

THE COLLEGIATE CHURCH.

The Protestant Reformed Dutch church of New York is, as its name indicates, an offshoot of the Protestant Reformed church of Holland. The name Protestant was given to the followers of Luther in 1529, when six princes of the German empire formally protested against the decrees of the diet of Spire. Later on doctrinal disputes arose among Protestants, many differing from Luther concerning the "real presence" at the Lord's supper. Those who agreed with the Protestant leader became known as Lutherans and the churches rejecting his views called themselves "Reformed." The Lutherans were largely confined to Germany, and the "Reformed" churches of France, Switzerland, Germany, Scotland and Holland fraternalized. They not only agreed in their views as to the Lord's supper, but accepted the Presbyterian form of church government—that is, government by presbyters, bishops as a separate order of the clergy not being recognized. After the settlement of New York by the Dutch a branch of their national church was naturally the first established here.

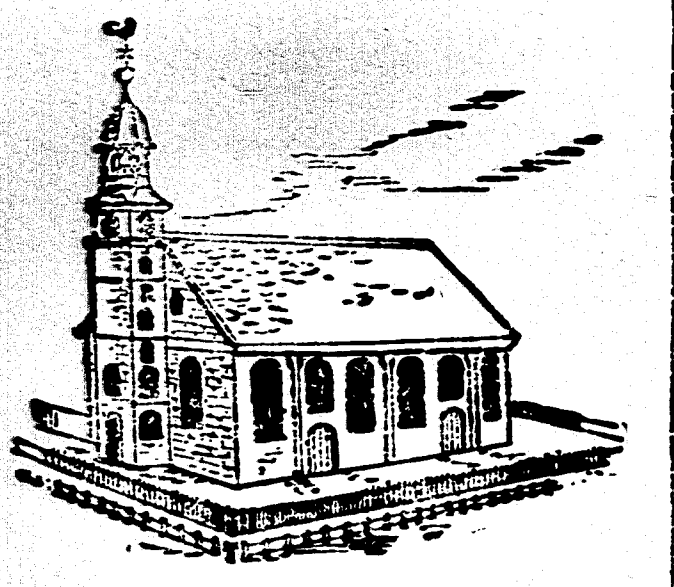
The present Dutch Reformed church in this city dates back to 1628, when the Lord's supper was first administered here to fifty communicants by Rev. Jonas Michaelius; but religious meetings had been held before that date in a large room over a "horse mill" or a "water mill"—accounts vary—built by Francois Molemaker in 1628. The religious services were conducted by the zientkroosters (comforters of the sick), who came over with the earliest colonists. In 1633 the first dominie, Everardus, came over with Governor Wouter Van Twiller, whereupon a plain wooden building was erected on the banks of the East river, near what is now Old slip, in which the emigrants continued to worship until 1642. The Dutchmen appeared quite well satisfied with this primitive structure until the famous navigator, David Peterson De Vries, called the attention of Governor Kieft to the marked contrast between this "old barn" and the New England meeting houses. The pride of the Dutch burghers



The Old South Church in Garden street, built in 1633.

was thus aroused, and they set about building a new stone church, at a cost of 2,500 guilders, which, for the sake of safety, they placed within the fort (now the Battery). They occupied this building until they gave it up to the British as a garrison chapel in 1693. The Dutch in that year opened their new church in Garden street (now Exchange place). A register of the members of this church, with their residences, is still extant, from which it appears that Wall street was then the most northerly thoroughfare of the city. The church was quite a simple, but substantial, structure and cost 64,178 guilders or \$27,671.

In July, 1726, a lot of ground on Nassau street was bought from David Johnson for \$575 as a site for a new church. This building was opened in 1729. It stood on Nassau street, between Cedar and Liberty. It was altered and its seating capacity increased by the erection of galleries in 1761. It was used for worship until 1844, when it was leased to the United States for a postoffice, and in 1861 it was sold to the government. The building was thus used until 1875, and in 1882 it was sold to the Mutual life insurance company, which tore down the church to make way for the magnificent building now occupying the site. In time this came to be known as the Old Middle Dutch church. A picture of the structure as it appeared when first erected was struck off and dedicated to the Hon. Rip Van Dam.



The Old Middle Church.

The accompanying picture of the Mutual Life insurance building, now occupying the site of the old Nassau street church, will give to our readers outside of New York some idea of the business structures in this portion of the city.

After long and bitter opposition from the older members, preaching in English in this church was first permitted in 1763, and the result was a growth in the attendance that caused the alterations already alluded to. After these were completed

the appearance of the church was materially changed.

The church in time became crowded, and in 1767 measures were taken for erecting a new building. In June of that year it was resolved that "the church should be erected on the ground of Mr. Harpending; that it should be 100 feet in length and 70 in breadth; that it should front Horse and Cart lane, and be placed in the middle of the lot." In accordance with this resolution the church was built on the corner of



The Mutual Life Insurance Building.

William street (then Horse and Cart lane), and Fulton street. It was a handsome structure, costing \$30,000. Its cornerstone was laid July 2, 1767, and it was dedicated May 25, 1769.

This was, at the time of its erection, one of the handsomest churches in the city, its only rival being St. Paul's, the Episcopal church (still standing on lower Broadway), which was opened for worship in 1766. The site of St. Paul's was then described as "in the fields," and a crop of grain was raised upon it the year before ground was broken for the building. The population was rapidly growing, however, having advanced from 10,891 in 1736 to 21,863 in 1771. As growth in New York has necessarily ever been, northward, the consistory of the Dutch church also felt encouraged to go as far north as Fulton street in choosing a site for their new structure. It became known as the North church, that on Nassau street being called the Middle and that on Garden street the South church.

During the revolutionary war most of the communicants of the Dutch church fled from the city on its occupation by the British, and the North and Middle churches were occupied as stables or barracks by the troops. After the war services were resumed in the old Garden street church until the impoverished people could raise funds to put the other churches in order. In course of time this was done, and services were resumed in all. In 1807 the old Garden street structure was taken down and a new one erected on its site, which was occupied until it was burned in the great fire of 1835.

The North church was the only Dutch Reformed church left down town after the Middle church was turned into a postoffice in 1844. In 1856 it was closed for a number of weeks for extensive repairs, and was reopened on the last Sunday in August of that year, when Rev. Thomas de Witt, D.D., preached a sermon, in which he gave a historical sketch of the church, and referred to the change of circumstances that had gradually driven the congregation up town. "Still," he said, "a large population, of another description and of a more fluctuating character, is found, and will remain in this vicinity, to whom the Gospel which is preached to the poor should be ministered. For this purpose the consistory of this church have resolved to preserve this edifice and renovate its appearance, in order that the means of grace may be dispensed within its walls in time to come." It seems, however, that in course of time the consistory found "that gospel which is preached to the rich more in their line, and in 1875, 106 years after its dedication, the venerable structure was pulled down and the site leased for business purposes. A reminder of the old church remains, however, in the Fulton street prayer meeting, begun in the church in 1857, and still continued in a chapel on the second floor of the business building erected on the site.

In 1813 there was a distinct congregation formed in Garden street, leaving the Middle and North churches under the direction of the original church corporation, now familiarly called the Collegiate church. As population was forced up town this separate congregation divided into two, one body building a handsome church at Fifth avenue and Twenty-first street, and the other a church fronting on Washington square and adjoining the university. The corporate church also felt the need of a house of worship further up town, and in 1836 it purchased a building already erected on Ninth street, a little east of Broadway, on the Snug Harbor estate, and occupying a portion of the present site of Stewart's store. Meanwhile lots were bought on which to erect a handsome new church at the corner of Fourth street and Lafayette place. The cornerstone was laid Nov. 9, 1836, and the church was dedicated May 9, 1839. It was built of granite and was adorned with twelve Ionic columns, each a monolith. When first erected it had a tall steeple.

The steeple was inconsistent with the style of architecture and it was after a few years taken down, after which the building resembled a Greek temple, and it was until quite recently one of the finest examples of the Greek style in the city. A few weeks ago workmen began demolishing the church. The great monolithic columns, each of which weighed fifty tons and cost \$2,000, were offered by the contractor to any one who would take them away; but no one appeared to want them, and they were finally thrown down, all but one of them breaking to pieces in their fall. On the site of the church the consistory is to put up a large six-story brick building for manufacturing purposes,

which has already been rented, in advance of its erection, at \$12,500 a year for ten years. When this church was built it was regarded as the center of a thriving suburban neighborhood; but the northward rush of population continued, and when the old Middle church was leased to the United States government in 1844 it was already plain that a church still further up town would have to be erected.

Lots were accordingly procured at Fifth avenue and Twenty-ninth street, and the cornerstone of a new building was laid Nov. 26, 1851, and the church was dedicated Oct. 11, 1854.

This was the most magnificent structure yet erected by the consistory, and on its completion the old church on Ninth street was abandoned. The new church was built of white marble, in the Romanesque style. It fronts Fifth avenue and is 82 feet in width by 113 in depth. At its rear and fronting on Twenty-ninth street is a lecture room 34 feet by 82. The top of its spire is 215 feet from the ground.

The pressure of population northward still continued, and in 1857 ground at the corner of Forty-eighth street and Fifth avenue was purchased from Columbia college upon which a lecture room was at first erected. In July, 1869, the corner



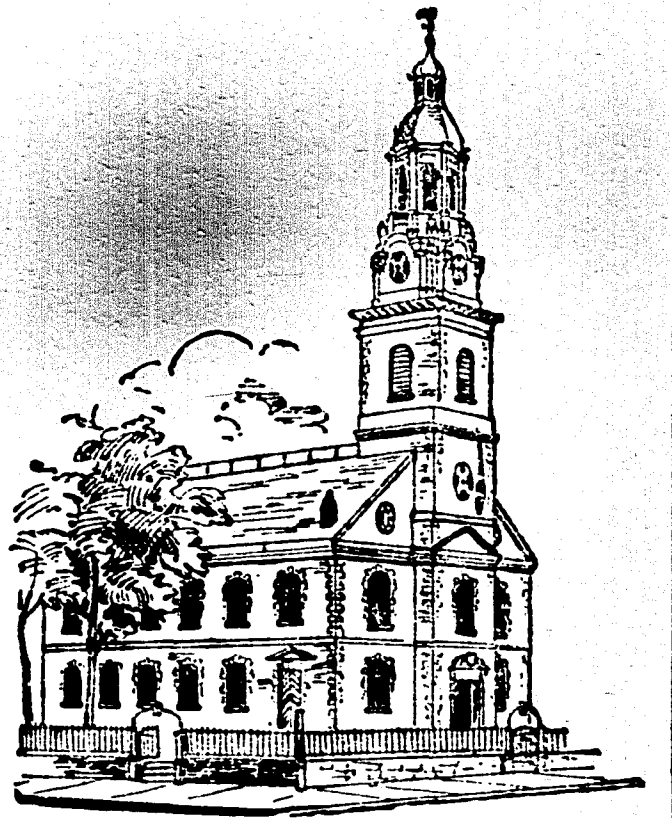
The Middle Church as Altered.

stone of a new church was laid, but the building was not dedicated until November, 1872. The material is Newark sandstone, and the style of architecture the decorated Gothic of the fourteenth century. It has a front of 70 feet on Fifth avenue and 100 feet on Forty-eighth street. It is a handsome building, in the very center of wealth and fashion, and it is needless to say, has a wealthy and fashionable congregation.

In addition to these churches the original church corporation has erected chapels at 160 West Twenty-ninth street, on Ninth avenue above Thirty-eighth street, at Seventh avenue and Fifty-fourth street (which has since become an independent church), and the chapel already mentioned within the new business building erected on the site of the old North church at Fulton and William streets. In addition to these chapels the church maintains a school at 160 West Twenty-ninth street, an institution that has recently celebrated its 250th anniversary.

On December 31, 1885, the number of communicants of the three associated churches and the three chapels was 1,669. The Seventh avenue chapel had become a separate congregation, known as Grace Reformed church, during the year, the consistory giving the congregation the church building rent free and guaranteeing it \$2,000 a year for three years toward its expenses. This seems to have been the policy toward numerous other independent churches that have grown out of the original church. Such aid is also apparently extended to some independent churches closely allied to the Dutch church in faith and discipline, as the Year Book of 1886 casually mentions the Holland church on West Eleventh street as a "small band of believers, who have been continuously aided by the consistory from the beginning of their enterprise."

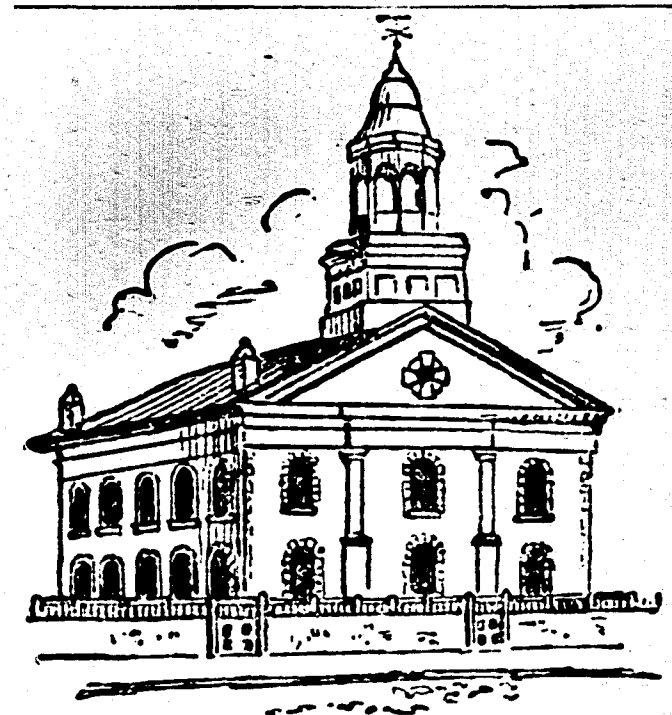
A statement of the work of the board of deacons for the year 1885 begins thus: "The collegiate church still finds, as she has done in all past periods of her history, the truth of the Savior's words, 'The poor



The Old North Church.

ye have always with you,' and for them she makes constant provision." The large promise apparently made in this magnificent sentence is, however, straightway modified by the announcement that it is the province of the board of deacons "to assist only those who are members of our church in full communion, connected with one of our three associated churches, or with either of the three chapels." The report goes on to describe the system for thus giving aid, and states that the board depends for funds for this purpose on the monthly offerings of the congregations.

These offerings during the year 1885 amounted to \$3,615.61. "Consequently," says the report, "the amount given to each beneficiary can be but small, and is generally not more than sufficient to pay a modest rent in some attic or like unpretending apartment." A tenement is probably meant. The monthly average of per-



South Church, Rebuilt.

sons assisted by the board during the year was twenty-six, and the highest number in any one month thirty-two. A free bed is maintained in the Presbyterian hospital, and the poor are buried at the expense of the church. "The congregations are earnestly desired to continue their liberal provision" for this work.

Here, then, we have a fair indication of the scope of the work of the Collegiate Dutch Reformed church. Since the destruction of the Lafayette place structure it maintains two fashionable churches on Fifth avenue and three chapels in other parts of the city. It assists other congregations of the same faith. As a corporation it does nothing for the poor, except, perhaps, to bury them. The contributions of the various congregations aggregated \$3,617.61 in 1885, or \$2.16 from each of 1,669 communicants. This sum suffices to maintain in attics or in charitable institutions an average of thirty-two poor people who are members of the church. For the vast remainder of the hopelessly poor of the city the congregations, as such, do nothing.

That those concerned are proud of this achievement was shown by the elaborate celebration of the quarter-millennial anniversary of the founding of the church, which took place Nov. 21, 1878, in the church at Fifth avenue and Twenty-ninth street. On that occasion addresses were made by Dr. Orniston and Dr. Vermilye, two of the pastors of the church, and by Drs. Dix, Crosby, Anderson, Tiffany, Storrs and others representing various Protestant denominations, all of whom spoke in highly laudatory language of the oldest religious organization in the city.

The church has apparently always been one whose membership consisted of well-to-do people, and it has steadily followed the migration of such people northward. One stand to preserve a church for the poor seems to have been attempted when the old North church was reopened in 1856, and in his sermon on that occasion Dr. DeWitt appeared to intimate that that edifice would be maintained forever for the benefit of that "large population of another description," namely, the poor. The church was originally built for a different class is shown in many ways. The coats of arms of the more aristocratic burghers were, as has already been shown, burned into the window panes or hung upon the walls. Dr. DeWitt, in his sermon already quoted, said that when he first became one of the pastors "the most substantial and fashionable citizens" resided within easy walking distance of the down town churches. Very soon afterward the increase of commerce led to a change, whereupon he says "the more respectable citizens" began moving northward and the church followed them. In his quarter-millennial address, in 1878, Dr. Vermilye exhibited a gold-headed cane, which he boasted had, in commemoration of the event, been given to him by "a Van of the Vans." The doctor also dwelt with manifest satisfaction on the thought that but few churches of the denomination had taken advantage of the act authorizing them to commit their temporalities to a board of trustees, an act which he declared was passed "in courtesy to the popular craving for a share of whatever office or power may exist." In fact, he declared that under the Dutch system a board of trustees is superfluous, and its absence makes it possible "that a troublesome or unqualified member may be quietly dropped—a great blessing often to pastors, consistories and people."

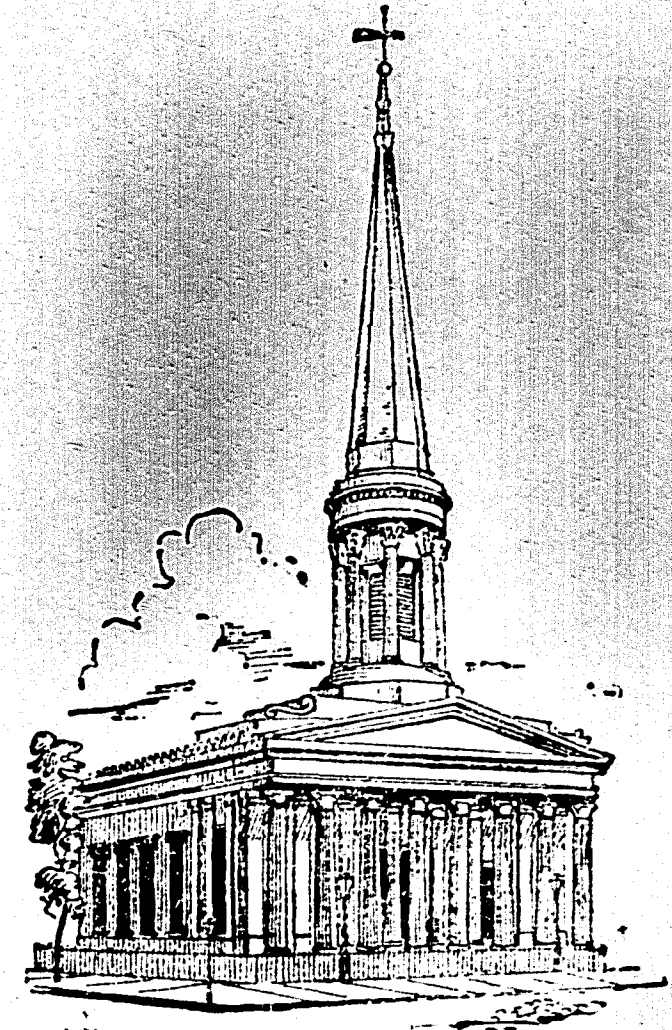
It is thus manifest that the congregations of the collegiate church do not belong to the class that needs practice the custom of the New England Christians described by Whittier as—

Churchgoers, fearful of the unseen powers,
But grumbling over pulpit tax and pew rent,
Savory, as shrewd economists, their souls
And winter pork with the least possible outlay
Of salt and sanctity.

Probably no congregations of professing Christians have ever existed in New York better able to meet out of their own pockets the material expenses of church maintenance or that expenditure for the gratification of sectarian pride quite common to all denominations, and especially strong in this. It was the contrast between their "old barn" and the New England meeting houses, pointed out to them by the navigator De Vries, that stirred the Dutch to erect their first stone church within the fort; and it is a historical fact that it was to the rivalry between this church and other Protestant denominations that the erection of the first handsome church buildings in New York was due.

Yet, despite all this, the Collegiate church has never been supported by the

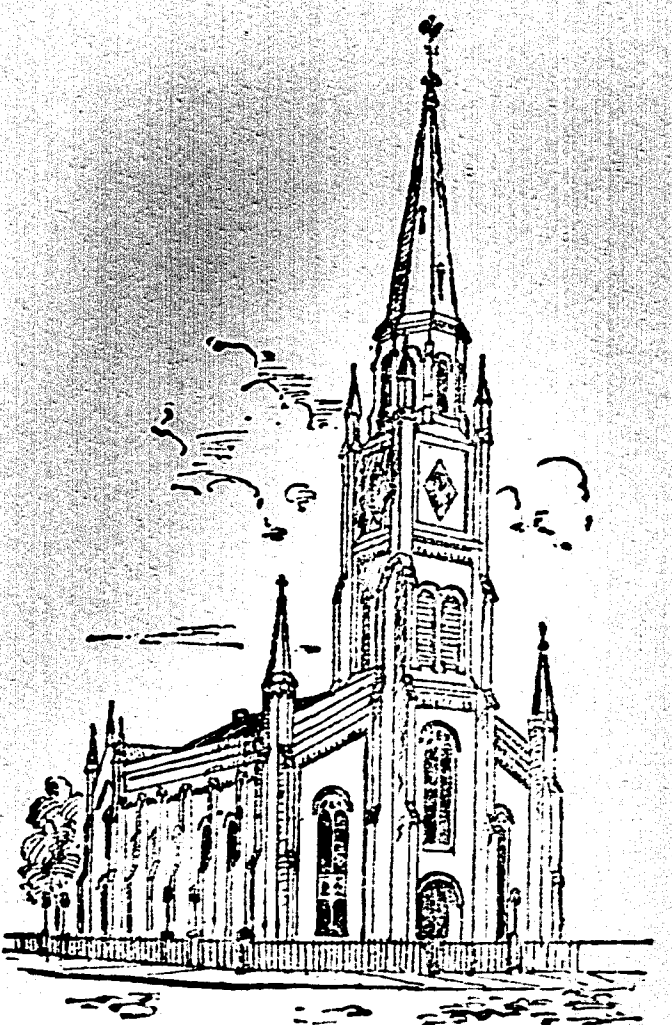
contributions of its members. The first step after the resolution had been taken to erect a church in the fort was to apply to the West India company for assistance, and in 1665 we find the governor authorizing the mayor and council to raise 1,200 guilders to support the Dutch ministers of the city. These public donations, however, long ago ceased to be necessary, for shortly after 1733 the consistory of the church acquired the power to levy an ever increasing tax on a considerable tract of land in the heart of the business portion of the city—a right that it still continues to exercise, deriving therefrom an income that has enabled it to pay princely salaries to its ministers, to build the handsome churches and chapels it now holds and to erect great business buildings, such as that which will shortly occupy the site of the old Lafayette place church. What its revenue is no man outside the inner circle of control can say, but there is no difficulty in showing that its power to levy a land tax on the sites of business houses on Broadway, Maiden lane and



The New Middle Church as First Built.

John, William and Fulton streets yields it a yearly income of probably more than \$150,000, to say nothing of the rents it derives from the church sites that it has given over to secular use, or the profits it derives from the investment of the proceeds of the sale of such properties as that now occupied by the new Mutual Life insurance building. This property was sold by the church to the United States government in 1860 for \$200,000. The government sold it to its present owners in 1883 for \$400,000 which was regarded as a price so low that it subjected those making the sale to severe criticism. The transaction, however, gives a hint as to the recent appreciation in value of the large amount of land in that neighborhood held by this old church organization.

The history of these lands, of their acquisition by the church and of the celebrated lawsuit that ended in leaving them in the possession of the church, is a most interesting one, and it will be given to the readers of THE STANDARD next week. It is sufficient, at present, to say that some of the most wealthy and fashionable congregations in this city obtain "salvation free" through the invalid bequest of a dead shoemaker to a corporation prohibited by law at the time from owning real estate having an annual value of more than \$200. These facts have been freely admitted in a court of justice, but the right of taxation thus conferred by a dead shoemaker has been upheld on the ground that, though the church has no actual right to this property, no heir at law to John Harberdine has ever turned up, and on this basis the rents have been collected and appropriated, splendid churches have been erected and a vast estate has been built up, while in return those who have enjoyed all of these advantages on earth and a greater prospective inheritance in the world to come, have maintained in attics and tenement houses an average of twenty-six poor people at



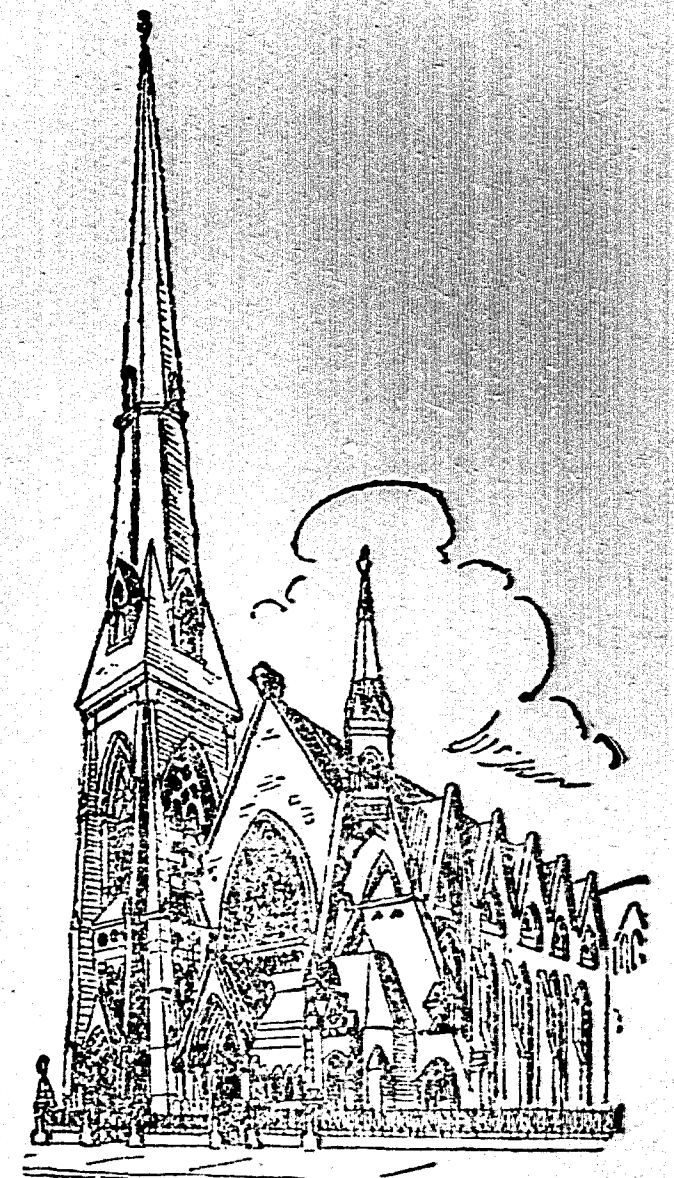
The First Fifth Avenue Church.

an annual cost of \$2.16 per annum to each communicant, while the attempt to preach the gospel to those less respectable people, the poor, has long since been abandoned.

This history recalls vividly the scriptural suggestion as to obstacles encountered by the rich in a heavenward journey, and enforces one interpretation of the ancient belief that there can be no worship without sacrifice. It is not, under the circumstances, remarkable that even those concerned should have a glimmering consciousness that this deadhead parlor car route to the realms of eternal bliss is a

limited one, and that congregations ready to support their churches from their own pocketbooks are likely to be more zealous and effective. Such, at least, is the reasonable inference from some remarks in the Year book of 1886 in relation to the erection of the Seventh avenue chapel into a separate and independent congregation. After referring to the various steps taken, the report says: "The pastor states that already the wisdom of organizing Grace Reformed church is demonstrated. It is influencing for good a far larger number of persons than formerly. It is training its members in self-respect and self-denial, as was impossible under the chapel system. It is a far less heavy burden on the society for Christian work. Above all, it is winning souls to Christ whom it could not reach before."

Thus from the official report of this wealthy church corporation it appears that John Harberdine's bequest was as unwise as it was illegal. The church thus endowed with the power to tax the land neither preaches the gospel to the poor nor ministers to their temporal necessities. It cultivates pride, and even the branches it puts forth find themselves incapable of "winning souls to Christ" until they shake off the incubus of this wealth and cultivate the sense of self respect and the capacity for self denial that come from working for the Lord on their own account instead of leaning on the unjust power given by an old shoemaker, long since dead, and upheld by a system of judicial interpretation that awards the surface of God's earth to the holder of the most dubious title rather than to the whole people, to whom it naturally belongs. Should a new system, in course of time, appropriate these net ground rents to the public use and benefit, it is clear that the cause of Christianity will in no wise suffer by the change.



The Second Fifth Avenue Church.

THE RANDALL FARM ARTICLES.

Three Gentlemen Subscribe \$15 to Have Them Put into Tract Form for Free Distribution Among Business Men.

NEW YORK, April 11.—I would like to urge the publication—if it is not already your intention to do so—of the two recent articles on the Randall farm, in the shape of tracts, and to offer you \$15 from three of us to that end. These two articles form an object lesson in political economy which appeals with the greatest power to that class of individuals—generally business men—who pride themselves on their great practicality and strength of mind, and who want everything reduced to dollars and cents. They will, I think, make many a man a convert against his will.

I cannot help telling you how much we enjoy and appreciate THE STANDARD here in our family circle. Very little of it, I can assure you, goes unread, and after we are done with it is lent out to others. It is doing a great and noble work, and in a spirit of rare kindness and Christian conciliation, too, May it meet with every success. W. M.

One of the most respected citizens of Brooklyn has also expressed admiration for these articles and offers \$15 more for their separate publication and distribution among business and professional men. The articles will be republished as suggested. —[ED. STANDARD.]

A Word From Austria.

ST. MICHAEL, Austria, March 22.—The first few numbers of THE STANDARD have been received, and I cannot but express my utmost delight in looking over them. Believe me, the great ideas which it advocates have not only found echo in the new world, but also here in a monarchical state; and, although the remedy is an easy matter in the United States compared with what must be done in Austria, "Progress and Poverty," "Social Problems," and the other works are read here by intelligent people with great interest. I express not only mine, but also the best wishes of a good many friends of the United States here, for the speedy success of your movement, intermingled with the egotistical hope that it may enlighten our people here, too, and that we may ultimately profit by it. A BELIEVER.

The Rapid Course of Conversion.

WAKEFIELD, Mass., March 23.—A number of citizens of this town, imbued with the principles of taxing land values, and in full belief that the result will justify the prediction made in that wonderful book, "Progress and Poverty," are ready to forsake all party and vote and work for this principle, and will immediately set about organizing a club for propagating the faith. You can hardly conceive how rapidly this doctrine is spreading. Men who scarcely had heard of the name of Henry George six months ago, and knew less of his doctrine, are now eagerly discussing those doctrines everywhere. I myself knew nothing definite about them until THE STANDARD was published. I bought the second number out of curiosity, was interested and continued to buy as they were issued. I soon read "Progress and Poverty" and was converted. And my case is repeating itself all around me. GEORGE B. SINGLAI.

ARCHBISHOP VS. PRIEST.

EVENTS OF THE WEEK RELATING TO THE CONTROVERSY.

Dr. Curran Antonishes Father Kearney by Celebrating Mass at St. Patrick's—Something About the Circular That the Priests Are Expected to Sign—St. Stephen's Parishioners Will Continue Their Agitation.

Rev. Dr. Curran returned to the city from his spiritual retreat on Easter Sunday morning. He spent the day with some friends, but went to the rectory of St. Patrick's in Mott street before the doors were bolted for the night and occupied his old room there. He rose in time to celebrate the 7:30 o'clock mass at the smaller altar in the church, and while preparing to do so Father Kearney, the pastor, became aware of his presence by meeting him in the church. Dr. Curran greeted the pastor with his customary politeness, bidding him good morning. Father Kearney replied in a different tone, inquiring of Dr. Curran how he dared to come to St. Patrick's. Dr. Curran explained that he looked upon St. Patrick's as his parish, and that he had been removed from it, and that he had, of course, come into the church to celebrate mass. Father Kearney rejoined excitedly with the declaration that Dr. Curran should not celebrate mass, reminding the doctor, at the same time, that he was pastor. Dr. Curran replied, "I am aware of that, and I am your assistant." "No, you are not," said Father Kearney; "you were removed by the archbishop." This Dr. Curran denied, stating that he had been invited to go to Ellenville temporarily, and that notice had ever been given him that he had been taken away from St. Patrick's. Father Kearney could not deny the statement, but he had other exciting topics to discuss with the doctor. "I don't see how you have the face to come back," he said, "after saying what you did about me in the papers. You said that I was a liar." "No," said the doctor, "I said that you were removed by the archbishop. I neglected my duties while here was not true."

Father Kearney appealed to the sexton of the church for a decision as to the facts, but the sexton sided with Dr. Curran. The pastor then reiterated his refusal to allow the doctor to say mass, but Dr. Curran was persistent in pushing his own determination, and at last Father Kearney yielded the point in controversy, remarking, "Well, we'll let him say mass this time." Dr. Curran smiled pleasantly and proceeded to say mass as if nothing had happened. His hearing had been so good and collected that Father Kearney himself could hardly take offense at it. After the mass Dr. Curran spent an hour in his room and then prepared to go out. Father Kearney met him at the door and gave him a note from the archbishop. In it the prelate directed Dr. Curran to proceed to Ellenville at his earliest convenience and remain there during the illness of the present rector. Dr. Curran went to Ellenville on Thursday.

It has been stated in several of the daily papers that in admonishing Dr. Curran of the necessity of a ten days' season of reflection and prayer, the archbishop had given him the choice of three places of retreat. This is not a fact. The written decree of the archbishop designated the West Hoboken monastery as the place of Dr. Curran's incarceration.

THE CIRCULAR.

Priests Must Be Sought After in Order to Obtain Their Pledges of Loyalty.

The circular designed by the supporters of the archbishop to test the metal of the Catholic clergy of New York has been going the rounds of the parishes for signatures during the past week. Its most active promoter is Rev. Thomas F. Lynch, pastor of the Church of the Transfiguration in Mott street. The contents of the document seem to be guarded with vigilance, as no one has been able as yet to make them public. It is even alleged by a well informed clergyman that the younger priests are expected to sign the paper without having the time to read it, not to say scrutinize it. The pressure exerted upon them to cause them to append their names to it amounts to coercion.

Rev. James J. Dougherty, pastor of St. Monica's church, called on the pastor of a prominent church who was formerly an assistant under Dr. McGlynn, and asked him to sign the pledge to the archbishop, telling him that "all the priests had signed it except two." "If that is the case I'll sign," said the priest. On discovery afterward that the statement was not based on fact, the priest erased his signature, saying as he did so: "I once signed a little document with Dr. McGlynn. I regret it, and now think it is in the right as between us. I'll now make amends by erasing my name from this paper."

In another case the same Father Dougherty visited a young priest to sign the paper he was carrying around. When asked what it was he said it was a little testimonial to the archbishop, and the young man, trusting to the honor of the older priest, signed it.

Rev. Gabriel A. Healy, pastor of St. Bernard's, Fourth street, is a high avenger, allied on a young priest and made the request that he sign the document. The young man hesitated. Father Healy said rather peremptorily, "Say yes or no." "Suppose I say no," was the response, "what will be the consequence?" "You'll be under suspicion," "Under suspicion of what?" "Of disloyalty to the archbishop." "Well, if that's the meaning of it, if my loyalty is suspected without reason, I've had enough to say to you. I'll not sign. Nobody has any cause to doubt me."

Rev. Nicholas J. Hughes, pastor of St. Mary's church, on Grand street, went to one of the archbishop's six councilors, a prominent pastor, and showed him the secret document. The councilor said, sharply: "I'd be ashamed to be seen on the street with that in my hand." Father Hughes went away, and called on another councilor. His petition to the reverend gentleman's signature drew forth a lecture from him, ending with the words: "Go you to hell, and tell your friends, yourself, and sign that?" And Father Hughes replied, a good deal abashed, "I don't think I shall." The young priests generally regard this as a good story on Father Hughes.

Rev. John Edwards, pastor of the church of the Immaculate Conception in East Fourth street, put the document before a young priest for his name, but was met with a refusal and such an expression of views as astonished him. Father Edwards said: "I am a priest of many years and would not dare to speak so freely."

AT ST. STEPHEN'S.

An Interview With Dr. Henry Carey—Dr. McGlynn's Friends Stratified.

Dr. Henry Carey was seen at his residence, 312 Fifth street and Second avenue, and asked that was the present feeling of St. Stephen's parishioners in relation to Dr. McGlynn's case.

Dr. Carey said that International hall, 207 East Twenty-seventh street, had been engaged for Friday evenings in future as usual. No meeting had been held on Good Friday evening, and nothing had been done in the way of agitation during holy week, and this gave rise to the newspaper rumors about the abandonment of the policy of Dr. McGlynn's supporters. The statement that the collection on Palm Sunday was as large as the average one taken up on the first Sunday of the month in Dr. McGlynn's time was far from true. The doctor had seen the baskets going around through the church, and knew that the collection was a very small one. There has been no opposition to continuing the weekly meetings shown by any of the congregation who have taken part in them. The friends of Dr. McGlynn believe he is in the right, and they will uphold him to the last. If he has done wrong, he should be condemned at Rome; and if his course has been right, he ought not to be punished. His friends think he has been unjustly evicted without a hearing or trial, and that his convictions on social questions are right. Some have asked why the reverend doctor has gone west on a lecturing tour. Dr. Carey said he told such inquirers that Dr. McGlynn would not tell the people there that he is a Catholic priest and to give them the real facts in his case. He will clear the atmosphere where it has been fogged by falsifiers. Dr. Carey then referred to Dr. McGlynn's character. He never knew a man more sincere, devout and charitable. His acquaintance with Dr. McGlynn had been but slight previous to his suspension. The priest had never crossed the threshold of his house. But when he had been struck down Dr. Carey believed it to be his duty as a Catholic and a citizen to go forward and assist in his defense, the same feeling shared by a large majority of the congregation—they who for years have admired and loved their pastor. The influence of Dr. McGlynn over his assistant priests, and his example to them were well known. Dr. Carey said he looked forward in confidence to the time when Dr. McGlynn would be reinstated. "The church could not afford to lose the services of such a man. What nonsense it was to say he would leave the church. He would be a good priest, and nothing else." The doctor concluded by saying that every meeting at International hall had been an overflowing one; holy week was over and the war had been begun again.

Lead the Way, Dr. McGlynn.

NEW YORK, April 11.—I have read so much about Dr. McGlynn in your paper that I want to say something, and I voice the feelings of hundreds who are too poor to do much more than feel sorry for a fellow man.

Church dignitaries will decorate statues with gold and jewels, while God's children are starving. Statuary looks better than hungry, ragged children. So the ecclesiastics shut their eyes to the children and dress up the statues; and when a poor, good man tells them that the children of God are dearer to his heart than their glittering images, that flesh and blood are better than marble, he is looked upon as a gone mad; and when he steps to the front and reaches out his hand to the poor workman, an humble follower of the Lord, and tries with all his strength to raise the burden which bears him down, then a cry goes out and he is dismissed his parish. Dr. McGlynn has now but to proceed on his crusade and he will have many followers who, though they have not wealth, have each of them a voice and a vote that "My Lord" Preston or Prince Corrigan cannot take away.

E. J. Mc.

Dr. McGlynn's Mission.

CHICAGO, Ill., April 8.—It seems to me the Lord allowed Dr. Edward McGlynn to be thrust out of St. Stephen's church that he might go through the length and the breadth of the land, from the Atlantic to the Pacific, to preach the doctrine of the new crusade of the "land for the people," as set forth in his magnificent lecture.

A Word From England.

LONDON, England, March 21.—All honor to Dr. McGlynn and to those who are so nobly supporting him in New York. I am much pleased with THE STANDARD. I pass it to the English radical club every week, where I think it is appreciated. On this side of the Atlantic the doctrines of "Progress and Poverty" are making way, if slowly yet surely, and the light is spreading.

T. P. Wood.

What English Catholics Think.

We feel some reluctance in speaking of the McGlynn case. A Protestant journal in a Protestant country, yet imbued with the deepest respect for the historic church of Rome, we feel a delicacy in approaching any subject that seems to have any reflection upon that church. In reality, however, this is a matter of church it is a matter of men who hold a position in the church, that should be held by men of higher feelings and abilities. A parish priest, who is far-famed for his ability, his learning and his zeal, writes to us: "This is not a question of Rome, but Simeoni." That is the case in a nutshell. Dr. McGlynn is the pastor of a huge church in a poor parish of New York. He is a man of high ability, and of his little income, he gives the greater part to the poor. Loving the poor he has found that the cause of their poverty lies in the abominable land laws that oppress all countries and reduce all countries to the extreme of poverty. Therefore Dr. McGlynn supported the cause of land restoration, and therefore he supported Henry George. The archbishop under whom this parish priest so nobly worked forbade him, as all good men doing good work have been forbidden. This priest—as noble as the famous little Blue Mantle of Paris—preferred duty to interest. He would obey his superiors in all that his superiors had a right to demand, but his conscience was his own. He believed in God and in God's great gift of the land. There and by that he would stand. Yet he followed in nearly all matters the exact commands of the archbishop. Few men have ever been so obedient. But evil has been determined against him. He was dismissed from his charge, and he was summoned to Rome. The treatment that he has received is deeply resented by nearly all English speaking Catholics.

The Volks-zeitung Was Wrong.

WHITMAN, Mass., March 26.—Your answer to the Volks-zeitung in THE STANDARD of March 26 gratifies me. You say that if all taxes were shifted on to land values, speculators would drop unimproved land as they would hot potatoes. You are right. And this great truth is like a hot potato to such landed proprietors as the Duke of Argyll, and for the most part, to the newspaper press (the Volks-zeitung excepted, of course), which feeds upon privilege. Go on in your good work. Use the ax as old Abe Lincoln. This upas tree must come down. May God defend the right.

C. P. Fox.

Woman Suffrage Convention.

The New York state woman suffrage association will hold their annual convention at Masonic temple, corner of Twenty-third street and Sixth avenue, on Thursday and Friday, April 21 and 22. The public sessions will be held at 2 and 8 p. m., and the executive sessions for business at 10 a. m. Addresses will be delivered by Matilda Joselyn Gage, Mary Seymour Howell, Caroline Gilkey Rogers, Marguerite Moore, Annie Jenness Miller, Isabella Beecher Hooker, Clara Newman, Kate Palmer Stearns, Rev. Amanda Deyo, Lillie Devereux Blake, and others.

PROTECTED FRANCE.

HOW THE LANDLESS WORKERS MANAGE TO LIVE.

Low Wages for Workmen and Clerks—Postmen Working for \$2.75 a Week—Facts About Population—A Hue and Cry Against Foreign Labor.

BORDEAUX, April 2.—The weekly wage of the workman in France, even in the large towns and cities, rarely exceeds \$5, and it is very often no more than \$4. In not a few instances men work seven days a week, or, at all events, for half the day on Sundays, making six days and a half per week, and are occupied for ten and a half hours per day. When we come to persons employed in shops, we find they often work twelve or thirteen hours a day, and the shops are open either the whole or half the day on the Sabbath. It is not customary to give any holidays other than the regular days that are officially laid down as public holidays or fetes. I venture to think that your American workman would not support such a system for a single month. French clerks are paid about on a par with men of the same cloth in England, viz., \$5 a week; but the higher officers, such as cashiers, managers, etc., are not paid so well as in Great Britain. Perhaps those who are most favored in the matter of salaries are the English correspondents of the larger firms, while the Germans command little better figures than the French themselves, by the reason of the large number of them that can be found on every hand, and also from their willingness to accept low rates of pay. Some of these men are capital linguists; but, on the other hand, many of them possess a singular amount of exaggerated self-confidence, as I have known men apply for the post of English correspondent in French houses who have never spoken a word of French when I have said: "How do you do?" I know of one young man who actually obtained such a post, and it was three or four weeks before his employer, who was ignorant of the English language, discovered the linguistic deficiencies of his clerk.

Postmen in cities and large towns earn four dollars a week, but not so in the rural districts. I know an intelligent man, six-and-thirty years of age, of fair average education and obliging manner, who gains the magnificent sum of \$2.75 per week. He has a family of six children, and he has two deliveries of letters to make per diem, the whole of his time is occupied in his duties. He has a wife and two children to keep, and what is more, lives in a decent, humble dwelling, which costs him nearly one dollar a week. How can such folk exist! Twenty-five cents a day to provide food and raiment for two adults and two children, barring, of course, the postman's uniform!

I observe a paragraph in the *Gironde*, which states that several wealthy landed proprietors in the Medoc have just reduced the wages of their laborers from 2 francs 50cs., to 1 franc 75cs. for the men, and from 1 franc to 75cs. for the women. The unfortunate people who have not accepted the reduction have been summarily dismissed. Now, the *Gironde* is the most widely circulated newspaper in the south of France, of thoroughly republican views, and not likely to misrepresent the wage-earning capabilities under the republic of France. In American money, therefore, the agricultural laborer of the Medoc will not receive for his labor, that of them who are the poorest citizens of our earth; a man of distinguished piety, high intellectual culture and exalted rank. He has the princely revenue of \$2,000 per annum. Though it may not be necessary that a follower of the lowly carpenter's son should be a duke with £15,000 a year, like his grace of Canterbury, England, surely such a man is entitled to receive a respectable income. With almost every article of diet dearer than in England, with lower wages and higher rents, it surely is a great credit to the French nation that so little actual poverty exists, and that so many of the laboring classes manage to build themselves a house and acquire a plot of ground.

The French chamber of deputies on Saturday last decided to increase the import duty on foreign oxen from twenty-five to thirty-eight francs, on cows from twelve to twenty francs, on calves from four to eight francs, on wethers and ewes from three to five francs, and on fresh meat from seven to twelve francs per hundred.

The minister of the interior has just caused to be inserted in the *Journal Officiel* a table indicating by departments the total of the population, and the total is divided into two headings, viz., the French themselves, and the foreigners permanently inhabiting this country. These statistics form an interesting study. They prove, on the one hand, that the French population increases in an almost imperceptible degree, and, on the other hand, that the number of foreigners is constantly on the increase. There is evidently some connection between the two phenomena. The insufficiency of the native population favors the influx of strangers—it might almost be said, renders such an influx necessary. It is none the less true that in certain departments the influx of foreigners has assumed the character of a veritable invasion, an invasion which goes on slowly and peacefully, and which has undoubtedly certain advantages, but which is capable of assuming certain aspects of danger in the coming time with which it is not unnatural that the legislators should seriously occupy themselves.

The departments which are specially invaded are, first the Seine, because of the special attractions Paris possesses for the foreigner, and next the departments which are situated upon the frontier, or in close proximity to the frontier, such as Nord, Bouche-du-Rhone, Meurthe-et-Moselle, Ardennes and Alpes-Maritimes. The Germans regard themselves as being at home at Nancy, the Belgians at Lille, the Italians at Nice and even at Marseilles, these towns being so near their respective countries. There are so many of the Belgian laboring classes, workmen in the manufacturing and mines of the Nord, who every day perform their labor and take their dejeuner upon French territory, and who recross the frontier and take their evening meal in Belgium, where they can live more cheaply.

The table inserted in the *Journal Officiel*, which is to be entirely relied upon, inasmuch as it bears the signature of the Minister, presiding of the council, informs us that out of 32,218,943 human beings who reside in and pay the taxes imposed by France, there are 37,108,659 French subjects and 1,115,214 foreigners.

In certain towns, and more especially

among the working classes, the hue and cry has been sent forth against foreigners, who are said to be formidable competitors in the race of national labor. It has been remarked that it is as logical to impose restrictions upon the import of foreigners as it is to impose restrictions upon foreign products. A proposition has been made that it would be advisable to place a tax upon foreigners residing upon French territory. Such a tax would assuredly possess a protectionist character, though it could hardly be said to be prohibitive. It is contended that the object would not be to prevent strangers from coming into France and settling here, but simply with the end of making them pay for the benefits of French civilization which they enjoy, and which have been accumulating for generations past. A writer calls this a "droit compensatoire."

The *Soleil* favors such a tax upon two conditions: First, that the tax be moderate in amount and not more than from one to two per cent of the net income earned by foreigners; and second, that they should be "compensated" by laws which should facilitate or even impose upon them in case of need, the act of naturalization. It is contended that the invasion of France by strangers would become a source of strength rather than a source of weakness, if it were possible to make the said foreigners into French citizens. The course recommended is that it should be to the interest of foreigners to demand naturalization, and that they would thus be absorbed in the great French nation. The *Soleil* thinks that the imposition of a special income tax would be a powerful means of bringing about what is desired, for many foreigners would declare themselves as French citizens in order to escape the payment of this odious tax. The article in question continues:

"It is certainly unsatisfactory that the population of the French should remain stationary, while all the great countries which surround us, England, Germany, Italy, should see the number of their inhabitants increase with rapidity. But what can be done? It is no easier to change the *manners* of the French nation. People cannot be forced to marry on attaining a certain age, and any measures which might be proposed upon the subject would be treated with universal ridicule. But in according naturalization to foreigners who reside in France, who gain their livelihood here, who are dependent upon us for their means of existence, and who, in consequence, have the same interest as ourselves in the maintenance of the tranquillity and prosperity of our country, the French population must be increased by a million people. It must be understood that strangers are welcome and will be received with open arms, but on the condition that they do not remain isolated in the midst of us."

ARNOLD DICKSON.

RENTS ON THE BOWERY.

The Views of a Man Who Pays \$6,000 a Year to a Landlord.

I. Schackman, tailor, Bowery near Broome street, was interviewed a few days ago by a *STANDARD* reporter in regard to Bowery rents. He said there was, as a rule, hardly a living to be made by Bowery storekeepers on account of excessive rents. After a man had a business established the landlord ran the rent up on him every time his lease expired. It was very seldom a lease could be had for more than three years, and in most cases the lease was but for one year. The rents on the Bowery he regarded as more unreasonable than in any other locality in New York. It was a good retail business center, and that made it the field for agents and for shrewd men of some capital watchful for paying investments in real estate. He knew of several persons who were going out of business this spring, as they did not make their rents. One was himself an owner of real estate situated in another part of the city, and as he expressed it, was well enough off to live without working for another landlord. Mr. Schackman thought that the average rent of a store on the Bowery, 22x80 feet, was \$3,000 a year. This was without a basement or other room in the building. With short leases tenants put very little money on improvements and disregarded sanitary conditions. The rents which landlords were putting up rents was much faster than the advance in desirability of Bowery stores. The sole question was, what could the tenant pay. Mr. Schackman believed that in general the storekeepers tried to do as well as possible by their employees, but the enormous rents had to be met on the first of the month. This was what made retailers open shop on Sunday against the law, and caused them reluctantly to promise early closing to the labor unions. He himself pays \$6,000 a year for his room, 40 by 60 feet, on the ground floor. Mr. Schackman is himself a house owner, and a close observer, and he believes he can look on the question of rents without bias in either direction. He says that if the working people can find means of reducing the rents paid by business men, they will get some of the money now going to landlords. A man in business paying \$6,000 a year rent would, if it came down to \$3,000, be in a position to give his employees better wages.

Malicious Illustration.

CHATTANOOGA, Tenn., April 8.—A singular difficulty has arisen here as the result of the real estate boom which has prevailed for three months. Some time since a syndicate of capitalists purchased a large tract of land almost in the center of the city called Stone fort, which on account of its rock and uneven condition has been allowed to become occupied by negro tenants, at least two hundred small houses having been put up for their occupancy. These two hundred families since the new purchase have been notified to vacate this property at once, and they will have to leave. There is not a vacant house in the city that they can get, and Chattanooga is now confronted with the problem of what to do with 200 families who are turned out of house and home.

The purchasers propose to improve the property, level it off and make it available for business and residences. The poor people will have to get off during the coming week, and what to do with them nobody knows. In several other portions of the city where property has heretofore been occupied by poorer classes, and which property has passed into new hands, the tenants have also been ordered off to make room for improvements. It is safe to say that during the coming week, if these notices are insisted upon, there will be hundreds of homeless families in Chattanooga, with no homes that they can rent.

The Snug Harbor Trust Years Ago.

NEW ORLEANS, La., April 6.—The returns from Cincinnati and Chicago are grand. If the land reform movement continues to gather headway another year as it has done in the past we shall be victorious. Ten years ago I published in the *American Shipper*, a paper of New York, an exposure of Snug Harbor similar to yours in the last issue of THE STANDARD. I published one of Greenleaf's financial statements, and showed that they only expended seventy-eight thousand out of a quarter of a million income in maintaining beneficiaries and the rest went to swell the capital fund, and at the rate they were going on it was only a question of time when they would own the whole city. The result of my agitation was to cause them to resign for the time being. I have since been by the statement you publish they are investing in government bonds. I was a government official then, and they went to Washington and demanded my head.

E. HEBERMEITH.

RACK RENTS IN CHICAGO.

What the Proprietors of Boarding Houses and Furnished Rooms are Forced to Pay.

Chicago Enquirer.

There is a system of rack renting practiced upon a class of people in Chicago, which for cold-blooded robbery and inhuman ghoulishness equals in horror even the eviction scenes over which the humane element of all classes of people are so justly indignant. It seems that the class of houses in Chicago used for furnished rooms and boarding houses are almost as completely under the control of the moneyed aristocracy as the farming land of Ireland is dominated by its land robbers. It seems almost incredible that there should exist in a civilized country a class of people who could become so utterly lost to every sense of justice or consistency as those who own and rent out the houses to which I refer. The rent of these houses has been placed at such unreasonable figures, and is so entirely out of proportion to the earnings of the business of the renters as to render it impossible for such people to carry on their business with any hope of success or even the prospect of a bare existence. I know a lady who has been keeping a flat of furnished rooms for four years on a prominent street in the city, who expended at the beginning of her term \$600 for furniture, and in addition to four years of laborious work in taking care of her rooms, which have been occupied for the most part of the time, she has been compelled to draw upon other resources to keep up her expenses until several hundred dollars besides her earnings have been absorbed by the exorbitant rent she has been compelled to pay. Another lady who has been renting a flat in a very favored section of the city, which she furnished at a cost of \$700 about four years ago, is paying more rent to-day than she is receiving from her rooms, and tells me that she has often been compelled to do sewing to make up for her rent in her rent bill, which the business fails to supply. I know another family keeping rooms where the lady and her three children are kept constantly at work in the business, and the rooms all occupied, and yet she is often compelled to draw for rent on the salary of her husband.

But the most startling feature of the business, and one which humanity shudders to contemplate, is the fact that thousands of these furnished rooms are occupied by girls who work in factories and stores, whose wages are utterly insufficient for their support, many of them being driven to prostitution, thus converting a great number of places, even in respectable parts of the city, into secret houses of assignation. A lady has told me of this highly respectable gentleman who owns the entire block in which her apartments are situated. She complained to the gentleman of the high rent she was forced to pay for her flat, and told him frankly that it would be impossible for her to rent from him at such figures, and keep a respectable house, and that she would keep no other kind. The gentleman, or rather the fiend, coolly informed her that she was too particular, and that he could give no reduction in rent, as much as to say: You must concede to my unreasonable demand for rent even if you have to avail yourself of the fruits of prostitution to obtain it.

The Right Gospel.

The Royaltion Minn., *Banner*, pointing out what would follow if land values were taxed, says: "As fast as the landowner can make his land into grain, into cotton, into hemp, into vegetables, into sheep and horses and cattle and houses and barns and pianos and organs, that fast does he approach the goal of his youthful dreams of comfort and prosperity. He will, rather than permit any of his land to go to tax sale, employ three men and teams where he now employs one. His land will be made to produce thirty and forty bushels of wheat to the acre where he now barely squeezes out ten or twenty. He will purchase one cow on one acre in place of one on four acres. The whole ingenuity of the farmer and the inventor will be devoted to that idealistic agricultural task, getting the most out of little ground, instead of to getting a little out of the most ground. The millions that are invested in real estate, which in the hands of speculators retard the growth of every country, straggling 'settlements' from New York to Portland, would be thrust into the channels of trade and become living arteries, carrying the life blood of employment and prosperity to every part of the body politic. The man who has a lot of unproductive real property will either let it go to tax sale, or else he will build on it or garden it. He will have to make it produce something. Instead of hunting out objects for taxation, strike the shackles off both capital and labor by making them free from taxation."

Keep on Thinking, Canada.

Toronto (Ont.) Daily Globe.

In the discussion of Mr. Balfour's bill respecting line fences between farms the "prejudice of county and township councils against absentee owners of unoccupied land" was mentioned. It was said that local feeling would utilize the proposed act to force the fencing of vacant tracts, and thus put the absentees to expense. To us it seems that the local feeling is entirely right and sound. The county and township councils would receive power to levy special taxes on unoccupied tracts if our system of taxation were not radically wrong. The absentees are speculating in the unearned increment, i. e., in the work and outlay of wealth-producing farmers. The value added to vacant land by adjacent settlement goes to reward holders who positively injure the neighborhood. They pocket as speculators a profit which becomes a tax for all time on those who make the land productive. An effective remedy for the grievance of farmers in this respect would be to take all municipal taxes off improvements and put them all on the value of land minus improvements. When farmers get their eyes wide open they will combine to impose land taxes in such a way as to destroy land speculation.

God's Goodness to Mr. R. M. Todd.

St. Paul, Minn., Globe.

ALBERT LEA, March 26.—R. M. Todd, president of the Albert Lea steam mill company, is the recipient of a stroke of good fortune which he not only deserves and which he will sensibly and generously use, but which the most lucky favorites of fate would consider themselves fortunate to secure. Several years ago he bought a tract of land in the mountain wilds of Arizona which gave some indications of silver bearing, and for the past year has been prospecting it, the results of which he communicated to ex-Senator Tabor and other bonanza millionaires of Colorado. They sent their experts to examine, and the report was so certain of the richness of the rock that on a visit to Denver last week they closed a bargain with Mr. Todd by which he has their notes and bonds for \$250,000, payable monthly within one year. Ex-Senator Tabor is the leading purchaser, and his is the first name signed to the notes and contract, which are now on deposit in the bank of H. D. Brown & Co., in this city. Besides this, Mr. Todd reserved an eighth interest in the mines. Experts report that at least \$1,000,000 of silver-bearing rock is in sight.

Organization in Minneapolis.

MINNEAPOLIS, Minn., April 4.—Our object is to organize a central Henry George club and then an auxiliary in every ward after the coming election to prepare the way for 1888. I have already got my own ward organized.

ALBERT DOLLEMEYER.

AN ANTI-RENT AGITATION.

Excessive House Rents Receiving the Attention of New York Wage Workers.

A few weeks ago the Bakers' progressive club passed a resolution by which its members pledged themselves to demand of their landlords, on the 1st of May, a reduction of 15 per cent in rents, providing the other trades represented in the Central labor union would do the same. Since that time the subject has been up for discussion before several of the sections of the Central labor union. The matter has also attracted unusual attention among wage workers generally, and as a result the relations of New York tenants to landlords are seen to-day by thousands of the occupants of tenement houses in a light more clear than ever before. With some of the more active labor union men the agitation has shaped itself into a proposition to strike against landlords, the plan—so far unofficially discussed—being for one organized trade at a time to take up the movement and assist those members to find cheaper quarters who may be unsuccessful in inducing their landlords to reduce rents. Another proposition that finds some favor among those talking it over informally in workmen's places of resort, is that several blocks of houses be set apart in a tenement district rented mostly by men in labor organizations, and that all concerned living in the area selected shall simultaneously give notice to the landlords that the rents must be reduced or the entire neighborhood will be deserted. If this move should be successful another series of blocks could, according to the plan, be operated upon in a similar manner, and then another, until the tenement house districts of the city were worked over. The opinion prevails, however, that it would require a long time to organize such a campaign of house boycotting, though some are pushing it, believing that it has merits which a strike against an employer has not, for the workmen need not stop work to engage in it; there need be no fear of violence in connection with it; the laws against boycotting cannot be brought into operation in connection with it, and the usual arguments against strikes which are employed by those who will not strike cannot very well be brought into play with regard to it. Moreover, a movement of this character, it is said, could not be for the purpose of asking from any one, employer or employer, anything that he had ever earned, for New York landlords with few exceptions are regarded as taking advantage of the growth of the city to exact from tenants every cent the latter can pay, and they do this without any regard to merely fair returns for the capital invested in their real estate. Whenever a locality becomes a center of increased population rents are put up by the landlords, and the same course is followed in consequence of any improvement that should be of general benefit. This is to be expected, but those who approve of the plan in question for lighting landlords desire to try whether an artificial depopulation of a locality would not have as good an effect for tenants as a genuine increase in the number of people seeking homes in the same locality has for landlords. The building trades organizations, however, see in the idea a detriment to their occupation, as it might deter capital from house building. The fact, also, that fair minded landlords might be made to suffer with the rest is also looked upon as a drawback to the plan. Whatever the outcome of the discussion, members of labor unions acquainted with the land doctrines are pleased to see the drift of thought in the direction it is taking. When the plan of taxing land values is thoroughly understood it will be seen that the building trades, and all other trades, will receive an impetus from its operation that can hardly be estimated. New York rents are everywhere much on a level with respect to the people who must pay them. If rents are apparently low anywhere it is because the locality is poor and the surroundings intolerable to all except those who must tolerate anything, no matter how bad. Everywhere in the tenement districts the landlords have pushed up rents to the largest sum that the laboring classes can pay, and everywhere in the rental business districts the storekeepers work for the man who takes the rent and puts it higher as they increase the volume of their business.

Out of town readers of THE STANDARD who are interested in the question of rent, may see, by the instances hereafter given, which have been collected at random, how the working classes of New York struggle for the landlords:

In the crowded Tenth ward, in tenement houses which are in fair repair and have two families on every floor, the rents usually range from \$17 for apartments of five rooms on the top floor to \$20 for the store on the ground floor. It is not unusual, however, for a store to bring \$30 a month.

In Forsyth street, near Delancey, a second floor in a tenement house rents for \$25 a month. The poor class of "doubtless" tenements in the neighborhood have apartments at \$17, \$15 and \$12.

At No. 56 West Broadway, a rather dilapidated twenty-five foot front house, the plumber shop occupying the half of the ground floor rents for \$30 a month. A cooper shop and blacksmith shop are in the basement, and each pays \$8 a month. For a room and bedroom in the upper floors of this house \$12 a month is paid. Back of a narrow yard on the same lot there is a rear building. A room and bedroom in a paragon of a room for \$8. In this neighborhood there are some old private houses. In one of them a clerk pays \$11 a month for three small rooms on the third floor, and for a room and a pantry in the same house an aged couple pay \$2 a month.

A half basement on West Broadway in the same locality brings \$4. At No. 55 West Broadway a barber pays for a half store room, 30 by 7 feet, \$55 a month. The liquor store at 22 West Broadway, corner Leonard, pays \$2,000 a year for a bedroom and pantry in a building close by brings \$12, and a basement \$12.

A newsdealer and stationer, formerly on Pike street, paid \$20 a month for a storeroom on the ground floor and two living rooms in the rear. This drawer receipts averaged \$20 a week, but his profits, when the rent was paid, amounted to only about \$5 a week. For a third floor in a flat, corner of Seventh street and Second avenue, the rent is \$19 a month. A two story and basement house in Fourth avenue, near 12th street, costs \$15 a month. Before the electric roads were built the rent was \$25 a month. A four story and basement house in the Seventh ward brings \$2,000 a year.

This score of instances samples the city. There are what are called low rents far up town, but car fares and the time consumed in going and coming bring the money put out monthly for shelter to a point equal to that paid for down town apartments. That scientific and practical body, the landlords and the house agents, fix rents, and they do it by adjusting them with an instrument as true as a spirit level—the tenant's pocketbook.

The Party of the Future.

NEW ORLEANS, La., April 4.—I

GOING INTO BUSINESS.

EMPLOYERS AND EMPLOYEES IN BEN FRANKLIN'S TRADE.

The Printing Office of 1829 and That of 1887—What Are the Changes for Printers? Talent in New York—Old Says That Will Not Answer at the Present Day.

A gauzy little story, with its big moral, written in the vein of the fictions printed in the Sunday school papers, was republished in last week's STANDARD from the Independent. A Deserving Poor Workman was walking toward work with a Shiftless and Envious Workman, when a Wealthy Gentleman rode by in a splendid carriage. Deserving Poor admired the turnout, and declared that he, too, should one day ride in his carriage. But Shiftless and Envious asked what right the Wealthy Gentleman had to live in such luxury and idleness, while he, who worked so hard, had nothing, and he said he believed he would all his days be next to a beggar. And Deserving Poor managed well, lived on less than he earned, became a honest contractor, and finally accumulated a large fortune. And Shiftless and Envious always kept himself poor by spending all his earnings. Then follows the moral of universal application: "Workmen in this country, if they will practice industry and economy, dispensing with all unnecessary expenses, and living on less than they earn, will gradually become capitalists, to a moderate extent, at least, and some of them will become rich." Lastly, a slap at the labor organizations.

Miss Pennywisp might spin this little yarn to Polly Drudge and the simple young lady might believe it to be true, and the ignorant menial might fall into a fit of penance over it at the thought of that dime which she spent for the only ribbon she bought last season. Or, old Professor Philanthropist might relate the story while visiting a charity school, and the boys there would be edified by it and make good resolutions on the head of it. But in the workman's workaday life will it stand sitting?

The inquiry as to whether skill, industry, sobriety and enterprise, unaided by patronage or capital, have a fair chance for reward in this country, could be answered completely by taking up the list of occupations as they are printed in the census reports and ascertaining the relation of the wage-workers in each to the employing and wealth holding classes. In most of the mechanical occupations it would be seen that the factory system has superseded all other systems, and that the factory hand is generally no more than an attendant at a machine or a worker at some subdivision of a branch of what was formerly a trade. The products of nearly all kinds of goods are in the hands of combinations of manufacturers monopolized by large firms possessing superior facilities for placing their articles upon the market. Labor saving machinery is taking the places of mechanics and driving them into idleness or reducing them to the level of the unskilled.

Let the printing business be taken for an example. There hangs on the walls of the office of the typographical union in New York the printing of a printing office of the year 1829. A pressman is at work on a Rumage hand press, and about the room are seen the appliances of that day for setting type, binding books and ruling blank books. Perhaps all the plant of such an office could have been bought for \$2,000, and the pressman at work was capable, no doubt, of performing every process in the production of a book or newspaper. The man who made this sketch of the office in which he worked in 1829 is still living. The walls of the office of the typographical union are not large enough to contain a pictorial gallery of the many branches into which the trade of printing is now divided, and pictures would have to be added constantly to depict the rapidly changing processes in connection with the business.

In 1820 the eight, ten or twelve cylinder press used in the press rooms of the daily newspapers was considered a marvelous machine. To feed the cylinder presses and the folding machines there were then employed in a daily newspaper office in New York from twenty to fifty persons. The press now used in such an office feeds itself, prints, cuts into sheets, folds and counts the papers. The scores of feeders who were formerly employed in press rooms are now earning and saving. In order to become employers, in that indefinite future, those ousted by machinery—some other occupation? If, as is a common argument, machinery usually creates more employment, this class of operatives have not found it to be so in their own business. Machine makers have not found a greater demand for their handwork, either, in building new presses, for the machines of the latest design are more simple in construction than the older ones, and turn out many more finished sheets per hour.

In the book printing offices the presses of the new make are also capable of being run with less labor and of doing better work than those of the style in general use twenty years ago. New folding machines and new sewing machines in the book bindery are throwing girls out of work and performing in a day a quantity of work that formerly took up a week. In large binderies the work of binding books is subdivided to such an extent that an operative woman, who made tools for years at a single subdivision of it, such as pasting, rounding, backing, cutting, pasting or sewing. Forty years ago a bookbinder could have set himself up in business with \$150. Today the necessary machinery for a modest bindery costs at least \$5,000. In blank book manufacturing, improvements in machinery have been made within ten years that render it unprofitable for some machinery constructed previously to be worked at. In other words, the owner of small blank book factory, operating with his old style machines, would lose more money the more he worked, and if he had the energy, skill and business talents of a tip-top captain of industry, he would go to ruin so much the sooner. It would be as if a man were to start to ride on horseback to San Francisco in order to save car fare and put up at the highest priced hotels on the way.

Type composing machines are in use in half a dozen large offices in New York. While it is a fast compositor who can set 10,000 ems a day, a team of three machine operators can average 60,000 ems a day if working on reprint copy and not required to change the length of the lines. The first cost of the composing machine and its liability to get out of repair stand in the way of its general adoption, but compositors generally take it for granted that a machine or a process may at any time be invented which will take the place of the hand compositor in plain type setting.

There are establishments in the city where nothing but presswork is done. Scott's, running through from Spruce to Frankfort street, has presses by the dozen at work night and day, the forms being carried there from numerous composing rooms scattered about the lower part of the city. It would be a smart pressman who could run off work on a single press in a small office at as low a rate as one of Scott's presses can do it.

All who know anything at all of the weekly press of the country are aware that hundreds of the smaller papers are printed on one side in a large city establishment and supplied to their proprietors at a cost but little above that of white paper, as the same "master" appears in many of them, and the advertisements inserted by the wholesale house

printing these papers repay the cost of the work. This class of newspapers are known to the trade as "patent insides." What a new process has played havoc among compositors. Stereotype plates are sent by express from several cities to the country press, the plates being but the eighth of an inch thick, and fitted into the forms on movable and adjustable bases. Telegraphic news matter is thus prepared and forwarded in the morning for points within 150 miles of New York, arriving in time for use in the evening papers. Miscellaneous matter goes more slowly, but reaches many more papers. This plate matter is recognized by the union printers as capable of irretrievable damage to the craft both in diminishing wages and lessening opportunities for obtaining work. There have been many newspapers started in small towns through the means of plates. These little towns will soon be sending out a horde of half-taught and low-priced compositors, for small country offices but rarely have employment for journeymen. The larger weeklies and the daily papers of the third-rate cities also use plate matter, the effect being to increase the size of the papers somewhat, but at the same time to lessen on the whole the amount of work for compositors. Another use for plate matter, and one which is a menace to the scale of wages, is that in case of a strike it can be relied on to fill up the forms.

In addition to the changes in the New York printing office growing out of new methods and improved machinery, the work of the trade has been split off into many divisions, and with few exceptions, each of these divisions is monopolized by a few houses, the monopoly being established and controlled through the possession of facilities not attainable by a beginner. Who would think to-day of entering into the business of manufacturing school books in the face of the pool supplying the country with them and employing the usual modes of a pool in crushing opposition? What working printer would dream of starting a daily newspaper or a monthly magazine after looking over the list of failures in these lines during the past ten years? The savings of a printer's lifetime would be unequal to the purchase of a single press in a daily newspaper office. No combination of merit and genius can cope with the problem of competing with the four large theatrical printing offices of the city, its three color printing firms, its half dozen law printing establishments, or its three railway printing houses. Once or twice in a decade talent, character and capital unite and successfully build up a new printing office in New York. This is usually done, however, through large capitalists, seeking investment for their money and compelling offices already established to yield a share of their patronage and in part release their grip upon the increasing volume of work in the way of printing. Again, some enterprising persons may perceive apart from the common line of work a little need for a new office that may in time grow to be a great office. This is in the direction of the exercise of a business talent that is much vaunted and flattered, but self-foresight—and the printers who have believed that they had that talent and had discovered a need are surprising in number. As a consequence there are ex-proprietors of printing offices at the case in every office in the city. Taking the waste of capital and the wages that might have been earned if these ex-proprietors had never made their business ventures, the aggregate loss to the working members of the printing fraternity, through unsuccessful attempts to become employers, will bear comparison with what has been thrown away by the shiftless.

Several managers of printing offices have lately been interviewed by the writer in relation to the question of building up a paying establishment. Mr. T. J. Rooney, manager of the Concord Co-operative company, 40 Centre street, pays \$200 a year rent for an establishment now having about \$3,000 worth of material in it. He had lately sought better quarters in his neighborhood, but found nothing that rented under \$1,200 which answered his purposes. He had had his eye on a new building near by, while it was in course of construction, and thought he might take in it a room 25 by 75 feet. But its rent turned out to be \$2,000 a year. Mr. Rooney thinks that \$30,000 is required to set up an office which he expects to contain any of the larger lines of the printing business. Mr. McGowan, of Elm street, said that he thought \$50,000 might start a book printing office. The smaller offices generally made barely a living over their rent, which was sure to rise if the office depended on its locality for its good will. He had once gone to a place that was worthless for any one else, but as soon as he had made it pay the rent was run up to a point that compelled him to remove. Mr. C. G. Burgoyne, whose large business has been built up in the past fifteen years, said there was \$50,000 invested in his office. An office that could bid for work of any class might be established for \$150,000; but in order to do all kinds of work a quarter of a million would be needed. The day of the small printer had gone by. He had a number of ex-proprietors working for him. He made money by doing quick work in a cheap office, but he could not have transferred from one department to another, and thus an immense amount of work done at a low cost. He does work for a dozen smaller offices. His landlord had raised his rent promptly on the expiration of his lease. Landlords give printing offices short leases. Mr. William J. Kelly, the publisher of the Model Printer, thought that it was hardly practical to decide upon any figure as the amount necessary to set up a division of a complete printing office. The division of trade into branches prevents any one from attempting to follow them all, either as employer or employee. Nearly all the owners of small offices are at a standstill or going backward. Rent takes their profits.

In all, there are about 200 printing offices in New York, a large majority of them, however, printing and employing only a few persons. In New York the compositors number about 4,000. The piece hands in the book trade do not average \$13 a week the year round. The morning newspaper piece hands average \$16 a week, and before getting a regular situation a compositor will very often wait two years in the position of a substitute. A large proportion of printers do not obtain work regularly.

The complete printing office of 1829, with its few primitive tools, is no longer in existence. From it have sprung daily newspaper offices, book printing offices, job offices, binderies, blank book factories, lithographing, engraving, label and color printing establishments. The wage worker is now seldom successful in becoming an employer. The men are as good as they were in old times, but conditions have changed. But in 1887 the goody-goody press and public teachers who are either ignorant men or falsifiers are still telling the pretty little stories and repeating the stale and inapplicable maxims of 1829.

An Organization in Portchester. A number of citizens of Portchester, N. Y., in sympathy with the great reform which THE STANDARD advocates, recently associated themselves into a club for mutual intellectual improvement, and will shortly open a room where entertainments and debates can be held. John McMackin has recently visited the town and made a stirring speech before the association. The officers are: Andrew Moore, President; William Codding, Jr., Secretary; and John Wasson, Treasurer. The executive committee are: Thomas Wheeler, Michael McCoy, James Roach, Thomas Burke, John Lyon, J. Henry Schnell and Fred Hup

PLANTATION LIFE TO-DAY.

Industrial Slavery Far More Cruel Than That of the Slave-Before the War.

A short time ago the writer visited a large sugar plantation called Cote Blanche, situated upon an island of the same name, in St. Mary's parish, La., which may be taken as a fair specimen of existing plantations in Louisiana.

Cote Blanche is owned by a resident of New Orleans, who leases it to another resident of New Orleans, who in turn employs an overseer, who directs the laborers. The overseer lives in a large frame dwelling near the hovels of the laborers.

These hovels are arranged on both sides of a long street. Each consists of two rooms, one used as kitchen, dining room, and, in fact, general living room, and the other for sleeping. They are built of ordinary boards, loosely put together, whitewashed on the outside, and dirty as pigsties inside. Some of them are occupied by negroes, others by white men. Most of the occupants have their families with them, and as many as seven or eight human beings live in a single hut, together with dogs, pigs, turkeys and other animals. The exact wages paid to these people it is impossible to state, but that their earnings are small may be inferred from their way of living. Their clothing is mainly rags; their food is pork and black bread, and a mixture called coffee, a diet, one dose of which would kill a millionaire. Their only luxury consists in smoking vile tobacco. Their privileges are working all day when in health, being kicked out when sick, and buying, on pain of instant dismissal, everything they use at the plantation store, which is owned by the master. Their liberty consists in freedom to die wherever and whenever they elect, this being a matter of the most absolute unconcern to any one but the limit of human endurance will allow; no need now to flog them; the fear of starvation is a sufficient incentive. Every avenue of escape is so monopolized that countless numbers stand ready at a moment's notice to step into vacant places. Now the ownership is not personal. The master does not know his slave by face or name. If the slave falls sick and can pay for a doctor himself, well and good; if not, it would be pretentious to expect him to pay for one for him. And then again, it is a philanthropic action on the part of the master to give employment to the workman and thus offer a fellow being the opportunity to avoid death by starvation.

The owner of this island lives in New Orleans. He receives a large rent from the man who leases his land. The latter also lives in New Orleans. Neither does a stroke of work. Both live handsomely, surrounded by every luxury. The slave driver or overseer employed by the man who leases the land, receives a compensation, but does no work except to direct the slaves. Where does all this wealth come from? A child whose ideas were not all confused by the modern political economy would say it is created by the laborers in the hovels. Does it belong to the New Orleans gentleman? The law of the land says it does; the law of God says no! The two absentee landlords are indifferent as to how their money comes, and they leave everything to the slave driver, whose position, in part, depends upon his cruelty. But the responsibility is clear enough. It rests with the people of the United States, and unless they look into these matters and do something to eradicate the evils that are now rapidly eating away our institutions and making the emancipation act a shallow joke, there will be ground for error in this land; for men can be bought and sold now just as they were in the last century!

JOHN S. WALTERS.

A Slavery That Society Condemns. CINCINNATI, O., April 6.—Here is a part of an interview with ex-Governor Bookwalter of Ohio, by Gath (George Alfred Townsend), as published recently in the Enquirer of this city: "How came you, as an Ohio man, to be interested in Kansas and Nebraska?" "It is a matter of speculation, or rather of investment, for I never sell anything. A good deal of that land was for sale some years ago. Much of it cost no more than very cheap land in our country. It was not inviting to any man to buy it. It was a light sandy soil. That was my first impression, and therefore I did not buy above 20,000 acres of it. Looking up the question of soils, however, I found that beneath the sandy surface was the primordial or basic soil, which is the richest on the globe. I hastened to buy some more land, and when I got about 60,000 acres they shut down on me and would not sell any more. The railroad companies found it a good investment. "How do you manage that land?" "I keep an agent there all the time, who looks after nothing else. I put out the land on leasehold; some of it pays me \$2 an acre per annum, which did not cost that amount." The narrative with which Bookwalter narrates how he has an income of \$2 per year per acre from land that cost him less than half that is simply charming! It fills one with chagrin to think that society can look on such a system with admiration. If Bookwalter published to the world that he owned a lot of slaves, who are working his western lands for him, and that off their labor he and his family lived, society would be shocked at the heartlessness and brutality of the thing. But this is different!

B. C. KEELER of Chicago.

Land Reform in New Zealand. Charles Clayton of Westport, New Zealand, an ardent advocate of the common right to land, recently sent a letter to Robert Stout, the premier of the colonial government, requesting him to introduce a radical land reform bill into the house of representatives, having for its purpose the destruction of land monopoly and the abolition of all taxes save a single land tax. The premier replied that it would be impossible for him to draft such a bill and said: "The subject is one that cannot be settled in an off-hand manner. It requires grave consideration, and it wants more time to be given to it than it can have."

A Plan for Political Organization. Uriah B. Thomas of San Francisco has issued in handy book form a proposed plan for political organization in the form of a party constitution, the provisions of which may be usefully consulted by political organization committees.

THE SMALL TRADESMAN.

How He is Cracked to the Wall by the Increase of Rent.

SAN ANTONIO, TEX., April 4.—There is a class of people who, as a body, are as much interested in the struggle for social reform as are the toiling masses below them. I refer to the small tradesman. For a number of years, through personal contact and community of interest, I have had an opportunity of witnessing their hard struggle to keep their heads above water. Yet few realize what the real cause of their trouble is. They ignore the fact that as the opportunities of finding employment are diminishing and the return for such exertion decreasing year by year those who would be their customers have less and less with which to make purchases. Here and there, one more intelligent than another, has found that he is paying a rent out of proportion to the business he is doing; that the interest on his money is too high; that the overcharge on goods he is compelled to buy on credit, is enough to prevent him from ever making any headway. But the majority seem to have no idea of the fundamental causes of their endless slavery. Some even imagine that the workmen's fight is not theirs. "If the laborer would only quit striking and keep at work," they say, "our business would not be so bad."

As things are now, the small tradesman is very much overworked and care laden. From fourteen to sixteen hours a day he is obliged to be at the orders of any five cent customer, and he has no time for regular meals. His profits are not fixed, and he is unable to say what will be left to reward his exertions until close on to rent day, as much depends on the state of business during the last few days. Business may not come, but rent day surely will come. The landlord in the farmhouse watches keenly how the tenant improves his business, and does not fail to take advantage of the first opportunity to raise his rent. The wholesale dealer will only consent to renew his mortgage on the retailer's stock at two or three per cent advance, and so the fines increase as the unhappy small dealer becomes more helpless. But they are still blind to the cause of their troubles, and hope that times once more will become flush, though in what way they cannot tell. Some would like to get out of business if they could, and go back to their craft, but the ranks are overcrowded. Some would like to till the soil, but the prices at which speculators hold land prevent them. Every natural opportunity is cut off from the needy, everywhere toll must be paid to somebody. So the man remains in his store trying to increase his profits by selling adulterated goods or cheating on the weight.

God knows it is not always cupidity that makes him do that. It is a matter of "to be or not to be." He wants to keep his name out of the bankruptcy court; he wants to pay the exorbitant rent; he wants to pay the additional two or three per cent on the note he must renew; he wants to prevent the jobber from selling him out and putting his family in the street. For much of that poisoning, for much of that cheating they are responsible who have inclosed or barred the avenues to nature's riches.

As long as some have the land for which others are compelled to compete so long will this grinding of the small dealer continue, and as the competition becomes more intense so will his position become more and more precarious. His salvation lies in studying the great economic questions and in making common cause with the labor party, which is really fighting his battle.

EDWARD FAIRVIEW.

LANDGRABBING IN DAKOTA.

A Land Owner Tells How Speculation is Going on There.

LYNN, Mass., March 31.—I have resided for the past ten years in Dakota territory. For two years I was clerk of the court for the Fifth judicial district, county of Walworth, and I can testify that the hand of the land speculator is heavily felt in all parts of that great territory. All along the lines of the railroads there are little villages and towns surrounded by thousands of acres of rich, unoccupied land, and the emigrant is told that he must move on further west if he would find free land. And so the great crowd of hunters after government claims travel over hundreds of miles of unused land lying near churches, schools and settlements, until the end of the railroad is reached, and even then they must go some distance before they find themselves beyond the jurisdiction of the speculator. In the spring of 1883 I went into central Dakota, a part of which was then unsettled and almost unknown, and selected Walworth county, facing the Sioux reservation on the Missouri river, as my place of abode. There were few inhabitants in the county, and the land was being organized, but before the county is a large one, containing about 700,000 acres. At the present time there is not a railroad within its limits; there is not a settlement containing 100 inhabitants, and the population of the whole county is less than 1,400. You might say "there is an excellent opportunity to obtain a fine choice of land." But this is not so. Of the 700,000 acres there are but about 125,000 acres left, and this is the forest land. Speculators, sent from St. Paul, Minneapolis, to Portland, Me., and the greater part of the country, are quietly waiting for the railroad, the settlements and the population to put a value on their now worthless ground, and so the poor land hunter must travel through this sparsely settled country before he can find land which is still in government hands and which is fit to live upon.

A copy of the records of the county clerks' books, of many of the counties would make interesting reading, and would show with what rapidity Dakota farms are passing into the hands of speculators "in futures."

C. L. PINKHAM.

The Testimony of a Builder.

The Washington, D. C., Star prints the following interview with a prominent builder of that city, C. C. Martin: "I don't think," said Mr. Martin, "the prospects for this year are as good as last. Why? Well, it may be that the weather has something to do with it, but the real reason is—the speculators. Why, they've tied the builders' hand and foot. They have bought up everything. Builders to-day can't buy any land in this city for a price that would warrant them to build a decent house upon it. There's no profit for us in twenty-five thousand dollar buildings, because the people won't buy. There's little or no demand for them. Yes, the poor people are being crowded, gradually, into the outskirts of the city. It is not because there are more rich people coming here to live, but that the speculators are holding land at twice the price it is worth. I have seen this coming on for years. There is no way it can be remedied unless there should come a panic and force these people to sell. No, they don't confine themselves to any particular section, but they buy everywhere. You can see this plainly in the northwest. Where fifty buildings were built two or three years ago, you will only see one or two going up now. Take Sixteenth street, from Massachusetts avenue to the Boundary, for instance. It has been sold and resold several times in the last year, but you see but very few buildings being put up. We builders can't do anything. A moderate house should cost about \$4,000, but the lot nowadays costs \$10,000, and when we must, we ask \$7,000 for the house, the people won't buy. They think we are swindling them, but it is not our fault. It's the speculators."

WHAT WILL CERTAINLY CAUSE TROUBLE.

The Great Prosperity of the South Goes to Enrich the Land Owners.

CHICAGO, Ill., March 26.—The Morrilltown (Tenn.) Pilot reprints from another paper: "There is one danger that may possibly cause some trouble in the growing industrial centers of the south, unless steps are taken to prevent it. The rapid rise in the value of real estate and the large increase in consequence in house rents must necessarily be very seriously felt by mechanics. Either their wages must be proportionately increased, thus enlarging the cost of manufactured goods, or they will be driven to seek work elsewhere, unless a remedy can be found. To secure a prosperous and contented laboring class there must not only be cheap rents, but also the opportunity of purchasing homes at moderate prices. The south cannot afford to ignore this question. If real estate is to continue on the upward move within the limits of these cities, then there must be provision made for reaching the suburbs by cheap transportation, and there arrangements must be made whereby the workmen can secure homes."

Here is a note of alarm from the center of that new south, whose amazing prosperity of late is a subject of constant comment; and it serves as an excellent illustration of the effects of private ownership of land. Here is a town favorably situated and enjoying a boom; population is increasing, factories are starting, business is flourishing, and values are rising and everything is lovely; but it looks as if the land monopolizer was going to get all the benefit. Land has been valueless, living cheap and labor cheap. Capital comes in to take advantage of these conditions, to benefit itself and to benefit the laborer, who in turn will benefit all industries with his increased expenditures, when the landowner steps in and wants the greater part of the fruit of that increased industry, not for any good which he does the town, and not for any good which he does the laborer, but simply because he has exclusive control of that without which capital and labor cannot engage in production—the land. The injury to the town is manifest. Arrangements must be made for cheap homes for the workmen in the suburbs. This will be a good thing for the suburban land holder, but in what way will the conditions be improved? Perhaps the editor thought that the suburban land owner, not being so favorably situated as his city rival, would be contented with a smaller blackmail upon the laborer for granting him the privilege of sufficient land on which to build a home. The time will come when people will understand that high prices of real estate do not constitute prosperity, and they will take land out of the speculative market. H. D.

TAXES IN NEW YORK CITY.

Speculation in Vacant Lots Aided by Low Assessments—How Enterprise is Punished.

On Monday last week eighteen vacant lots belonging to the estate of Chester A. Arthur were sold at auction in the real estate exchange. These lots are on the north side of 147th street between Ninth or St. Nicholas avenue and Tenth avenue. They were sold in pieces to suit, from one lot up to seven, and brought a total of \$95,475, or an average of \$5,300 per lot. They stand in the assessment books in the tax office as being to-day worth \$1,500 apiece or \$27,000 in all, and on this amount, twenty-eight per cent of their real value, the city and state collect taxes.

A few days later fourteen vacant lots on 132d street, from Fourth to Madison avenue, sold for \$40,000, or say \$3,500 per lot. They are assessed at \$18,000, an average of \$1,285, or say thirty-seven per cent of the value as shown by the sale. Looking now at the sales of improved property auctioned last week, it appears that on Thursday several parcels belonging to the Hopkins estate were auctioned, among them a six-story brick and iron store on the northeast corner of Grand and Mercer streets. It brought \$121,000. Turning to the assessment books, this property is found to be valued and taxed at \$65,000, or say fifty-four per cent of its real value. Another piece of property, also belonging to the Hopkins estate, being the five-story brick store 25x100, No. 81 White street, between Elm and Cortlandt alley, brought \$49,000. It is assessed at \$25,000, or say fifty per cent of its value. The same day a four-story brick and stone dwelling, 20x90, at 116 East Thirty-seventh street, between Lexington and Fourth avenues, was sold for \$35,000. It is assessed at \$16,000, or say forty-six per cent of its value.

The cases instanced are fairly representative. On the one hand business buildings, improved real estate in the heart of the business and improved part of the city and a dwelling in the heart of the residence part; on the other hand, empty lots in parts of the city already in demand for residence purposes, but before the use of speculation. The builders or buyers of the houses are taxed on the value of their land and again on the value of their houses, the assessed value being about fifty per cent of the real market value. The men who own the empty lots have no building tax to pay, and in assessing their lots the assessors force them to encourage them to build their houses by valuing them at say thirty-three and one-third per cent only of their market price.

Now is the Time for Education.

EVANSVILLE, Ind., April 9.—When I left the republican party in 1874, I did so fully convinced that there was no hope of correcting abuses within the party. And this I believed to apply with equal force to the democratic party.

Since then I have done all within my power to promote the interests of the poor and the classes by working for the success of the greenback party. But as long ago as 1881 I advocated the adoption of the following national platform: "Free land, free labor, free currency, free commerce." And I am of the opinion now that if the land reform party will go into the campaign of 1888 with a platform incorporating these four planks and no more, adopting the name of "National Free Land party," it will pull every mile of the vote in 1892 will elect the president of these United States and take control of the government. But before we can do this we must concentrate all our efforts for the agitation of the land, labor and currency question. I find that a great many landless laboring people are fighting this new land gospel on the ground that it is a confiscation scheme by which they will lose their all, notwithstanding the fact that they have nothing to lose. But who can blame them? For generations our present false system of land ownership has been taught to the people, not only by the unthinking masses, but by the so-called educated classes also, as the best and only safe system of governmental ownership conceivable. C. H. WESSELER.

That Chicken Soup Spring.

BROOKWAYVILLE, Pa., March 28.—In THE STANDARD of March 26 is reference to a chicken soup spring in the west, which some one tells of, and the inference is made that were such springs plentiful and thus bubbled forth nutritious chicken soup, the poor and hungry would not be better off if some one could stand by and say, "This is mine. Pay me before you take any of this chicken soup." Now there is a fact to substantiate this inference. At Carson, Nev., is a spring, twenty feet square, from which flows a hot mineral water, which, seasoned with pepper and salt, is, by many, said to taste like warm chicken broth, though the chicken part seemed to me somewhat faint. And there is a spring, in the spring, who really collects a fee from visitors for the privilege of drinking from the spring which nature supplies. B. H. BUTLER.

SOCIALISM IN GERMANY.

Rapid Spread of Socialistic Doctrines—Bismarck's Intellectual Opposition.

BORDEAUX, April 2.—The last elections for the reichstag have gone to prove that socialism has made considerable strides in Germany since the war of 1870-71. The number of votes obtained by the members of the socialist party in Berlin only amounted to 2,058 in 1871. In 1887 the number has been increased to 94,250, and it is asserted that in connection with the elections of Feb. 21 last the votes given to the socialist candidates throughout Germany attained a grand total of nearly a million. It can be safely said that socialism, already master of the capital, is firmly rooted in the great industrial centers of Germany, and is daily gaining ground.

The socialists have done more numerous in the recently elected reichstag than they were in the old one. The group may, perhaps, even be numerically weaker. But what is worthy of remark is the progress that socialistic doctrines have made in the country. Socialistic doctrines have taken a much firmer hold—this is now clearly demonstrated—upon the working population in Germany than has been the case in any other country in Europe. What will the upshot be? The progress of German socialism continues in the same proportion, and if the rural population, following the urban population, give their active support to the same principles? Will the empire remain secure? Will not the politicians of that country find that the danger from within will become in the near future greater than the danger from without?

Prince Bismarck, with his accustomed penetration, has long seen the importance of the socialistic movement in Germany, and has endeavored to deal with it. It was with the view of quieting the demands of the socialists that he enacted the law of the 21st of October, 1878. Believing that a purely defensive policy would not be sufficient to allay the feeling that existed he sought a means of giving satisfaction to the working classes in ameliorating the conditions of their existence. He first turned his attention toward the industrial and commercial policy of the nation, and in the pursuit of his plans brought about the revision of the treaties of commerce. An impulse was thus given to every branch of industry. Wages rose, and the laboring people necessarily felt the benefit. The chancellor desired not merely to advance the financial condition of the working classes, but also to insure their security by guaranteeing them against the risks which might arise in the exercise of their calling. In the message addressed to the reichstag in November, 1881—a message, which was inspired by Prince Bismarck—the emperor announced that a law was to be introduced which would insure workmen in case of accidents arising in connection with their work, and which was also destined to give relief to those who, in consequence of old age or infirmity, were unable to earn their daily bread.

An elaborate system of social reforms was submitted to the representatives of the German empire. They were eventually voted, after a long discussion, and in 1884 a compulsory system of insurance against accident was enforced upon the laboring classes. At the present moment this law relating to accident insurance is operating in 243,974 establishments, in which considerably more than three million workmen are employed. The task of organizing a truly effective system was a most difficult one, but, owing to the activity of the German administration, the regions of difficulties were overcome, and the law rendering insurance on the part of workmen obligatory is now in operation in almost every town throughout the empire.

But the question may be asked: Will this law give satisfaction to the people interested, and will it produce the magic social effects which M. de Bismarck hoped for? Actual facts do not seem to support this view. The employers of labor seem to be satisfied with the law, but the workers regard them without complaint; but the workers regard the meager pension to which they are entitled, and which is only sufficient to prevent their dying of hunger, as being totally inadequate. They long for the times when, in case of accident, they could bring an action against their employers and obtain substantial damages. Formerly an accident was a means by which a workman could obtain a small capital sufficient to establish him in some modest business. This chance no longer exists; and it is questionable if the compulsory insurance clauses have not been the means of spreading discontent. One thing is certain, since this bill was passed in July, 1884, the cause of socialism has exhibited symptoms of rapid development. ARNOLD DICKSON.

HOW LAND SPECULATION IS ENCOURAGED,

And the Way in Which Thrift and Industry are Discouraged.

CHICAGO, Ill., April 2.—As showing the extent to which speculation in land is encouraged by our present system of taxation, the figures which I have just received from the county tax collector are interesting and instructive.

I live in a suburb near Chicago, in a house worth about \$2,200, standing on a lot worth \$500 in the market. There are but three houses in the block, the remainder being held for speculation. My property is assessed for purposes of taxation at \$270, which is about one-tenth of its value. The taxes for the current year thereon are \$24.66, more than 9 per cent on the assessor's valuation, but only about nine-tenths of one per cent on its real value. I do not complain of the amount of the tax, but the system of assessing is idiotic and absurd.

The vacant lots lying around me are worth as much as mine—fully \$500. The value placed upon them for purposes of taxation is just \$14. My house is assessed at about one-tenth of its value; the vacant speculative property adjoining is assessed at about one-thirtieth of its value, a marked discrimination in favor of the poor speculator, without which, perhaps, he would have to sell off some of his lots at their present value. In other words the rate of taxation on the \$1,000 of real value on vacant lots held for speculation is \$2.84; on the house, \$24.63. I wonder they don't take the whole tax off the vacant property and put it on houses. This would be certain to please the land speculator, enabling him to hold his land indefinitely, without any inconvenience whatever, and the whole system seems to be run in his interest.

It is time a change was made in our system of raising revenue, and Cook county is ripe for it. H. D.

The True Religion.

CAMDEN, N. J., April 11.—By the article published in THE STANDARD containing the sentiments of Rev. C. M. Morse of New Castle, Pa., I feel drawn to him as if we belonged to the same house, and more especially so as I have been a Methodist from my youth; and when I see ever so small a spark of true gospel light break in upon our woefully priest-ridden Methodist Episcopal church I cannot but say "amen," for I feel as though another Wesley was coming to the front. I, therefore, want to hold up this minister's hands in the good work.

And, alas, since the display of nobility in Dr. McMillen's setting his face against oppression in favor of the common brotherhood of man, the Catholic church has a warmer place in my heart than ever before; and though quite on the western slope of life, I feel and hope that I shall live to see the gospel of Christ become a verity in one broad church, when, like old Simeon, I can say, "Let thy servant depart in peace, for mine eyes have seen the salvation."

J. ASHDEK.

THE STANDARD.

HENRY GEORGE, Editor and Proprietor.

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JUSTICE TO THE ARCHBISHOP.

The scandal which Archbishop Corrigan is causing by his attempts to reduce to slavish submission the clergy of his diocese; his evident determination, as far as in him lies, to crush out among the priests of New York all freedom of political conviction, and to use the authority of the Catholic church to support corrupt political cliques and to prevent any questioning of social wrongs, ought to arouse among Catholics far more serious thoughts than those which find expression in condemnations of the conduct of the man. That the individual who now holds the position of archbishop of New York is too little a man for such an important place—that he lacks the intellectual grasp, the keen sense of justice and the popular sympathies needed in the official head of the Catholic church in the largest of American dioceses; that he displays the vindictiveness of the spoiled and petted miss, instead of the calm and kindly discretion of a manhood ripened by experience of the struggles and trials of life, and by realization of the vanity of selfish aims; and that he, by virtue of his office, a chief shepherd, seems anxious only that the wolves who fatten on his flock shall have full meals, is all true enough. But the important question is, how did such a man get into such a place? The Catholic church in New York is pre-eminently the church of the poor. How is it that the local head of that church is such a sympathizer with the rich that he wrenches authority to persecute those among his priests who dare to claim for the poor equally with the rich their heritage as children of God? These are questions of an importance that go far beyond any matter of individual action or personal character.

The original constitution of the Catholic church is intensely democratic. Primitive Christianity was essentially a revolt of the poor against the rich, an assertion of the equality and brotherhood of all the children of a common Creator. It did not appeal to arms; it made its appeal to something more potent, the consciences and the hearts of men. It was this that made the Roman masters of the world, with all their philosophical indifference to what their subject millions believed as to the nature of the gods or the destiny of the soul, persecute so bitterly the adherents of a faith which taught that the one true God was no respecter of persons, but that in His sight and in respect to His bounty the poorest plebeian and the richest patrician, the meanest slave and the proudest emperor, stood on an equal plane. To those whose ruthless luxury was fed by the sweat and blood of embezzled millions, this was "socialism, communism and anarchism" of the most dangerous sort, and men and women who professed such "destructive doctrines" as that of the common fatherhood of God were torn to pieces, fed to lions, done to death in all the most cruel ways that a devilish ingenuity could conceive. But the blood of the martyrs was the seed of the church, and at last Christianity emerged triumphant from the long struggle. Then the rich and the high born made haste to profess it, and began to intrigue for its dignities, often so successfully that, while the working priesthood still sprang from the people and remained in sympathy with them, the high places of the church, where the spirit of aristocracy was powerful, came too often to be deemed the prerogatives of noble birth, and even when a man of the people rose to ecclesiastical rank it was but to be received as a member of a ruling class.

Against the long dominance of aristocratic ideas the spirit of democracy has slowly made its way; but it is a remarkable fact that in the country where democratic ideas have reached fullest development the organization of the Catholic church is even yet more essentially aristocratic than in the Catholic monarchies of Europe.

Two American bishops have recently been made cardinals—members of that body which elects the head of the Catholic church. Those who have read the newspaper accounts of their installation will have noticed that each of these bishops on becoming a cardinal was required to take the titular pastorate of a parish church in Rome. This was something more than a mere form. It is as pastor of parish churches in the diocese of Rome that the cardinals are entitled to a voice in the selection of a bishop of Rome, who, by virtue of that office, becomes the head of the church. This assumption of Roman pastorships by Cardinals Gibbons and Taschereau is a survival of the ancient democratic usage by which the bishop was chosen by the priests of his diocese.

But in the United States, where political institutions are based upon democratic ideas, the priests of a diocese

are as completely ignored in the selection of their bishop as though they did not exist. Just as the Catholic laymen of the United States are powerless in the selection or retention of the priest whom they support, so in their turn the priests are powerless in the selection of the bishop to whom they are subject.

Thus does it come about that a man of such ordinary capacity and of antecedents so undistinguished as the present incumbent has become archbishop of New York. Such a man could never have been chosen or even nominated by the clergy of New York. They would no more have selected him to succeed Archbishop McCloskey than the parishioners of St. Stephen's would have chosen Father Donnelly to succeed Dr. McGlynn.

Archbishop Corrigan has never worked his way up the rounds of the ladder of ecclesiastical promotion in which he stands so high. He has never been a parish priest, or even a curate. He has never had the opportunity to acquire the practical knowledge of human nature and the warm sympathy with the poor and lowly that come to the priest whose daily life and ministrations bring him close to the hearts and lives of the people. His experience until he became a bishop was merely that of the schoolroom. From the life of the pupil he passed to that of the schoolmaster, with all its narrowing tendencies of undisputed sway over inferiors; and from a ruler of boys whose unquestioning obedience had accustomed him to regard himself as a superior being he was inflicted upon the diocese of Newark, whence he was at length transferred to the devoted diocese of New York.

If Archbishop Corrigan is a sympathizer with the rich, it should in charity be remembered that his life has been such as to make that natural, if not inevitable. But further than this, he him self, as archbishop of New York, is not only a prince in the power he exercises over his ecclesiastical subordinates, but is in the receipt of princely revenues. It is but natural that he should have a fellow feeling for the rich, since he is one of their number.

The priests of New York receive salaries ranging from four to eight hundred dollars per annum. But the official income of the archbishop of New York, it is hard to say what it amounts to?

In the first place he is furnished with a marble palace, equipped and maintained free of cost to him.

In the second place, he receives from the funds of the cathedral a salary of \$5,000 a year.

In the third place, he receives from each church in the diocese what is called a cathedraticum, being an annual payment of \$200 a year each from all but the poorest churches. This cathedraticum probably aggregates not less than \$15,000 a year.

In the fourth place, he receives a fee of \$1 for every interment in Calvary cemetery, the great burial ground of the Catholics of New York. According to the official statistics there were in Calvary cemetery last year 14,374 burials from New York city alone, while from Brooklyn and other cities the interments in this vast cemetery during the same time must have aggregated at least half as many more. Thus the income of the archbishop from this source alone must be over \$20,000, which, added to the two previous items, gives him at least \$40,000 a year—the income, calculated at four per cent, of a millionaire.

But this is not all. Besides this \$40,000 a year which Archbishop Corrigan draws mainly from the hard earnings of the poor, and especially from the tax for burial in consecrated ground, which falls so ruthlessly upon them in their hour of sorest distress, he is continually in receipt of large fees and gifts from the wealthy.

In view of these figures, it is hardly to be wondered at that Archbishop Corrigan, in a recent pastoral, should liken himself to a "sentinel on the ramparts of a city under siege," and deem it his duty to sound this alarm:

"Therefore, we command you, brethren, to be zealously on your guard against certain unsound principles and theories which assail the rights of property."

Forty thousand dollars a year, besides a marble palace and items not easily ascertainable, certainly tend to make even an archbishop zealous for the rights of property.

It is worth the consideration of Catholics who have been scandalized by the recent course of Archbishop Corrigan to ask themselves whether there is not fault in the system as well as in the man.

There is certainly nothing in Catholic faith to require the selection of a bishop without regard to the judgment and wishes of those whose experience is most valuable and who are most vitally interested in the choice. And while it is proper that a bishop, like a priest, should be maintained in comfort and with a decent regard to the dignity of his station, yet to permit him to take the income of a millionaire is certainly to dull his sympathy with the sufferings and trials of the toiling men and women who constitute the great body of the Catholic fold, and to dispose him to look with complacency upon the monstrous inequalities in the distribution of wealth which shame our so-called Christian communities.

THE LESSON OF CONVICT IDLENESS.

The first month of enforced idleness in Sing Sing prison is over, and the deficit to be provided for by the taxpayers of the state is nearly \$8,000. This deficit will probably increase month by month for some time to come, as existing contracts for prisoners' labor expire. The voters of the state have found it to their interest to support prisoners in idleness rather than permit them to compete with honest laborers by working for a living. It is as though a hard working family should find it more desirable to support one of its members in

idleness than to allow him to share in the common labors.

Facts like this are the sort of files which our social system presents for our gnawing. What can be more absurd than to say that it is better to maintain a convict in idleness than to set him to work? What more clear than that if he is set to work he will inevitably throw some honest man out of employment? A logical conclusion and an undeniable fact—there they are, face to face, and what can we do to reconcile them.

There is in mathematics a forcible method of negative demonstration, known as the *reductio ad absurdum*—if a certain proposition be true, then of necessity something else, which is absurd, must be true also, therefore the first proposition is, and must be, false. The present prison labor situation is the last term in just such a chain of demonstration.

Let it be granted that certain individuals, be they many or few, have the right to refuse other men access to the natural material of production—that they have the right to fence in land and hold it unbuilt on and untilled; that they may hold coal, and iron and other mines and forbid other men to work them; that they may monopolize water power and other natural forces—and what follows?

It follows that the mass of men, cut off from access to the natural material of production, will compete together for the privilege of doing such work as the "owners" of natural elements and forces will permit to be done. And it is a fact that they do so compete.

It follows that in this fierce competition men can frequently get no work except as a result of other men getting less work; and that at all times the fewer men there are competing the more favorably will be the terms on which the "owners" will grant them the privilege of work. And this also is a fact.

It follows that as a result of providing productive work for 1,500 convicts, an equal or a greater number of honest men must be deprived of work, or find their privilege of work endangered; and this also is a fact.

Therefore, as an act of justice to honest workmen, the state should (and does) support its convicts in idleness; which is absurd.

PLUCK-ME STORES.

Some years ago the Pennsylvania legislature passed a law prohibiting manufacturing and mining companies from paying their laborers in store orders. It was the purpose of this law, by enabling laborers to buy wherever they saw fit, to secure them the benefit of competition in prices; but the supreme court of Pennsylvania has recently declared the law unconstitutional. It says:

The law is an attempt by the legislature to do what in this country cannot be done—that is, to prevent persons from making their own contracts. The act is an infringement of the rights of the employer and employee; more than this, it is an insulting attempt to put the laborer under a legislative tutelage, which is not only degrading to his manhood, but subversive of his rights as a citizen of the United States. He may sell his labor for what he thinks best, whether money or goods, just as his employer may sell his iron and coal; and any and every law that proposes to prevent him from so doing is an infringement of his constitutional privileges, and, consequently, vicious and void.

This is a sound exposition of fundamental law; but it falsely assumes that employer and employee contract on equal terms, and is not in accord with adjudications of analogous questions. We should like to believe that the supreme court of Pennsylvania has risen above expediency and, even at the expense of robbed and impoverished workmen, gone back to first principles, as far as the issues of the particular case would permit. We might then hope that when some corporation came before it, claiming the ownership in fee of part of God's earth, this same supreme court would, with equal independence of judge-made law, declare that any and every act of the legislature that proposes to deprive the humblest human creature of his equal right to the soil upon which he is born "is an infringement of his constitutional privileges and consequently vicious and void."

But we suspect that the supreme court of Pennsylvania was actuated by another motive than judicial longing for first principles. Courts are not apt to override established precedents to get at first principles for the mere sake of first principles. And we trust we are not uncharitable in supposing that in this case the court was just a little influenced by the vast business interests which cluster around "store orders" in some parts of Pennsylvania.

Usury laws, though obviously wrong in economic and legal principle, are maintained by precedents without end, every one of which is a case-law rebuke to the Pennsylvania court. Usury laws are as much attempts as the "pluck-me-store law" to do what the Pennsylvania court says cannot be done in this country—that is, to prevent persons from making their own contracts. Usury laws are infringements of the rights of lenders and borrowers as certainly as the "pluck-me-store" law was an infringement of the rights of employer and employee. Usury laws are insulting attempts to put borrowers under legislative tutelage if the "pluck-me-store" law was "an insulting attempt to put the laborer under a legislative tutelage." The legislative tutelage is in one case quite as much as in the other degrading to manhood and subversive of the rights of citizens. If a laborer may sell his labor for what he thinks best, why should not a man borrow money for what he thinks best? and if a law that proposes to prevent him from doing the one is void, why is not a law that proposes to prevent him from doing the other void also? There is no escape. The analogy is perfect.

The truth is that the landless cannot contract with freedom. They are easily victimized whether they want to sell labor or to borrow money: within certain limits they must accept the terms of the other party to the contract. In cases of borrowing and lending, the legislature puts the

borrower under tutelage, and the courts sustain the law; but in cases of sales of labor the supreme court of Pennsylvania suddenly discovers such a high and mighty admiration for the dignity of labor as to nullify a law which degrades the manhood of the laborer, subverts his rights as a citizen of the United States, and puts him under legislative tutelage by making it a crime for corporations to rob him of his wages under the cloak of a contract.

LANDLORDISM THE SAME EVERYWHERE.

The Herald recently printed a special dispatch from Dublin giving an account of the performances of Chief Secretary Balfour's father as an evictor in Scotland, the purpose doubtless being to give its readers an idea of the school in which the young man was trained for his present cruel work.

The elder Balfour was, by English law, the owner of an extensive tract in the Highlands inhabited by people native to the soil, whose ancestors for countless generations had held it as tribal property. Balfour, says the Herald, "was no half-hearted evictor. Even in the history of Irish landlordism few more iniquitous extirpations have been recorded." At the time he began his evictions Strathconan was thickly populated, many of its inhabitants being comparatively well to do. Balfour began, says the Herald, by "depriving them of the hill pastures, held in common. At one blow he thus reduced them from independence." He next deprived them of their arable lands and finally evicted them, converting the depopulated glens into sheep walks and deer forests. Eight districts were thus successively cleared, and the landlord rejoiced when he had made a once populous glen a solitude and forced hundreds of Highland families into the festering slums of great cities or driven them from their native land.

The Herald sees clearly the bitter injustice of this—in Scotland—yet it fails to see the same injustice in the system of absolute property in land which we of the United States are extending over a new continent. Yet landlordism is not one thing in Scotland and Ireland and another thing in the United States. It is the same the world over, and always carries within it the possibility of just such cruelties as were practiced by Balfour at Strathconan. If the claim is allowed that land is private property, just as the products of human labor are private property, the land owner has a right to do what he will with his own. A Scotch restaurant keeper in this city bluntly told a Herald reporter, some weeks ago, that his paper was making a fool of itself by protesting against the action of Scotch landlords in driving men and women off of their soil to make way for brutes. The land is their own, the Scotchman declared, and it is nobody's business whether they turn it into deer forests, sheep walks or a howling wilderness.

If land can be justly made private property—if the land is really the land owner's, is not this Scotchman right? But if, on the contrary, no human being can acquire any exclusive right of property in the land from which other human beings must live, then this must be as true in the United States as in Scotland.

General Master Workman Powderly's pulling of an American flag out of his pocket at the Knights of Labor convention in Harrisburg last week and his exuberant professions of loyalty to it were hardly needed. Mr. Powderly is an American citizen, and the great order of which he is the official head is made up of American citizens; and for him to seek an occasion to avow loyalty to the symbol of American nationality, either for himself or for the order, is a work of supererogation. As for the red flag, in so far as it represents the recognition of universal brotherhood and the aspiration for universal fraternity, it stands for the highest of sentiments and the noblest of causes; and in so far as it has been made the symbol of violence and destruction, it stands for something which a man like Mr. Powderly and an order like the Knights of Labor can have no possible sympathy with.

It is also to be regretted that Mr. Powderly so far fell in with the campaign slanders of the monopolistic press as to assume that the united labor party of Chicago represented anarchical sentiment, and to rejoice at its defeat in the recent election by a combination of the two old parties. There could hardly be a greater slander upon the citizens of Chicago and the American people generally than the assumption that nearly 30,000 votes were polled in that city for anarchy; and it is, in fact, about as destitute of truth as were the similar campaign slanders indulged in by the "saviors of society" in this city last fall. Mr. Nelson, the candidate of the Chicago labor party for mayor of that city, is a district master workman of the Knights of Labor, and a man whose character for probity and common sense stands high among all who know him. He was supported by many men who in all that constitutes the good citizen rank second to none in Chicago, and had he been elected the peace of the city would have been at least as safe as in the hands of his opponent. That some avowed anarchists (using the term in its common sense) voted for him is doubtless true; but it is also true that the "hoodlars," the blacklegs and the gamblers of all degrees voted against him.

The net result of the western local elections is to show unmistakably the breaking down of old political lines and the coming into the political arena of a new and real democracy. The labor movement in politics is as yet ununited in organization and vague in aims. But it represents a growing conviction that the redress of social grievances and the lessening of that intense struggle for existence for which trades unionism, strikes and boycotts can at best afford but

partial and temporary palliatives are to be sought by means better adapted to the character of our institutions and the genius of our people—that is to say, by an appeal to the ballot for the changing of unjust laws.

As this movement grows, for grow it must, the discussions to which it will lead will exert a more powerful educational influence than any number of organizations like the Knights of Labor, useful as that has been and yet is. And as this movement grows it must become broader in its spirit and more definite in its aims. The initiative comes naturally from the workmen whom the assemblies of Knights of Labor and Central labor unions have been training to act in concert, but as the impulse spreads it must bring into cohesion men of all vocations, and weld them into a party which will probably take for itself some name less subject to narrow interpretations than that of labor party—a party which it is already clear will have for its definite purpose the assurance to all the people of their natural and equal rights in the land. This is the great issue of the future on which political lines will ere long be drawn and political battles fought. Here is the heart of the great labor question, and to this in the nature of things the labor movement in politics must steadily converge.

In the meantime, if there are among us any who dream that social reform is to be brought about by the burning of houses and the bursting of bombs, nothing will render them so innocuous as the turning of the laboring masses to the ballot as a means for the redress of grievances. This is the real "anarchists' know, and none are so bitterly opposed to political action as they.

We print on another page a chapter from "Social Problems," entitled "The American Farmer," which explains at length the vital interest which the working farmers of this country have in the shifting of taxation to land values. The great class with which the working masses of the cities, where the labor movement has its beginnings, must unite in order to control the law making power, are the farmers of the country. This union cannot be effected on small measures which aim solely at some amelioration in the condition of certain classes of wages workers. But it can be effected on the land question. When the farmers come to understand this, as they will as the discussion goes on, they must see that to abolish taxation on the products of industry and to raise further revenues by the taxation of land values is as clearly for their benefit as it is for the benefit of the workmen of the cities.

The fisheries dispute affords an excellent illustration of the principles and results of a protective policy. The people of the United States are forced to pay higher prices for fish food in order that American fishermen may make more money, and the much-talked of "nursery for seamen" be maintained. This is the theory; the facts are hardly in accord with it. The so-called American fishermen are born and live in Nova Scotia, whence they come to compete with Americans who would like to be fishermen, but can't afford to do it for the wages; and the only nursery maintained by our fish-taxing laws is a nursery of Massachusetts vessel owners who profit by the fact that our tariff drives Nova Scotia fishermen out of business to employ these same Nova Scotians at lower wages than American citizens will work for.

The people of New York, in whose name laws are made and franchises granted, are not likely to derive much benefit from the adoption of any new system of rapid transit in this city. The chief result of the building of the elevated roads has been an advance in rents in the upper part of the city; and the mere agitation for new lines has already had a "beneficial" effect on the prices of uptown lands and made it more difficult than ever for New Yorkers born and bred to live within the limits of their own city. But if these roads were built and run at the expense of public revenues derived from a tax on land values, as was proposed by the platform of the united labor party, then indeed would they make it easier for the masses of New York to find homes.

GOVERNOR HILL'S message vetoing the high license bill is a statesmanlike document. Nothing can be clearer than that to permit the representatives of the rest of the state to make special laws for two cities is to violate the first principle of democratic government, while his showing that New York and Brooklyn have not nearly as many licensed saloons in proportion to population as a number of the smaller cities and villages destroys the very ground on which this piece of special legislation was asked. It is to be hoped that one of the effects of this veto will be to induce the well intentioned people who have united in the support of this makeshift of high license to begin to consider the whole question in a broader light.

A YOUNG man in this city, having a little capital and intending to open a store, found a suitable place and offered to rent it, but the landlord would not let the premises unless the tenant would take a lease for three years. The store project was given up, for, said the young man, "If my business does not pay, I will be loaded for three years with a lease at high rent, and if it succeeds my rent will be raised as soon as the lease expires. In either case I am likely to be ruined."

MISS AGATHA MUNIER, lately the leader of the choir of St. Stephen's church, has entered on the work of organizing and instructing choruses of male and female voices for active work in the next political campaign. Applications for admission may be made to Miss Munier, at 233 East Thirty-second street.

NOT FORCED TO RESIGN.

The Position of Rev. Thomas W. Ilman Toward the Land Doctrine.

A rumor was afloat during the past week that Rev. Thomas W. Ilman, pastor of the Third Universalist church in West Fourteenth street, had been forced to resign on account of strongly urging the election of Henry George last fall. Mr. Ilman, on being asked by a STANDARD reporter if the report were true, denied it. He had never announced himself as a supporter of Mr. George's teachings, but he had read "Progress and Poverty," and had repeatedly said that the views of the writer of that book ought to be the subject of open and fair discussion, notwithstanding the war cries of the men opposed to them. Mr. Ilman also said he sympathized with the movement of the masses of this country and of the world in their instinctive efforts to better their condition. Justice was at the bottom of their demands, and was bound to work itself out sooner or later. The press does what men do if a thing is unpopular; it has a good deal to say in opposition to new and radical teachings, but in time it will give them a fair argument. He was on the side of Dr. McGlynn on the ground of liberty of action; there should be no condemnation of political opinions. As Dr. McGlynn believes, social matters are to be adjusted on the principles of human brotherhood—on the principle of justice right straight through. The permanent welfare of one citizen is bound up in the welfare of all. The question lies in learning how to work together for the benefit of all. Mr. Ilman said he opposed boycotting and similar forms of force. He could not declare himself a convert to the position of Mr. George, but he would say that the spirit in which Mr. George's works were written ought to be recognized by all right minded men, just as his thoughts must be considered by the economists.

DR. M'GLYNN IN CINCINNATI.

An Immense Audience, a Profound Interest Shown by All Classes, and an Enthusiastic Support Given to the American Friend. Special to the Standard.

CINCINNATI, April 13.—The lecture of Dr. McGlynn at the Music hall last night was attended by 2,500 persons. In the gathering were a large number of well known business and professional men, who listened with the closest attention to the words of the eloquent speaker. Several priests were also among the audience, their presence rendering them conspicuous in view of Archbishop Corrigan's recent attempt to punish the clergy of New York for a similar offense. The audience gave marked evidence from the beginning to the end of the evening of an intelligent interest in the economic teachings of the lecturer, and many of his declarations were greeted with enthusiastic outbursts of applause.

The beneficial effect of the lecture has been already apparent in the treatment of Dr. McGlynn in the morning papers of to-day. They all give accurate and even glowing accounts of his address and minutely describe the incidents of the evening. They agree that he has enlarged the conservative and valuable following of the land doctrines in this community. The evidences of respect for the distinguished lecturer and of admiration for his commanding talents are abundant. To-day, on all sides are heard words of praise for the first martyr of the new crusade, and many expressions of a determination to support the cross of the new crusade.

Aye, What Do They Say?

London Christian Socialist.
What do those who blame socialists for the hard things they say of capitalists and for their bitterness against the present commercial system say to the evidence of Colonel C. E. Stewart as to the state of things among the Staffordshire chaimmakers? What do they say to a hard working, industrious man being only able to make at the most 6s. 4d. a week? Or to women and girls being compelled to work at the forge with the men for the magnificent sum of 3s. 6d. a week? Three shillings and sixpence! Conceive it, your majesty! Conceive it, ye dainty dames, silk clad and jewel bedecked, who crowded to the queen's drawing room the other day! These, your sisters, have to toil at their hard, unromantic work at the forge for 3s. 6d. a week, while ye lounge through life with luxuries and comforts innumerable as your reward for doing nothing. Have ye no remnant of shame left?

Who Pays This \$300,000?

Exchange.
In 1865 William Pitt Kellogg traded a pair of horses for ten acres of land near Omaha. In a few months after he purchased six acres more at \$100 an acre. He has held on to a part of that land with great persistence since that time, partly only, under pressure from his agent at Omaha, with occasional sales of small portions. His holding last year was a little over three acres. He sold seven-eighths of an acre out of this tract for \$28,000. He took that \$28,000 and invested it in a piece of property in the northwest of Washington, known as the Widow's Mite property. He paid \$2,500 more, making \$40,000 as the purchase price. He was offered a few days ago \$100,000 in cash for this Washington purchase. He can sell out the balance of his real estate tract in Omaha at any time for \$200,000. So the team stands him to-day a clean profit of over \$200,000.

A Live Paper.

No. 2 of *Dawn*, a paper published at Binghamton, N. Y., in the interest of the land and labor movement, has appeared. In the first number the editors said they would issue it regularly only if they received sufficient encouragement, whence it is to be inferred that as No. 2 has appeared, the reception was worthy of the cause. *Dawn* is preparing the good people of Binghamton for the coming day, telling them how to hasten its approach and asking them to welcome its advent. This number is full of good things and promises to be a strong paper.

A Prosperous Merchant's Question.

New York, April 12.—What availeth our boasted advance of civilization and all of our modern improvements if the great majority of mankind—the great army engaged in productive employments—is to be sacrificed to them? The things of common interest that do not benefit all mankind may be set down as a curse to the race, the enemy of humanity and food for selfishness. WALTER CARL.

Correspondence.

Professor Thomas J. Middleton of Mount Peak, Texas, writes that "in bearing my testimony of the great merit of your 'Progress and Poverty' and other books, as well as THE STANDARD, I did not wish to be understood as teaching that the land belongs to all the people."

William Schwaib, of the firm of Schwaib & Page, china decorators, New York, writes to his brother: "You must be hardly aware what pleasure you give me by sending me THE STANDARD so promptly. I have not cared to read any other paper since I read it. Such literature is worth saving, and I do not wonder that you want to keep them. I shall soon send you a letter, showing how clearly I understand the justice of the new cause."

The Mortgaged Farmer.

Besides these absolute savings, you would enjoy a great advantage in the impetus that free trade accompanied by higher tax on land values would give to production. The tax on land values would have a tendency to bring more land into the market, in the city as well as in the country, to lower the value of land and to reduce rents. As you own land this might at first blush seem injurious to you, and if you expected to pay off your mortgage by selling your land it would be so, temporarily. But as your interests as a laborer and capitalist owner are greater, even now, than as a landowner, you may prefer no doubt to pay off your mortgage by the means you mention. It could not but help you greatly. You would not be just as useful, just as productive, just as desirable to you as it is now, and the net product, as you have seen, would be greater. The only difference to you would be that you could not get so much for the land if you sold.

(3) Railroads cannot be operated without a taxing franchise conferred by the state. The state has no right to confer such franchises. It has no right to farm out any of its

An Outlet for Surplus Labor

When the working people who herd in cities were to go upon agricultural land in the west, and were fortunate in selecting a place, their condition would no doubt be improved. They would be independent, their wages would be somewhat better, and some of them would get rich by the rise of land values as population increased about them. Nor would those who emigrated be benefited alone. By

And what of Central America, South America and Australia? Do you not find involuntary poverty there also? These may be good places to go to for the purpose of buying up land and growing rich on the labor of the inhabitants; but they offer no inducements to the mere laborer. Market wages are always the general measure of returns to labor. It is the wages market that workmen consult before emigrating. If population is increasing, wages falling and rents rising in any place, that is the place for your investor, but not for your laborer. It is only the place where wages are high or advancing that the laborer seeks. This you will agree to and no doubt acknowledge that it embodies sound business principles. A seller of commodities must seek a market where his commodities are in demand and command high prices, and as the laborer's commodity is labor, his choice market is that where high wages are paid. Now, where in the world are wages enough higher than anywhere else, all things considered, to make it greatly worth the while of a laborer to emigrate? Tell us of a place where wages are materially higher than in New York, with any reasonable prospect of remaining higher or advancing, and we will agree to depopulate New York of workmen so rapidly and so completely as to create

furniture workers, stonecutters and laborers had better stay away.

and \$25 a month for a large, well furnished room in a good location, and the cheaper

Rooms rent from \$10 to \$12 a month

POLITICAL ECONOMY AND POLITICS.

Working Toward the Light Through Continuous Organization.

THURSDAY, April 12.—The general committee of the United Labor party met at Clarendon hall, John McMackin in the chair. The executive committee congratulated the party on the rapid and complete organization that had been going on in the city. The Sixteenth district introduced resolutions denouncing Attorney General Garland for his decision in the case of the Northern Pacific railroad company against Guilford Miller, whom the corporation had driven from his farm in Washington territory. The Fourth district introduced resolutions denouncing the British government for the oppressive coercion acts it is trying to enforce against the Irish people. Resolutions were read and ordered sent to the labor parties of Cincinnati, Chicago, Milwaukee, Dubuque and other cities, congratulating them on the splendid records they had made for labor during the past week. The First district offered an amendment to the constitution of the party that neither officially nor personally should the party make any "dicker" in the coming elections, which was adopted. The constitution upon which the general committee has been debating for three months was adopted as a whole, and ordered printed. The Twenty-third district introduced a resolution demanding that the legislature pass a law giving to the United Labor party of New York city the representation it was entitled to in the election precincts. On the recommendation of the executive committee a committee of five was appointed to arrange for a state conference of all who were in accord with the principles of the United Labor party, with a view to organizing the state of New York in time for the November elections. The chair appointed the following: Jeremiah Murphy of the First district, William McCabe of the Fourteenth, Augustus A. Levey of the Eighteenth, Matthew Barr of the Twenty-second and Henry Emrich of the Twentieth. The committee was instructed to commence correspondence immediately with friends throughout the state. The general committee then adjourned until Thursday, May 5.

A business meeting of the Fifth district was held at Warren hall, corner Spring and Clark streets, for the purpose of entertaining to be held Thursday, 14th inst. The club expects to make the entertainment a success.

The executive committee of the Eighteenth district met and heard reports on the condition of the election districts.

The Twenty-third district listened to a lecture on the labor question by A. M. Molina.

FRIDAY, April 8.—The Twelfth district met in two parts—one part at Wilzig's hall, Fifth street, near Avenue C, and the other at 230 Second street. It appears that the club used to have their meetings at the Second street hall, but at a meeting held a week ago a motion was made to move to Wilzig's. The split in the club was ostensibly made on the question as to whether the motion was carried or not. It is to be presumed that it was, for the officers and delegates and a large majority of the membership filled the new meeting hall, while the Second street meeting was sparsely attended, and had not a single officer of the club among them. At the Fifth street meeting reports were read from the standing committees, and from the captains of the election districts as to the political condition of the organization, which was found to be satisfactory. At the Second street meeting the session was occupied mainly in criticizing the action of that portion of the club which had gone to the Fifth street hall. The executive committee of the general committee can easily heal the breach—which, after all, has not been caused by any difference in principles.

The Eighth district club met at 153 Forsyth street, and completed arrangements for their entertainment at Wallalla hall next Thursday evening.

The Ninth district met at their hall, corner of Hudson and Twelfth streets. They are arranging for a lecture by "Yankee Schoolmaster" Potter at Cooper union.

SATURDAY, April 9.—The Monarch social club of the Fourteenth district had a picnic at Jones' woods, which was largely attended. Among those present were M. Glynn, E. Commors, Miller and lady, F. Wagner, B. Hemmick and sister, G. Holman and lady, John Plum and lady, Henry Garlman and lady, John Shrub, M. Dunn, Thomas Smith, Louis Meister, John Flanagan and lady, John Lachmeyer, Frank Street, and Marie Landridan, R. Hill and Maggie Landridan, W. B. Salsberry, John Meyers and lady, Thaddeus Wasserman and Annie Kane, J. Wilson and Tillie Brown, P. Manning and Abbie Hamigan, D. Lennon and Nora Hamigan, J. Kelly and Lizzie Wilson, Robert Kneaf and lady. The officers of the club are John Plum, president, and Frederick J. Weigand, corresponding secretary.

A large and enthusiastic meeting of the Fourth assembly district was held at their hall, 68 East Broadway. Encouraging reports were received from the various election districts. The entertainment committee is hard at work preparing to greet Mr. Henry George with an immense and appreciative audience at the Windsor theater, on Sunday evening next, the 17th. Persons desiring of securing tickets had better do so at once, as the supply is almost exhausted. In fact, the indications are that the theater, capacious as it is, will be crowded to such an extent as to compel the turning away of hundreds of people from the doors.

The Progress and Poverty club of the Twenty-third district had their usual reading from "Protection and Free Trade," after which the tariff question was freely discussed by the members and their friends.

MONDAY, April 11.—The committee appointed at the last session of the general committee of the United Labor party of New York county to correspond with friends in the interior, with a view to calling a state conference or convention, met at 28 Cooper union, and organized by electing Jeremiah Murphy chairman and A. A. Levey secretary. The chairman of the Kings county general committee, Mr. Wilder, and two other members of the committee were present. A discussion was had as to the best means of opening up correspondence, during which Mr. McMackin gave the committee an idea of the condition of organization throughout the state. A sub-committee was appointed to draft a circular letter, which will be acted on by the full committee before being sent out, after which an adjournment was had to next Friday evening at the same place.

The Second assembly district club gave a ball at Clarendon hall. Dancing began about 11 o'clock.

The Fourteenth district met at 237 East Tenth street. Preparations are being made to have primaries in all the election districts, so that the district can be organized under the rules adopted at the last meeting of the general committee. The proper committees were appointed to carry on the necessary work for the club's picnic, which takes place at Suize, a casino, Saturday, July 20.

TUESDAY, April 12.—The Third district club gave an entertainment at 42 Great Jones street. Messrs. Miles and Dody delivered addresses and the balance of the programme was made up of songs and recitations.

The Eleventh district has advertised that it holds business meetings twice a month and entertainments and lectures on alternate Tuesdays, at 510 Sixth avenue. A visit was made to that number, but no meeting could be found. The people in charge of the hall said that no meetings had been held for some time, and that there would be no further meetings until next fall. Meantime, where is

the district organization, which is represented in the general committee? This district of all others should have thorough work done, and to adjourn till the fall means disbandment, virtually.

The Fifteenth district club held a session at 475 Ninth avenue. The club is proceeding with election district organization, and have matters now in a very satisfactory condition. The bi-monthly meetings are very largely attended, and the outlook for the next campaign is cheering. This is one of the four districts carried for the labor candidate last fall. Among the membership are many of the old wheel horses of the labor movement of this city. The club has engaged Lion park for a picnic on Aug. 19.

At the meeting of the Sixteenth district, held at 250 First avenue, after the routine business was finished, addresses were delivered by Mr. Brophy, of the Thirteenth; Mr. Scaring, of the Seventh; and Mr. Oppenheimer. Preparations are being made to hold a meeting in a fortnight at Clarendon hall, to protest against the treatment of Dr. McGlynn.

The Twenty-fourth district met at 151st street and Third avenue, and heard the report of the entertainment committee. Matters political are in a satisfactory condition.

WEDNESDAY, April 13.—The Sixteenth district club met at 412 Grand street. By May 1 this club will have its permanent headquarters ready. Next Wednesday evening an agitation mass meeting will be held, when a number of well known speakers will deliver addresses.

The Tenth district club assembled at 197 East Fourth street. The organization of the election districts is proceeding. The entertainment and ball lately given by the club at Germania hall was not as great a success as the members had anticipated, on account of its coming off in Holy Week, and for other reasons, but Mr. Meyer and the members of the committee have secured the hall for Saturday, Oct. 1, about four weeks before election, when they can reasonably expect a very large attendance, which goes to show what shrewd calculations there are in the Tenth. Adolph Keep was elected treasurer.

The men of the Thirteenth district club were on hand in full force at 208 Eighth avenue. Reports were heard from the captains of all the election districts. The burden was that the enthusiasm aroused during the last campaign had deepened into a settled purpose to carry the Thirteenth into the ranks of the winning districts for the United Labor party in the next election. When the routine business was finished a general debate for the good of the party took place.

The meetings, etc., for the coming week are as follows: Friday, April 15—Eight, 123 Forsyth; Ninth, corner Hudson and Twelfth.

Saturday, April 16—Fourth, 68 East Broadway; Twenty-third (Progress and Poverty club), 187 Third avenue; Second, 32 New Bowery. Sunday, April 17—Lecture by Henry George for the benefit of the Fourth district, Windsor theater. Monday, April 18—Twentieth, 1058 Second avenue; Twenty-third (English), 1897 Third avenue. Tuesday, April 19—Thirteenth, 42 Great Jones; ball of the Washington association (shoemakers), Turn hall, Fourth street. Wednesday, April 20—Sixth (mass meeting), 412 Grand. Thursday, April 21—Fifth, Warren hall, corner Spring and Clark; Eighteenth, new headquarters; Twenty-third (lecture), 187 Third Avenue. Friday, April 22—Ninth, Potter's lecture at Cooper union.

Messrs. McMackin and Keelin will shortly start an organizing tour through the election districts as to the political condition of the organization, which was found to be satisfactory. At the Second street meeting the session was occupied mainly in criticizing the action of that portion of the club which had gone to the Fifth street hall. The executive committee of the general committee can easily heal the breach—which, after all, has not been caused by any difference in principles.

How to Get Rich.

MOUNT VERNON, N. Y.—Mr. William Nelson Black, the gentleman who recently made the discovery that land has no value that can be taxed, continues his good work to help Brother Dana smash the labor party in the interest of pure Jeffersonian democracy. He has been looking over the census returns, and finds that, if every man, woman and child in the United States had an equal share in the wealth estimated to be produced yearly, he or she would have \$180 in money, which is, as he says, "a startlingly small allowance for an adult in good physical condition."

He further finds that, within the last twenty years, while the population has only increased from thirty to fifty millions (sixty-six per cent), wealth has increased from sixteen to forty-five thousand millions (nearly 300 per cent). He therefore concludes that "somewhere in the recesses of nature a very Vulcan of production is engaged in the fabrication of wealth." To find this Vulcan is Mr. Black's task, and he states that he has found him at last, as will be evident from this luminous sentence, which we quote verbatim: "Mr. Black says: 'The man who gives a mortgage for \$20,000 has added more to his sources, at one stroke, than he could have won by a lifetime of industrial labor.'"

That this illustration shows the true secret of wealth Mr. Black proves by the example of the railroads, all built on "mortgages of the future," and to the blessings which have accrued to the United States through the four thousand millions of national debt. In fact, Mr. Black shows conclusively that the true way to get rich is to borrow money, and ends with this concentrated essence of wisdom, which I commend to all, free of charge: "If workmen would cease quarreling over a bone which is evidently without meat"—this is the \$180, equal share, by the census—"and learn to use their unions as a means of placing the members in such relations with capital that they could obtain credit and secure possession of the property they need, the labor problem would no longer be an element of disturbance."

I agree with Mr. Black. Such a course would settle the question forever. All workmen have to do is to borrow money and mortgage themselves to capitalists to secure it. Having no land on which to borrow they must offer what security they can, themselves and their families. They must mortgage their futures, and pay their interest promptly, or the capitalist will have the right to foreclose on them and sell them at auction to the highest bidder, just as he does the land of a delinquent mortgagee today.

To be sure, this is what is called "slavery," and open to sentimental objections; but there is no doubt of one thing, it settles the labor problem wherever it is rigidly enforced with the strong hand of the law.

F. WHITTAKER.

Another Real Estate Paper Sees the Reform Coming.

Real Estate Record and Guide.

It is about as idle to object to a current speculation as it is to an earthquake; for they both are matters which are beyond human control. Yet we should be disposed to regard an extravagant enhancement of vacant lot values as being as great a calamity as an earthquake. It would check building, tie up money and lead finally to a crash in prices. Then at this particular time it would be unfortunate as it might make converts to Henry George's theories that all taxation should be levied upon the holders of unimproved property. This idea is not only becoming popular among the working classes, but, as we have shown, is advocated by the economists who represent the holders of personal property.

In other words, the entire capitalist class which is not interested in real estate is ready to join the landless working people in throwing all the burdens of the state on landholders.

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AN INFLUENTIAL WORKER.

Professor Richard Welton of Campbell University, Kansas, Joins the Crusade.

HOLTON, Kas., April 4.—I have always been a democrat. I have appealed with pride to the traditions of the party to justify my adherence to it. That no longer furnishes a reason for adherence. The democratic party of to-day is recreant to its past and gives no hope for the future. It has no principle but the wish to get office, no policy but evasion of public questions. I do not withdraw from it. It has withdrawn from all honor, truth and sympathy with the poor man and I am no longer in it. I offer my vote and my voice to the United Labor party. I am a teacher in the university, and as such a laborer as any of you, and I call on every democrat who loves honest labor better than dishonest monopoly to leave the so-called democratic party, which the latter rules, and join the party in which the people really do rule.

RICHARD WELTON.

Something to Interest Kansas City People. Minneapolis Evening Journal.

The building corner of Sixth and Main streets, in Kansas City, where the union ticket offices now are, is owned by William Long. Do you know how Mr. Long got that lot? Mr. Long, in the olden days, kept a blacksmith shop down under the bluffs that hold up one end of the town. A gentleman with a prairie schooner drove up to his shop one day and got him to fix a tire or shoe a mule, or do something of that sort. Anyhow Long did the job and presented a bill for \$4.

The captain of the schooner didn't have \$4, but he said he had acquired a lot up in the town, and if Long would accept that lot in payment he'd give him a quit claim deed to it. Long called in a lawyer, had the deed made out and signed on his arrival, paid the lawyer a small fee, and then, putting the document into his pocket, took the captain of the schooner by the rear of his negligé turn down collar and kicked him out of the shop. Result, Long was arrested and convicted of assault and battery, and the judge fined him \$10 and costs. They say that Long was a very mad man when he found that he had to pay that fine, but he was a rather happy looking individual when I saw him yesterday standing in front of his building, which, with the lot, is worth over \$50,000.

MEMBERS OF LABOR ORGANIZATIONS.

tions and others wishing to canvass for subscribers to this paper on a liberal commission are invited to send their names and addresses to the publishers of THE STANDARD, 25 Ann street, New York.

"THE NEW CRUSADERS."

"I care not who write the laws of a country so long as I can write the people's songs."

We want to re-write some of the laws of our country. Let us begin the work by writing and singing the new songs of the people.

MISS AGATHA MUNIER.

known so well, not only as the former Leader of the Choir of St. Stephen's Roman Catholic church, but for her earnest sympathy and active endeavors in behalf of the Labor Movement in this city, has decided to organize and instruct several Great Chorus of Male and Female voices, enlisted from the ranks of the people themselves. It is Miss Munier's hope to drill these united voices for active work in the Political Campaign of the coming fall, when by concerts for the benefit of the Labor fund, and by free music at lectures and public meetings, the voice of the people may be heard in the songs of labor.

Applicants for admission to these classes may address or call on MISS MUNIER, at 223 East Thirty-second street.

FOURTH ASSEMBLY DISTRICT ASSOCIATION of the United Labor Party.

HENRY GEORGE

will deliver a lecture under the auspices of this association at the Windsor theater, New York, on Sunday evening, April 17, at 8 o'clock. Subject,

CAPITAL AND LABOR.

Admission, Twenty-five Cents.

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CHAPTER V: Mr. George declares his position and announces his withdrawal from the contest.

CHAPTER VI: Hewitt's miscellaneous speeches.

CHAPTER VII: George's meetings and speeches.

CHAPTER VIII: Irving Hall.

CHAPTER IX: Father McGlynn.—The O'Donoghue-Preston correspondence.—Archbishop Corrigan's pastoral.—George's reply.

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CHAPTER XI: The election.—Official canvass of the vote by election districts.—George's midnight speech.

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