

country has made the people hesitate to put all their savings into the hands of men who have often used them for their own speculative purposes. As a means to escape the savings banks the people turned to the insurance companies, because they were known for greater solvency, and the propositions with which they induced the public to place their money with them were seemingly more safe and profitable. How the insurance companies have taken care of their trust is too well known a fact to need any comment. It is enough to state that the small savers in the United States are not in possession of any perfectly guaranteed institutions in which to put their savings, the results of their labor; and that if in any country there is an urgent need for a governmental institution for savings, it is in this country.

In this connection a few words in regard to general banking conditions in Sweden may be proper. The government conducts a "state bank," which bank conducts practically the same business as the national banks in this country. This bank is the only one permitted to issue currency and bank notes (bills). Private banks can conduct all general banking business, but are restricted from issuing any notes. The propriety of this is evident. No private interest should be permitted to pocket the enormous income derived from the privilege of issuing bank notes, for which security the bank only pays a small percentage compared with the one derived from the interest drawn from the outstanding notes.

That banking business, especially when accompanied with the privileges conferred upon it in this country, is a very paying business, is easily understood from the fact that the income the Swedish treasury derives from the "state bank" is one of the more important of its regular incomes. It is a credit to the Swedish people that they have recognized that certain banking privileges constitute a monopoly, and thus are properly conducted only by the state itself.

ERIK OBERG.

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THE COMPETITION WHICH PRODUCES BROTHERHOOD.

From a Paper on "Free Competition and the Law of Brotherhood," Read Before the New Church Society of Elkhart, Ind., Jan. 14, 1906, by George A. Briggs.

The most likely example of a human society without some industrial competition would go back in the process of evolution to that point where our supposed ancestors swung by their tails from the cocoanut palms and lived happily upon the cocoanuts which they could have for the picking. In such a condition trade would be unknown.

Suppose, however, that one of these monkeys wandered from home and found at the end of a day's journey another community of monkeys living on cocoanuts different in quality and flavor from those with which he was familiar. He would at once discover the possibility of adding variety to his diet. Others would soon make the discovery, and so the monkeys of each community would go back and forth across the intervening distance which required a day's journey to traverse, and the object of these

frequent journeys would be to satisfy a demand for variety in food.

Now, since monkeys are supposed to be our ancestors, surely our ancestral pride will permit us to suppose that some monkey would invent a device like the wheelbarrow, so he could bring together the two varieties of food and enjoy them both at the same time. When other monkeys saw him with cocoanuts which they wanted, but which required a day's journey to secure, they would make overtures to secure some of the desired cocoanuts without going after them, and thus trade would be made possible. The monkey with the wheelbarrow would argue that to get a day's picking of these cocoanuts would require three days' time, one spent in going to where they could be picked, another in picking them, and a third in returning home. Consequently, he would demand three cocoanuts of the home variety for one of the other kind. No one could dispute the logic of this argument and doubtless trade would begin on this basis.

Now a monkey who could invent a wheelbarrow would doubtless have a fair degree of intellect, and therefore this monkey would soon discover the possibilities of the situation. He would trade with both communities on the same basis, and thus effect a material saving. He would labor one day at picking cocoanuts. The next day he would journey to the other community and exchange his cocoanuts for three times as many of the other kind. Thus in two days he would secure as many cocoanuts as previously he could pick in three days. The next day he would return to his home community with one day's picking of the other kind and exchange them for three times as many of the home variety. Trading in this manner with both communities, he could either accumulate wealth or have one-third of his time for improving his mind, but being a monkey he possibly would not accumulate wealth.

Other monkeys would see what he was doing and to the degree that he had an advantage in opportunity they would be tempted to follow his example. Other traders would set up in business, other wheelbarrows would come into existence, but, more important still, competition would come into the two communities, and would continuously depress prices until the returns for labor in trading reached the level of the returns for labor in picking. In other words, two cocoanuts at home would soon buy one of the other kind, and the traders would get no more premium than enough to measure the time between the two places, plus the wear and tear on wheelbarrows. If temporarily the price went lower it would draw men from the trading field to the picking field, and thus the equilibrium would be restored.

It will thus be seen that in such freely competitive conditions, labor, like water, seeks a level, and the advantages of trade are diffused throughout the entire community. In this instance that advantage would be the ability to have either or both kinds of cocoanuts without going after them.

Suppose, however, that one monkey be granted exclusive rights to transport cocoanuts, and that all others are denied permission to cross from one community to the other. Then the price of cocoanuts would be measured by the demand for variety in food. If it should happen that both kinds were necessary to sustain life the privileged monkey would

soon have armies of monkeys competing with each other for the privilege of working for him at his own price, and cocoanuts of the home variety would be overproduced in both communities. Cocoanuts would be no harder to pick, traveling would be no more difficult, but the transportation privilege would give its owner power of an absolute character.

This is an extreme case, but differs only in degree from phenomena with which we are all familiar.

From all these considerations we see that free competition tends to establish an exchange of labor products on the basis of cost of production. This is the utmost expression of economic brotherhood.

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DEMOCRACY IN EDUCATION.

I. ADMINISTRATION OR TEACHING.

Portions of an Address Delivered Before the Western Section of the Northern Illinois Teachers' Association, at Dixon, Ill., October, 1905, by David Kinley, Professor of Economics, and Dean of College of Literature and Arts, University of Illinois.

We seem to have evolved in late years in this country a passion for organization for organization's sake. We have been busy in educational circles in constructing systems of administration and machinery of organization, and there has been a growing tendency for the power which formulates educational policy and administers educational organization to come into the control of a smaller number. One of the most astounding things in educational life is that it is in the most democratic country in the world and in the most democratic parts of that country that the most autocratic systems and methods of school administration have grown up and are growing up. If you go to Massachusetts, you will find the schools close to the people and managed by officers elected by the citizens in their own communities, advised and helped by superintendents and by a state board of education which has no immediate authority over them. If you go to some other states, as New York, you will find at the head of the system a state officer with a hierarchy of officers under him, having so wide an authority that the local authorities have little to say or do about the management of their schools, and the teachers have least of all to say. In some cases the organization seems to be theoretically so perfect, on paper, that no individual teacher or officer in the system can go wrong without being immediately checked up by the center or head of the system; and that no individual teacher or officer in the system can do anything without the direct authorization and approval of the head of the system. He determines the policy and method of the work; everybody in the system must conform to his standards and methods.

But it is not only in the few cases of "system" that I have in mind that the teacher and his personality seem to have been reduced to a minimum; the same thing is true, in more or less degree, throughout the country. It seems, for example, to have become the high privilege of the teachers in different states throughout the United States to attend teachers' associations to carry out the will of a ring or small

Announcements

MEETINGS, LECTURES, DEBATES, ETC.

Brooklyn, N. Y.—Fourth Unitarian Church, Church Ave. and East 18th St., Flatbush, Sunday, May 20, 8 p. m. Debate: "Socialism vs The Single Tax," between Courtney Lemmon for Socialism and James R. Brown for the Single Tax.

Cincinnati, O.—Vine Street Congregational Church, Sunday, May 20, at 7:30 p. m. Lecture by Louis F. Post of Chicago on "The Blood of the Nations."

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