

progress. First, there are tariff reformers, who ought more properly to be called tariff abolitionists, inasmuch as that is the shape tariff reform has taken of late. The cry of reform now is, "Reform the tariff by its total abolition." The propaganda in this line is active, aggressive and seemingly effective. It is expected that the next national platform of the democratic party will declare unequivocally for trade, free, absolutely free, even to the abolition of tariff custom houses. Workingmen in general begin to think that perhaps the tariff is not the bread and butter gospel of labor in the United States. Persons who were rabid protectionists a year ago will now stand to hear free trade speeches.

The second movement next in importance to the tariff one is the labor issue. Trade and labor organizations are not idle at present. Every means is adopted to organize efficiently and effectively all branches of labor so as to be prepared for the demand of an eight hour day on May 1, 1893—that is in a few months hence. Labor is going to make its boldest effort to attain its object next Summer. The leaders do not project a general strike in case of a refusal of the eight hour day, as on former occasions, but they will designate a few trades to make the demand, and then the whole labor party will support these trades, which will be "the men in the gap." The support will be given by means of pecuniary help, and a mild system of boycott of all products and materials used in the strike trades. This means a great deal if labor is as well organized as it claims to be.

The third movement designates itself the single-tax party. Henry George is its apostle. It is simply a tax on land for all purposes. Though it is aggressive and pushing its doctrines earnestly among the masses, yet it seems there is little chance of its achieving anything. Of course there is great dissatisfaction with real estate people who buy city property and hold it idle for a boom to realize handsomely. Real estate is constantly increasing, and sharps buy lots, then won't build, but hold on a year or two for profits, and then sell again to sharps. The tax on land of this kind is very small. The single-tax men propose to tax unimproved city property on the same basis as the land adjoining, which has immense buildings on. The workingmen look upon this movement with favor, because it would compel speculators and monopolists to build or quit the business. More buildings, of course, mean cheaper homes, cheaper tenements and less taxes—factors by no means ignored among small industrialists and wage-workers.

The fourth movement is known as the Nationalist party. It is simply a proposition to establish State socialism on the Bellamy plan. A man named Bellamy wrote a work of the imagination entitled "Looking Backward," and this book is made the platform of the State socialists. Here is a paragraph which will give an idea of the book mentioned:

In "Looking Backward" Mr. Bellamy has described a twenty-first century Utopia. He has carried out the idea of state socialism to what he believed to be its logical conclusion, and has reorganized all the nations of the world on this plan. There are no longer employers and employed, capitalists and wage-workers, masters and slaves. In their place is one grand industrial army for each nation, in which every able-bodied man and woman between the ages of 21 and 46 is enlisted. Those under 21 are at school; those over 45 are on the retired list; all others are laborers in their chosen or appointed fields. Money and wages have been abolished, but every human being—men, women and children, the able-bodied, the halt, and the sick—is allowed an annual credit, estimated for convenience in dollars and cents, sufficient to provide him with not only the necessities but also the comforts and luxuries of life. Competition and profits have become obsolete terms. Civilization has been brought to a degree so high that there is almost complete social, educational and mental equality. There is no negro problem, no race conflict in the south, no poverty, no wealth, no debt, no tariff, no taxes.

This is a platform that may do for the millennium, but it will hardly work under present circumstances. However, there is no harm in cultivating the ideal in politics as well as in art, when that ideal looks upward and onward.

There are a number of smaller political movements all tending in a reformatory direction. The manual training of children is taking a political aspect. It is proposed by some to establish public manual training schools, to be supported by a system of income and collateral tax. This income tax system has a kind of socialistic look. It proposes to tax on a graded plan. Fifty thousand dollar men will be taxed moderately, but God help the millionaire, he is to be taxed fifty per cent. In addition there is proposed a system of legacy taxation such as is in force in England, and in a mild way in New York and Pennsylvania. Money or property bequeathed in a collateral way, that is out of the line of direct heirs or descendants, is to be taxed as high in some cases as fifty per cent. On this plan it is claimed that children can be all made skilled workmen, and maintained at school until 21 years of age. It is good, perhaps too good, to live.

Then there is the interminable public school question. The Lutherans, Catholics and Baptists are in the van on the onslaught in the public schools. The trouble is, the public school is handled by politicians, and made a kind of boodle vineyard by unscrupulous ward gerrymanders, who could hardly tell how a U. S. senator is elected. Teachers are appointed by politicians, the school books are selected by politicians, the school boards are entirely composed of grinning politicians. Then comes that most infernal of all social and economic agents, the politico-preacher. That is, one who is perpetually clamoring for a separation of Church and State, and yet in all his utterances in the field of practical work he wants the State to do all the Church work.

He wants the Sunday paper suppressed, he wants the Sabbath observed, he wants the public schools naturalized, and yet in Chicago he votes \$107,000 a year to teach German in these schools.

He talks about patriotism and Americanism, and yet the miserable traitor would supplant the language of Jefferson, Jackson and Abraham Lincoln, of Washington, Franklin and Patrick Henry, of Webster, Conkling and Sumner, with that of Bismarck, Rudolph and Herr Most. Yes, this class of man, to get a paltry office by means of a few votes among Germans, would wield the crowbar to destroy the first stone laid in the great political edifice by George Washington and Thomas Jefferson. He would murder the Declaration of Independence by depriving it of its majestic and poetical garb, and cut away its kiuship with the language of Burke and Milton, of Hampden and Sydney, of Shakespeare and Dryden. And it is this class of men in Chicago who have established seven or eight denominational systems of education in Utah. That is, they are the men who helped to organize and support four of the missionary societies in Utah for this purpose. These are the men who now clamor for a Federal agency (thence yes) to run or ruin Utah education. They claim they are Americans; yes, degenerate ones who by their action in this city have struck the first blow at American integrity when they want to supplant the language of Plymouth Rock and James River, of Lord Baltimore and William Penn, with their savage guttural. The man who would raise a hand to remove a single cobweb in the grand structure built by the sainted fathers of this Republic merits the direst punishment. May the broad earth deny such a man a home, aye, even a grave, and may heaven deny him its God!

Protestants and Catholics are still at war. This war, too, has taken political color. Morgan, the Indian Commissioner, is the issue now. The Catholic Church has taken active antagonism to his confirmation by the United States Senate. The Protestant Church, or at least that part of it which called itself Protestant, has espoused Morgan. The poor Senator is in a fix. He fears the nod "of that feeble old man in the Vatican," and yet he fears the home politico-preacher. I pity poor Senator Farwell of Illinois. The poor wretch has a hard time between the "Mother" and her "Harlots," for they say Rome is the mother of harlots, and he can't get a single Clan-na-Gael man into office. After next year he stands a chance of being returned from Washington, but he can measure "Caffity" by the "haukle" at home.

The Women's Temperance Union has become the most pronounced kind of a disunion. The fact is there are two "Unions" fighting vigorously. The Presbyterians are in a muddle also. They are trying to find out where their religion is, or whether they have any. Africa and the Caucasus are at war. The Teuton and the Celt are at it again.