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WILLIAM O'BRIEN.

The workingmen of New York did not yield to the demands of William O'Brien that they should emasculate their resolutions of everything but praise of Mr. O'Brien and his colleagues, and denunciations of Lord Lansdowne, and put a slight on one of their foremost men because he might not be agreeable to the London Times.

No trap whatever was set for Mr. O'Brien, and no attempt whatever was made to get him to take sides in American politics. He came to America to denounce an Irish landlord for his conduct as a landlord. He was received with open arms by American landlords and the defenders of American landlords, who dined him and wined him and gave him public ovations, with the transparent purpose of making themselves solid with "the Irish vote"; he has been flattered and lionized by a press that has nothing but misrepresentation and abuse for those who impeach in America the very same system which these papers so glibly condemn in Ireland, and has received the public approval of the same archbishop who is exerting all his power to persecute unto ecclesiastical death the American priest who incurred the unrelenting enmity of the Italian propaganda by the brave words he said in favor of the "Irish revolution" in Ireland's darkest hour. Not satisfied with this, Mr. O'Brien's friends wanted his triumphs in America to culminate with a grand demonstration of the organized workingmen of New York, and at their suggestion the Central labor union, the New York districts of the Knights of Labor and the organizations of the united labor party tendered a public reception to Mr. O'Brien, which was duly accepted by him.

What did Mr. O'Brien expect of these men? What had he a right to expect? Unless he is the most ignorant man that ever edited a paper he must have known the opinions of the workingmen of New York on the land question and the grounds of their sympathy with him. He must have known that the workingmen of New York have explicitly declared their adherence to the great truth that the land of every country is the common property of the people of that country, and that their sympathy with those who are fighting Irish landlordism is due to the belief that the Irish social revolt is at bottom an emancipation of this truth. Yet at the last moment, after all preparations had been completed, he had the shocking bad taste and imperial audacity to demand, as a condition of his presence, that the workingmen of New York should stultify themselves by striking out of their resolutions all reference to principle, and by setting aside the gentleman whom—because his official position made him their most representative man—they had selected to preside. These conditions being refused, Mr. O'Brien refused his presence. But the demonstration went on all the same—not a demonstration in honor of Mr. O'Brien, it is true, but a demonstration in honor of what it had been really intended to honor in the reception tendered to Mr. O'Brien—the great principle of "the land for the people."

This occurrence is not accidental and it is not to be regretted. No man can serve two masters. No man can be both for landlordism and against landlordism; and it is better, far better, for the cause of popular rights both in Ireland and in the United States that the real position of the Irish parliamentary leaders should be understood in this country, and that the real position of the working masses of the United States, who have hitherto given their sympathy to the Irish movement, should be understood in Ireland. For the development of radical sentiment on the land question has in Ireland been largely kept down by the notion that the sentiment in America whence the pecuniary supplies come, is conservative. It is time that Americans should know that the Irish parliamentary leaders have no sympathy with popular movements elsewhere and are not bent on gaining "the land for the people," even in Ireland, but only on intrenching landlordism by securing some reduction in rent to tenants. And it is time that the radical men of Ireland should know that the main strength and sympathy which the Irish land movement has to-day in the United States is due to the belief that it aims at the assertion of the universal principle that the land of every country belongs, not to landlords, not to tenants, but to the whole living people.

It is hard to regard Mr. O'Brien's objection to Mr. McMackin otherwise than as a mere subterfuge. If Mr. McMackin had been known because he only had presided at a lecture by Mr. Tynan, there might have been some reason in Mr. O'Brien's objection, though even then it is hard for an American citizen to understand the abject frame of mind which would lead an Irish patriot to declare that his presence on a New York platform with any one whom the workingmen of New York had selected as their presiding officer would destroy Mr. Parnell, wreck the Irish movement, and cast to the winds the hopes of the Irish people for this generation! If Mr. Parnell is so easily destroyed, and the Irish movement is of such delicate stuff as this, had it not better be kept in a bandbox marked "Truly British," and no one suffered to ap-

proach it unless labeled "Approved by the London Times?"

But Mr. McMackin's title to distinction is not that he presided at Mr. Tynan's lecture. Mr. McMackin is known to thousands and thousands who never heard of Tynan; and to thousands and thousands who, though they may have heard Tynan's name, have no clear idea of any connection of his with Irish "physical force movements," or that he had any connection at all. But the people of New York do know Mr. McMackin. He has been selected by the men who proposed to receive Mr. O'Brien on Saturday night as their representative and presiding officer on far more important occasions than even the reception of an Irish member of the British parliament. He was the presiding officer of the labor union convention of all the trades unions and labor organizations of New York—the most truly representative body of workingmen that has ever assembled in this city; he was the chairman of their executive committee during a great political campaign; he is the chairman of the general committee of the united labor party, the chairman of the central land and labor committee, and so far as there can be said to be any official head to the labor movement in New York, from which Mr. O'Brien's friends sought a reception for Mr. O'Brien, he to-day occupies that position. He was chosen to preside at Saturday night's demonstration, as he would have been chosen to preside at any other great gathering of the workingmen of New York—for reasons similar to those which made the "saviors of society" choose ex-Mayor Grace to preside at the Hoffman house dinner. In choosing him there was no thought of the Tynan lecture. And to withdraw him after he had been selected, for such a reason as was assigned by Mr. O'Brien, would not only have been to put a deliberate insult upon Mr. McMackin, but to have shown a subservience to British opinion as represented by the London Times that the workingmen of New York are not yet ready to acknowledge.

John McMackin happened to be born in Ireland, and was in Fenian times a Fenian. But he is not a dynamiter, nor an advocate of violence. As a matter of fact, he presided at the Tynan lecture simply because he was strenuously urged to do so by some of Mr. O'Brien's friends, as a matter of charity to a man who had been left stranded in New York with a family of nine children; and in his remarks there he took pains to emphasize his own position and to state that he only presided as a matter of fair play. Mr. O'Brien wanted the workingmen of New York to boycott Mr. McMackin for this!

The utter insincerity of Mr. O'Brien's plea that for him to go upon a platform with the man who had presided at a lecture by Mr. Tynan would "destroy Mr. Parnell, wreck the Irish movement and cast to the winds the hopes of the Irish people," is proved by the fact that at Boston he did go on the platform with a gentleman, Mr. John Boyle O'Reilly, who recently presided at a lecture of this same Tynan. And it is further to be observed that between the time when he refused to attend the labor demonstration and the time when he took the occasion of the Hoffman House banquet to attack Mr. McMackin he accepted the invitation and escorted to the Press club of Patrick Ford, the editor, and Austin E. Ford, Captain Edward O'Meara, Condon and David Healy of the staff of the *Irish World*. How grateful this will be to the London Times is shown by the cable dispatch that the *Times* on Tuesday morning, in continuation of its articles on "Parnellism and Crime," published a facsimile of a page of the *Irish World* and the greater portion of an address by Patrick Ford. If Mr. O'Brien's appearance at a demonstration presided over by Mr. McMackin would have destroyed Mr. Parnell and wrecked the Irish party, the vivid imagination of that foe of landlord oppression—in Ireland—Mr. Charles A. Dana, will alone suffice to portray what must happen now.

The real truth of the matter is, evidently, that Mr. O'Brien did not want to identify himself or the parliamentary party with the principle of the land for the people, which Mr. McMackin does represent. He was willing to accept an ovation from the workingmen of New York, provided it should appear to be merely a tribute to himself, to what he calls his "mission," and to the picaresque and policy of the parliamentary party; but he was not willing to accept any demonstration which would displace the saviors of society who have clustered round him in the United States, or would give any color to the assumption that the Irish cause does involve a universal principle.

In this Mr. O'Brien has undoubtedly obeyed his instructions. He was informed by cable before he left here that the executive committee of the Irish national league heartily approved his action "in keeping Irish questions free from American issues." This is in accordance with the settled policy of the parliamentary party. This attitude of the Irish leaders has been intensely selfish. They have wanted everything, while giving nothing. They have claimed the sympathy of the world for their struggle for freedom without giving sympathy for the struggle of any other people. They have preferred to put Ireland in the attitude of a beggar soliciting alms by the peculiar horribleness of her sores, rather

than in that of a high-spirited nation, striking against a wrong which everywhere oppresses men, and calling upon other peoples to join her in a common struggle.

What the gentlemen of the Irish national league call "American issues" is simply the great issue which lies at the bottom of the Irish movement and alone gives it any claim upon the sympathies of other peoples—the issue that is being everywhere joined as to the natural rights of men in the land of their country. Ever since the treaty of Kilmainham and the withdrawal of the no-rent manifesto it has been the policy of the parliamentary party to turn the demand of the "land for the people" into a demand for a reduction of rents to Irish tenants and to avoid anything which would show sympathy for the great principle which gave the land league its original strength.

Even Michael Davitt was muzzled when he came to this country. He, the founder of the Irish land league, the great standard bearer of the principle that all men have equal rights in the soil of their native land, the avowed citizen of the world, came to this country when the same standard was being raised here, but did not have one word to say in its behalf. And, although his natural noble impulses so far asserted their power that he did break out into some indignant words against Cardinal Simeoni's attempt to punish an American priest for favoring the Irish revolution, yet no sooner did he again get home and under the influence of the parliamentary party than he made haste to humbly apologize for this. What, then, can be expected of Mr. William O'Brien, whose paper, the *United Ireland*, was one of the agencies employed to break Mr. Davitt into submission to the no-principle policy of the parliamentary junta?

We should not be too ready to blame these men. They have seen, in the United States, that newspapers and politicians were quite willing to denounce landlordism—in Ireland; to talk of evictions as crimes—when they take place in Ireland; and, in short, to lend their enthusiastic support to the Irish movement so long as it is popular in this country and is treated as though it involved nothing that has any application beyond Ireland, and is not too radical there. The Irish leaders have naturally deemed this support valuable and have been loath to do anything to lose it. And the men who have gathered around such of them as came to this country, who have dined them and wined them and shown them attention, which poorer men could not, have been those whose effort it has been to impress upon them that the golden stream of American contributions would fall off if they taught any doctrines or professed any principles which would, even by implication, deny the rights of landlords in the United States.

Yet the land league movement in Ireland never could have attained its strength without the support of the laborers of the country and the workingmen of the towns—classes to which the agricultural rent reductions of the parliamentary leaders could offer nothing. And the heart of the support which the movement has had on this side of the Atlantic has, from the beginning, been radical to the core. Whoever knows the sentiments of the great masses of the Irish-Americans who have contributed so steadily and liberally to the support of the movement in Ireland knows that their sympathies are with the laborers, not with the farmers, of Ireland, and that to them "the land for the people" has meant, not that such men as Farmer Kilbride should pay \$3,500 a year instead of \$4,000 a year to Lord Lansdowne, but that the whole accursed system should be swept away and the youngest child of the humblest Irish peasant accorded the same equal right in the soil of his native land as the oldest son of the proudest duke. If there is one class of the oppressors of Ireland that the great body of Irish-Americans detest above another it is that middle class of tenants who grind down their laborers with far less mercy than the titled landlords show to their tenants. And from the very inception of the Irish land league movement, its most active organizers and advocates in the United States have been denouncing, not high rents, but landlordism, and looking forward not to the establishment of tenant rights, but of natural rights. The files of the *Irish World* and the great sums of money it collected while advocating the destruction of landlordism, bear witness to the depth and strength of this radical sentiment among Irish-Americans, while among the working masses not of Irish blood the Irish movement has derived its sympathy from the feeling that it was indeed a movement which in its social side aimed at the emancipation of labor, as in its political side it aimed at the assertion of the right of self-government.

Something like the O'Brien incident was inevitable from the growth of radical sentiment here. The friends of Mr. O'Brien who, not satisfied with the reception he got from the "society saviors," wanted him to be also publicly indorsed by the workingmen of New York, proposed to him the riding of two horses going in different directions.

It is well the incident has occurred. It makes the position of the Irish parliamentary party on the land question clear in

this country, and will doubtless, in time, make the true grounds of American sympathy with Ireland clear in that country.

The coolness of these Irish parliamentarians in desiring to "keep Irish questions free from American issues" is indeed refreshing. They are constantly asking us to interfere in English politics, but when it comes to taking any part which would imply that the land question has any reference to America, they are struck with the impropriety of interfering in the politics of a foreign country. Mr. O'Brien, a member of the British parliament, comes to America in order to denounce another servant of "her majesty," the governor-general of Canada, and asks the workingmen of New York to adopt resolutions against a bill pending in the British parliament. Yet he is so scrupulous as to the propriety of an Irishman taking any interest in American issues that he refuses to be present at a grand demonstration of sympathy with the cause he is supposed to represent, if, forsooth, its resolutions should intimate that the land question could have any relation to America. And Michael Davitt, who so carefully bottled up his opinions in this country lest his expression of them might interfere in American politics, telegraphs from Ireland to Patrick Ford, asking that a deputation of Knights of Labor wait upon the president of the United States and call his attention to England's policy in Ireland. Surely, if these men are so fastidious about giving utterance to a general principle which might have a bearing on American politics, it is hardly fair in them to ask Americans to have anything to say about politics on the other side of the water.

With the exception of the *Leader*, the daily papers of New York are just now vying with each other in asserting that Mr. O'Brien has the sympathy and support of the friends of Ireland in his resistance to what the *Sun* styles the "shameless efforts to trade on the unselfish sympathies of Americans for Ireland." But people at a distance should know that the daily press of New York are in such matters very poor exponents of public opinion. They are good enough indicators of the drift of feeling in capitalistic circles; but as experience has amply shown, they should be read inversely on questions which really stir the working masses. A little while ago they were congratulating themselves that Dr. McGlynn had lost his influence, just as now they are declaring that John McMackin has lost the labor party's Irish supporters. The *Mail and Express*, the organ of Mr. Cyrus W. Field, is perhaps the most optimistic of all. This is the cheerful view which it takes of the situation:

There are two tough facts that the George-McGlynn party will have to digest in the immediate future. McGlynn will probably be excommunicated before the next election, and then all good Catholics will have to cut loose from him. If the Irish accept Mr. O'Brien's opinion and push it to the logical consequence that a man in the George party cannot be a good Irishman, the Irish also will cut loose. If the party loses all its Catholics and all its Irishmen it will be an interesting and select little body.

So it will, that is true! But if Mr. Field is in town on Saturday evening, June 18, and takes the opportunity to witness the demonstration that, if it doesn't rain, will then take place in indorsement of Dr. McGlynn's stand as a man and a citizen, he will probably see that all the Catholics and all the Irishmen have not been alienated yet. In the meanwhile, the anxiety of prominent members of the organization to explain that Tammany had nothing to do with Mr. O'Brien's refusal may be worth noting, as also the fact that Mr. Blaine, Governor Hill and Mayor Hewitt found themselves too busy to attend the O'Brien banquet at the Hoffman house. Mr. Blaine and Governor Hill have the reputation of being extremely quick-witted politicians, and even Mr. Hewitt has frequent flashes of political prudence, and "knows enough to get in when it rains."

One of the features of the banquet was the presentation to the guest of the evening of a letter to Mr. Parnell, enclosing a draft in Mr. Parnell's favor for \$25,000, which Mr. O'Brien was requested to carry across the ocean to the Irish parliamentary leader, thus saving a five cent postage stamp. The \$25,000, it seems, a portion of the Irish parliamentary fund raised by subscription in this city something over a year ago. It does not appear, however, that this money has been retained so long by banker Kelly and his associates solely with a view to the saving of a five cent stamp. Their address to Mr. O'Brien shows that they retained this money (and it is said some \$28,000 more) "to meet emergencies not otherwise provided for," and they tell Mr. O'Brien that they were "inspired and stimulated by his presence and the active patriotism, devotion and self-sacrifice, which seem to them to be the governing forces of his love for Ireland," to emphasize their regard for him. They did this by getting him to act as a letter bearer, and thus saved five cents. Mr. Parnell will doubtless be well pleased that Mr. O'Brien's presence, etc., has inspired and stimulated Messrs. Eugene Kelly, Joseph J. O'Donoghue, Miles O'Brien and Colonel Brown to this extent; but he might be even better pleased if Mr. O'Brien had inspired and stimulated these gentlemen a little over twice as much. For it is to be presumed from this letter that Banker Kelly and his

associates propose to keep the rest of the money here until some other Irish parliamentarian comes along to inspire and stimulate them into sending it over.

To the young gentleman who attends the clam chowder bar at the Astor house this incident of the Hoffman house banquet recalls the fact that on the day on which he paid in the contribution of the Astor house employees to the parliamentary fund Dr. McGlynn also paid in \$650, of which \$100 was from himself and \$100 from Dr. Curran. When Dr. McGlynn's name was hissed by the Hoffman house banqueters Banker Kelly might possibly have recalled this fact if he had not, been in the habit of receiving such large sums of money. One hundred dollars from an income of \$800 is, however, relatively as large as \$5,000 from an income of \$40,000. But contributions to funds of this kind do not increase with incomes. The great sums which the Irish parliamentary party have received from this country have come in largest proportion from the earnings of working men and women. And when the rich have given, it has been largely because the devotion of the poor has made the cause popular. As a class, the rich Irishmen of the United States are just about as devoted to the Irish cause as are the rich Irishmen of Ireland.

Michael Davitt, in the sight of the evictions of poor little tenants in the west of Ireland, has broken out, and taken back all he has ever said of non-resistance. And whatever may be thought of the prudence of this it is creditable to his heart.

He has also telegraphed here asking us to prevent the evicted Irish people from landing here, so anxious is he to stop by any means the depopulation of Ireland.

But why should we prevent their coming? We have room enough, and they in blood and brain and morals are the best of human stuff. Why should we think of such a thing? If we do, it is only because there is on our soil to-day the same curse that is depopulating Ireland, and though our land is broad there are here already men and woman and children who because they can find no foothold are being turned into tramps and paupers.

Instead of allowing human beings to be driven back and forth across the Atlantic, would it not be better for Irishmen and Americans to unite to break the common curse.

No man could do more in this than Michael Davitt.

Puck of this week has a spirited cartoon representing a boxing match between Archbishop Corrigan and Dr. McGlynn, while the pope and myself act as bottle-holders, and a number of well-known Protestant ministers look on with amused satisfaction. The legend is: "It's a very pretty quarrel as it stands, and the Protestants can afford to smile, whoever is victor." One of the most significant things about this whole affair is that the Protestants don't seem to feel so. Puck correctly enough represents the Rev. Heber Newton as being evidently on the side of Dr. McGlynn, though the gross figure and face which it labels with his name bears as much resemblance to the slight form and spiritual countenance of the eloquent Episcopalian as a prize pig to a nightingale. But of all the other prominent Protestant clergymen whom it represents as unconcerned spectators, it would be safe to say that their sympathies are with Archbishop Corrigan and the pope. It is instructive to observe this attitude of well-to-do Protestantism, which is perhaps even more clearly marked in the press. *Harpers' Weekly* is a typical case. A few years ago no subject was more congenial to its pens and pencils than the aggressions of Rome in American politics. But after crying "Woe woe!" so often, it now welcomes the wolf. Only a few years ago it pictured a swarm of bishops, archbishops and abbots, with miters elongated into crocodiles' jaws, crawling up from the sea to destroy our public schools and devour the school children. Now it has not a word of hearty sympathy with the priest who stood up so bravely for the public school system, and it sounds no alarm when a citizen is summoned to Rome under threat of major excommunication to answer for his economic opinions and political action. So it is with the *Times* and the *Tribune*, and similar papers over the whole country. Has the leopard changed his spots or the Ethiopian his skin? Hardly; but "circumstances alter cases." To-day, as of old, Diana of the Ephesians is worshipped of the silversmiths; and to-day, as of old, Pharisee and Sadducee close together in united front when the gospel of glad tidings to the poor threatens their unjust privileges.

This is not matter for regret. It is matter for rejoicing. It is of good omen that old prejudices are passing away, and that this is so on the left as on the right. For, while one class of Protestants and free thinkers are chuckling over the threatened excommunication of the American priest who will not take his political orders from Rome, and are coming to regard the Catholic machine as the providential protector of "things as they are," so on the other hand another class of Protestants and free-thinkers are beginning to realize that the spirit of Catholicism is not so slavish as they once thought, and that men may hold firmly to the Catholic faith and yet defy bishop, propaganda or pope when the rights of the citizen are assailed. For it is something well calculated to shatter old prejudices in many minds that in this case the quickest and strongest remonstrance against the assumption of a foreign ecclesiastical power to dictate in American politics comes from Catholics!

The weeks are passing, and since Dr. McGlynn as yet makes no sign of going to Rome, the forty days of the summons of which the archbishop's secretary has in-

formed the press will soon be up, and it will be the privilege of "his grace" to place by name on this "subject," who insists on acting like a citizen, the major excommunication. This, once vulgarly known as excommunication by bell, book and candle, is what might be termed in vulgar speech of the present day the "big boycott." Once the boldest might well have quailed before it, for, though in Italy it never amounted to very much, and Italian barons would sometimes make a papal legate eat a built of excommunication—parchment, wax, lead seals and ribbons; in parts of Europe further removed from the holy see it struck, like the whitening of leprosy, shutting off its victim from intercourse with his kind. Even if its operation had not been somewhat modified in more recent times, it could, of course, have no such effect in this country. But it would still be, from its historical associations, a very imposing ceremony, and it is to be hoped that if Archbishop Corrigan does it at all, he will do it in public. For not only would many of our "best society"—Protestant even more than Catholic—enjoy it immensely, but the newspapers would all print full reports. And, if he will pardon the suggestion, the most appropriate day for the archbishop to excommunicate Dr. McGlynn would be the 22d of June, which this year comes on Wednesday. To be sure the forty days, which, through his secretary, Archbishop Corrigan has informed the public is the limit given to Dr. McGlynn to present himself before Cardinal Simeoni, will not then have quite expired, but still, if Dr. McGlynn does not sail for Rome before the 22d, it will be physically impossible for him to get there within the forty days, and the archbishop may safely proceed with the excommunication. The 22d of June is, indeed, of all the days in the year, so eminently appropriate for such a purpose, that if through any misgivings the archbishop feels compelled to deny himself the pleasure of excommunicating Dr. McGlynn on the 22d of June instant, he ought to wait until another 22d of June comes around.

For on the 22d of June, 1683, in a hall in 'the palace of the sacred congregation of the inquisition, before the scarlet robed cardinals of the holy office, among whom sat one of Archbishop Corrigan's favorite authorities, the Jesuit Bellarmine, there knelt a trembling old man of seventy, weakened by long imprisonment, and, as some say, by the torture of the rack. However this may be, sore indeed must have been the anguish, whether of mind or body, which that venerable old man must have undergone before he could have been bent to take the part he did in the tragedy there enacted.

For then and there kneeling, with his open hand on the holy gospels, the old man on oath denied what in his inmost heart he knew to be God's truth, and denied and cursed the revelation that the heavens had made to him.

The exact words that he repeated, as they were entered on the records of the holy office, were these:

Solem esse in centro mundi et immobilem motu locali propositio absurdam, et falsa in philosophia, et fortius in theologia, quia est expresse contraria sacre scripturae.
Terram non esse centrum mundi, nec immobilem, sed motu locali diurno, est etiam propositio absurda et falsa in philosophia, et theologiae considerata, ad minus, erronea in fide.

Corde sincero et fide non ficta, abjuro, maledico, et detesto supra dictos errores et haereseos.

Which, being translated into English, is: That the sun is the center of the universe and immovable by local motion is an absurd proposition, false in philosophy, and formally heretical, because it is expressly contrary to sacred scripture!

That the earth is not the center of the universe, nor immovable, but is moved even by a diurnal motion, is also an absurd proposition, false in philosophy, and theologically considered, at least, erroneous in faith.

With a sincere heart and unfeigned faith, I abjure, curse and detest the above mentioned errors and heresies.

Thus two centuries and a half ago was Galileo compelled to deny on oath that the earth moves round the sun—a truth he saw as clearly as Dr. McGlynn now sees a truth that in the social sphere is as grand and inspiring, and that to the lives of men is far more important.

But the world still moved.

The Catholic priest who sends me the above transcript of the abjuration of Galileo, adds this to it:

An old man of seventy, weakened by years of persecution on the part of bigots and ignorant pretenders to religious purity, denounced as a disturber of society, as an enemy of order, was thus coerced to condemn truth, to violate his conscience, to forswear as heresy what is now taught as truth all over the world. Of course the church, as a teacher of revelation, is not guilty of this crime. Those Roman cardinals who represented the disciplinary power of the church must bear the odium. They have their successors.

But more disreputable still than they was the old man who, at their inquisitorial demand, violated his conscience by conscious perjury.

These are hard, hard words. What they mean from the Catholic priest who sends them to me to be published is that it is Dr. McGlynn's most solemn duty to stand firm on what he knows to be right, even though he be excommunicated.

Very well. This adjuration now goes as he intended, publicly to Dr. McGlynn. I shall respect this priest's confidence, and give his name only to the man who is entitled to know it. But I put it to his conscience whether, in case Dr. McGlynn shall be excommunicated, it will not then be his most solemn duty to publicly stand forth by Dr. McGlynn's side.

HENRY GEORGE.

ANOTHER CROWDED HOUSE AND THOUSANDS TURNED AWAY.

The sixth public meeting of the Anti-poverty society was held at the Academy of Music last Sunday evening, Mr. Louis F. Post presiding. The doors were closed at 7:30 o'clock, the house then being crowded, and several thousands who came later were unable to enter the building.

Mr. Post opened the meeting with a brief speech, in which, after humorously demolishing the recent argument of Professor Dwight at the Columbia college law school, he gave a terse and vigorous presentation of the way in which the earth monopoly of landlordism robs the laborer of his hire.

"Suppose," said Mr. Post, "that some one with sufficient power to control this platform should say, 'Everyone who will pass up this aisle may have steady work, short hours and \$5 a day. How long do you suppose wages would be less than \$5 a day?' Not very long. People who wanted to get men for less would find them very scarce. Suppose, however, that a great big black devil was stationed at that door, and he said: 'I won't allow anyone to pass through this aisle unless he makes an agreement to pay me \$3 a day out of his wages. Wouldn't wages drop to \$2 a day pretty quickly? Yet this is a fair illustration of our present industrial system.'"

The choir, under the leadership of Miss Munier, then sang a stirring hymn, after which the chairman introduced Dr. McGlynn. When the tempest of applause which greeted his appearance had subsided, Dr. McGlynn said:

Mr. Chairman, Ladies and Gentlemen: We wish to abolish poverty (a voice, "Certainly!"); and in order to abolish poverty it is true that we shall not be content with any thing less than the earth. (Laughter and applause.) We wish to abolish poverty because poverty is a blot and a blur on the fair face of God's creation; because poverty is the fruitful source of vice and crime; because poverty is the constant occasion for the degradation of the Godlike in man; therefore we wish to abolish poverty from that high estate in which he was made but a little lower than the angels, to a condition much lower than that of the brute.

We wish to abolish poverty because it is the fruitful source of blasphemies that go up to heaven; because it is the immediate cause and occasion that makes men doubt whether there be a God at all; because from poverty comes the constant hatred of the existing order of things; and where men are forced to believe that it is God's order, they say: We will have none of your order! (Applause.) We will have none of your order, you devils, since he makes so poor use of his power and wisdom, and permits his plans so strangely to miscarry, and sanctions this miscarriage through the voices of those who assume to speak in His name. (Applause.)

To abolish poverty, we want the earth (applause): because we believe that the blasphemies that go up from all quarters of the globe against the wisdom, and the goodness, and the very existence of an intelligent and beneficent Creator will cease only when men shall be permitted to believe what their reason itself teaches them unmistakably, that by the mere fact that they are men at all they have an absolute, indisputable, inalienable, indefeasible right against all tyrannies, all oppressions, all wrongs, to demand that they be perfectly safe in following their reason. Reason is a transformation of the very light that comes from the countenance of the Creator. It is that light which the first page of the gospel of St. John speaks of when it tells us of a "Light that enlighteneth every man that cometh into the world." It is the teaching of right reason, sanctioned by the teaching of revelation, that if man be not capable of knowing God, His justice, and His goodness and His truth—if man be not capable of knowing the moral order by the power of reason—then he is not capable of receiving a revelation. And it is not enough for him to discover that the pretended revelation that is presented to him, no matter upon what apparently most authentic evidence, contradicts in the slightest title the teachings of his reason—to know that it is no revelation of God, that it is some man abusing the credulity of his fellow men, or some demon disguising himself as the child of light to mislead the children of men. (Applause.)

It is the clear teaching of Catholic theology, of Christian civilization, from which, to help me God, I shall never depart in the slightest title (great applause and cheering), that reason is preliminary to faith, that if you have not reason to receive revelation, revelation and grace can have no existence. It is only because revelation appeals with clear argument to reason, because He whom we revere as our Lord and Master, showed by His work that He was in truth the voice of God, and that what He said had the divine sanction—it is only thus that His teaching is commended to us. He himself could not, would not, demand of us belief in His teachings until He had clearly demonstrated to us His divine right and title to demand the submission of our wills and intellects.

The Creator respects the image of Himself that He has stamped upon men. And so sacredly does He revere this Godlike image that He will not permit these intellects of ours to be subject to anything but Himself, because He is eternal truth; He will not permit these wills of ours to be subject to any law that is not clearly a transcript of His eternal law, of His eternal will. (Applause.)

They, then, make a great mistake who think to force upon men, as if it were the very teaching of God, what their right reason, their natural and profoundest instincts, reject as an injustice. It is because of this abuse on the part of those who assume to speak in the various churches as if by the very voice of God, and in the name of God, that so large a portion of the people have turned their backs upon the churches.

The only way to bring men back to religion, to bring them back to God, is to make it clear always and everywhere that God is the God of truth; that God is the God of justice; that God is the God of infinite justice; that God is the God of infinite justice over all His works; that human society is of all the visible works of God, the highest, the noblest and the best (applause); and that in the divine plan human society was intended to send up to heaven praise that should so ravish the ear and the heart of the Creator as to beggar all the boasted merits of human praise that goes up to God from the perception of the minds of his children, by their love of goodness, of virtue and of justice, is dearer to the heart of the Father than all the praise that may come to him from all the wonders of the inanimate or the mere brute creation.

And so we, who are inspired by divine endowment, justify the inspired by God to man to teach mankind that the crimes that so mar and blotch society are the result not of God's law, but of the violation of God's law (applause), are impelled to this not merely by a natural instinct of benevo-

lence, but by those noble instincts that come from our Creator, impelling us to serve God, and him alone, by doing what we can to love our brethren. (Applause.) •

Henry George (Great applause and three cheers.) for that dauntless courage that to my mind is perhaps the noblest trait in his character, and makes him tower like a giant among the pigmies who surround him (great applause), whose lion hearted bravery if possible surpasses his magnificent philanthropy, and his godlike genius (applause), has had the courage to say that there is frequently more of the essence of true religion in the dynamiter (applause) who seems to hate society as it exists, in the nihilist who is calumniated as wishing to annihilate everything (applause), in the anarchist who is calumniously represented as wishing to abolish all social order—that there is more of the essence of true religion in some of these men, even in some of them who seem to blaspheme God, than in the scribes and Pharisees who sit in the front of the synagogue and bid and tumultuously (applause) and thank God, with sanctimonious faces, that they are not like other men; that they fast twice in the week and pay their pew rent regularly (laughter), which is the modern equivalent, I suppose, to paying tithes—and that they are not like a few of those unfortunate nihilists and dynamiters and anti-popey people. (Great applause.) And the reason our guide, philosopher, and friend (applause) gave for thus speaking was this: That their rebellion against the existing order of things, their hatred of the monster that is presented to them falsely as a god, is a tribute that their godlike nature pays to the true God; a tribute that their hearts are paying to eternal truth and justice. (Great applause.)

We wish, then, to abolish poverty. (Applause.) And when we announced our object and proclaimed our name, it was a question among men whether our object and our title were a joke or a blasphemy. (Laughter.) It seemed at first like a huge joke to start out with abolition and poverty, but it soon seems such an indispensable, thing as poverty. (Laughter.) Then, again, it seemed surely like a blasphemy to attempt to interfere with the clear ordinance of God. The devil, you know, is always ready to quote scripture. (Great laughter.) As an illustration of the fact, do you not remember how the devil quoted scripture most glibly and made several most apt quotations when he tempted our Savior to fall down and worship him, with the promise of all the kingdoms of the world? So this devil we have to contend against—this great black devil of whom our worthy president has just spoken so wisely and so well—is not like those friends of his—the lawyers (great laughter); for, unlike them, he is perfectly familiar with the inside of the Book as well as with the outside of it. (Laughter.) He does not do any kissing of the Book at all, I believe; he does that by proxy. (Great laughter and applause.) So the devil jumped up and said: "What! abolish poverty? **A** is clearly a crime against the plain teachings of the New Testament; against the teachings of Christ—the poor ye have always with you." Well, in the first place—if I may be permitted to try my hand at interpreting scripture a little—abolition and applause is not a very risky a thing for me to try a fall or two (laughter) with the devil on the theological platform (laughter and applause)—that is the declaration of a painful fact, but not the enunciation of a divine law. (Great applause.) The scriptures might very well say—and we would not need revelation to teach us—that there has been, and is, and there is likely to be to the end, more or less crime in the world, for the reason that God will not do violence to our free will; but respects so much this freedom of the will that he will not tolerate will rather than violate our moral freedom. Therefore it is that because of human freedom of will there will be more or less of crime in the world. (Applause.)

Now I think I flogged the devil that time (applause and laughter), because even the devil will hardly say that God in permitting the existence of crime in the world actually ordains that there shall be crime in the world. "The poor ye have always with you." More's the pity. And if we must always have some of them with us, don't you think it will be an excellent thing, entirely in keeping with right reason and revelation, to diminish the number of them as much as possible and to improve the quality of their poverty a little? (Applause.) Would it be so blasphemous, so terrible a contradiction of revelation, if we could so reverse the order of things that the masses should enjoy great abundance and that it should be only classes that suffer the poverty? (Great applause.)

We wish, therefore, to abolish poverty, because we wish to enforce the ordinances of God in the maintaining and ruling of human society, and because we see clearly that God's plan for the prevention of poverty is that men should have the earth, and it is clearly God's only plan for the abolition of poverty to restore the earth to men again. (Applause.) We have no business to ask God to make another world outside of this that the masses may escape to in order to get a comfortable living. What good would it do to escape to that other world if the order of things were not changed and after a while a few of the brethren should be able to say, "The whole of this world also is ours and now you must pay us toll for the privilege of living upon it?" (Applause.)

But we cannot delude ourselves. It were worse than folly to amuse ourselves with the imagination of any other earth or any other world for the human family than this old earth of ours. We are condemned to be confined to this world, and not to any other, and individuals to this. The whole human family, we know, is condemned to live here, maybe for thousands and tens of thousands and myriads of years yet to come. We are like a goodly company on board a tight and well kept ship sailing through space. And we have to stick to the ship, for we can find no safety in getting off. And for that matter there is this great difference in sailing in a ship and sailing around the sun on this goodly planet, that even if we wanted to jump off we couldn't succeed in doing so. (Applause.) So here we are, for years or even for thousands of years, already past and probably for myriads of years yet to come, condemned if you choose, to this earth by the clear law and providence of the Creator.

Now, then, it is this earth that we must have, and therefore this earth we shall have. (Applause.) Man was placed here with such a nature and such necessities that it is perfectly clear, it is the most obvious teaching of his instincts, and his reason, that the Creator, if he be an intelligent and a beneficent one at all, has placed him here for the purpose of maintaining decently and comfortably the life that the Creator has given him, that he should have the opportunity, the means and the material to develop all the instincts and all the capacities of his nature. We find lying loose all about us a wondrous storehouse of materials, out of which man is able to create all manner of good things, and to imitate, by his creative faculty, the wonders of the Creator in the universe. The fact that man has done these things shows that he has capacities and instincts. The fact that he has capacities and instincts that drive him to do these things shows that it was in the mind and plan of the Creator that he should do them. (Applause. There-fore; it is obvious that it is the law of nature;

and of God that man should have access to these materials; that all men should have access to them; that all men, being equally, by nature brethren of one family because children of one Father, should have joint, equal ownership in usufruct of all these bounties. (Applause.) It is perfectly clear that man, by being a man at all, has an equal right with every other man, with all men, to these bounties. It requires no parchment to prove his title; it requires no civil or ecclesiastical law to guarantee it. (Applause.) The mere fact that he is here, a human being endowed with this nature, is the one indispensable title to this joint equal usufruct of all the bounties of nature.

They have in certain countries a great deal of formality about allowing people to get married. The bans of matrimony have to be published three times in the church and three times at the city hall of the place where the man lives, and in the same way in the church and at the city hall of the place where the woman lives. (Great laughter.) And that makes it so difficult for people to get married that a very large part of the community think it not worth while to get married at all. (Laughter.) And besides these requirements of church and state, there are other requirements that are insisted upon by the families of the unhappy intended groom and bride. (Laughter.) I remember having read a very clever book written by a very clever little American woman, in which she states how she got married. (Great laughter.) And she said she didn't. One of the greatest difficulties was that she had to get a certificate of birth. (Uproarious laughter.) The little woman is honest enough to acknowledge in that book that the less said about her birth the better. She wasn't of a very high and aristocratic family, but she was going to marry an old nobleman of a duke who had money, so she had to lie about it, and forge a certificate. She entitles this most amusing chapter in the book thus: "I got married." (Great laughter.) And she says and applauds. It was a pretty difficult thing for her to prove it in the sense that that old nobleman wanted her to, but we shall be more accommodating, and cheerfully acknowledge the absolute, inadmissible, unquestionable, indefeasible right and title of every individual to a joint equal share in all the general bounties of nature in virtue of the mere fact that he was born at all. (Great applause.) And I think we can all agree that we need no other proof of the fact that that man was born than that he has been proved himself to be a right and true man, to his equal share of the estate. (Amplified laughter.)

In the spite of all the clear demonstrations in the works of Mr. Henry George (great applause) and of other accepted masters of political economy, like Herbert Spencer (applause) and John Stuart Mill (applause), that the money value, the rental value, the selling value of any of the bounties of nature was not created by individuals, and therefore in strict justice should not belong as private property to individuals, there is in the minds of very many people a feeling that there must be some other plausible philosophy in this matter, and that would be wonderfully plausible when they read the arguments; it is impossible for them to answer them. (Applause, and then a voice: "They don't read them at all.") Right you are (applause); the great majority of them never read at all; but if they do read they can never answer the arguments, and the only resort for them, and the one that they constantly avail themselves of, is to misrepresent the arguments, to belittle the object and the means of its attainment. (Applause.) When I was in the city of New York, I was asked to deliver a sermon, or a lecture, or a speech, or an address, or something (laughter) on the cross of the new crusade—I believe you have heard the title once before (applause)—and stayed over a day. I went in company with a goodly number of Knights of Labor (great applause) and land and labor parties to hear a supposed-to-be learned and every way respectable and amiable gentleman—a Jesuit father named Higgins. He lectured avowedly to demolish Henry George, and was expressly instructed that he would refute the teachings of Henry George. The poor man did his best (laughter), and while he was trying to utterly demolish and annihilate Henry George, so little did he succeed that I do not think you need my testimony to assure you that Henry George is still the liveliest kind of a corpse. (Laughter and applause.) A newspaper man asked me the next morning what I thought of the lecture. I stated to him that while listening to it I was forcibly reminded of what Henry George had been able to say in the presence of one of the last editors of the *Works*, that he had failed to see a single argument against the book that had not been already answered in the book itself. (Applause.)

During a certain municipal campaign that seems now like very remote ancient history (laughter), because so many things have happened since (great and tumultuous applause, accompanied by the waving of handkerchiefs), and you know that the sense of time comes chiefly from the sensation of events, rather than from the sensation of time, the swinging of a pendulum—during that same campaign, I canvassed a prelate with a foreign title, which Mr. Henry George facetiously interprets "My lord" (hisses), was called upon with a kind of Macedonian cry by the chairman of the committee on resolutions of a certain institution in this city. (Hisses and growls.) And this right reverend prelate, in a letter which furnished a magnificent campaign document, and which was printed and distributed by broadcast throughout the city, and which he read out before election, said that he and others of the same profession as himself disapproved entirely Mr. George's doctrines, and found them bad in political economy, theology and everything else. (A voice: "Suspend him.") A few days after that one case-hardened man—I believe it was a priest (wild applause and cheers)—oh, it was not I; I should have been so case-hardened; I would have been so case-hardened, that I would have said, "I am a priest, and I boldly say I did not go to this right reverend man with the foreign title and said: "See here, monsignor (that is the correct Italian pronunciation, I believe),—see here. Do you know what the younger clergy are saying—that they are willing to wager that you have not read any of Henry George's works?" He had just condemned them as unsound and bad and every way disastrous. Do you know what his answer was? "Why would you not think a man can be expected to read all the trash that comes out nowadays?" (Great laughter.) That was his answer.

And there is still more distinguished prelate in town to whom I undertook to send Mr. George with a letter of introduction and commendation (hisses and groans)—now, let him alone—(applause)—with the object that Mr. George might be able to explain to him the doctrine to him, and show that he was not a socialist and a communist; that he had the most sacred respect for the rights of property; and that therefore I, while sympathizing with Mr. George and agreeing with his doctrines, was not necessarily an enemy of society and of the rights of property. Mr. George came back and reported to me that he might as well have been talking to the marble of an adjacent church as to the gentleman to whom he had been trying to explain the doctrine. (Hisses.) Mr. George read him a complete lecture. (Hisses.) He said, "I don't doubt, very much if he has sent me away of the rights of property." (Hisses.) For though this doctrine seems to clash, and does clash, with certain arrange-

ments that are now permitted, tolerated, and even sanctioned by the civil law, it does not, therefore, follow that it is contrary to the rights of property as taught by reason, as taught by true religion, and as thundered forth upon the summit of Mount Sinai in the great social law, "Thou shalt not steal" (Great applause.) For we remember that the law is not always necessarily a good law (cries of "hear! hear!" and applause); that civil law and justice are unfortunately very frequently two very distinct things. (Applause.) For we remember that it is the teaching of the old tomes of theology, of the first fathers of the church, and of the canonists, that no law can have any power to bind the immortal soul of man, to lay his rights upon him, or to deprive him of his property. (Applause.) It may be a transcript of the very mind of God Himself (applause); except it be in keeping with eternal justice, which is God. (Applause.)

They should remember that the Christian religion itself was forbidden by law for centuries and centuries (applause); that pontiffs, bishops, doctors of the church, priests and thousands of men, women and children were done to death by the Roman law, which forbade the Christian superstition. (Applause.) They should remember that law very often is but another name for oppression, for robbery, for slavery and every manner of injustice. (Applause.) And it is a poor business to have anything forced down our throats simply because it happens to be sanctioned by law, especially down the throats of those who have a little drop of Irish blood in their veins. (Great and tumultuous applause and cheering.)

Was not the Catholic religion forbidden by law in Ireland for centuries? (Great "hear! hear!" and applause.) The funniest thing of it all was that while the penal statute was still on the statute book a certain gentleman in Rome was coquetting with the British cabinet and most eager to give them a veto upon the appointment of Irish bishops—a beautiful illustration of the wolf having a good deal to say about the appointment of the shepherd, or rather, of the shepherd's dog.

You remember the story of the newly-arrived immigrant who, as he got upon the pier saw a street fight going on, and immediately rolled up his sleeves, spat upon his hands and said: "Which side is agin the government." (Uproarious laughter and applause, breaking out again and again.) We must take compassion upon these poor benighted brethren; we must try to enlighten them and remove their prejudices. It is not enough for us to reason, to prove from reason, to give the scientific explanation of the right and right reason. It is necessary to show them even from scriptural facts that it is the right doctrine. But the trouble is that then, perhaps, they will say we are dabbling in theology. They condemned Galileo and Copernicus for teaching that the earth revolved around the sun. Copernicus fortunately was dead a hundred years, so they could not worry him any longer. They got Galileo and they worried him—the poor old fellow. He said: "It is all right if you will only look at it; the earth is round and revolves around the sun, and its revolutions produce the 365 days, and the 24 hours of the day." "That's right." (Great laughter and applause.) They said: "You can prove as much as you please, but we have no stomach for that kind of thing. The scriptures say the earth abides; therefore—and in Latin it says 'stat.' which means 'stands'—therefore you are a heretic, and therefore you are against scripture." Galileo did not set up for much of a theologian, and yet this preaching did not seem exactly right to him. He said that it simply meant that the earth stands while men are disappearing like snowflakes. They said he was trying to interfere with the truth. They were not trying to make us believe that he was condemned for interfering with theology. The truth is, theology was interfering with him.

There was Copernicus, who said about the same thing. Ah, did he! Yes, he was a Catholic priest who originated the doctrine of the revolution of the solar system around the sun, and has had the honor of having his name inscribed in letters of light on the solar system. (Great laughter.) But I must be very careful in saying this or some fellow in the gallery may jump up and say they kept his book on the index for one hundred years and the only reason they did not burn him was because he was dead. (Great laughter.) I shouldn't know what to say to that fellow in the gallery. That remark would knock me clean off the platform. (Laughter.)

Then we will have to dabble in theology, because they insist in obtruding their theology into all political and economic questions. That is one of the reasons why we are talking so much about God in this matter. Not merely because we find so much religion in this movement and because the religion that is in it is so powerful an attraction for us, but also because we are placed somewhat on the defensive. So far from opposing justice, we are asserting justice. So far from interfering with religion, we are attempting to bring religion back again. So far from taking people away from God, this doctrine is rapidly bringing them back to God again. (Applause.) We have to keep asserting that men who for many years have been familiar more with nurses than with prayers are now forgetting their curses and are learning their prayers again. (Applause.) We have to remind them of the very singular fact that the preachers of this political economy are familiarizing people with the wondrous power and the full significance of the Lord's Prayer. (Applause.) We have to remind them that the cause of the truth that is preached upon this platform men are willing now to say their prayers, instead of having to be compelled to say them by the threat that if they do not, they will be sent to bed without supper. (Laughter.) They now begin to see that the religion of this new crusade is so good a thing that they rise up with a shout of applause that makes the welkin ring as they catch the true significance of the Lord's Prayer.

I have told you these things more than once, and it would be indiscreet to dwell upon them too long again. (Voices from all over the house, "Go on, go on.") But it is necessary for us to dwell upon them, not merely because of the religion that is in this cause, and because of the powerful fascination of the justice and the truth of it, but also in order to refute the constant arguments that are borrowed from the supposed teachings of religion. We have to his back! (Great applause.) And if men begin to say that this new doctrine cannot be true because most of the respectable people, and the majority of the well-to-do classes, and nearly all the clergy, and all the churches, look upon it with suspicion, and, in fact, with positive reprobation, we have to say, Do you remember that it was the orthodox church and all the goody-goody and respectable people in the church and state who excommunicated Christ and did him to death? (Great applause.) The scribes, the Pharisees, the doctors of the law, the doctors of divinity. I suppose you would call them now. It was the high priest who said: "It is expedient that this man should die because he is perverting the people. It is a political necessity that he should die, because if we allow him to go on perverting the masses, stirring up this extraordinary enthusiasm, something will happen. The Romans will take umbrage—somebody will misrepresent us, saying that we are responsible, that

we have tolerated this; and they will come and destroy what little vestige of independent autonomy they have yet left to us. So, in order that we may continue to enjoy what little they have yet left us to the enjoy, we must put this man to death. The multitudes answered him; they said, "We will do it." To the wilderness, and it is reported that this man seems to have the power of controlling the very elements. He dares to say that he is the very Son of God himself, and he solicits the people with promises of a heavenly reward. He tells them of a strange doctrine of this essential equality and fraternity. He has no respect for persons. He preaches to the slave and the beggar rather than to the noble and the rich. He has no regard for the world. We must see what we can do to put him out of the church, to put him out of the synagogue." And not satisfied with that they said "It is expedient, it is necessary that this man should die." (Applause.)

And what was the doctrine that they most feared? It was just this doctrine which we have said time and again is the very essence of all true religion; the very essence and the core of the doctrine of this new crusade, the fatherhood of God and the brotherhood of man (applause); the doctrine of the Lord's (or our) prayer; the doctrine of the sermon on the mount, the parable of the judgment day; the doctrine of the holy gospel. And we should remember the original significance of the words "gospel" and "evangel." They mean glad tidings, good news. To whom were glad tidings sent and preached? It was to the afflicted, to the outcast, to the slave, to the disinherited. It was to them that the promises were promised, to those who would hunger and thirst after justice, with the promise that they should have their fill.

I say the more we are provoked the more we shall assert that we stand upon the very same platform with Christ (great applause); that there is nothing in the preaching or the practice of the anti-poverty movement—this new crusade—that is not in perfect consonance with His most humane teachings; nothing but what can ask His sanction and invoke from Him his choicest benediction. (Applause.)

It were tedious to detain you much longer (cries of "Go on") with proofs that what the Master taught—the gospel of menace to the rich and of solace to the poor—has been the teaching of saints and sages through all the ages of Christianity. The great doctors and fathers of the church have always taught the self-same doctrine; and, coming down to particulars, they have taught that the gifts of nature are not to individuals or to classes, but to all the children of men. (Applause.) They but reiterate throughout the ages the commandment given at Mount Sinai, "Thou shalt not steal," that was reiterated by the Master when He spoke of depriving the laborer of his hire. (Applause.) They tell us that the gifts of nature are to all living men, and that they have only been appropriated by individuals through injustice and robbery. (Applause.) They clearly acknowledge the distinction between what God through nature has given equally to all His children, because He is the equal, impartial and loving Father of them all, and the private property which by God's own law is the proper reward of man's individual energy. They distinguish between what is produced by human industry and is necessarily human property, and what was not made by man, but made by God, and therefore is not human property (Applause), so much so that it can be said, and it must be said, if we wish to be very accurate, that the common gifts of nature are not absolute property even of the whole human family; that the whole human race to-day has only the usufruct of them, and not the absolute ownership. (Applause.)

ownership. (Applause.)

Now, Basil, quote one of the fathers for you. Basil, quote one of the Greek church, who flourished about the year 300. I had occasion to quote him in New Jersey or Albany or somewhere else, and was reported to have said that he flourished three hundred and ninety years ago; and some clerical critic may get up and say that I don't know much about ecclesiastical history. Some fifteen hundred years ago St. Basil talked about this very thing and used this remarkable language, "The rich will occupy what shall be common to all men, and those who come into the theater and tries to keep everybody else out, and himself alone tries to enjoy the play." (Great applause.) Suppose that there was but one single door of admission for the enjoyment of this performance here to-night (laughter), and that somebody had got into here about 5 o'clock this afternoon, and having secured admission himself, put his stamp back to the door and positively refused to admit any more, and in the morning St. Basil there would be in the image of the rich people who appropriate all the bounties of nature. By chicanery, by craft, by robbery, by all sorts of iniquity they have managed to disinherit and rob their brethren; and your "saviors of society" (hisses) and your chaplains and your right reverends whom you seem to hire to do the gospel part for you (laughter and applause), want to make us believe that that is religion—the robbery of the needy and the poor, and the exclusion of the masses under the name of law. Small blame to us if we have not quite so much respect for law if this is the kind of law it is intended to cram down our throats forever and forever. (Laughter and applause.)

And, fair, you ought to be very thankful to this Anti-poverty society and to this united labor party (great applause and cheers) that they are so exceedingly conservative; that they are so eager to protest their toleration and their respect for existing laws; that they are so anxious to make it known that they will have no resort to violence; that they only intend a perfectly peaceful and legitimate and constitutional agitation; that they simply wish to convert a majority of the city, of the state, of the country, of the world, to their way of thinking. (Great applause.) They will not violate even the law which they know to be unjust, but are patient and tolerant and long-suffering, until they can peacefully, legally and constitutionally rewrite the laws. And if you are not thankful for us, let me assure you most seriously that you can go farther and fare worse. (Laughter.) And if you will not permit the peaceful, the lawful reform that we are aiming at, you may have to get your stomach full of such reform as came with the French revolution (cries of "Hear, hear," and great applause), as came through the Protestant reformation. (Applause.) Many of us believe that the French revolution and the Protestant reformation while reforming, and purging and purifying many things, also destroyed a great many good things. We would fain bring about reformation without destruction (applause), reformation for the better in all things without doing injustice or hurt even to the least of God's children.

The times require plain speaking, and I happen to be in the exceptional position of a man who is a little more free to speak than most good many others. (Cheers and applause.) I do most earnestly hope, I do most intensely desire, I do most humbly and reverently pray that I shall not abuse this new found liberty. (Applause.) We desire, I desire, the preservation of society. We believe in the Declaration of Independence. (Applause.) We believe in every American constitution that has ever been acknowledged by the nation (applause.) We acknowledge no superiority in our enthusiastic American patriotism to any men or set of men; we believe that this country of ours is, in the providence of

God our Father, freighted with the destinies of the whole human family; and we feel, therefore, how exceedingly important it is that this land of ours shall go on progressing from truth to truth, purging out more and more what is unworthy of the magnificent gospel and charter of our Declaration of Independence. (Cries of "Hear, hear," and applause.)

It is because we believe that patriotism is a virtue, that it is a part of religion, that we love our country as well as we love humanity. (Applause.) It is the happy privilege of American citizens, in loving their country best and serving their country best, to feel that they are best serving the interests of all mankind. (Applause.) And we find exceeding comfort in the belief that the providence of the Creator of human society that watches over the fall of the sparrow and over the wants and needs of the least of his human children, is pledged to the guardianship and care and development of this nation, because God's merciful designs for all mankind are so largely to be promoted through that liberty, equality, fraternity and love of justice that hitherto have been, and in the future we hope still more shall be, characteristic of this

And in perfect parallelism of our love of country is our love of God and of the holy church of Christ. (Applause.) They serve best in God's vineyard who point out with regret, but yet with courage, the defects of a system, the mistakes, the shortcomings of those who represent it. It were a sad day for patriotic and true Americans when they must cease to criticise and differ from the policy of any administration.

And so it is in religion. And surely it is no new thing for me to believe, and there are many here who can bear me witness that it is no new thing for me to preach, that our true allegiance is to God and truth, to the church in its teachings, to the catechism, and its holy dogmas, and not to the mere individual who by his words and actions at any one time may occupy a place by the side of God, and for a moment be entrusted with its administration. If it is proper for one pope to criticise the administration of a previous pope, it is permissible for us to criticise the bad policy of this or that, or the other pope or bishop; if it is permissible for us to say that there need have been no French revolution or Protestant reformation if those who were charged with the preaching of Christ's gospel and the administration of the sacraments had not so strangely forgotten and abused their office, wild and tumultuous apostasy and apostasy long continued, the whole audience rising, and waving their hands and hats; if it is permissible for historical critics to say all this-and to write it, wouldn't it be a good thing to whisper something of the same kind into the ears of those who still live, while there is still time to change their policies and politics? (Applause.)

Let us have no fear. We will assert this doctrine in spite of men and devils. (Applause.) We shall preach justice, and demand what we can to make it practiced and common. We will not enter into partnership with the devil. We will not be guilty of the extraordinary compromise, of which I was once told in a very funny story by a venerable old Portuguese priest. He said, in his peculiar dialect, something like this: "Dere was a voman vonce in my guntry who was a very wise voman, and she always liked to be right with both sides; and zo she vanted to obtain some special favor von day tru the intercession of the archangel St. Michael. And she went to de church and brayed as long as she could, and brought vid her a two pound wax candle, and lighted it before de picture of St. Michael, in order to show her dewotion to de angel and obtain his powerful ait. St. Michael was repre- sented in de picture, as you had frequently seen, punching the head of de devil mit his spear. And dis wise voman thought it veil to be in vid both sides. Vile she put de two pound candle before de picture of St. Michael, she put a little two ounce taper before de picture of the devil." (Laughter and applause.) Now, I give you permission to burn as many pounds of wax as you may choose before the picture of St. Michael, but I earnestly entreat you not to burn any little tapers before the devil at all (laughter), but rather applaud and enjoy the work that St. Michael is doing with his foot on the devil's head and punching him with his spear.

Well, I think I have talked enough (cries of "Go on, go on!"), but I have brought a little book with me, and will read you a poem which I think will send you away with a little bit of rhythm and rhyme ringing in your ears. There is something that I wanted to say, but I have forgotten it, not having my manuscript with me. (Laughter.) I am like the man who is drifting down the Mississippi in a small boat at the mercy of wind and waves. The man who comes without his manuscript, if he is somewhat uncertain how to begin, is almost impossible to follow. (Laughter.) I am in a predicament, because he is apt to have a little rhetorical phrase, if you choose to call it so, and he would like to end with a magnificent peroration. (Laughter.) If he has his peroration not only in his head, but in his pocket, where he can fall back on it, he is apt to do it to his satisfaction. So this boatman on the Mississippi, while he is drifting down, is constantly looking for a convenient landing place, until he finds that he don't know how to stop, like the orator without his manuscript and without his peroration. I can tell you one or two stories which I might utilize for the purpose of showing you what I mean.

One is the story of an old Irish piper, a crusty old fellow, who made such a difficulty about beginning to play, that people had to pay him a penny in advance. You see my case is different. (Laughter.) But when once he got fairly started he was so enamored of his own music that they had to give him two pence to make him stop. (Laughter.)

The other story is of an Irish car driver in Dublin. A gentleman went to Dublin for the same reason that once brought Queen Victoria (hisses), "her health for to revive" probably she wouldn't think the climate of Dublin as wholesome as now (hears); the gentleman went to Dublin and wanted to see the sights. He had heard the name of an unpronounceable place and asked the driver how far it might be. The driver was a poor fellow and very anxious to get employment and he said—I am sorry that historical accuracy will not permit me to state that he did not tell a lie—it was twelve miles and said and it was only five miles. They started and went on and drove eight, nine, ten miles, until the English gentleman ordered him to stop and swore he wouldn't go a step further and wanted to know why the Irish miles were so horribly long. The poor Irish fellow scratched his skull and said, "Your honour, it was like that only the miles are so bad." "Well," the English words are so bad that we like to give good measure." (Laughter.) So the one merit, I think, of these pub-

lie utterances of mine is that whatever may be the defects of quality, I give you superabundant good quantity. (Great applause.) And I hope the exceeding good measure, like charity, will cover a multitude of sins.

I was going to talk to you to-night, but I am not going to now, a little more of my practical experience among the working people. And I thought it would be a good ending for me to read you a famous song especially applicable to the wrongs of the working people. I shall read you one, then, with your permission. Thomas Hood's famous "Song of the Shirt." Somebody said to me that, the only fault with the selection was that

It was so hackneyed, and I, being determined to read it anyhow, said everything is new to a new generation—even the alphabet to a new arrival.

Dr. McGlynn then read Hood's famous poem with fine effect, the audience listening with close attention. As the doctor resumed his seat he was hailed with round after round of applause and a perfect storm of waving handkerchiefs.

A collection was then taken up to defray the expenses of the meeting and in aid of the work of the society. The amount collected was \$222.

In response to the evident desire of the audience, John McGlynn then gave an account of the occurrence at the O'Brien demonstration on the previous evening. Dr. McGlynn was loudly called for, and spoke for some minutes on the same theme. Reports of the addresses are given in the account of the O'Brien meeting in another column.

Miss Minnie's choir then sang Mr. Gahan's song, "Land and Labor," as printed in THE STANDARD of May 28, the audience joining in the chorus with enthusiasm.

The Anti-Poverty Business Meeting.

Eight hundred members were present on Saturday evening at the business meeting of the society. Dr. McGlynn was at Union square and Mr. Wm. McCabe was asked to take the chair. Speeches were made by James J. Gahan, Charles F. Wingate, James Redpath, Louis F. Post, Mr. Molina, James Steers, Dr. Coughlin and William T. Crossdale. At 10:20 o'clock the meeting adjourned and the members in a body marched to Union square and joined in the McGlynn demonstration.

Anti-Poverty in the Great Parade.

At a meeting of the executive committee on Tuesday evening seventy-five dollars was appropriated for a banner for the demonstration of Saturday, June 18. A. J. Steers was selected to act as marshal. A band will lead the society. The members will turn out in force on conveyances, as they please.

Sunday Evening Meeting in Brooklyn.

The Kings county Henry George land club started out in earnest last Sunday evening to spread the doctrine of "taxing land values only." The club and its friends filled every seat and every foot of standing room in the Criterion theatre on Fulton avenue to listen to an address on the land question by Henry George, who was received with great enthusiasm. Fully one-third of those present were ladies. President Charles F. Wingate announced that this was the first of a series of Sunday evening meetings, and that Dr. McGlynn, Rev. Hugh O. Pentecost and other speakers would make addresses. A collection was taken up to cover expenses. Among the members of the club present were Messrs. O'Donnell, Preston, Johnson, Bailey, Culham, Wilder, Roscoe, Klingler, Kohler, Schalkenbach and Dr. C. H. Sheppard.

IT HAS BEEN HEARD OF IN TEXAS.

There is a new party springing up in the north called the Anti-poverty society. We have not seen the platform of the party yet, and cannot, therefore, decide as to the merits or demerits of its purposes.

RELIGION AGAINST ROBBERY.

Fate Leo XIII. very properly condemns the heresies of Henry George which have been accepted and are being preached by Dr. McGlynn. In this view he will be sustained by Christians of all names. Robbery is antagonistic to all religion.

RESPECTS THE DOCTOR'S SINCERITY.

Rev. Dr. McGlynn is going to brave ecclesiastical condemnation for the sake of the "Cross of the New Crusade." This would indicate that he himself, at least, honestly believes the theories he preaches. Those who differ from him as to the merits of the issue to which he is devoting himself must nevertheless respect his sincerity and his devotion to what he conceives to be the truth.

From a Glasgow Irishman.

GLASGOW, May 28.—I have read the last two numbers of THE STANDARD with more relish and delight than I ever before read a paper of any sort. Those magnificent meetings in Chickering hall and in the Academy of Music give cogent proof that the people's question is to the front on your side of the Atlantic. The speech of Father McGlynn at the former and Henry George's masterly utterance at the latter of those meetings makes one a bit jealous of America having sole possession of such men; and only that we know that your success is our victory we would be inclined to cry out for the permanent possession of one of them.

THE STANDARD is doing an immense work for the new movement. I am bound, however, to say that it is a very demoralizing newspaper. When one lifts an ordinary newspaper, whether a daily, weekly or a monthly, one can run over its interesting bits in a few spare minutes, and then return to business again, but it is different with THE STANDARD. When one lifts it, it is impossible to put it down again until every line of the paper is read. Thus you see an entire day of each week must be given to the reading of THE STANDARD. And this is not the worst. I have met one or two persons who say that when they open THE STANDARD they are compelled to read most of it two or three times over.

The Anti-poverty movement on this side is progressing rapidly. It has received a strong impetus by the home rule question. It is now seen that the only real difficulty in the way of a settlement of the Irish demand is the land question, and people are casting about for a scheme which will remove this difficulty out of the way. The more this is thought about the clearer it will become that there is but one way to settle it, viz: By levying taxes on land values.

I wish to express my sympathy with Dr. McGlynn in his gallant crusade against poverty on the one side and plunder on the other. There can be but one opinion of his determination to stand, as Christ himself did, by the side of the poor and oppressed as against their oppressors. He may be made to suffer, but his suffering will force the attention of the church to the question and prevent the authorities from too readily repeating their conduct in the future.

The landlords are shuddering at the prospect of an early settlement of the Irish question. They think they see in it signs of a brewing storm in England and Scotland. If it should happen that the Anti-poverty society in America shows up well at the next election of president, it will give a tremendous impulse to the movement here.

RICHARD MCGHEE.

The Land Owner's Marches Along with Civilization.

QUINCY, Cal.—As a student traveling for instruction I saw Illinois, a frontier state, with its five great railroads just building, and professional work has kept me much of the time since on the frontier, as it has moved forward from the Mississippi to the Pacific, and everywhere I have seen land values absorb the lion's share of the wealth added to the wilderness by human industry. A few weeks ago I was called to southern California,

and there it was again; a "boom" real estate rising in value enormously. I met a friend, who was an intelligent man, an excellent artisan, a faithful, frugal and efficient worker, who was leaving the district because he could not get fairly remunerative wages for his labor, and was trying to reach an out-of-the-way part of the state. It was a typical case of the typical of general conditions which have come to prevail within a short lifetime across a width of continent that it takes the sun four hours to pass over.

THE OBSTRUCTIONISTS IN BUFFALO.

A Landlord and a Landlord Bishop Putting a Little Obstacle in Dr. McGlynn's Way.

St. Stephen's hall of Buffalo was built some years ago by the Y. M. C. A. of that city, but after a number of payments were made on its indebtedness the association found that its funds were exhausted, so it transferred its title to Bishop Ryan, who now owns the hall. It is a large business block containing a large lecture and entertainment hall, a smaller hall, storerooms, etc. Mr. James Mooney, president of the land league in America, being the agent of Bishop Ryan, attends to the renting of the hall.

Immediately after making arrangements with Mr. McGlynn for a lecture to be given by Dr. McGlynn on June 23, two members of the executive committee of the Henry George club of Buffalo called on Mr. Mooney at his office, when the following conversation took place there:

"Mr. Mooney, we have called to find out if we can secure St. Stephen's hall for a lecture to be given by Dr. McGlynn."

"No, sir."

"Is this refusal final?"

"Yes, sir."

"Would it be of any avail to appeal to the bishop?"

"To find out whether you or the bishop is responsible for this refusal?"

"It does not make any difference who is responsible; let anyone be responsible."

"We think it makes a great difference. We want to know if the bishop has instructed you to refuse St. Stephen's hall for a lecture to be given by Dr. McGlynn?"

"Mr. Mooney, rising and becoming rather interested—"Who are you? What is your business? What right have you to ask me such categorical questions? How dare you come and insult me in my office? The people of Buffalo know me," etc.

"We have not come to insult you; we want to know if the bishop has instructed you to refuse St. Stephen's hall for a lecture by Dr. McGlynn."

"Have I not told you?"

"No, sir; we don't want to assume that you have; we want a positive statement."

"He has."

"That is all."

Mr. James Mooney's profession is that of a landlord and his occupation that of land agent, and rumor has it that the landlords of Buffalo are getting rich by collecting as much rent as the "traffic will bear."

The nice discrimination made by the bishop against Dr. McGlynn will be appreciated when it is noted that the hall has been frequently rented for the purposes of a concert saloon by "social clubs," who have sold at their public dances, beer, wine and whisky.

An Agnostic on Dr. McGlynn.

WASHINGTON.—When Dr. McGlynn delivered his lecture here on "The Cross of the New Crusade," notwithstanding the fall of a drenching rain during the hour of meeting, there was present a good audience, which was held by the charm of his eloquence until half past 10 o'clock. To those of us who have seriously studied the subject of his address and caught something of the enthusiasm through newspaper reports which his living and loving words inspire, it is needless to say the lecture was a great treat, not only because of its elegant diction, but more especially because of the gentle and essentially religious spirit which pervades it. The effect was to make his audience, composed as it was of all schools, religions and secular, seem like one people worshipping at a common altar dedicated to "the fatherland of God and the brotherhood of man."

Even a poor agnostic finds comfort in the gospel of justice as taught by Dr. McGlynn; and when God and religion come to signify habitually all that the agnostic can imagine of justice and good will among men, upon what ground can he refuse to be classed as religious? There is none.

After the lecture Dr. McGlynn was surrounded by a friendly throng to make his acquaintance personally, and the writer of this, though feeling a great desire to have a long talk with the good priest, had to be content with the mere grasp of his hand without even a formal introduction.

It is earnestly to be hoped that the Christian churches of this country as well as others may come to generally understand that they have something to do with the well being of men in this life, and that if they cease to love justice in the domain of human nature, it is impossible for them to really love it as an attribute of God.

A religion divorced from humanity in this life is unfit to prepare humanity for a better life hereafter.

AN AGNOSTIC.

Right to the Point.

Mr. W. J. Colville recently delivered an address in Parker memorial hall, Boston, on "The Work of Henry George and Dr. McGlynn in the Light of Reason and Science." The doctrine of Henry George, the speaker said, was a most simple one and must be endorsed by every just person. "His aim" is to make an intelligible and righteous definition of property. I maintain that anything I have had a share in producing I have a share of as an owner. What I have not helped to produce I have no right to share. God made the land—did not not—and He has given it to His children on this earth. We may have buildings on it, for those are the results of our intelligence and labor. We may claim a right to the products of the soil, for they are the result of our energy and labor. But the uncultivated land, the land uncultivated, the land not worked or embellished by man, but left as it has been by the forces of nature—that land man has nothing to do with except to use his intelligence in its cultivation and its occupancy. We therefore maintain that all the land of the world belongs, without exception, to the people of the world, and no one has any right whatsoever to own a single acre of it. The land is given by God as a heritage to mankind. It is foolish to say that to carry out this scheme the land must be cut up into 50,000,000 pieces and a piece given to each individual. We simply mean that you will pay no tax on the building you may erect, but a ground rent for the land. No one would be ruined by such a system, and it is impossible for the land to be stolen in any way. I contend that were such a system adopted it would result in benefit both to the people and the landlord class.

What Would It Signify?

What would an equal distribution of rent signify, as touching the land, so long as landlords spend all they have in drink.—Temperance.

It would signify a good deal to those who don't spend all they have in drink.

The Glorious Days Before Us.

H. L. Knight in San Francisco Star.

(All—"The Girl I Left Behind Me.")

Since now on every side we see,
The clouds of error rifting,
Let's join the march, the New Crusade,
To which the world is drifting.
The land is ours, the gift of God,
No landlord ruling o'er us,
For every man shall own the sod
In the glorious days before us.

We bow not to the musty rules
Of lawyers, courts and all that;
We fear not now the burly fools
Whose swords made right and all that;
We trample on the barbarous past;
The rule of right is o'er us;
The New Crusade shall lead at last
To glorious days before us.

To every child of God shall come,
Its heritage of plenty,
And every mother's son and heir,
Though there were ten or twenty.
Our God has made a bounteous world
And scattered blessings o'er us,
That no proud landlord shall withhold,
In the New Crusade before us.

Then march, oh, march, ye sons of men,
Behold the banner o'er us;
The New Crusade has come to stay,
A cloud of light before us,
For God, for right, the land for all,
And heaven smiling o'er us,
We'll march to death or victory, for
The glorious days before us.

GO WEST!

And Meet a Fine For Making Your Home There.

Omaha Truth.

In a recent trip to northwestern Nebraska the writer observed thousands of acres of unoccupied and untitled land stretching away on either hand moved swiftly along. Here and there, scattered over the alternate sections reserved by the government from the railroad grants could be seen the improvements of the homesteaders who had braved the inconveniences and perils of frontier life to escape the avarice of the speculator farther east. Inquiry proved that the unoccupied tracts were largely held by speculators who had purchased from the railroad and who held them to await the inevitable rise in value consequent upon the enterprise of the pioneers. Surrounded by the comforts of his eastern home, the speculator rests secure in the knowledge that the toil and sweat of Nebraska settlers will be coined into money for him. Such, indeed, has been the growth of the state that already one can almost in reality see written all over these untitled hills and plains, like the patent medicine signs on the side of Weber canyon—"Fifteen to twenty-five hundred dollars fine for making a home on this quarter section." Hundreds of farmers, too, have undertaken the task of paying a small sum down to the landlord, of drawing from the surface of a quarter section purchase money, interest, and improvements. And this herculean task is assumed in the too often vain hope that after years of toil and privation, the buyer may at least sit down under the shelter of his own vine and fig tree. This is what confronts the farmer to-day while land is still comparatively plenty and may yet be found subject to homestead entry. What will be the outlook when, a generation to come, the last homestead has been entered? Is there not something in store for us as a people, some public retribution, consequent upon our criminal prodigality of land and our unjust and unequal laws, which it were the part of wisdom to look in the face and seek to avert?

The Disinherited Children.

The Norwich Bulletin quotes Henry George as saying: "These thousands of little children brought up here in this great city, underfed, underclothed, undereducated, without room to play in, living from the start under conditions which condemn them to the penitentiary or the brothel, are robbed, robbed of their birthright; disinherited before they come into the world." To this the Bulletin adds the comment: "Inasmuch as the underfed, underclothed and undereducated are not kept in New York by any force or imprisonment, why don't their parents take them out west, where there is plenty of room, to breathe, play and work?"

Not kept by any force or imprisonment, are they? No "force or imprisonment" prevents the Bulletin's editor from making himself Jay Gould's partner on even terms. It isn't worth while now to discuss what force is and what is imprisonment. What we are bound to notice, and are likely to take off our hats to, is the curious ignorance displayed by the Bulletin's writer, when he asks: "Why don't their parents take them out west?" and so on. The answer is easy. The parents are too poor, and always have been, and always will be. "There," he says, "is plenty of room to breathe, play and work." Without doubt. But if the father of a big family cannot support it without the aid of the children who ought to be at school rather than in the mill, or at play, perhaps, rather than in school or mill, how, pray, is he to get his family to the land of alleged milk and alleged honey which is supposed to lie in the direction of the setting sun?

Apparently, the Bulletin man does not know that factory labor unites a man for every other kind of work, and he is also ignorant that the underfed, underclothed and undereducated children of our great cities might as well be sentenced to death by slow starvation as asked to make a living on western farms.

When the fathers of the children who work in our factories are rich enough to take them to the prairies and give them a good start in life, and when those children have learned in the mills of Fall River and Chicopee and Lawrence how to raise wheat and corn (which they never saw growing), then the Bulletin editor will, perhaps, be able to write intelligently about labor questions. Meanwhile, let him struggle with this question: If the children of the working classes are not held in New York and other great cities by force and imprisonment, what is force, and what is imprisonment?

Even the Birds and Fishes Belong to Them.

Chicago Mail.

There are more than a dozen clubs made up by Chicago sportsmen, and they control probably between them 30,000 acres of the best shooting lands in Illinois, Indiana, Michigan and Wisconsin. In the Peelee island club, the membership of which is limited to twenty-five, the aggregate wealth has been over and over again figured at \$60,000,000. This would make the average over \$2,000,000 for each member in that aristocratic organization. They own the whole island. It is in Canadian waters, and famed rather for its shooting. Field, Pullman, Doane, Leiter, the Spragues and about a score of others go down there with their families. Each member has his room and furnishes it as best suits his own taste. The nobilities are so nearly of a size that all the apartments are furnished with a magnificence that is unknown anywhere else around that country.

QUERIES AND ANSWERS.

Another Interest Question.

NEW YORK.—Although I have been and am and expect to continue a supporter of Henry George's land theory, I have never been able to assimilate his doctrine of interest. All wealth comes from labor only. Grasp that and try how far it will carry us. If a man picks an apple from free land, the normal exchange price of the apple is the amount of labor required to pick it. Any value that may accrue without labor is really without exchange price, and no additional price can be exacted for it where the conditions are free. It is as if one man had picked a big apple and another a small one from a tree that was common property. The big one would be the most valuable, but the price of each, measured in labor, must be the same, supposing, of course, that an equal amount of labor would procure either, and supposing that it was not the only big apple.

Once grant that natural opportunities are land, and that the exertion required to avail of them is labor—that land and labor only are the ultimate economic factors, and the conclusion is unavoidable that the amount of labor measures the exchange price.

Values added by natural forces must fall under the head of land, whether these values be in form of crops, domestic animals or feral nature.

If this reasoning is correct, it would seem that freeing the land, by whatever means, would involve the abolition of economic interest, for no one would exchange a spade that cost twenty days' work for a heater that cost twelve days' work on account of her future natural increase, when he could command the same increase by the work of twelve days only, the amount required to produce the heater, so to speak.

JOHN BEVERLEY ROBINSON.

You ignore the element of time, which is the sole cause and justification of interest. A shovel and a bottle of wine, each of which had cost the same labor, would, other things being equal, exchange equally; but if they were stored for a year (the shovel not being in process of exchange during that time), the wine would be worth more. So a bottle of wine made last year will exchange for more than a bottle of wine made this year. If apple trees were common property, and apples picked in the summer and stored up would grow all through the winter, no one would take a little apple picked this summer in exchange for a big one picked last summer. The labor would be the same in the case of each apple; but a year's time would make a difference in value. Nor would this value be a land value. Value which natural forces give to any particular part of the earth's surface is a land value; but value which natural forces give to a labor product is not. In the first case labor has nothing to do with producing the value; in the second, labor is an essential prerequisite. Wine will not grow valuable with age unless labor first makes the wine.

You are correct in saying that land and labor only are the ultimate economic factors. Capital is but a subdivision of labor, just as skilled labor and unskilled labor are subdivisions; from which it follows that interest is only a form of wages.

Wages is the immediate return to labor; interest is the remote return.

Confiscation.

CHRIST CHURCH, West Haven, Conn.—I have read a few of your later issues with much interest and am deeply impressed with your land doctrine. If you can spare space, please allow me to catch up with the course of your argument by stating what I have only seen hinted at by your editorials in a general way and unexplained, viz: What settlement do you propose shall be made with those whose whole present property consists in land? Absolute confiscation would, as it seems to me, bring on, with apparent justice, nothing short of war to the death. Is that yet a "missing link?"

(REV.) HOBART B. WHITNEY.

You will find your question fully answered in book VII of "Progress and Poverty."

We bring a message of peace; but if the unjust resort to the sword, let them perish by the sword. We would have justice done *test* the heavens fall; but if needs be, "let justice be done though the heavens fall."

Practical Operation.

BOSTON, May 30.—(1) As you do not propose to disturb titles to land, would not the owner of land of no value have the right to prevent its use so disposed? Would I not have to get some sort of conveyance or permission in writing to use the land, from the owner, to prove that I was not the owner when the land had acquired value?

(2) Suppose I settle on land of no value, and after the lapse of a few years the land has acquired value by reason of increase of population about me: I sell out my real estate, including the acquired value of the land; am I not putting in my pocket an unearned increment to the extent of this acquired value of the land, which might or might not amount to the taxes paid upon it during my occupancy, as that would depend upon how soon I sold out after it had acquired value?

(3) Suppose land in a city is taxed up to its full rental value, which is, say, fifty per cent of its value, would this not increase the value in all parts of the city? Might not land in some parts of the city increase in value at the rate of ten or fifteen per cent of its value, and therefore, the tax would not cover it? Or the land in some parts of the city might not increase in value at all; therefore there would be no increase for the community to take by taxation.

E. LUCAS.

(1) The owner of land of no value would have the privilege of preventing its use by others, but when others wanted to use it it would cease to be land of no value. It would then be worth what people were willing to pay for it rather than to go upon land that could be had for nothing. And upon that value the owner would be taxed.

(2) If after your land acquired value, but before the tax had been imposed upon it, you could find anyone to pay you its value, you certainly would pocket an unearned increment. But you would have to ransom an asylum for idiots to find a buyer.

In the interim between the acquisition of value and the imposition of the tax you would find people who would pay you ground rent from time to time, but no one who would pay you capitalized ground rent in a lump sum. And when you began to receive ground rent it would not be long before your tax-paying neighbors would call the assessor's attention to the fact. You might get away with some unearned increment, but not more than what the community could spare under the circumstances.

(3) You are mixed in your arithmetic. A percentage of capitalized rental value

would fall in equal ratio upon all land having a rental value.

Where to Go.

NEW YORK.—I am a young man, twenty-two years of age, and am going west. What state or territory would you advise me to go to?

If in going west you expect to better your condition by becoming a land owner and living on the labor of other people, settle in the least populous territory along the line of the prospective advance of population. There you will get land at moderate rates, and, although you may have to work pretty hard to make both ends meet, and must make sacrifices, until population catches up to you, yet when it does catch up you may go to London, to Paris or to bed confident of an ample and regular supply of the fruits of the labor of other people who will divide their property with you for the privilege of using "your" land.

But if you expect to better your condition by work alone, it makes but little difference which territory you go to. Wages, all things considered, are pretty much the same everywhere, and will never be much more in one place than in others.

A Question of Practice.

Though a believer in a single tax on land, I would ask you to answer this question through the columns of your valuable paper: We will suppose that all taxes are placed on land. A has capital and he rents two building lots of the government, we will say at \$30 a year. Now, he improves these lots by building a house on each, one for his own use and the other he rents to B. Now, how do you propose to tax A on his property? Ought he not to draw interest on his capital, as A is furnishing a home to B, who has no capital? Please tell me how A would be affected by your way of taxation, and oblige

C. D.

A would not rent of the government. If he rented at all, it would be of some one who claimed the land, in which case the latter would be taxed on what he received of A, and A would not be taxed at all. But suppose that A built two houses on ground of no value, and that, after a time, that ground became valuable and subject to taxation. Then B, who rented of A, would pay no taxes. He would only pay his rent for house and land to A, and A would be taxed on the value of the land alone, leaving the house free. In such a case it would be very easy to determine the amount of tax that A ought to pay. He is receiving a certain rental for one of the houses and its lot, say \$300; the rental value of the house, which could be determined by any intelligent man of business, experience, is, say \$200, and \$200 deducted from \$300 leaves \$100, which is the rental value of the land hired by B. Then as the land A occupies is the same kind as that occupied by B, the whole tax to be paid by A, if imposed to the full value of the land, would be \$200, less enough to compensate A for collecting and paying it over.

The Dubuque Bridge.

DUBUQUE, Ia., May 31.—Providing taxes were levied on land values only, what taxes would the bridge company pay for their bridge from Dubuque to East Dubuque, across the Mississippi river?

A tax based on the value of the land on which the abutments of the bridge rest. But one of the first things for Dubuque to do after it puts the land value tax into operation is to devote some of the income from its land to the purchase of that bridge. A public highway has no business to be in private hands.

Compensation.

NEW YORK.—Would not the acquisition of title to all land by the state be the result of the abolition of the private ownership of land and therefore would not the power of the private owner to give title in fee simple be invalidated? And if such is the case, would not that portion of his wealth consisting of land be appropriated by the state without compensation, to the amount of the current value of his land? To illustrate my question: If a man buys a piece of land valued at ten thousand dollars, and erects a building upon it valued at twenty thousand dollars, that building and lot, under our present system of land holding, will sell for thirty thousand dollars. Now, as a result of the George system of land holding, would the value of that investment of thirty thousand dollars, provided the owner wished to convert it into money, be impaired ten thousand dollars because of the owner's inability to give absolute title to the land on which the building is erected? Could he exchange the investment for thirty thousand dollars without owning the lot? If not, how is he compensated for his loss?

J. M. G.

Whether acquisition of title to land by the state would result from abolition of private ownership must depend upon the manner of abolishing private ownership. If that be done according to the method advocated by us, namely, by shifting all taxes to land values and then increasing the tax until the entire rental value of land is taxed away, there would be no state ownership. There would be no ownership at all. But there would be private possession. Anyone could possess as much land as he pleased as long as he pleased, provided he paid into the common treasury the annual value of the land he possessed.

In the case with which you illustrate your question, assuming that no change of values occurred, the house and land would sell for less and less as the land value tax increased, until there was little or no selling value left except what attached to the house. If the owner wished to convert the lot into money or into anything except other land he could get nothing for it if the land value tax were at the full limit of annual value. He could not exchange the investment for \$30,000, but he could exchange it for another house worth \$25,000 upon a lot equally desirable. His land would be just as useful to occupy, but it would have no exchange value and therefore be useless for speculative purposes. Read chapter I, book VIII, and chapter 3, book IX, of "Progress and Poverty."

As to compensation for this loss, the agitation preceding the introduction of the tax and the gradual manner in which it will of necessity be increased, will tend to distribute all such losses through the community so that none of them will be felt as seriously as similar investors feel the losses of a moderate real estate panic. But even if it were otherwise, even if the tax to the full limit were suddenly imposed so that such investors lost all that they had invested in land values, the investors would

have no right to complain. The ownership of land is conferred by law. It has no natural sanction. It is a privilege, not a right. And the same power that confers the privilege may at any time terminate it. Observe, we do not say revoke, we say terminate. The investor in land values invests upon this condition. He buys what title the seller had to give. The seller's title is subject to termination by law, and when the law terminates it the buyer's privilege is at an end. Read book VII of "Progress and Poverty."

What Is Capital?

NEW ROCHELLE, N. Y., June 2.—Will you please tell me in this week's STANDARD "What is capital?" I want to know what you call all kinds of capital?

CAPTAIN G. W. LOYD.

Wealth in course of transmutation from one thing to another, as ore to iron, or of exchanging from land to land, as flour for molasses. Wealth in the hands of the consumer, as the clothes you wear, is not capital. Read chapter 2 book I and chapters 3 and 4 book III of "Progress and Poverty."

How to Determine Land Values.

JACKSON, Tenn.—I am asked the question, and that frequently, how will the value of land be determined under your land tax system?

W. A. JOHNSON.

In the beginning, when present taxes only are shifted to land values, the value of land will be determined by its market price. But when taxes are advanced to the full value of land, there will be no market price for a fee, and the value will then be determined by what the land will rent for in the market.

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HENRY GEORGE, Editor and Proprietor.

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SATURDAY, JUNE 11, 1887.

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

AN "international Sunday school con-
vention" has been in session in Chicago,
at which the Sunday schools of the United
States and Canada have been represented,
the object of the convention being to
ascertain the progress of Sunday school
work and to devise improved methods of
conveying a knowledge of the word of God
to the minds of children. Among the pro-
ceedings of the convention was the send-
ing by cable of the following communica-
tion to the private secretary of her
majesty, Queen Victoria:

To General Ponsonby, London, England.—
The International Sunday school convention
of the United States and Canada assembled
in Chicago present hearty congratulations to
her majesty Queen Victoria on this jubilee
occasion. They recognize that during a
generous reign of fifty years her majesty has
been an earnest defender and advocate of
the Bible as the foundation of the Christian
religion, and a living exemplification of the
favor of God. Righteousness exalteth a
nation.

This message was read to the conven-
tion and enthusiastically ordered to be sent
at once, the audience emphasizing their
approval by singing "God Save the Queen."

It does not appear that the International
Sunday school convention sent any mes-
sages of congratulation and indorsement
to the marquis of Lansdowne, to Jay
Gould, to Mr. Scully of Ireland and Illi-
nois, or to any of the tramps who infest
our highways. Possibly there was a lack
of time, or it may be that the convention
considered that in thus fulsomely beprais-
ing the queen of England they were suffi-
ciently expressing their indorsement of
all who live by appropriating the labor of
others. It is a pity, however, that these
supplementary messages were omitted,
not only because of the great comfort they
would have given the persons receiving
them, but also because some of the inno-
cent children who attend the Sunday
schools of the United States and Canada
may fail to comprehend the principles of
religion as expounded by the International
Sunday school convention, and may, some
time or other, set true Christianity at
naught by losing the family dog upon a
tramp, instead of hailing him as "a living
exemplification of the favor of God."

"Thou shalt love the Lord thy God
with all thy heart and with all thy soul,
and with all thy mind. This is the first
and great commandment. And the second
is like unto it: Thou shalt love thy neighbor
as thyself." Such was the answer
given to a convention of Pharisees who in-
quired what they must do to inherit eter-
nal life. It was given by Him who taught
men to pray for the coming of God's king-
dom upon earth as well as in heaven, and
if the International Sunday school conven-
tion have any faith in the teachings of that
Jesus whom they fondly think they wor-
ship, they must believe that in no other way
than by the keeping of both these com-
mandments can men either gain the king-
dom of God in heaven, or hasten the com-
ing of His kingdom upon earth. Their
message to the queen of England gives the
lie direct to the teachings of Christ. It is
sent to a woman who so loves her neighbor
that the neighbor may not so much as ad-
dress her directly, but must humbly ap-
proach her through "General Ponsonby." It
is sent to a woman who so loves her
neighbors that she daily takes from them,
without return of any kind, and wastes in
idle luxury and senseless ostentation an
amount of wealth which represents some
five thousand days of their weary, ill-paid
toil. It is sent to a woman whose horses and
cattle, and dogs, and foxes, and deer, and
pheasants are cared for with tenderness
and forethought, while her neighbors live
in loathsome sties whose foulness cries to
heaven. It is sent to a woman who in her
own proper person represents that gospel
of theft and greed which the Carpenter's
Son denounced as making it easier for a
camel to go through a needle's eye than
for a rich man to enter into the kingdom
of God, and whose sole business in life is,
and for fifty years has been, to render pos-
sible the organized plunder of those poor—her
neighbors—to whom Christ has promised
the kingdom of heaven.

The International Sunday school con-
vention, among its other proceedings at
Chicago, has probably given some atten-
tion to the phenomenal growth of irreligion
in this generation, and has perhaps con-
sidered how best it may combat the
lamentable tendency to unbelief which it
cannot but deplore. If, instead of wasting
time and money in cabling to an idle and
utterly useless old woman that she is "an
earnest defender and advocate of the Bible
as the foundation of the Christian religion,

and a living exemplification of the favor of
God," the convention would give a little
attention to the proceedings of the Anti-
poverty society, they might get some light
upon this subject. They would learn how,
when a Christian priest stands forth de-
claring that God's kingdom on earth is no
meaningless jumble of words, but a thing
to be wrought for and prayed for, and
surely brought to pass; when he denounces
as a horrid blasphemy the idea that God
the Father has so ordained His universe
that queens and millionaires and tramps
must be; when he proclaims that the
same loving parent who gives His chil-
dren one simple rule for attaining bliss
after death has provided another simple
law, by following which they may gain
peace and happiness here on earth; when
he reads from Holy Writ that the heavens
are the Lord's, but the earth hath He given
to the children of men, and shows how,
to bring God's kingdom upon earth, naught is
needed but to stop the stealing—then, as
the true import of Christ's gospel dawns
upon their minds, men and women break
out into a tumult of religious enthusiasm,
and a cheer goes up for the Lord's Prayer
such as heaven has not heard for many a
weary century.

Let the International Sunday school con-
vention decide to teach Christ's two com-
mandments in all their glorious fullness—
let them give over sending ridiculous mes-
sages to throned paupers, and speak in-
stead the glad tidings of God's love and
bounty to His plundered poor—and they
will find children flocking to their Sunday
schools like chickens to be fed.

MOLLIE JACKSON has been convicted of
vagrancy in the city court of Paducah, Ky.,
and is to be sold to the highest bidder for
thirty days. So say the press dispatches,
and they add that the action of the judge
in imposing this penalty has excited much
unfavorable comment.

It is a pity that Mollie Jackson should
be sold into slavery at this season of the
year, when vagrancy has charms which
are lacking to it in the sterner months of
winter; but otherwise it may be questioned
if she is entitled to any more sympathy
than a good many thousand other people
who have never been convicted of va-
grancy, but have been pretty effectually
sold into slavery nevertheless. There are
quite a few men and women in Paducah,
Ky., who, in return for the privilege of
living in that town, have legally bound
themselves to do yearly a certain number
of days' work for other men and women,
who are thus enabled to live in idleness at
other folks' expense a great deal more ef-
fectually than Mollie Jackson's purchaser
is likely to do. These owners of Paducah
men and women are sometimes called
landlords and sometimes mortgagees. Af-
ter a few years they will be spoken of
historically under the generic title of
thieves.

THERE are certain qualities of iron which
require for their production the use of coke
as fuel in smelting. Unless coke can be
had the furnaces must stop. This fact has
given a strong impetus to the business of
coke making in the bituminous coal re-
gions of Pennsylvania, and has enabled
the owners of coal mines in those parts—
good Mr. Triumphant Democracy Carnegie
among the rest—not only to reap rich
profits from the privilege of forbidding
other folks to dig coal, but also to benefit
themselves and humanity by "giving" a lot
of men employment in the making of coke.
Hungarians these last named fellows are,
mostly, who come across the Atlantic to
work in American mines and turn Ameri-
can coal into American coke, because the
Scotchmen and other chaps who own the
American mines and American coke ovens
won't pay Americans enough to live on or
working in them. On this basis every-
thing should be lovely, and the manifest
intentions of Providence in favor of Mr.
Carnegie and the other owners of America
should develop to their fullest fruition
without let or hindrance.

But providential arrangements sometimes
require human readjustment, and so it
has proved in this case. The owners of
America, instead of agreeing together like a
band of brothers, have shown a disposition
to get ahead of each other as far as possible.
The fellows that owned the iron mines
higgled over the price of coke in a most
disgraceful manner, and see-sawed the
market until they brought coke down to a
figure which materially reduced the profits
of the fellows who owned the coal mines
and coke ovens; which when these last
named realized, they made a combination
and agreed that thenceforth they would
sell all their coke through a single agency
and exact the best price for it that the iron
men could afford to give. This mercantile
combination was called a syndicate, and it
promptly ran the price of coke up nearly
fifty per cent, thus largely increasing the
material wealth of the country.

Such was the condition of things when
the Hungarians, to whom the owners of
the mines and ovens were giving work,
came forward with an impudent claim for
more wages, and formed a wicked conspi-
racy to enforce it. The owners treated
them with rare patience; demonstrated to
them that if they got more wages without
doing more work the country would be
just that much poorer, and they them-
selves so much worse off; told them about
Edward Atkinson, and explained to them,
in English and Slavonic, that if they
didn't like their job, the proper thing for
them to do was to leave it and go away
quietly to some other place where nobody
wanted them; finally offered an advance of
five per cent. It was all no use; the con-
founded coke burners wouldn't listen to
reason, and so at last the owners, sooner
than have any more trouble, agreed to re-
fer the matter to a board of arbitration, of

which one member was a miner, two were
non-descripts with Hon. before their names,
and the rest were connected with the syn-
dicate.

Well, the arbitration committee met,
deliberated, and decided that the coke
operatives were getting as much as they
had any right to expect—denied them even
the five per cent advance. And then
those misguided operatives, in the language
of the *Evening Post*, "struck against their
bread and butter," wouldn't make any
coke themselves, wouldn't go away and
make room for men who would make coke
—raised the deuce and all generally. Then
the iron furnaces which couldn't manufac-
ture iron without coke had to stop; the
steel rail mills and other industries requir-
ing coke-made iron are coming to a stand-
still, and as the pro-poverty papers are
daily demonstrating, tens of thousands of
workmen are losing hundreds of thou-
sands of dollars of wages, and the walking
delegate ought to be hanged.

Of course this state of things won't last;
the men who own America will take care
of that. They can't make the coke burn-
ers work or go, but they can make them
pay rent or go, and they may be relied on
to do it. By and by the coke burners and
the rest of the Hungarians and Irishmen
and Americans who live in this country by
permission of the men who own it will be
thick themselves that perhaps, after all,
God didn't make the earth merely for Mr.
Carnegie and others might charge rent for
the privilege of using it. When that time
comes the coke burners of Pennsylvania
will have no occasion to strike, and the
men who now increase the wealth of the
country by diminishing the production of
coal and iron and other necessities of life
will have to go to work or starve.

Several thousand acres of land in Oneida
and Herkimer counties were sold a day or
two since for almost nothing. A good many
of the acres went for a cent each. And yet,
when asked to say, Henry George and his fol-
lowers were conspicuous by their absence from
a sale which placed land within reach of
the humblest member of the Anti-poverty society.
—(New York Tribune.)

This is our first intimation that Oneida
and Herkimer counties are located in the
broad territory of Whitelaw Reid's imagi-
nation.

THE *Tribune* gives Mr. Blaine some
points for enlightening the dense ignorance
of Europe respecting America and her
institutions.

"He can tell," says the *Tribune*, "of the
institutions of this country and the oppor-
tunities it offers to industrious and
honest citizens." But among its institu-
tions is rack rent landlordism, and its
opportunities are proclaimed by a million
men vainly seeking work. Of these, let
Mr. Blaine exercise that "singular gift of
silence when speech would be unwise or
ill-timed," with which the *Tribune* de-
clares that he is endowed.

"He can tell of a nation whose govern-
ment has proved its strength in one of the
greatest wars of history," but he should
exercise his "singular gift of silence,"
respecting homeless veterans and shoddy
society saviors.

"He can tell of the wise methods by
which a free nation restored its currency,
redeemed its pledges, paid half of an
enormous war debt in twenty years and
reduced the interest burden by two-thirds,"
but he must exercise his "singular gift of
silence" as to the robbery of debtors involved in the
"restoration" of the currency, and as to
the fact that our public debt, measured by
the price of labor, is bigger than ever
and that more has been paid to bond hold-
ers in interest than to soldiers in pensions.

"He can tell of the processes by which a
free people have gained in wealth during
twenty years of persistent industrial self-
defense more than double the entire wealth
accumulated in the previous eighty-four
years of national existence," but he must
take refuge in his "singular gift of silence"
if any one asks him of the processes
whereby that wealth has found its way
into the hands of the few, or of the "in-
dustrial self-defense" by which great
masses of the "free people" have through
labor organizations vainly struggled to
protect themselves against their greedy
countrymen.

Is it not just a little singular that those
with whom Dr. McGlynn has become most
intimately associated in the course of his
new crusade are nearly all pronounced in-
dels? —(New York Star.)

No. They are the "publicans and sin-
ners" of the Christian renaissance.

ONE has but to read the newspaper
comments on the Sharp trial to realize
that the legal presumption of innocence in
criminal cases has been practically abol-
ished. Whether or not Sharp is guilty the
law does not know, but he would be a bold
juroir indeed, who, believing him innocent
after listening to the evidence, should so
guiltily, the course of Judge Barrett in
trying questions of alleged embezzlement
pending Sharp's trial for another offense is
an outrage on the orderly administration
of justice. Its inevitable effect must be to
excite prejudice in the main case by arous-
ing suspicion in a collateral matter. It is
better that Sharp, though guilty, should
go free than that judicial hunger for popu-
larity should be fed at the expense of pre-
cedents that may endanger the innocent.

Dr. McGlynn's Brother.

Frank McGlynn, a brother of the *soggarth*
arson, is doing gallant work for the new cru-
sade on the Pacific coast. In a recent number
of the *San Francisco Star* he says:

The Henry George doctrine is not to cut up
people's property; it is not to divide; it is not
to tax anything anybody; it is not to give
everybody an equal start; it is simply to
put taxes where they justly belong—that is,
on the land value.

IN DR. M'GLYNN'S PARISH.

Another Enthusiastic Meeting at Interna-
tional Hall—Mrs. Margaret Moore's
Speech—Whom the Archbishop Went to
See in Bermuda.

The people of St. Stephen's were out in
goodly numbers on Friday evening last.
Long before the time to open the meeting the
hall was filled to overflowing; men and
women were unable to enter the hall, and
were forced to congregate on the sidewalk.
As usual, Mr. John R. Feeney presided, and
after a few remarks, introduced Mr. John J.
Bealin as the first speaker of the evening.
Mr. Bealin made one of his usual outspoken
speeches, and in a very feeling manner an-
nounced the demonstration in support of the
doctor on June 18. Mr. Richard Caffery of
Greenpoint also addressed the meeting, and
was well received, but the speech of the
evening was delivered by Mrs. Margaret
Moore. Mrs. Moore began by congratulating
the people on the manner in which they were
standing by the doctor. She urged that
every man, woman and child in the parish
bring the habes in your arms," she cried,
"so that in after years they can tell that they
shared in the indignation of the people against
the attempted destruction of the purest
priest that ever lived."

In talking about the letter sent to the
"O'Brien meeting" by the archbishop, Mrs.
Moore said it was a flat contradiction. "How
could the archbishop condemn Irish evictions
when he himself evicted the doctor on a cold
winter's day and sent him out into the world
without a dollar in his pocket—call such con-
duct as that Christian? No; it was inhuman
and unchristian. At the very time when he
evicted the doctor the archbishop went to the
island of Bermuda to spread the light of the
gospel and bless the people with his presence;
and it was a strange fact that the governor
of that English colony was an Irishman who
ought never to have been born in Ireland—one
who sold his country, and was glad that he
had a country to sell; a man driven from his
native land by force of public opinion, and
forced to take refuge under the English flag—
a renegade and a dastard. He was one of
the 'extraordinary magistrates' appointed by
her majesty's government for the express
purpose of killing the land league by law.
I myself was one of his victims. O strange
sight, indeed, to see the archbishop of New York dining with this
'national apostate.' Let what will come, our
duty is clear. Feeling and knowing that the
doctor is right we must stand by him, even
were he excommunicated. Shame on us were
we to tolerate it, and God's vengeance on the
people who dare to give such scandal to His
church."

Mrs. Moore concluded her remarks amid the
cheers of the people, and on motion a vote of
thanks was tendered to her.

A committee of ladies was appointed to co-
operate with the gentlemen, with a view of
doing justice to the doctor's friends in the
grand parade of the 18th. After a few re-
marks from Dr. Carey the meeting adjourned
to meet Friday evening next.

From an Ex-Pupil of Professor Dwight.

CINCINNATI.—As one of the pupils of Pro-
fessor Dwight in the Columbia college law
school, and as one of his most devoted admir-
ers, it pained me greatly to read his recent
speech at the commencement of the Columbia
college law school, in which he stated that:

Without property in land no man has an
assured birthplace or burial place. No tree
can be planted that he can call his own nor
any dwelling erected that can give him shelter.
There can be no churches, no schools, no
churches, no colleges nor schools but state
colleges and state schools. When the state
owns all the land and all the improvements
what a tempting prize that will be for some
bold adventurer.

Professor Dwight himself has stated scores
of times in his lectures to the students
that the right of the individual to property
in land is subordinated to the use of
such land for public purposes, for roads, war-
works, public buildings, railways, wharves,
etc., and that any specific tract can be ap-
propriated by the state for such purposes
under the reserved right of eminent domain.
Professor Dwight has demonstrated hun-
dreds of times the subordination of private
property in land to the claims of the state for
its own needs, enforced by sales of land for
unpaid taxes and assessments, and has in-
sisted that the just limitations of private
land ownership by principles of public expedi-
ency as contained in the statutes against
entails and perpetuities.

Professor Dwight must know that the pay-
ment of rent to the state in the shape of
taxes does not interfere with permanence of
possession any more than the claims which
the state enforces to-day; that the church,
the birthplace, the dwelling, the college and
the tomb will be just as safe as they are at
this moment; that the collection of revenue
by indirect taxes is liable to be a greater
prize to the adventurer than a rent open to
the inspection of all, where each is interested
in its just appropriation and in its proper ex-
penditure. I do not agree with you as to the
mode in which the present system is to be
changed to that which you propose, but the
legal right of any man to monopolize the
bounty of heaven, except upon terms which
are equally open to all, is as sure to perish
from the earth as the right of one man to rule
another.

Most of all was the professor unhappy in his
ecclesiastical references.
It becomes one who believes that the world
must be ruled by the few, to become one who
denies the authority of Rome, and speaking in
the land which Columbus discovered, to sum-
mon some new council of Salamanca to dis-
cuss and discourage these "froward chil-
dren." The time is gone when truth can be
crushed even for a season by the mere voice
of ecclesiastical authority.

"O, bells of San Blas, in vain
Ye call up the past again,
The past is dead to your prayer;
Out from the darkness of night
The world rolls into light;
It is daybreak everywhere!"

W. D. T.

The Party Here to Fight.

Charles H. Mitchell in the *Clarion*, pub-
lished by the Nineteenth assembly district as-
sociation of the united labor party, says:

"But a new party has sprung into existence
whose force has been gathering strength for
a long time, until at last, in one mighty effort,
the wronged, overtaxed, and monopoly-
ridden people arose and planted a well directed
sixty-eight thousand power blow at the enemy.
It spread consternation among them to such
an extent that they are now engaged in ad-
ministering 'taffy' to this great power. But
rest assured, gentlemen, your blameworthy
are entirely lost upon the united labor party.
You cannot, with any sanction, buy a
longer lease at any price. We have since
organized for effective work, and in our
platform, adopted April 7, 1887, we have set
forth our aims. Therein our principles are
plainly stated, and these principles we are
prepared to 'assert,' and are ready even to
stake our existence upon."

Marching to Freedom.

(Air—"Marching Through Georgia.")
The Master's blown the bugle and given
us a song;

Sing it with a chorus that shall drive the
world along,
Sing it as 'twas never sung—we're many
millions strong—
While we are marching to freedom.

CHORUS:
The land! the land! for men's children it was
made—

The land! the land! the Master so hath said—
Thus we'll sing the chorus grand of our new
crusade,
While we are marching to freedom.

The sign's throughout the workshop; the
master workman's there;
It crows the highest mountains and illumines
the valleys fair;
It's radiant in the deepest mines, locked out
from heaven's air,
While we are marching to freedom.

CHORUS—The land! the land! for men's chil-
dren it was made, etc.

We've found the prophet and the priest, and
men of every creed,
We've sowers, by the thousands, who are
sowing wide the seed;

While all the poor and needy ones are pray-
ing us goosed,
Thus we go marching to freedom.

CHORUS—The land! the land! for men's chil-
dren it was made, etc.

And those who love the shamrock are fore-
most in the fray;
Still patient for the dawning of a great and
glorious day;
Rack-rented, robbed, aye, ruined, they hold
tyranny at bay—
They, too, are marching to freedom.

CHORUS—The land! the land! for men's chil-
dren it was made, etc.

Enlist beneath our standard—the cross of the
crusade!
Close ranks behind our leaders until the march
is made;

Come! soon the land of promise we'll right-
fully invade,
While we are marching to freedom.

CHORUS—The land! the land! for men's chil-
dren it was made, etc.

Thus we'll make a thoroughfare for freedom
and her train,
Miles and miles in latitude—twill reach from
main to main;
Wrong must fly before us, and right shall rule
again,

While we are marching to freedom.

CHORUS—The land! the land! for men's chil-
dren it was made, etc.

JOSEPH W. PARKER.

The Anti-Poverty Party.

San Francisco Argonaut.

The movement of Henry George is an im-
portant one, and destined to have an im-
portant bearing upon the politics of New York,
and possibly upon the politics of the nation.
That this stranger could take his crisp, caustic,
and without money or party alliance, or
national reputation other than that given him
by his land theories, walk into the city of
New York, and against Tammany political
leadership and combined wealth, without or-
ganization or power, collect, in a few days,
over 68,000 votes for mayor, is a significant
fact. The movement inaugurated by him
last fall has not lost its force, nor has the
party thus inaugurated diminished in num-
bers. On the contrary, it has extended and
strengthened. Brooklyn has brought an
effective and thorough organization to swell
the ranks; in Philadelphia and other cities a
movement has begun. A state convention
is called at Syracuse for this fall. The
Rev. Edward McGlynn, of the parish
of St. Stephen's, suspended from his
clerical functions, has cut loose from the hier-
archy of Rome and proclaimed his independ-
ence in all matters of a political character,
denying the authority of his bishop (Corydon),
and treating with contempt the mandates of
Rome. He has dared to boldly proclaim his
right as an American citizen to think and act
for himself in all questions that do not conflict
with matters of religious opinion. His pa-
triotism—and his was the largest Roman Cath-
olic parish in New York—have followed him
almost to a man. They have rallied around
him and support him, and other Catholic
priests and Catholic journals have identified
themselves with the new political movement.
It is a mistake to think these men are all com-
munists and anarchists, or are all bad men,
or are intending to destroy republican gov-
ernment, or to overturn order in the state,
or to render life insecure. As yet the
movement is entirely non-political, and the
real element, the Tammany politicians,
and the political adventurers have not shown
any sympathy with the George movement,
and we have confidence that so long as this
party is subordinate to its proper leaders,
there is no danger of anarchy or misrule. The
name under which the party is rallying is
the "Anti-poverty" party—a catching name.
Its principles, so far as we can gather them
from Mr. George's weekly paper, the *TRAMP*,
and the "Nationalization of Land," and
this is explained to mean that land values
being the creation of all the people, and land
being the one thing of fixed measurement,
should bear all the taxes; that improvements,
the value of the land, and the taxes resulting
from labor should be free from taxation.
That railroads and all conveniences for trans-
portation, all telegraphic and telephone
and other communications should belong
to the people, and be managed by the govern-
ment for the benefit of the people. "Do unto others
as you would that others should do unto
you" is the golden thread that runs through
the movement, and altogether im-
practicable and theoretic philosophy that
underlies the political program of Henry
George and Father McGlynn. George has en-
graved his philosophy upon Father McGlynn's
religion, and Father McGlynn has bidden his
religion in upon the foot of Mr. George's
philosophy. It is because of this that the
people, and we do not agree with Carlyle
in his statement that three-fourths of them are
fools. We admit that a majority of them
are just enough touched in the head to
follow George, and that Father
McGlynn after this political will-o'-the-
wisp with which the philosopher and priest
are luring them. And because we think there
are more of this kind of shallow paties in the
democratic than in the aristocratic party, we
think the democracy will catch it first, and
have it more severely than the more intelli-
gent and properly accumulating ranks of the
republican party. It is more than an
even chance that the "Anti-poverty" party of
Henry George and Father McGlynn plays the
very devil with the political organizations at
the next presidential election.

Something for Michigan Farmers to Read.
Alpena, Mich., Journal.
Henry George would not tax the poor man's
little home and improvements at all. He
would only tax his land, and such land tax
would be very little, if any, higher than his
present land tax, because the vacant land
alongside of the poor farmer would have to
pay its share of the taxes, and thereby lighten
the farmer's burden of taxation. It is the
vacant land now held on speculation that
would suffer under Henry George's system—not
the improved land. Of course that class
of "poor men" holding thousands of acres of
good farming land, or even city lots, in idleness,
would have to abandon their claims; but
we have no sympathy for them.
This system would be a relief to all im-
proved land, whether it belonged to the rich
or the poor. The unimproved land that
George would burden with taxation is not
held by "the poor man, whose all is in his little
house and farm." If the vacant land of the
country had to pay in taxes what it owes to
the community for its value, land monopoly
and its twin sister, aristocracy, would be
knocked in the head.

THE ST. PAUL GLOBE'S BABY BENEFIT.

Another Baby Benefit Enterprise Explained
by a Writer Who Would Extend the
Principle.

Correspondence Northwestern Labor Union.

A lot for every baby born in Minneapolis
from now to kingdom come.

While the *Globe* is coming to the front with
a scheme to furnish one miserable little baby
with a lot as a start in life, the *Northwestern
Labor Union* is forging to the front with a
scheme that will be a universal baby benefit,
and guarantees a lot to every human being
that wants one. But the philanthropic editors
of the Associated press will probably say that
it is not practical, a very moral scheme but
impractical. Well, let us see if it can't be
figured out. The first question that arises is,
are there lots enough? Well, any school boy
can figure that out. There are lots enough
within five miles of the Nicollet house to make
homes for 1,500,000, with each family living in
a separate house, built on a separate lot, plot-
ted at the rate of eight to the acre. But these
lots are the property of somebody else. Some
own scores, some hundreds, and others none.
Lots are the favorite investment for capital,
and if a working man wants one he must go
to speculating in real estate, or they will keep
him working until he is bald and gray headed
paying the principal and constantly accruing
interest on the mortgage, and if in the course
of years misfortune overtakes this slave, he
will lose his lot and all he has paid besides.
Again, what do capitalists want these lots for?
To use? Oh, no! They don't want to use
them; they want to hold them and make
other people pay in hard work thousands of
dollars for the use of them.

Now, then, the value of a lot to a capitalist
is not in the lots themselves, but in the fact
that a monopoly or corner in lots gives them
the power to confiscate the labor of those who
do use them in the form of rent. Then what
is the value of a lot? Real estate agents, who
understand their business, will acknowledge
that the valuation of a lot is based on the
rental power, that is, power to confiscate in
rent. Then figure this annual confiscation at
thirty to forty per cent, and you have the
capitalized confiscation, or the price of the
lot. So when the laborer or producer wants
this lot they will take part cash and mortgage
the balance at six to eight per cent. Now, if
the fathers and mothers of babies want to
perpetuate a system that will permit some
other babies to confiscate the labor of their
baby through a lifetime of toil, well and good.
If not, let them study the history of the world
and they will find that labor has been des-
poiled and confiscated through all periods of
history by those who pretend to own the soil
by title, and if you wish to be still more curi-
ous as to how they got this title, that is, legal
power to confiscate, you can trace every one
back to the conquests, the wars, the battles,
the sword and bayonet, were the coins paid
for this privilege, and then legalized grants
given by the royal thieves to their pet
partisans.

Now, to come back to our baby benefit and
make it universal, we propose to make specu-
lation in land and holding out of use unprof-
itable; and it is a well known fact that there
is so much land in this country that it can be
made valuable only by cornering it, and for
the last quarter of a century capital has been
struggling to accomplish this, and railroads
and other corporations and foreigners have
cornered more than the

LAND AND LABOR.

A Few of the Letters Received at the Cooper Union Headquarters.

The following extracts from the correspondence of the Central committee, 28 Cooper Union, New York, have been furnished by Mr. Barnes:

James R. Armstrong, chairman United Irish societies, Boston, Mass.—Dr. McGlynn had a splendid meeting here. The feeling manifested throughout was wonderful. Should he come to any other city in Massachusetts to speak, rest assured that a large number of his Boston friends will go to hear him. Thank God, he gained many converts to the new crusade. I have met no man so stupid that he did not understand the doctor, nor so prejudiced that he did not believe him. The voice and prayer of every member is with the reverend doctor and the cause he espouses. We hope to hear encouraging reports every day, till this holy light is won.

J. W. Neil, Buffalo, N. Y.—Our movement has not fairly come to a head yet. We have a Mechanics' institute library here that is incorporated and has about five thousand volumes. It was popular some years ago, but was mismanaged and about to be sold out for debt. Several of us called a meeting to stop it, and it is not impossible that we may find means to use it as a reading room. We may get together for the purpose of having a workingmen's library; then our little heaven may leave the whole lump. The *Irish World* has a large circulation here, so I sent Mr. Ford a notice of our organization. Buffalo covers a great extent of land, and there is a very philanthropic lot of land speculators here, who sell lots with or without houses on them at weekly, monthly and yearly payments, and so the men who are paying double and treble what property is really worth are looking forward to the time when, perhaps, they may own something, and then have not the spirit to look beyond the ends of time noses. Besides, a good many men seem to think that more can be built out of politicians than can be gained by independent political work. Then, too, there is the press, which calls everything that savors of independent action hard names. Finally a good many men sit down at home waiting for kind providence to come along and take charge of their affairs for them and to see something done by somebody else.

Cincinnati, O.—I see by the papers that a man named Lennon is setting himself up to be a so-called "organizer" of the opposition labor party in your state of New York. He and one or two like him attended the conference of February 22, here, and he devoted his time to abuse of the leaders in your city, and especially of Mr. George, representing himself as either the business manager or the editor of the *Leader*. However, we all "sized him up" as the boys say. It was plain that he was a "professional." I hope that as soon as your state convention is over, steps may be taken to call a national conference of the united labor party.

Cincinnati, O.—Our Fourth of July celebration will take the form of a vast gathering at Zoological garden, which is a beautiful park of sixty-five acres. Addresses have been promised by Mr. George, as you know, and by Mr. Joseph R. Buchanan of Chicago and Mr. W. W. Bailey of Vincennes. Excursions will come in from all parts of Ohio, Kentucky and Indiana. We shall have a great and memorable occasion, and an immense gathering of people.

Chicago, Ill.—I am a workingman myself, and I go among them all the while. Many thoroughly understand the land question already. I am surprised at their numbers. Others are beginning to suspect that there is something in it which may work a solution of their troubles. Men everywhere are in a state of expectancy on the subject, and desirous of getting light on it.

M. J. Rowan, Master Workman L. A. 852, E. of L., Chicago, Ill.—Our club was thoroughly organized last night. We shall be in good working order right away. The land reform movement is growing fast here. Arrangements are being perfected for the reception of Dr. McGlynn on the 25th of June, and we shall pack Central music hall, you may be sure.

William E. Morgan, Syracuse, N. Y.—The Concord glee club have volunteered their services for the 8th of June, for the occasion of Dr. McGlynn's lecture. We shall have a large audience. Everybody is looking forward with greatest interest to the coming of the reverend gentleman.

Henry Vick, East Saginaw, Mich.—I have read Mr. George's books and *THE STANDARD*, and I never let pass a chance to talk for the land reform. I have made several speeches for our cause, and intend to devote all my spare time after the 1st of July to the work of the new crusade. We have lost one of our most faithful workers, Charles Rippey, who has gone to Bay City to take editorial charge of the *Bay City Star*, and he has come out with no uncertain sound on the land question.

Sylvia Tyrrell, Danbury, Conn.—The opera house here was packed on the 31st of May. Over five hundred people were unable to obtain admission. Dr. McGlynn held that large concourse spellbound for two hours and a half. The good seeds sown by this noble man cannot fail to bear fruit. We look for large accessions to our numbers.

A. P. Tanner, New London, Conn.—I see by *THE STANDARD* that a bold and determined effort is making for state organization in New York. That is good. After it will come national organization, and that sort of preparation is indispensable to the success of a political party. I should suppose that our friends in the union labor movement, in which I recognize some of my old associates in the contest for government money, would be willing to concede what has always seemed to me to be the wisdom of Mr. George's ideas, that in order to secure a reliable national conference, it is essential first to organize a reliable constituency. One has only to recall the disastrous termination of two consecutive presidential campaigns to be convinced of the folly of trying to achieve success by any other method. I was delighted with Dr. McGlynn's address in Hartford, and with the numbers present, and especially with doctor's gentle manner. He is one of those whose life is a credit to the human race. Our club is wide awake.

H. Martin Williams, St. Louis, Mo.—Dr. McGlynn's lectures here set everybody who heard him on fire. The scores and hundreds who were silent before are now preaching the doctrine of the land for the people. If only more of the preachers of the gospel were such as he! We shall look forward to the Syracuse convention with the deepest interest, trusting that it will set up a standard around which the hosts of labor in the United States can rally to a man.

The central committee of the united labor party of Minneapolis has been designated as the official state organizers for Minnesota. Mr. C. A. S. Higley is the secretary of this committee.

Arrangements are now being perfected by the joint committees of B. A. 24, E. of L., and D. A. 57, K. of L., together with the land and labor clubs of Chicago, for a demonstration in honor of Rev. Dr. McGlynn, who will lecture under their joint auspices at Central Music Hall in that city on the 25th of June. It is probable that Dr. McGlynn will also be

able to speak at the great K. of L. picnic at Custer Park, Ind., on June 27.

Cincinnati.—The following charters have been issued since our last letter: Louisville—Charter members: J. H. Whetzel, J. B. Sparks, Benjamin A. Wibbles, William W. Daniels, William H. Ryan, John R. Dunlap.

Springfield, O.—Charter members: J. L. Cushman, A. B. Poling, Frank Ross, R. W. Poling, S. Leber, Oliver Hunt, Thomas Barry, G. W. Ladd, W. F. Payne, J. C. Becker, Elbert Finch.

Cincinnati (Storrs township).—Charter members: C. S. Walker, Frank C. Anderson, Oliver C. Budd, J. E. Patton, J. C. Myers, E. T. Fries, Archie Fries.

HENRY GEORGE CLUB, 255 Vine street, Organizers for Ohio and Kentucky.

San Francisco, Cal.—An immense mass meeting of the land and labor party was held at Irish-American hall on the 20th of May. Before eight o'clock every seat in the hall was occupied, and half an hour later there was barely comfortable standing room. The audience was composed of earnest thinking men and women, who propose to fight under the banner and the cross of the new crusade, and battle for the restoration of God's land to His people. The enthusiasm from first to last was unbounded. An excellent programme was presented, and when the hour to close had come the people were reluctant to leave, and many stood around in groups discussing what they had heard, while many others remained to sign the roll of the land and labor club.

Who's to Blame?

MEDINA, N. Y., June 4.—You have probably heard of the rather "fresh" convert who was arrested for severely thrashing the Jews crucified Jesus Christ, but who apologized for his mistake when he was assured that the event happened eighteen hundred years ago.

We are very likely to get into a similar belligerent state of mind when we realize the infinite injury which the world is suffering through landlord oppression and robbery, and we are prone to visit our indignation upon present landlords as the cause of those miseries for which previous generations are chiefly responsible.

Most of our present land owners think (like the Bey of Tripoli, who received tribute from all nations for sailing the Mediterranean sea, or the barons of the "castled Rhine" who exacted a toll of all commerce) that they are justly entitled to tax others for the use of God's earth.

As they are legally possessed of this power we must blame the law and not those who are innocently enriched by it, for they cannot well help taking what the law forces upon them as a present. And those who made these laws—our well-meaning, but mistaken ancestors—being long since dead and beyond the reach of our denunciation, I have come to the conclusion not to waste any more breath in damning present land owners, because every reformer's energies are urgently required for their conversion, which can be better accomplished by a calm presentation of indisputable facts.

Idle landlords and their tribute money received for the use of God's works, harsh bailiffs with writs of eviction in their hands and armies of police to enforce them, starving and despairing tenants tempted to "curse God and die," once populous districts becoming homes for wild beasts and game shanties, pig sties, miserable tenements and shanties occupying lands where palaces and comfortable homes and blooming gardens of the industrious should be; capital unable to earn interest and workmen unable to earn wages; the earth and all that is in and upon and above it all in a national and world-wide lottery; the commonwealth a huge gamble, the holders of lucky title deeds rolling in an earned luxury while the holders of blanks drown their misfortune in drink or suicide—all these calamities, than which lightning and tempest plagued pestilence and famine are no worse—all are effects and not causes. It is *law* (and the public until they change it) that is alone to be blamed.

No one has spoken more harshly of landlordism than myself, who am a landlord and an owner of unimproved land, mostly used as a common, but my severe language has stirred up so many enemies to our cause that I future instead of abusing them I am going to persuade them to cast in their fortunes with us; to make them friends and fellow workers by argument instead of enemies by calling names. We know that a transfer of all taxation from industrial products to land values is not only just as enabling the public to receive values created solely by themselves, but that it is *expedient* also for the nation's welfare, and I think that we can really prove it to be also for the benefit of every good citizen whatever his occupation or calling in life may be.

Let any doubting ones inquire of members of the Anti-poverty society how such gradual transfer would affect them, and if any of us get stuck, lay the case before our clear thinking leader, Mr. George, till we have fully satisfied everybody that it is a good as well as a right thing for all, and without exception that the slavery of tribute paying for God's bounties should forever cease, and this peace and the whole world become free, as He intended they should be.

S. M. BURROUGHS.

A Quicker Way to Get Rich Than by Saving a Glass of Beer a Day.

Speculation in land at Bar Harbor, Me., is at fever heat. The unprecedented prices paid remind one of western land booms. Ordinary lots represent a fortune. Every inch of shore line that girts the island of Mount Desert has largely increased in value. Nearly every portion of it has been either bonded or sold outright. The demand is not confined to the shore front; good elevated lands which command a view of the ocean are in great demand. One piece, bought two years ago for \$200, has recently been sold for \$2,000; another piece, which six years ago was bought for \$300, has been sold for \$25,000. An acre of land bought in the fall of 1879 for \$300 has been sold for \$25,000. Most of these lands pass generally into the hands of those who wish to erect cottages. Mr. Lee of New York, some six or seven years ago, bought forty acres for \$6,000, and they have been sold to Senator Yale of Florida and others for \$100,000. Dr. Derby of Boston bought last September a tract of five acres running from Maine street to the shore for \$50,000 and has sold two-fifths of his purchase for \$60,000. The three-fifths he still holds would readily command for all lots \$100,000. A piece of land near Hull's cove was bought for \$8,000 last September and a portion of it has since been sold for \$25,000. The remaining portion would sell quick for the original purchaser's money. A lot near Duck brook was sold last June for \$5,000. The other day the owner was offered \$40,000 for it. A firm of real estate brokers here has sold land amounting to rising \$400,000 since last season. Last fall James G. Blaine bought thirty acres on Ireson's hill for \$100 an acre. It is understood that he has refused an offer of \$500 an acre. Extensive preparations are making for the coming season, and the rush is expected to be the greatest ever known. A larger number of cottages have been built or are in progress of building than ever known before. The great hotels and cottages are nearly ready for the coming thousands. The improvements which have been made will largely add to the wealth invested here, as well as furnish additional attractions to this picturesque spot. Among the most elegant cottages which have been built and are now ready for occupancy are those of Mrs. Abby Potter of Newport, R. I., and Miss Julia Stevens and William B. Rice of New York. John Morris of New York is contemplating building the largest and most expensive cottage ever erected here. It will be located on the Cornelia road. The grounds of most of the cottages have been put in excellent condition and present beautiful specimens of the gardener's skill.

The Light Spreading in the Antipodes.

Charters Towers, Queensland, Northern Minor. It remains then for the people of North Queensland to go back to the only rational source of taxation—the land. The experience of Europe has proved that the alienation of the land means the creation of a landed aristocracy, which has been the curse of Great Britain and Ireland, and led to the first

Excommunicate the Pope.

BROOKLYN.—There is a needless amount of ill-feeling over the threatened excommunication of Dr. McGlynn. A simple way out of the impending collision of interests, and an effectual quietus on all attempts to interfere with the liberty of individuals in this age of enlightenment is this: Let the Catholics excommunicate the pope.

CHARLES M. SKINNER.

A CASE IN POINT.

What a Farmer Actually Pays Under the Present Tax System, and What He Would Save by the Proposed Reform.

GLOVERSVILLE, N. Y.—The farm of R. S., situated in the town of Savannah, Wayne county, New York, is a fair sample of the American farmer's home. Wreathed by the labor of his father from the wilderness, it has been improved and cultivated by himself, till now the fragrance of clover fields and blossoming trees, the waving grain and corn, make it seem like one great garden.

Far off in the distance the afternoon sun is reflected back from the dome of Auburn prison, and from the hill top in every direction can be seen the orchards and fields of one of the richest agricultural counties in the state.

Here, if anywhere, would the placing of all taxation upon land values alone hurt the farmer. In order to test the proposition I sent the following questions to Mr. S., whom I knew to be an intelligent and reliable man under whose charge I learned my first lessons in self-support. The answers he gave follow the questions:

(1) Q.—What is the size of your farm? A.—85 acres.

(2) Q.—What is its actual selling value? A.—\$75 per acre; total, \$6,375.

(3) Q.—For how much is it assessed? A.—\$51 per acre, or \$4,335 in all.

(4) Q.—Amount of taxes of all kinds? A.—\$46.

(5) Q.—How much of the total value of your farm is due to natural values and public improvements, like the railroad, canal, growth of population, etc.? A.—\$75.

(6) Q.—And how much of the total value is due to your labor in making improvements of all kinds? A.—\$5,500.

(7) Q.—What is the value of the capital, teams, stock and tools required to work your farm? A.—\$650.

We have here an unprejudiced statement made by a working farmer without knowing that the questions had any reference to the "George theory" of the land and improvement values of his farm and the taxes he has to pay. Giving but passing notice to the fact that under the present system the farmer, in paying on a two-thirds property assessment, is treated unjustly as compared with the owner of a vacant lot in such cities as New York and Brooklyn, who is assessed on only a one-third valuation, the important point to be considered is whether the \$46 which this farmer pays yearly on his land and all the improvements is any less than would be a single tax which should absorb the whole value of the land, exclusive of improvements. Now, five per cent is certainly all that the rental value of bare land would be worth. He would then pay a tax rent of five per cent on \$75, or \$3.75—\$2.55 less than at present.

But this is supposing that the land of his farm would retain its present value. This it would not do, for the tax bearing on all land according to its advantages is offered, would rest upon much land which is now held out of use, thus compelling its holders to use it or give it up. In the way much land would be thrown into the market and there would be a general depreciating in land values. Therefore, instead of paying a tax on \$75 this farmer would pay it on a greatly reduced value, at the same time being free to improve his land without having to pay a tax for being industrious. These facts are sufficient to show that the American farmer would not only not be injured by the shifting of all taxation to land values, but on the contrary, would be greatly benefited.

Wm. C. Wood.

Mr. Wood states his case forcibly, but he might easily have made it stronger still. His friend R. S. would not only be relieved from taxes on his own industry, but would also be saved the tremendous imposts he now pays on the products of other people's industry which he uses. His tools and machinery, his clothing, his tea and coffee and sugar—all short, everything that he wears and uses, and much of what he eats and drinks—would come to him unburdened by the enormous customs, internal revenue, and other taxes which now increase their prices.

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**THE TRUE STORY OF THE O'BRIEN
DEMONSTRATION.**

Now resolved by the Working people of New York and America. That we welcome William O'Brien to our city and assure him of our sympathy with his mission to America. We abhor the system of robbery and fraud which has been carried on at the expense of an impoverished people. We denounce the cruelty of expelling Irishmen from the soil on which they were born, and we condemn the Government of Great Britain and of Ireland as pirate property, make such robbery and cruelty possible. *The land of Ireland belongs of right to the people of Ireland, and the people of Ireland have of right the same right to the land as the people of any other country. We recognize the same repressed conflict between natural right and vested wrong in which we in this country are engaged.* We sympathize with the people of Ireland who wish to interest the progress of the revolution in Great Britain, inspired by men like Parnell, Davitt and O'Brien and led by Gladstone, which will result in Ireland of a government of the people, by the people and for the people, under which private ownership of land shall be abolished and the gifts of nature and nature's God be equally enjoyed by all.—(Dr.)

"And did you not know, Mr. O'Brien," said Mr. Thomas, "that it was the Central Labor Union and other like it, who were the ones who nominated Mr. Henry George for mayor and polled 68,000 votes for him?"

"No," Mr. O'Brien answered, "I did not know that, and I did not suppose that there was any political party back of the invitation."

"And do you mean to tell me, sir," said Mr. Thomas, "that you have been several days in New York in the hotel which is the headquarters of the men whom we are fighting without learning that there was a difference of opinion among Irishmen as to New York politics? Why, only a few nights ago

frequently interrupted by applause:

dom: We have met together to-night to give encouragement to a downtrodden people, the people of the nation where the great land reform movement started. The sympathies of the people of this country are with you, and this is proof that they are fighting in the cause of humanity. Success to them will mean the rooting up of landlordism the world over, and the giving to all men their birthright—their own land. I am glad to see that you are confined to a single nation. Landlordism is the same, be it English, German or American. There are some professional Irish agitators in America, and I am glad that they are not in Ireland would not apply to America. I can tell the people of Ireland that their brothers in America, that their countrymen here, have emancipated themselves from the crumb of the power of the church, and are now fighting agitation; that we are not aiming at anything that is against the church, but are fighting for the common rights of the people. The power of the political party, the power of the man, the power of a subsidized press has been used against the cause which we represent, and now has come the power of the church. There are people in our city who would dare to interpose of ecclesiastical power to sustain the most corrupt political organization that has ever cursed any civilized community. (Grousbeck)

As the resolutions were read there was a constant storm of cheers and shouts. The one denouncing the attempt to muzzle Dr. McGlynn by a threat of communication was vociferously greeted. There was no expression of dissent by one in the crowd. After the reading of the resolutions two of THE STANDARD's reporters mingled with the crowd, and the one verily heard everywhere in it throughout the rest of the evening was that O'Brien had taken the stand with the enemies of true land reform and that his insult to John McMeekin was properly resented by the committee of arrangements.

Mrs. Margaret Moore and Edward Kinsley spoke after the resolutions had been read. Mr. King criticised Mr. O'Brien's action sharply.

the participation in the demonstration. The committee consisted of the following members: Messrs. McVey, Casserly, Dunn, McQuinn and Professor Clarke, returned to the hotel and informed me that the committee had taken the decision and appointed Froese Clarke to preside at the demonstration and that the regulations should be dropped altogether. They were not, however, prepared to offer any guarantee that this decision would be accepted by the gentleman on whom I had been introduced. He then announced that he would insist upon his rights, and that he had decidedly declined to give any pledge that under those circumstances the affair would not end in a discreditible scurrage for the committee.

one with justification or in vindication of myself. What I wish to do is to enter my own private protest against a countryman of mine, a man who has been called a "traitor" (I caricatured him)* attempting to brand a movement of the masses through me, with the crime committed in another land as a result of my own government's policy. I think that the thing of myself I have never been my reason, it has never been my duty, to hound a man to death for any act he may have committed. And I have nothing but the love of my country to urge me to lead me to commit acts of violence and then let them alone to starve or do the best they can (Cries of "Hear, hear, and wild shouts of approval from the audience. "The traitor does!" Hisses.) I would not be guilty of this strange inconsistency of this countryman mine in coming to another land to trade and assault a man for doing as he pleases. I would not be guilty of this that he owes to be property. If the land of Luggercurran is Luggercurran's own, then according to his Argument Lansdowne can do what he pleases with it. I would not be guilty of my countryman O'Brien (Hisses and groans long drawn out), say, as we all say here

United order American carpenters, Hugh White,	600
German bricklayers, No. 11,	1,000
Bricklayers, No. 7, James Doady, marshal,	180
Leader association,	250
Police officers, No. 1, James Doady, marshal,	250
Police officers, William Dress, marshal,	250
Houselanders, George Warner, marshal,	1,000
Freemasons, laborers, President, Secretary,	600
Tim and steel rofers, William Halsewood, marshal,	600
Blacksmiths, James Doady, marshal,	600
Hibernian Rifles, Captain Juvals, commanding,	700
Ancient order Hibernians,	700
Blacksmiths, James Doady, marshal,	700
Eccentric engineers, W. O. Cloyes, marshal,	700
District assemblies 49 and 51,	700
Second assembly district, Daniel Evans, marshal,	700
	420

Figure 1. The effect of the concentration of the *Agaricus bisporus* spores on the growth of *Agaricus bisporus* on the substrate.

