

THE HOUSE THAT JACK BUILT.

For The Public.

1. This is the house that Jack built,
2. This is the land that lay under the house that Jack built.
3. This is the property fair and wide,
Broad acres stretching on every side,
Farms and gardens, and forests and streams,
Growing in wealth while the owner dreams,
That surrounded the land that lay under the house that Jack built.
4. These are the bags of gold that went
To the landlord's coffers to pay the rent
For the property, etc.
5. These are the cattle and stacks of corn,
Raised by hard toiling from early morn,
That went to the market and had to be sold
In exchange for the heaps of shining gold
That filled the bags, etc.
6. These are the people who toil and mull,
Digging their living from out of the soil,
Or making the clothing, and hats and shoes,
Always producing, they did not refuse
To raise the cattle, etc.
7. This is the landlord who does just nought
But "owns" and sleeps, and considers he ought
(While the innocent people allow him) to take
The wealth which labor and capital make
From the busy people who toil, etc.
8. This is the sovereign single tax
That will ease the laborers' burdened backs
7. From the load of the landlord who does just nought
But "owns" and sleeps and considers he ought
(While the innocent people allow him) to take
The wealth which labor and capital make
6. From the busy people, who toil and mull,
Digging their living from out of the soil,
Or making the clothing and hats and shoes,
Always producing, they did not refuse
To raise the cattle and stacks of corn,
Raised by hard toiling from early morn,
That went to the market, and had to be sold
In exchange for the heaps of shining gold
4. That filled the bags of gold that went
To the landlord's coffers to pay the rent
3. Of all the property fair and wide,
Broad acres stretching on every side,
Farms and gardens and forests and streams,
Growing in wealth while the owner dreams,
2. That surrounded the land that lay under
1. The house that Jack built.

SAMUEL BRAZIER.

1898.

Prof. Frederick Starr, of the University of Chicago, who has issued a strong protest against the movement to clothe the nearly naked Igorrotes at the St.

Louis fair, is admitted to be one of the foremost ethnologists of the century.

Prof. Starr, in his study of the different races of the world, has had many amusing experiences among primitive tribesmen.

To an Indian one day he attempted to explain the principle of the automobile. The Indian was intelligent, and Prof. Starr's explanation was a model of directness and lucidity.

"Well," he said at its end, "do you think you understand all about the automobile now?"

The Indian, who had listened intently, replied:

"Yes; I understand all but one thing."

"And what is that?" said Prof. Starr, thinking to clear up in a word some trifling point that he had overlooked.

"I don't understand," said the Indian, "what makes the automobile go without horses."—New York Tribune.

BOOKS

SEDGWICK'S THOMAS PAINE.

This is one of the best of the Beacon Biographies, published at 50 cents, by Small, Maynard & Co., New York. It should be read by all who, knowing in a general way the great services of Thomas Paine, would like to follow the outlines of his life, and who feel inclined to think more charitably of his career than common reputation has permitted.

Mr. Sedgwick, in his 150 short pages, has told us, in terse, interesting style the salient points of Paine's life, and has succeeded admirably in the difficult problem of being simply fair. There are few brief biographies which tell so clearly so much of their subject in so evident a spirit of truth and fairness.

And this is just the kind of biography that the subject demanded; for a man like Paine most readily suggests extreme views, and is in danger of being dealt with in a one-sided manner. To say that he was a radical in both religion and politics is to utter a platitude, and radicals do not often succeed in getting impartial treatment.

We can never think of Tom Paine's religious views without thinking at the same time of that master skeptic, Voltaire. Both these men made the same mistake—the mistake of not distinguishing between true Christianity and the corruption of Christianity which they found represented by the dominant authorities of the institutional church. It cannot be too often repeated that the church leaders of the world have in no age been the representatives of the religion of Jesus of Nazareth. The strength of His religion lies far deeper than the politics of prelates and the dogmas of church coun-

cils, with which it has been too often confused. Voltaire and Paine in attacking what they saw of religion, went too far in attacking what they did not see.

Mr. Sedgwick's biography very properly deals more with Paine's politics than with his religion; for it will be evident to anyone who has even a superficial knowledge of Paine's splendid efforts for human freedom that we have not yet come near to a just appreciation of the man. Because of the prejudice against him, the histories usually read have slurred his great service to America before and during the revolution. His "Common Sense" was published in January, 1775, and by April had reached a sale of 120,000 copies. Mr. Sedgwick truly says: "No political tract was ever better shaped to serve its purpose." It met the approval of Washington and went far to stem any possible tide of Tory reaction. More timely, still, was perhaps his other pamphlet, the first "Crisis," which reached Washington during the retreat through New Jersey, and so impressed him that he had it read to the dejected army. All of Paine's American tracts had a large circulation, and the proceeds of the sales he devoted to the cause of independence. "America," says Mr. Sedgwick, "must count him among the builders of her nation. When some one said that next to George III, the independence of the colonies was mostly due to him, he doubtless accepted the compliment. But, putting aside this humorous exaggeration, it is mere justice to say that, of all the writers of the Revolutionary era in America, Paine was incomparably the most effective, that the publication of 'Common Sense' deeply and suddenly affected the judgment of a nation, and that the important 'Crises' were worth regiments to Washington."

Since the conscious struggle for the rights of man began, there has never lived one who worked more earnestly and suffered more acutely for the cause of human freedom than Thomas Paine. The answer he made to Franklin is the keynote to his life. When Franklin said to him: "Where liberty is, there is my country." Paine replied: "Where liberty is not, there is mine." It was entirely natural, therefore, that he should be in the thick of the French revolution. The part he played there was wise and honorable, and not the least so his strenuous effort to prevent the death of the King. He opposed the death sentence upon grounds of both humanity and policy, and he was as right on the second ground as on the first.

It is a pleasing view we get of James Monroe in connection with Paine's imprisonment in Paris. Paine was in prison at the time that Monroe came as minister to France. Morris, the former minister, had neglected him;

but Monroe demanded his release, took him into his own house, supplied him with money, and had him nursed through a continuance of the illness he had suffered in prison.

It was in 1787 that Paine had sailed from America to France, expecting to be absent but a short while. He did not return until 1802. His last years were saddened by the ever increasing

ostracism caused by his religious writings. He died in New York city in 1809, and was buried on a farm he owned at New Rochelle. He had asked to be buried in a Quaker cemetery, but

ETHICS OF DEMOCRACY

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Mark Twain's Opinion of "Ethics of Democracy"

Villa di Quarto, Firenze, Jan. 7, 1904.
Dear Mr. Post: I thank you very much for the book, which I prize for its lucidity, its sanity and its moderation, and because I believe its gospel.
Very truly yours,
S. L. CLEMENS.

Tom L. Johnson's Opinion

You have done a great work, one that will live a fitting monument to a man with a great moral purpose and the ability to put it into plain, simple words within the comprehension of the everyday man. The greatest accomplishment in the work is that you have made complicated problems simple and easy to understand.
Your book was a surprise to me in many ways. You have always referred to it so slightly, depreciating your efforts. The first two chapters staggered me a little and I was afraid it was going to be too metaphysical, but beginning with the chapter on "The College Graduate," to the end of the book every line seemed to make of me a better and wiser man.
If I have a preference for any one of the chapters over all the others it is the one on "Justice and Sacrifice," although the chapters on "Trust Evolution" and "The Trust and Socialism" are the ones most needed to-day.
TOM L. JOHNSON.

Edward M. Shepard's Opinion

New York City, 5th January, 1914.
Louis F. Post, Esq., The Public, Chicago, Ill.
Dear Mr. Post: I have read your "Ethics of Democracy," and I write in the first place to thank you for the work, for its truth and for the elevation and nobility of its ideals. And I wish further to congratulate you upon the clearness and interest with which those ideals are presented. It will be a sad thing indeed if the public and organized life of our country shall not, on the whole, be inspired with efficient loyalty to the interests of the masses of men and the rigorous sense of justice which you have put before us so ably.
Faithfully yours,
EDWARD M. SHEPARD.

From The Outlook, New York

"The chief merit of this volume is its fundamentally wholesome spirit. Mr. Post writes forcefully, sincerely, seriously, and with apt turns of humor. He is an ardent believer in the Single Tax, and dedicates his work to the memory of Henry George. He is rig-

orous and keen in applying moral tests to social conditions. Like the man whose disciple he is, he shows that his ethical and social faith is vitally, though not formally, religious. When he cites Biblical passages, he is generally illuminating in what theologians would call his exegesis—illuminating just because he does not intend his comments to be exegesis at all. Some readers may be surprised to find an advocate of so radical a theory as the Single Tax as conservative as is Mr. Post in his economic theories. As a matter of fact, the Single Tax depends to a great extent upon the old-school political economy, and Mr. Post defends the conclusions of that school and declares that political economy is an exact science. He is as incisive in his criticism of Socialism as he is of Imperialism; both he considers enemies of that individualism which he thinks essential to human welfare. . . . He is often academic, as he admits he expects to be considered, and bookish. He writes, however, so as to stimulate the reader to find out for himself why his statements are true or why they are not. As this is one of Mr. Post's purposes in writing the book, he has to that extent succeeded."

From The Dial, Chicago

"Mr. Post is a strong and fearless thinker, with a remarkable gift of exposition, and the radical system of democratic ethics which he outlines is fairly self-consistent."

From The Daily News, Chicago

"It may be said at the outset that Mr. Post is a democratic Democrat, one who really believes that the Declaration of Independence meant what it said in declaring that all men are born free and equal in respect to their natural political rights to life, liberty and the pursuit of happiness, and that Thomas Jefferson was equally sincere in holding that the ideals of this republic were summed up in the literal interpretation of the statement, 'Equal rights to all, special privileges to none.' More than this, it is a discussion of the civilization of to-day in the light of these historical declarations, written by a man who has not permitted any person or periodical to do his thinking for him, and is vastly more democratic than the Democratic party and more republican than the Republican party. In other words, it is the sort of book that all Americans should be familiar with, if the Republic is to go on with its triumphant progress as the only

government ever founded by man with a deliberate declaration of ideals concerning mankind, which, if sedulously and jealously adhered to, will enable it to escape the fate of other nations lacking these aspirations and counsels of perfection, and will otherwise plunge down into the dark."

From The Buffalo Courier

"The Ethics of Democracy" is a book that will live. It is bound to have a commanding influence upon the economic thought of this and future times and should be in the hands of every American willing to be convinced that there can be such a thing as an honest political system."

Wallace Rice in The Chicago Examiner

"Mr. Post has rewritten and compiled a handsome book, newly brought out by L. S. Dickey & Co., of Chicago, under the title 'Ethics of Democracy: A Series of Optimistic Essays on the Natural Laws of Human Society.' The work forms a harmonious whole and may be said to hold between its covers all that is essential to an understanding of the place America ought to hold among the nations. It is not by standing up and shouting that America is to retain the greatness that made her the ideal for lovers of liberty the world around; it is only by the most patient and unremitting toil that we can expect to transmit to our children the heritage we obtained from our ancestors—eternal vigilance has always been the price of liberty, and the very modern endeavors to set up a flag worship or a spurious patriotism that takes more thought for material achievements than for spiritual triumphs finds no support in Mr. Post's scheme of life."

Willis Abbot in The Pilgrim

"Mr. Post writes for men who love their fellow men. He writes, furthermore, for men who live for the present and who recognize existing conditions. The book is journalistic, but not 'journalistic,' if I may draw a distinction between the book which is written with direct reference to the affairs of to-day and that which is written in the literary style of the newspapers. It will serve, I should think, as an admirable antidote to the hopeless political economy which the colleges teach and which their more intelligent students forget as soon as they leave the college halls. It is only to be hoped that it may secure a large circulation among young men of this sort."

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A VAIN ENDEAVOR.

Uncle Sam will never control the Hog on this footing.

the request was refused. Ten years later his bones were taken by an admirer to England, but there such an outcry arose that no public ceremony could be held, and no one knows what became of the last earthly remains of the great revolutionist.

Mr. Sedgwick's valuable little bibliography is supplied with a serviceable bibliography, a helpful chronology, and a frontispiece likeness of Paine, reproduced from a photograph of the portrait which hangs in Independence hall.

J. H. DILLARD.

BOOKS RECEIVED.

—Freeland: A Social Anticipation. By Dr. Theodor Hertzka. Translated by Arthur Ransom. New York: The Freeland Printing & Pub. Co., 816 Broadway, New York. To be reviewed.

—The Bible and Land. By the Rev. James B. Converse, Morristown, Tenn. Described by the author as "a Bible argument for the straight single tax," but as differing from Henry George's reform in every respect except that "both favor a tax on land." Published in 1889 for \$1, the remaining copies of the book are offered by the author to any applicant on receipt of a two-cent stamp for postage.

PAMPHLETS.

The Hammersmark Publishing company (151 Wabash avenue, Chicago), have rendered a service to American readers by publishing in a characteristically neat pamphlet (price ten cents) Tolstoy's famous London Times letter on the war between Japan and Russia.

Levi Moore Powers, in a pamphlet on "Success," published by the Universalist Publishing House, of Boston and Chicago, has an idea of what constitutes success which would hardly be liked by those who wish to live in the sweat of another's face, but it is a wholesome idea all the same.

"The Freeland Movement," published by The Freeland Printing and Publishing Co.,

816-Broadway, New York, is a prospectus by Alexander Horr, of the "Freeland" movement originally suggested by Dr. Theodor Hertzka. It is a scheme of competitive production on the basis of land communism, for the demonstration of which an American colony organization is being attempted.

Eugene V. Debs's letters of last Spring, intended to show that John Mitchell, the leader of the miners' organization, was unduly influenced by mining operators to bring about a reduction of wages last March rather than strike, are published, together with one from Mitchell and two of his associates, in a pamphlet (price five cents) issued by the Standard Publishing company, of Terre Haute, Ind.

Malthusianistic economics have been so badly battered since John Stuart Mill's unfortunate acceptance of them, that it is a little surprising to meet with an advocate of them, and somewhat disheartening when he steps lightly into the forum without a new thought on the subject. But that is what an anonymous "Doctor of Medicine" does in a pamphlet on "The State Remedy for Poverty," published for two cents by George Standring, 7 and 9 Flinsbury street, E. C. London. The poverty remedy proposed is a law to check increase of population.

PERIODICALS.

—The first of a series of papers promised by the Arena, on present perils to democracy and how to overcome them, appears in the September number from the pen of Congressman Baker. It is on "The Reign of Graft and the Remedy." Robert Tyson contributes to the same number an article on the electoral wisdom of Japan; and W. D. P. Bliss describes the Athens of Pericles as the most socialistic city of the world. Allan L. Benson, editor of the Detroit Times, discusses the President, Mr. Knox and the trusts. Dan Beard cartoons the Christian mania for war.

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Mr. John Z. White's Assignments For 1904-5.

September—New England States.
October—Missouri.
November—Illinois, outside Chicago.
December—Pennsylvania.
January—Washington, D. C., Baltimore, Md., and Wilmington, Del. Ten days to each city.
February—Ohio.
March—Indiana and Michigan.
April and May—Pacific Coast Tour.
June, July and August—Chautauquas.

The "Association" hopes to be able to announce within a short time a tour by Rev. Herbert S. Bigelow of Cincinnati.

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