

time. The first of these is the little preparation they seem to make to meet any contingency. The second is the meager patriotism that is displayed among the Russian masses and the enlistment of half-breed Chinese in their ranks. The third, but one that will be soon remedied, is their tendency to consider the Japs and the Japanese army a huge joke. They have not yet learned that this war is serious business.

"On the other side, the Japs have been prepared for this fight for years. Even the children in the streets are imbued with the war spirit. In the schools, children of six years are taught the regulation drills and the manner of handling firearms. On every occasion of Jap victory, the entire populace of the Japanese cities turn out for a celebration. Women with children in their arms parade the streets singing patriotic songs and shouting for their army. Boys of 12 and 15 years, just old enough to carry a rifle, fight for an opportunity to enter the ranks and become one of their emperor's soldiers.

"Such a spirit as the Japs display will be hard to conquer. The Russian army is made up, if anything, of men on a lower order of civilization than the Japs. They are brave, with the bravery of ignorance. Of patriotism they know little or nothing. The Russian officers are a good lot of fellows. As a rule they are well educated and they treated the correspondents as leniently as possible under the circumstances. They are all suspicious of each other, however, and for that reason their operations are seldom marked with success. The war will be a long and a hard one, but in the end the superior natural resources of Russia will be victorious."

MR. BAER AND THE PRICE OF COAL.

Editorial in the Dubuque Telegraph of May 27.

"Testifying before the interstate commerce commission Mr. George E. Baer, head of the coal trust," say the press dispatches, "smilingly declared that the price of coal was not fixed so much by the cost of mining and transportation as by the willingness of the consumer to pay what is asked. 'We don't reduce the price of coal because we are good merchants. As long as there is a demand for all the coal we can mine at the price we ask there will be no reduction in the cost to the consumer.'"

This expressed attitude of the coal

trust toward the public has been evidenced before this. The graduated increase of ten cents a ton during periods of normal conditions is proof of all that Mr. Baer says.

The head of the coal trust speaks as a business man, not, presumably, in the present instance, as one of the men whom God in His infinite wisdom has made custodians of the wealth of the world. God probably never directly or indirectly communicated to Mr. Baer the suggestion that it would be suiting divine favor to turn the screws on the coal consumer until there was a squeal of protest.

Stripped of all else, Mr. Baer's statement amounts to this, that the policy of the coal trust is to charge all that the traffic will bear, regardless of cost of production. If the public had an alternative, there would be a minimum of objection to the policy of the coal trust. Having none, there is great objection. Coal is a necessary of life. The body must be kept warm, food must be cooked or sickness and death will follow; sickness and death and great privation did result from the dearth of coal and the high prices incident to the great strike.

Mr. Baer's statement will appeal as a rational one to the men of business who disregard the equitable view point. Probably anyone engaged in business would charge, all that the traffic would bear. The great point is that when one controls a necessary of life—and the coal trust absolutely controls the anthracite coal supply, we should not in justice to our million fellows permit him to extort unfair return for the product.

The American people are apparently insensible to their rights as conferred by the plan of the universe, and to their rights as expressed in their necessities, or they would end the iniquitous system that permits a few dollar worshipers to capitalize their necessities and to hold the health of all the people in their grasp.

The coal which Mr. Baer and his trust owns was put in the earth for the benefit of all the people. It would be sacrilegious—an impeachment of His infinite justice—to assume that the Maker of the universe intended that the necessities of life should be cornered by a few men. Why should the man of virtuous life and industrious habits, and seeking to discharge his full duty to society, be handicapped in the struggle for existence because his father left him without means enough to become a party to a syndicate or trust controlling one of the

necessaries of life? a trust that men whose fathers happened to leave them enough money to become such are the guiding geniuses of? Why, because we must have coal, should we permit a few rich men banded together in conspiracy against us, to control a necessary of life and charge a price for it that only the best to do of us can afford to pay? Why should we ourselves—the millions of unprivileged who must have our necessities supplied—not own and control the natural sources of supply of this necessary of life?

The condemnation is not of the men who are charging all that the traffic will bear. It is of the laws that admit private ownership, synonymous with private monopoly, of the natural sources of supply of the necessities of life.

Mr. Baer is simply a product of monopolistic conditions. There have been men of his type throughout the world—the slave master in Rome and the slave master in America were prototypes. The laws that make their development possible supply the mainspring of their selfishness. Until these laws are changed the best we can hope for is to prescribe the limits of the ills they may inflict.

Hillite—Is your friend deaf?

Hearstler—Yes, he is deaf and Parker.

G. T. E.

Domley—What sent the nunny to the Philippines to dredge for gold?

Holmes—Oh, he read in some fool paper that the government had sunk \$520,000,000 there.

G. T. E.

Little Charlie—"Is honesty always the best policy, papa?"

Mr. Kabinet—"Yes, my boy—that is, unless the other fellow has no navy."

G. T. E.

"I dreamed that all traces of Bryanism were removed from the Democratic party."

"What was left?"

"Cambric tea."

G. T. E.

BOOKS

DOLLARS AND DEMOCRACY—AN ENGLISHMAN'S VIEW OF AMERICA.

This is the title of a new book by Sir Philip Burne-Jones, published by Appleton & Co., at \$1.25. This Sir Philip is not to be confounded with the more famous artist, Edward, his

father, who died in 1898. The book is the chatty record of a year's stay in America. It is superficial, but entertaining, and contains a fair proportion of admiration and censure. Some of his comments, though we may have heard something like them before, are well worth attention.

His first impression was that of frightful hurry and restless bustle. "One wondered again and again," he says, "what could possibly be of such overwhelming importance as to justify this atrocious economy of time—at the expense of such tremendous nerve strain, of health, and often of life itself." He attempts no explanation. He does not see that the cause lies in the fact that we have given everybody half a chance and made believe it is a whole chance, and that consequently we are all hungry and unsatisfied. What he sees is the painful fact. "The popular expressions," he reminds us, "such as 'to get a move on,' 'to hustle,' 'to step lively,' and the more dignified allusions by the president himself to the 'strenuous life,' are all colloquial straws that show which way the national wind is blowing."

"Another thing," he says, "one notices at once is the absence of all signs of poverty in the streets. That poverty exists in New York as dark and terrible as that of London or Paris one knows; but unless one burrows beneath the surface, one knows it only by hearsay—one sees nothing of it." Sir Philip did not get out in the morning before the garbage was removed, or happen near a bakeshop about 12 at night, else he would have modified his statement. And yet there is truth in what he says. The American pauper has not yet lost all pride, as is the case with the European pauper, and so is more inclined to hide. But if we keep on progressing as at present, we shall "get there" in the shamelessness of poverty, as well as in coaching, in the distinguished uses of flattery, and in other outward and visible signs of progress and poverty.

This is the way the candid author spells our society. "Of late years," he says, "there has grown up in America a sort of aristocracy of great wealth, the outcome of the immense fortunes that have been made in a comparatively short time, which presents an extraordinary spectacle, probably unique in the history of the world." The reckless expenditure of these people, their sense of importance, and the court paid to them, struck the author with amazement. "Their personalities," he says, "are getting to be tolerably familiar to the masses." "The middle classes accept them cheerfully as the best available substitute for dukes and duchesses," and "the newspapers help to keep up the fiction."

Our newspapers, of all our institu-

tions, receive the fullest amount of the author's chiding. "It is impossible," he says, "that such garbage, under the guise of 'journalism,' as is at present offered to the men and women of the United States can continue long to be acceptable. . . . It panders to the very lowest instincts for personal gossip and morbid sensationalism. It is absolutely indifferent to truth. If facts are not exciting or startling enough, it invents lies." This is putting the case rather strongly, but Sir Philip's story tells how he suffered, especially in Chicago.

American politics puzzled him. "They seemed," he says, "so complicated. I was once told by a distinguished individual (perhaps it was the sage of Princeton himself) the difference between 'Democrat' and 'Republican,' but I've forgotten what it was."

On the whole the more or less friendly criticisms of the author are, as we have said, worth reading, and some will think well enough of the book to wish that it had been supplied with an index.

J. H. DILLARD.

A MODERN LOVE STORY.

It was the fashion once to end love stories with the marriage of the hero and the heroine. A somewhat later fashion has lifted the veil and let the story reader into some of the secrets of love after marriage. But too exclusive use is often made of the kind of material that divorce courts furnish; and such stories, however true to the life in particular cases, are not typical of life outside of books and off the stage. It is a very different kind of after-marriage love story that Katrina Trask tells in "Free Not Bound," published by the Putnams. Hers is a typical story of the struggle of marriage love for mastery over natural influences which act from within, and with far greater force than illicit influence from without, to disrupt marriage unity.

The framework of this story is the Revolutionary days in old New England. But the place and time are framework only. There is no attempt to make a historical picture. The picture that is made might as well have been framed in some historical episode of any other time or country.

"Free Not Bound" is a story of the development of marriage love between a sturdy puritan patriot, with distorted conceptions of religious duty, and his beautiful British wife who rebelled in her heart, nor in heart alone, against the unnatural restraints of puritanism. And it is really a story, and not a psychological essay in story form. The characters are alive, the action is spontaneous and vital, and the incidents are interesting in themselves and rapid in movement.

Without detriment to the story, suggestive reflections often find formal ex-

pression. Take for instance this explanation, at page 32, of Old Testament inspiration: "The Jews were a people who, in an age of oppression and idolatry, kept fast hold of the spiritual concept of a great and only God. They sought Him, prayed to Him, called Him their King; and to them came the inspiration that comes to any person or people true to a great spiritual ideal. The Lord did speak to their hearts as He speaks to yours—and mine. But they translated that message into the simple, barbaric language of a primitive people; and they had not the spiritual development nor power of discrimination to know when it was the Divine within them that spoke and when it was the self."

BOOKS RECEIVED.

"The Cost of Something for Nothing." By John P. Altgeld, ex-Governor of Illinois, author of "Oratory" and "Live Questions." Chicago: The Hammarmark Publishing Co. Price, \$1 net. To be reviewed.

PAMPHLETS.

Prof. John R. Commons's contribution to the Quarterly Journal of Economics on "The New York Building Trades," which has been put in pamphlet form and may be had of Mr. Commons at the Wisconsin university, Madison, is a carefully prepared and judicial exposition of the recent labor difficulties in connection with New York building operations, and it is lucidly presented. Simply as a historical narrative this is a very valuable paper.

Two Chinese pamphlets lie before us. One is a translation into Chinese, by W. E. Macklin, M. B., Nanking, China, of Patrick Edward Dove's "Theory of Human Progression"; the other is a similar translation by W. E. Macklin and Li Yu Shu, of "The Basis of Political Liberty and Human Rights," from Herbert Spencer's "Social Statistics." In neither is the translation verbal. Instead of translating the words of Dove and Spencer the translators have summarized their thought and given it Chinese expression, also substituting Chinese illustrations for those of the original authors.

A more luminous yet concise presentation of the machinations of the trust promoters than that made by Edward B. Whitney in the Yale Review for May, now published in pamphlet form (Edward B. Whitney, 49 Wall street, New York), we are not aware of having seen. It derives extra force from the fact that Mr. Whitney is not a "real-estate howler," but is a Wall street lawyer, who held the position of assistant attorney general of the United States under Mr. Olney. The occasion for this pamphlet is the Northern Securities Co. decision by the Supreme Court; but it is devoted principally to the character of "holding" corporations, which are now the principal implement for trust construction. This subject Mr. Whitney considers with the skill of a well-trained lawyer and the solicitude of a democratic citizen. While the work of a lawyer peculiarly familiar with the more obscure and therefore more dangerous methods of the great combines, this pamphlet is written for laymen and is perfectly intelligible without technical knowledge.

PERIODICALS.

R. H. Debeck writes to the Nebraska Independent from Woodford, Mo., arguing that the money question and other questions cannot be settled until certain superstitions can be got out of the minds of people. "Legislation upon the money question may," he writes, "change the methods of getting a tribute from the people, but tribute must exist while superstition lasts. Let us then settle the question of 'Who owns the earth?' For that is the basis upon which all other questions rest, and until that is settled, no other question is of much value to the public." J. H. D.

There is a clever and witty paper in the Digitized by Google