTRICT OF COLUMBIA.

WASHINGTON.—Chas. F. Adams' Scientific Council (No. 2) of the People's Commonwealth. First Tuesday evening of each month at 150 A st. n. w. Trustee, Chas. Newburgh, 44 Deftrees st.; sec., Dr. Wm. Geddes, 1719 G st. n. w.

WASHINGTON single tax league. President, Edwin Gladmon; treas., R. J. Boyd; sec'y, Wm. Geddes, M.D., 1719 G st. n. w.

GEORGIA.

ATLANTA, Ga.—Atlanta single tax club No. 1. Pres., J. M. Beath; sec., J. Henley Smith, 12 W. Alabama st.

ILLINOIS.

CHICAGO.—Chicago single tax club. Every Thursday evening at 26 La Salle st. Pres., Warren Worth Bailey, 210 Lincoln av.; sec., F. W. Irwin, 217 La Salle st., room 731.

SOUTH CHICAGO.—Single tax club of South Chicago and Cheltenham. Pres., John Black; sec., Robt. Aitchison, box E. K., South Chicago.

BRACEVILLE.—Braceville single tax committee. Pres., John Malawaring; sec., Chas. E. Matthews.

PEORIA.—Peoria single tax club. Meetings Thursday evenings in Court House. Pres., Jas. W. Hill, 310 North st.; sec., Jas. W. Avery.

QUINCY.—Gem City single tax club. Meets every Thursday evening at 7:30, room 4, second floor, n. e. cor. 5th and Hampshire sts. Pres., C. F. Perry; cor. sec. Duke Schroer, 524 York st.

INDIANA.

INDIANAPOLIS.—Single tax league. Pres., Thos. J. Hudson; sec., Chas. H. Krause. Every Sunday, 2:30 p. m. Manser Hall, cor. Washington and Alabama sts, room 12.

RICHMOND.—Single tax club. Pres., C. S. Schneider, 5 South 3d st.; sec., M. Richie, 913 South A st.

IOWA.

BURLINGTON.—Burlington single tax club. First Saturday of each month, 305 North 5th st. Pres., Wilbur Moore, 300 Hodge av.; sec. treas., Frank S. Churchill.

CEDAR RAPIDS.—Single tax club. L. G. Booth, pres.; J. V. Kennedy, sec.

SIOUX CITY.—Single tax committee. Pres. N. C. A. Raybouser, 214 Kansas st.; sec'y, R. B. Bickerton, 21st and Howard sts.

KENTUCKY.

LOUISVILLE.—Progress single tax club. Open every evening, 504 West Jefferson st. Business meetings Friday. Pres., Christ. Landolf; sec., W. W. Daniel, 303 Franklin st.

LOUISIANA.

NEW ORLEANS.—Louisiana single tax club. Meets first and third Thursday night at 8 p. m. at 131 Poydras st. Pres., Jas. Middleton; sec., G. W. Roberts, 326 Thalia st.

MAINE.

AUBURN.—Auburn single tax club. Public meetings every Saturday evening, 3 River Road. Pres., A. C. Danahy; sec., W. G. Andrews, P. O. Box 703.

MARYLAND.

BALTIMORE.—Single tax league of Maryland. Every Monday at 8 p. m. in hall 505 East Baltimore st.; Pres. Wm. J. Ogle, 5 North Carey st.; sec. sec., J. W. Bond, 26 S. Broadway; cor. sec., Dr. Wm. S. Hill, 1438 E. Baltimore st.

Baltimore single tax society. Every Sunday afternoon, 3 p. m., at Industrial Hall, 210 W. Lombard st. Pres., Jas. T. Kelly; sec., W. H. Kelly, 323 Columbia st.

MASSACHUSETTS.

STATE.—Massachusetts single tax league. Pres., William Lloyd Garrison; sec., E. H. Underhill, 45 Kilby st., Boston; treas., George Cox, Jr., 72 High st., Boston.

BOSTON.—Single tax league. Public meetings second fourth Sundays of each month at 3:30 p. m. at G. A. R. Hall, 616 Washington st. Pres., Edwin M. White; sec. Emily T. Turner 5 Cambridge st.

BROCKTON.—Single tax club. Meets Friday evenings corner Glenwood av. and Vernon st. Pres., Wm. A. McKindrick; sec., A. S. Barnard, 54 Belmont st.

DORCHESTER.—Single tax club. Meetings first Tuesday of each month at Field's building, Field's corner. Pres., Edward Frost; sec., John Adams, Field's building, Field's corner.

HAVERHILL.—Haverhill single tax league. Meets every Thursday evening, at 73 Merrimac st. Pres., Geo. W. Pettengill; cor. sec., Edward E. Collum, 4 Green st.

MALDEN.—Single tax club. Pres., Geo. W. Cox; sec., Edwin T. Clark, 100 Tremont st.

NEPONSET.—Single tax league. Sec., Q. A. Lothrop, Wood st court, Neponset.

NEWBURYPORT.—Merrimac single tax assembly. Pres., Andrew R. Curtis; sec., Wm. R. Whitmore, 236 Merrimac street.

ROXBURY.—Single tax club. Pres., Frank W. Mendum 141 Hampden st.; sec., W. L. Crossman, 131 Marcella st.

WORCESTER.—Worcester single tax club. Meetings first Thursday of month, at Reform club hall, 98 Front st. Pres., Thomas J. Hastings; sec., E. K. Page, Lake View, Worcester.

MINNESOTA.

MINNEAPOLIS.—Minneapolis single tax league. Every Monday evening, at the West Hotel. Pres., H. B. Martin, Woods' block; sec., Oliver T. Erickson, 2203 Lyndale av., N.

ST. PAUL.—Single tax club. Pres., H. C. McCartney; sec., Geo. C. Madison, corner East Sixth and Cedar sts.

MISSOURI.

STATE.—Missouri single tax committee. Henry H. Hoffman, chairman. This committee is pushing a State single tax petition. Blanks sent on application. It is also forming syndicate for publication of local single tax papers throughout the United States at little or no expense. Write for circulars to Percy Pepon, sec., 513 Elm st., St. Louis.

HERMAN.—Single tax committee. Pres., R. H. Havenritter; sec., Dr. H. A. Hibbard.

KANSAS CITY.—Single tax club. First Sunday of the month, at 3 p. m., at Bacon Lodge Hall, 1204 and 1206 Walnut st. Pres., Herman Hermalink; sec., R. F. Young, Signal Service office.

ST. LOUIS.—Single tax league. Tuesday evenings at rooms of the Clerk of Criminal Court, Four Courts, 12th street and Clark avenue. Pres., Hon. Dennis A. Ryan, 1616 Washington st.; sec., T. J. Smith, 1515 Taylor av.

Benton School of Social Science. Meets every Saturday evening at 6830 Waldemar avenue. Pres., Henry S. Chase; sec., W. C. Little.

NEBRASKA.

WYOMING.—Wymore single tax and tariff reform club. Meetings every Wednesday evening at Union hall. Pres., Julius Hammi; sec. and treas., H. C. Jaynes; P. O. Box 137.

NEW JERSEY.

CAMDEN.—Single tax club. Meets every Saturday evening at Felton hall, n. e. cor. Second and Federal sts. Pres. Aaron Hand; sec., Wm. M. Callingham, 690 Line st.

JERSEY CITY.—Standard single tax club. Meets first and third Thursday of each month at Assembly Rooms, 642 Newark av.

PLAINFIELD.—Single tax club. Pres., John L. Anderson; sec., J. H. McCullough, 7 Pond place.

NEWARK.—Single tax and free trade club. Pres., C. B. Rathburn; sec., M. T. Gaffney, 211 Plane st.

PATERSON.—Passaic Co. single tax club. Pres., E. W. Nellis; sec., John A. Craig, 192 Hamburg av. Meetings every Thursday evening at 169 Market st.

VINELAND.—Vineland single tax and ballot reform club. Pres., Rev. Adolph Roeder; sec., Wm. P. Nichols, box 924.

WASHINGTON.—Warren county land and labor club. Pres., A. W. Davis, Oxford; sec., John Morrison, box 272, Washington.

NEW YORK.

NEW YORK.—Manhattan single tax club. Business Meeting first Thursday of each month at 8 p. m. Club rooms, 73 Lexington av.; open every day from 6 p. m. to 12 p. m. Pres. Louis F. Post; sec., A. J. Steers.

BROOKLYN.—Brooklyn single tax club. 198 Livingston st. Address all communications to J. Hickling, treas.

Women's single tax club. Meetings the first and third Tuesdays, 198 Livingston st. at 3 o'clock. Pres. Miss Eva J. Turner; sec., Miss Venie B. Havens, 219 DeKalb av.

East Brooklyn single tax club. Meetings every Monday evening, 445 Central av. Pres., James Hamilton; sec., Jas. B. Connell, 445 Central av.

Eastern District single tax club. Public meeting on first Tuesday in each month, held at Eureka Hall, 378 Bedford avenue. Business meeting first and third Mondays at 84 South Third street. Pres., Joseph McGuinness, 123 S. 9th st., Brooklyn, E. D.; sec., Emily A. Deverall.

Eighteenth ward single tax club. Every Thursday at 8 p. m. at 325 Evergreen av. Pres., J. J. Paulkner; sec., Adolph Fottschneider, 325 Evergreen av.

ALBANY.—Albany single tax club. Meetings Sunday 7:30 p. m., Beaver-Block, cor. Pearl and Norton sts. Pres. F. W. Croake; cor. sec., Geo. Noyes.

BINGHAMPTON.—Tax Reform Association. Pres., John H. Blakeney; sec., Edward Dundon, 33 Malden lane.

BUFFALO.—Tax Reform Club. Pres., S. C. Rogers; sec. T. M. Crowe, 777 Elk st.

OSWEGO.—Pioneer single tax club. Pres., James Ryan sec., James C. Murray.

OWEGO.—Single tax club. Pres., Michael J. Murray sec., Wm. Minchaw, 50 West Main st.

LONG ISLAND CITY.—Freedom association meets evening of every fourth Friday of the month at Schwabenberg's hall, corner Vernon and Borden avs. Sec., T. G. Drake, 215 Kouwenhoven st.

TRIOY.—Single tax club. Meetings every Thursday evening at 576 River st; Pres., Henry Sterling; sec., B. B. Martie, 576 River st.

WEST NEW BRIGHTON.—Richmond County single tax club. Sec., A. B. Stoddard.

NORTH DAKOTA.

HATTON.—Hatton single tax reform club. Pres., A. Forslid; sec., T. E. Nelson; treas., M. F. Hegge.

OHIO.

CINCINNATI.—Cincinnati single tax club. Every Monday night, 7:30 o'clock, Robertson's Hall, Lincoln's Inn Court, 227 Main st. (near P. O.). Pres., Jos. L. Schraer sec., Dr. David De Beck, 139 W. 9th st.

CLEVELAND.—Single tax club. Meets on call of president at room 703, Society for Saving building. W. F. Hlen, sec'y and treas.

DAYTON.—Free land club. Pres., J. G. Galloway sec. W. W. Kille, 108 East 5th st.

GALLON.—Gallon single tax club. Every Monday evening, residence of P. J. Snay, 103 South Union st. Pres., P. J. Snay; sec., Maud E. Snay.

HEMLOCK.—Single tax club. Pres., D. P. Sweeny; sec. James G. Hayden.

MIAMISBURG.—Miamisburg single tax club. Pres., H. M. Scott; sec., J. T. Reals.

YOUNGSTOWN.—Every Thursday evening, Ivorites hall Pres., Billy Radeiffe; sec., A. C. Hughes, 13 Public sq.

ZANESVILLE.—Single tax club. Pres., W. H. Longhee sec., Wm. Quigley.

OREGON.

PORTLAND.—Single tax club. Meets first Monday in each month at Free Library Hall, 171 Second st. Pres. T. D. Warwick; sec., Wallace Yates, 193 Sixth st., Portland, Ore.

PENNSYLVANIA.

BRADFORD.—Single tax club. Hevenor's hall, 41 Main st. Meetings for discussion every Sunday at 3:30 p. m.

GERMANTOWN.—Single tax club. Sec. E. D. Burieligh, 13 Willow av. Meets first and third Tuesday of each month at Vernon Hall, cor. Main st. and Chelton av., at 8 p. m.

JOHNSTOWN.—Henry George club. Meets every Monday evening for public discussion. Pres., A. J. Moxham sec., S. E. Clarkson.

PHILADELPHIA.—Single tax society. Meets every Thursday and Sunday at 8 p. m. Social meetings second Tuesday, No. 30 South Broad st.; cor. sec., A. H. Stephenson, 240 Chestnut st.

PITTSBURG.—Pittsburg single tax club. Meets every first and third Sunday evening at 7:30, 64 4th av. Pres. Edm. Yardley; sec. Mark F. Roberts, 140 South 24th st.

POTTSTOWN.—Single tax club. Meetings first and third Friday evenings each month in Weltzenkora's hall Pres., D. L. Haws; sec., Geo. Auchy, Pottstown, Pa.

READING.—Reading single tax society. Monday evenings, 723 Penn st. Pres., Wm. H. McKinney; sec., C. S. Prizer, 1011 Penn st.

RHODE ISLAND.

PAWTUCKET.—Pawtucket single tax association. Pres. John McCaffrey; sec., Matthew Curran, 64 Main st.

SOUTH DAKOTA.

STATE.—South Dakota single tax association. Pres. Judge Levi McGee, of Rapid City; sec., John B. Hanten Watertown.

BALTIC.—Baltic single tax club. Pres. T. T. Vrenno sec., T. J. Questad.

WATERTOWN.—Single tax club. Pres. Jno. B. Hanten sec., L. E. Brickell. Meetings every Wednesday night in basement Granite block.

TENNESSEE.

MEMPHIS.—Memphis single tax association. Pres., J. S. Menzen; sec., R. G. Brown, Appeal building.

TEXAS.

EL PASO.—Single tax club. Meetings second and fourth Monday nights, 200½ El Paso st. Pres., G. Hubbard; sec. and treas., M. W. Stanton; cor. sec., G. Higgins.

HOUSTON.—Houston single tax club. Meetings every Tuesday evening, 7:30, Franklin st. Jas. Charlton, Pres.; E. W. Brown, sec. and treas.

WEST VIRGINIA.

PARKERSBURG.—Parkersburg single tax league Headquarters, 615 Market st. Pres., W. H. Curry; sec. W. F. Thayer.

WISCONSIN.

MILWAUKEE.—Milwaukee single tax league. Pres., L. B. Benton; sec. treas., Martin Johnson.

SOUTH AUSTRALIA.

PORT ADELAIDE.—Single tax league. Pres., M. Bick. sec. sec., R. LeNassardier.

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VERDICT OF LEADING CRITICS.

Mr. Howells in Harper's Magazine.

At the present we have only too much to talk about in a book so robust and terribly serious as Mr. Hamlin Garland's volume, called "Main-Travelled Roads." That is what they call the highways in the part of the West that Mr. Garland comes from and writes about; and these stories are full of the bitter and burning dust, the foul and trampled slush of the common avenues of life; the life of the men who hopelessly and cheerlessly make the wealth that enriches the alien and the idler, and impoverishes the producer. *If any one is still at a loss to account for that uprising of the farmers in the West, which is the translation of the Peasants's War into modern and republican terms, let him read "Main-Travelled Roads," and he will begin to understand.* . . . He has a fine courage to leave a fact with the reader, ungarnished and unvarnished, which is almost the rarest trait in an Anglo-Saxon writer, so infantile and feeble is the custom of our art; and this attains tragical sublimity in the opening sketch, "A Branch Road," where the lover who has quarrelled with his betrothed comes back to find her mismated and miserable, such a farm wife as Mr. Garland has alone dared to draw, and tempts the broken-hearted drudge away from her loveless home.—W. D. Howells, in the Editor's Study of Harper's Magazine for September.

Louise Chandler Moulton.

Hamlin Garland's splendid qualities—his sympathy with humanity, his perception of the subtlest meaning of nature, his power to bring his people before you as if you had grown up in their door-yards—these are his own.

Mary E. Wilkins has given us the pathos of humblest New England; Charles Egbert Craddock has made known to us the secrets of the Tennessee Mountains; Rudyard Kipling has carried us to India; and now, at last, here is the story-teller of farm life in those Western prairies, among which Hamlin Garland grew up, to which he goes back, now and again with the child's heart, the man's insight.

"Main-Travelled Roads" is a bold departure from the highway of ordinary fiction; like Henrik Ibsen, Hamlin Garland tells his story as he sees it, and impartial as faith, offers no hint as to the puzzle thus presented. He has the supreme art not to pronounce sentence on the men and women he has created. *I do not think Ibsen has written anything stronger, and he has seldom written anything so human or possible.* . . . "Main-Travelled Roads" is a book you cannot pass by.—Louise Chandler Moulton, in Boston Herald.

Mr. Flower in the Arena.

One of the most valuable contributions to distinctive American literature which have appeared in many years is Mr. Hamlin Garland's new work, "Main-Travelled Roads," the very title of which suggests its character and the location of the scenes portrayed, as those who have lived in the West will readily agree. . . . The "Main-Travelled Roads" is on every tongue in the West and it is of the West and her struggling children that Mr. Garland deals so vividly and with such power and sympathy in the six stories found in this work. With the rare power which distinguishes genius from mere scholastic training, our author reproduces scenes in nature and events in life, while he analyzes human emotions and invests his creations with so much real life that one never for a moment doubts the actuality of their existence, or that the master hand which deals with them is exaggerating or understating any detail in connection with his theme. . . . "Main-Travelled Roads" should find a place in the library of every thoughtful person who is interested in the welfare of the great toiling masses.—B. O. Flower, in the Arena for August.

The New England Magazine.

The most notable among the many collections of short stories that have lately poured from the press, both of this country and of England, is "Main-Travelled Roads," by Hamlin Garland. The stories comprised in this little volume are as realistic as anything written by Ibsen, but, at the same time, they have a more dramatic quality, and are besides relieved with an under-current of humor, which makes the realism true realism. . . . Mr. Garland's art is true art. He shows his men and women laughing and crying, even though you feel sometimes that the laughter is bordering upon tears. In this, his art is often more true than Ibsen's. These six Mississippi Valley stories do something more than amuse one; they are not written for the summer hammock of the morally blind. They are written by a man who is keenly alive to the misery and injustice of society as at present constituted, and they are intended for thinking people. *They compel you to think.* . . . A book that awakens the human, the divine, in you, in these days of *laissez faire* literature, is worth reading. Mr. Garland's book will do this, and in saying this I have said what cannot be said of one book in the tens of thousands that weigh down the book stalls. It is a book to read and think about. It is a book that will live.—New England Magazine.

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A powerful novel of Western life, dealing with social, economic and political conditions of to-day, by Hamlin Garland, opens in the January ARENA and will run through several numbers. This story the editor of the ARENA regards by far the greatest work that Mr. Garland has written. It should be read by every reader of THE STANDARD. It will prove of absorbing interest. It will educate. It will make men think. Do not fail to read the first four chapters in the January ARENA. Remember that while THE STANDARD'S special offer is still open, all subscriptions for THE STANDARD, ARENA and ARENA PORTFOLIO at the price of ARENA and PORTFOLIO alone—viz.: \$5.20, must be sent to THE STANDARD, and not the ARENA. The ARENA is for sale on all news stands.

People have no idea how crude and cruel soap can be.

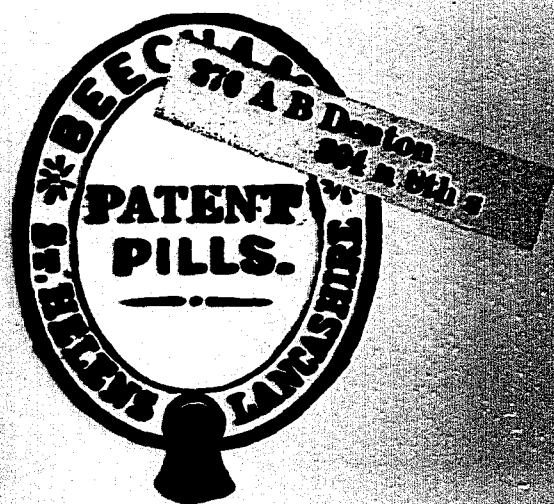
It takes off dirt. So far so good, but what else does it do?

It cuts the skin and frets the under-skin; makes redness and roughness, and leads to worse. Not soap, but the alkali in it.

Pears' Soap has no free alkali in it. It neither reddens nor roughens the skin. It responds to water instantly; washes and rinses off in a twinkling; is as gentle as strong; and the after-effect is every way good.

All sorts of stores sell it, especially druggists; all sorts of people use it.

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IMPAIRED DIGESTION,
DISORDERED LIVER, ETC.**

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BAD TASTE.

If cod-liver oil were as pleasant as cream there wouldn't be codfish enough in the sea.

And there wouldn't be any diseases of thinness.

What are diseases of thinness?

Consumption is the worst of them, and the best example of them. They are the diseases in which we say, not to, but of, our friend: "He is not looking well; he is thin." We feel the importance of the loss of fat, though we do not get the full significance of it.

The time to treat thinness is when it is nothing but thinness. If cod-liver oil were in every-day use as a common food, this thinness might get corrected without a thought. But cod-liver oil, though it really is a food, is medicine too; and this might limit its use even if it were as sweet as cream.

We cannot take out the taste; we cover it up. We shake the oil with glycerine till it is broken into drops as fine as water-drops in fog. The glycerine wraps itself around these tiny drops and keeps them apart; it also keeps the oil from touching the tongue. This is how the taste gets lost; and this is Scott's Emulsion.

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