

furnish a ready market for the spare capital of our little community. The interest we pay upon the fund is an evidence of our social rank, and all London stares with astonishment at the flat of Peter and Paul, which can without an effort buy such gorgeous furniture at a moment's notice."

But, alas! these well-meant words were of no avail. On a beautiful spring day, when all the world seemed to be holding him to the joys of living, Peter passed quietly away in his little truckle bed, unattended even by a doctor, whose fees would have necessitated a loan the interest of which he could never have paid.

Paul, on the death of Peter, gave way at first to bitter recrimination. "Is this the way," he said, "that you repay years of unstinted generosity? Nay, is this the way you meet your most sacred obligations? You promised upon a thousand occasions to pay your share of the interest forever, and now like a defaulter you abandon your post and destroy half the revenue of our firm by one intemperate and thoughtless act! Had you but possessed a little property which, properly secured, would have continued to meet the claims you had incurred, I had not blamed you. But a man who earns all that he possesses has no right to pledge himself to perpetual payment unless he is prepared to live forever!"

Nobler thoughts, however, succeeded this outburst, and Paul threw himself upon the bed of his departed friend and moaned. "Who now will pay me an income in return for my investments? All my fortune is sunk in this flat, and, though I myself pay the interest never so regularly, it will not increase my fortune by one farthing! I shall as I live consume a fund which will never be replenished, and within a short time I shall be compelled to work for my living!"

Maddened by these last reflections, he dashed into the street, hurried northward through the now rapidly gathering darkness, and drowned himself in the Regent canal, just where it runs by the Zoological gardens, under the bridge that leads to the cages of the larger pachyderms.

Thus miserably perished Peter and Paul, the one in the thirtieth, the other in the forty-seventh year of his age, both victims to their ignorance of Mrs. Fawcett's "Political Economy," the "Nicomachean Ethics," Bastiat's "Economic Harmonies," "The Fourth Council of Lateran on Usury," "Speeches of Sir Michael

Hicks-Beach and Sir Henry Fowler," the sermons of St. Thomas Aquinas, under the head "Usuria," Mr. W. S. Lilly's "First Principles in Politics," and other works too numerous to mention.—London Speaker.

#### BRYAN TO THE GEORGE MEN.

The following speech was delivered by William Jennings Bryan, democratic candidate for President of the United States, at Handel hall, Chicago, Friday, November 2, 1900, before the Henry George Bryan and Stevenson campaign Club and its guests. This verbatim report was made by Phillips, Lee and McDermut, law reporters and general stenographers, 59 Clark street, Chicago. The speech is published here for the first time absolutely in full.

Mr. Chairman, Ladies and Gentlemen—I learned of this meeting only this morning, but I was glad to add another meeting to the already crowded programme for to-day, because I appreciate the activity and the zeal which have been manifested by those who belong to your organization throughout the United States. (Applause.) You can always tell a single taxer (applause), and whether you believe with him or not you are bound to admit that the single taxer believes in himself and in the theory that he advocates. (Applause.) He believes in himself because he believes in his theory.

Now, the single tax question is not involved in this campaign; but, my friends, I can understand why a single taxer should be opposed to the republican party, for the republican party asks the people to thank God that things are as they are, and single taxers don't do that. (Laughter and applause.)

The single tax movement has given to the United States a great man, for Henry George was a great man. (Applause.) He was a great man. A great man is one who adds to ability a desire to do what is right. (Applause.) The Lord does not require us to succeed in order to be great, but I believe he does require us to do what we can in the world, with the best light that we have, and then our responsibilities cease. And I believe that Henry George did what he could for humanity; he acted according to the best lights that he had, and he tried to secure the best lights that he could get.

When you compare the life of the man who devotes himself to the uplifting of his fellows, when you compare the life of the man who spends his time trying to find out the best thing for all the people—when you compare the life of such a man with the life of a man who simply tries to see how much mon-

ey he can make in this world, without being very careful about the means of making it—I say when you compare the lives of such men you can see how a great purpose will ennoble, and how a selfish purpose will belittle human effort. (Applause.) When you get down to the hearts of the people I believe that you will find that each one is doing the best he can, but you will find that some are so biased by partisanship, and some are so hindered by environment that their work counts for but little. We cannot tell what the future may be; we can only anticipate what is right and advocate it, and throw our influence on the right side of every public question, as we see that question (applause), and then obtain all the information possible in order that our views may be as nearly correct as human wisdom can make them. (Applause.)

If I were going to take a text this morning I would take it from Isaiah, where he speaks of the time when people will build houses and inhabit them, when they will plant vineyards and eat the fruit of them, when they will not build and another inhabit, when they will not plant vineyards and another eat the fruit thereof. (Applause.) I have not given you the quotation exactly, but I have given you the substance of it; and our complaint against the present conditions so boasted of by republicans, is that the men who build the houses do not inhabit them, the men who plant the vineyards do not eat the fruit thereof. (Applause.) In other words, we complain that the producer of wealth does not enjoy a fair share of the wealth which he produces; while the man who does not produce the wealth obtains too large a part of the wealth that is produced. (Applause.) And when we seek to correct these conditions I believe that we are showing a higher patriotism than those who, profiting by present conditions, insist that they must be retained regardless of the injustice which they work. (Applause.)

I am a conservative man; I have simply sought to apply well settled principles when I have complained of the injustice done. I have not asked that we shall go back and undo what has been done; I simply ask that those who have sinned shall sin no more (applause), and those who have suffered shall suffer no longer. (Applause.) That is a conservative plan.

When our party advocates the election of senators by direct vote of the people (applause) it advocates the policy which means to bring the government nearer to the people, so that

the people can make that government what they want it to be. (Applause.) When we advocate an income tax we simply insist that the men who have much shall give much to support the government, and the men who have little shall contribute little to support the government. (Applause.) When we try to destroy private monopoly we simply ask that the man who has to labor shall labor with hope; that he must have an opportunity; and when we insist that a man shall labor with hope we simply insist that he shall have the only stimulus that ever does make people labor. (Applause.) Take hope out of this world and this world is not worth living in. (Applause.) Just to the extent that you lessen hope, just to that extent do you make this world a bad world; and it is a short-sighted man who makes his neighbors miserable—a short-sighted man. Victor Hugo has said that the mob is the human race in misery. (Applause.) Beware how you make people miserable! The rich man is a short-sighted man, who thinks that he can build a house with walls so thick as to shut out the cry of distress that comes up from the street (applause); and that man is a short-sighted man who believes that he can build permanent prosperity or enduring happiness upon a foundation of human misery or injustice. (Applause.)

We are opposed to the centralizing processes of the republican party, and we believe that the despotism that the republican party now attempts to inflict upon the people of the Philippine islands comes naturally from a party that would inflict despotism upon the people of this country. (Great applause.) If a man will not raise his hand to protect the great mass of the people of this country from the despotism of private monopoly, will you believe him when he says that he is going 7,000 miles away from home to do better for a people that he never saw, than he has done for the people of his own country? (Great applause.) There is a saying that charity begins at home. Justice does also. (Applause.) The Bible says: "By their fruits shall ye know them;" and these men who now want to branch out into the orient have been bearing fruits in this country (laughter and applause), and if we are to judge them by their fruits, then their efforts in the Philippine islands will not bring forth blessings. They will bring forth cursings both from them and from our own people.

We ask that fundamental principles be applied to all these questions. Lincoln said that he had no sentiment that was not drawn from the declaration of independence. I will go further than that: no true American can have a political sentiment that does not arise from the declaration of independence. If all men are not created equal, then is "our faith vain, and we are of all men the most miserable." If all men are created equal then no man has a natural right to injure any other man (applause); and if no man has a natural right to injure another man, and governments are instituted to secure to the individual the enjoyment of his natural rights, then no good government will either enable or permit one man to injure another. (Applause.) The republican party has so administered the government that it not only permits one man to injure another, but enables him to do so. It is guilty of sins of omission and of commission. It is guilty of doing things that it ought not to have done, and of leaving undone the things that it should have done. And whether it does or fails to do, its action is prompted by the desire to give to organized wealth an advantage over the rest of the people. (Applause.)

You may say that this is speaking harshly; but, my friends, truth is often harsh. And I am within the truth when I say it, and I believe that in this campaign which is now about to close we are going to find that the last act of the republican party is going to open the eyes of the American people to the iniquity of the policy that runs through all those acts. When the children of Israel were in bondage it required several plagues to soften the heart of Pharaoh. We have had several plagues in this country, and they have not succeeded in softening the hearts of these Pharaohs who have held the people—the American people—in bondage. But, my friends, the Philippine war has brought us the last plague, the slaying of the first born, and in the light of this last plague I believe the American people will see the vicious principle that runs through republican policies—namely, that a dollar is worth more than a man. (Great applause.) If you will examine republican policies I believe you will agree with me that that principle is manifest all through those policies.

And in the Philippine war we find a doctrine asserted for the first time in this country, and that is that you can purchase trade with human blood.

It is a new doctrine, a doctrine that is repugnant to all that we have been taught either in politics or in religion. And I believe that the American people when they sit in judgment upon this claim that you may justly kill people in order to trade with them—I believe that when the American people sit in judgment upon this question, if they fully appreciate the importance of the question, they will administer such a rebuke to the republican party that it will be a long time before any other party ever attempts to raise the dollar and to depress humanity. (Great applause.)

I am not going to attempt to make an argument on any subject, but I want to show you how absurd the republican argument on the Philippine question is, when you rob it of the beauty of rhetoric and condense it into a plain statement of the principles involved. I am going to make you a republican speech, just a short one, which will contain everything, the substance of everything, that you ever heard in any republican speech on imperialism or will hear in this campaign. I will show you how you can condense a speech of an hour, or of a day, into a few sentences and yet not lose any of the vital principles set forth in the speech. Now, here is the speech: We are sorry that we have the Philippine islands. We did not want them. They were thrown into our lap, and we cannot shirk the responsibility for them. We must keep them; and it looks as if it was God's work. It looks as though God were leading us on some divine purpose. And, besides, there is money in it. (Great laughter and applause.)

While it is gratifying to find something which I have said so cordially approved, yet there is one drawback to it when you applaud so heartily when I make a republican speech. (Renewed laughter.) Am I to draw the conclusion that I can make a better republican speech than I can a democratic one? Now, since you like a republican speech so well, let me tell you how I would make a democratic speech to answer it. I think instead of arranging the three arguments in the order that I arranged them I would arrange them in this order—First: We are opposed to the purchase of trade with human blood. (Applause.) Second: We deny the credentials—we challenge the credentials of a man who assumes to speak for the Almighty and wages a war of conquest for gain. (Great applause.) And, third: No man is ever put by the Almighty in a position where he has to do wrong in order to get out. God never made a thief out of any man,

and yet God has so arranged this world that any man who wants to be a thief can be one.

I don't believe in killing horses to prevent horse stealing. (Laughter and applause.) I denounce the cowardly doctrine of destiny which would make a chicken thief out of every man who woke up near enough to a hen roost to steal a chicken. (Laughter.) For 50 years there has not been a day when we could not have marched our soldiers to Canada and taken Canada; there has not been a day in 50 years that we could not have marched our soldiers to Mexico and taken Mexico. There has not been a day in 50 years when we could not have built a fleet and started out and captured what they call inferior races and nations, all around us. Why should we do it now when we didn't do it then? There is no reason. The only reason that can be given is that the heart of the republican party has undergone a change. The republican party to-day is not what it was when Abraham Lincoln directed its policy (applause), and republicans who cling to the name without regarding the principles for which the name now stands are like the man who worships the shell of the egg after the contents have undergone a change. (Great laughter and applause.)

I thank you for the invitation that you extended to me. I am glad that at your meetings you have offered republicans a chance to come and defend their cause. And I believe one of the offers you made was to give the platform to any man—any republican—who would come there and attempt to quote anything that Lincoln had ever said which would support an imperial policy. (Applause.) You were perfectly safe in making the offer. Your meetings will never be disturbed by an interruption of that kind. (Laughter and applause.)

Abraham Lincoln believed in the declaration of independence, and the declaration of independence has been good for all the people of all parties until the last two years. When Lincoln was alive he appealed to the people to stand by the declaration of independence. He told them to sacrifice everything else but to keep that. He even said that he would be willing to give up his own life if necessary to preserve that document. I make to you to-day the appeal that he made then—or, rather, I invoke his name and his words for your consideration.

Let us stand by the declaration of independence. It was written by Thomas Jefferson, and to its mainte-

nance he and his copatriots pledged their lives, their fortunes and their sacred honor. But in a higher and a better sense the declaration of independence was not the work of human hands; it was the bow of promise which the sunlight of truth, shining through tears, cast against the clouds. It was the assurance given to the world that the flood of despotism had reached its height and was receding. God grant the flood may never rise again. (Great applause.)

### TO MY HOSTESS IN VIRGINIA.

Written near Luray Oct. 19, 1900.  
For The Public.

Bread and water and wine,  
Tokens of kindness three,  
In a pleasant land with open hand  
Virginia gave to me.

Bread—the life of the man,  
Body and soul and mind;  
Fields of gold, tales of old,  
And knowledge of human kind.

Water—to wash the stain,  
Bathing the brow and feet;  
Mountains blue—from kind hearts true  
Ripples of laughter sweet.

Wine—the sprit of God—  
Freedom, honor and love;  
Vineyards fair, with jealous care,  
Guarded the gifts from above.

Bread and water and wine,  
Tokens of kindness three;  
These shall last till time be past,  
Pledges of charity.

W. L. TORRANCE.

Coming in on the train the other day was a family with a little, nervous mother and a flock of children. As we neared Boston the mother began to question if everything was all right.

"Have you got all the umbrellas, Johnny?"

"I should say I had. I had four when I started, and now I've got six!"

—Boston Beacon.

A newspaper correspondent, who has written that the summer colony of Newport "devoted themselves to pleasure regardless of expense," was pertinently corrected by the late Col. Waring himself a Newporter, who explained that what they really did was to devote themselves to expense regardless of pleasure.—The Cosmopolitan.

Hemminghay—But why don't you think it wise to make the steel for our war vessels hard?

Bartham—Don't you think the country has a sufficient number of hardships, as it is? G. T. E.

Alfred has a sweetheart, Caroline. He knows his own shortcomings and hopes to mend. He says to his friend, a German hairdresser: "I will marry

her and chance it. I don't say I'm worthy of her, mind, but—"

"My boy," protested the hairdresser, "women don't mind that."—Chicago Chronicle's review of "A Breaker of Laws."

Master of the Hounds—At nine o'clock the hunt will begin—do you carry a watch?

Assistant—No, sir.

Master of the Hounds—Well, it doesn't matter. At 9:30 the factory whistle in the village will blow, and half an hour before that you may let the dogs out.—Fliegende Blaetter.

Think you Truth a faltering rushlight, to be pinched out when you will  
With your deft official fingers and your politicians' skill?

—Lowell.

### BOOK NOTICES.

"Resurrection," by Leo Tolstoy, translated by Mrs. Louise Maude (New York: Dodd, Mead & Company), is the authorized English version of Tolstoy's latest novel. It is a story of Russian life and character, in which the tyrannical indifference of the rich and powerful and their minions, to the commonest human rights of the miscellaneous classes of Russia is graphically illustrated. This novel also gives Tolstoy his place with reference to the philosophy of Henry George. Though it had long been known that Tolstoy sympathized with the views of George as to the injustice of landlordism, there were doubts about his apprehension of the economic method which George advocates for abolishing it. This novel removes those doubts. That Tolstoy is what in the United States would be known as a single tax man, appears with sufficient clearness in chapter six book two of the novel, where some of the thoughts of the hero, a rich convert to George's doctrines, who had once for that reason given away a landed estate in Kousminski to the peasantry, are described in this manner:

Henry George's fundamental position recurred vividly to his mind, and how he had once been carried away by it, and he was surprised that he could have forgotten it. The earth cannot be any one's property; it cannot be bought or sold any more than water, air or sunshine. All have an equal right to the advantages it gives to men. And now he knew why he had felt ashamed to remember the transaction at Kousminski. He had been deceiving himself. He knew that no man could have a right to own land, yet he had accepted this right as his, and had given the peasants some-

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