

"Biggles!" he said with much asperity in his voice, "I'm stirred to the depths."

"What's done it?" I inquired as warmly as possible in the low temperature.

"It's that man Root," he replied.

"The shoemaker?" I queried.

"Shoemaker! Nothin'," he said spitefully. "It's the Senator. Didn't you see what he said about the Recall?"

I replied mildly, not seeking controversy at the moment. "No! I didn't see it. There was so much sporting news, I didn't get around to the police court reports yet."

"It's just what I expected of you," said he with much heat. "You ought to have an expurgated newspaper to read all the time. Here's Root predicting the fall of the Republic and the extermination of liberty, and you go on contentedly reading about Jack Johnson's new car and the hope of the white race. If people were all like you Root wouldn't have anything to talk about, and we'd carry the elections by passing round cheap cigars and bribing the nickel shows."

I tried to get excited about this remark, but the temperature prevented. "Why shouldn't Root talk about the Recall?" I queried. "It's human nature to hanker after soft jobs and stability in the same."

"Sure 'nuff," said Dobbs. "I'm not kicking about that. I'm objecting to what he said and the way he said it. Jest listen. 'The safety of American institutions depends on the independence of the judiciary. Decisions should be in accord with the laws as they are.' As Captain Cuttle remarked, 'The p'int o' that observation lies in the application on't.' What institutions does he mean? and what shall the judiciary be independent of? Shall they be independent of the people that place them in power and pay their salaries? What institutions are in danger from the Recall? Is it the institution of tariff protection? Does he mean that the institution of government by party bosses and big campaign funds and jackpots is threatened? Is it possible that the sugar trust, the Standard Oil and the Steel Corporation will lose their harbor of safety if judges are subject to Recall? I'd like to know just what was in his mind then. I'd like to have him explain how decisions can be made in accord with the laws as they are, when nobody knows what these laws are until the odd judge at the top has made the last guess at it—and then a later guess coming to change it perhaps. It's asking too much of the judges, this is. That observation isn't so wise as it looks on the surface. Then he wants us to preserve law as it is in its course of continuous change and development. How we goin' to preserve anything that is continually changing? If we can it and seal it up, development will stop."

"Sure thing!" I ventured to say. "But what's to be done about it?"

"And then," continued Dobbs, "Root insists that the preservation of order, the prevention of anarchy, and the continuance of liberty and justice depend upon us doing what can't be done, preserving a thing that is continually changing and won't be preserved."

"Well, Dobbs," I interrupted, "I'm a little in the dark about these things. The lawyers are presumed to know the law—"

"So are all the people," replied Dobbs with great heat, "and it's a rank presumption in both cases. If he knows the law, why does he say the respect for judicial decisions is based upon the idea that such decisions are different from political opinions, when nearly every court in the land has its finger in the political pie to such an extent that the people never know whether a law is valid or not, until some political judge has said that it is Constitutional or otherwise. If he knows what the law and the practice is he must have observed that a large proportion of cases before the courts, especially important cases, necessarily involve political questions, and that the demand from the people for the Recall has come from the fact that the courts have assumed legislative power, and also executive power in ordering municipalities and States to obey their injunctions and suspend the action of laws passed by the people's lawmakers."

"What are you going to do about it?" I asked in my very mildest manner.

"I'm not going to do anything about it," he replied fiercely, "except to keep on talking about it and stirring the readers of the sporting news up, until some judge puts me in jail for contempt of court."

I'm truly sorry for Dobbs. He gets het up so about things.

GEORGE V. WELLS.

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## BOOKS

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### "MY NEIGHBOR'S LANDMARK."

*My Neighbor's Landmark.* By Frederick Verinder. Published by Andrew Melrose, London, 3 York street.

There was urgent need that what Mr. Verinder has done in this little volume should be done, namely, that the Old Testament words on the land question should be brought together and intelligently edited. Let us hope that the book will have a wide reading, not only in England but in this country, and especially among clergymen.

Mr. Verinder has brought out admirably how modern are the essential principles involved in the ancient teachings, however antiquated may be the special details. As Dean Kitchin says in the preface, "he has shown that the most modern aspirations breathe in the oldest scriptures." "So,"

says the author, "when Henry George, in drafting the first manifesto of the first National Society for the propagation of his teachings, wrote that 'no number of individuals can justly grant away the equal rights of other individuals to land, and no generation can grant away the rights of future generations,' he was merely re-echoing, as he would have been the first to admit, some of the most primitive doctrines on the land question." Those who have read Henry George's wonderful lecture on Moses know what eloquent tribute he paid to the great Hebrew lawgiver.

All students of the Old Testament should be grateful to Mr. Verinder for the clearness with which he shows the meaning of the word Landmark and the great significance of the Year of Jubilee. "The problem," he says, "which the Mosaic law set itself to solve was: How to secure, at least within the limits of the Hebrew commonwealth, to each family and to every generation, the equal right to the use of 'the land which the Lord their God had given them.'" The ancient method of divisions by Landmarks is out of date, but it is still true that all men have equal rights in the land, and the infringement of the principle is as grave today as would have been the disregard of Landmarks in those ancient days. "The exact modern equivalent," says the author, "of the sin of 'setting-back' one's neighbors' landmarks is a more subtle and therefore a more dangerous, because a less disgusting, thing. It is the private appropriation of the land value which the community creates. It is a sin of which all of us, and not merely the landlords, need to be called upon to repent."

"A large and increasing body of students of social questions," says Mr. Verinder, "are urging that the true key to social reform, the surest and safest foundation for social justice, lies in the application of the principles of the Old Testament to the Modern Land Question, by the method advocated by Henry George; and that, under modern conditions, the first step towards reasserting the ancient and eternal truths which informed the Mosaic Land Laws must be the taxation of land values."

The book is supplemented by a useful appendix, a full list of Jewish authorities quoted, and by a complete index of names and subjects.

J. H. DILLARD.



## DILUTED OCCUTISM.

**Puppets. A Work-a-Day Philosophy.** By George Forbes, F. R. S., New York. The Macmillan Co. Price \$1.50.

The motive of the author of this unique book (which is both a romance and a metaphysical treatise) appears to be the presentation of certain principles of the theosophical system of philosophy in a light social way that wins the unfamiliar

reader to a thoughtful consideration of the theory involved.

In a pleasant house party that lasted for a memorable month in Knock Castle there occurred a series of conversations led by James Gordon, in whom "there was nothing that savored of the harshness of pedantry or the petty vanities of dogmatism." Touching on some of the deepest problems of life these talks bring out quite clear and convincing explanations in answer to the eager questioning of the young people who are seeking to solve the mystery of being. That our bodies are merely "puppets," that our "real selves" are burdened with the task of running in a wise and orderly way, and that, in our engrossment with the "machine" we forget the largeness and sublimity of the "thinking universe" from which we originate, is a truth that, in whatever language taught, we are free to acknowledge. James Gordon presents his fair arguments in proof of reincarnation in a world partly of our own creation, and his plausible theory is generally accepted by his small audience of happy lovers who are in that delightful frame of mind in which any system of philosophy may be converted into a new revelation of eternal love and the felicity of a Paradise regained.

A. L. M.

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## BOOKS RECEIVED

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—Lincoln and Ann Rutledge. By Denton J. Snider. Published by the Sigma Publishing Co., 210 Pine St., St. Louis. 1912.

—History of Money in the British Empire and the United States. By Agnes F. Dodd. Published by Longmans, Green & Co., London & New York. 1911. Price, \$1.60 net.

—The Ricardian Socialists. By Esther Lowenthal. Studies in History, Economics and Public Law. Whole Number 114. Published by Columbia University, Longmans, Green & Co., Agents, New York. 1911. Price, \$1.00 net.

—Ibrahim Pasha, Grand Vizier of Suleiman the Magnificent. By Hester Donaldson Jenkins. Studies in History, Economics and Public Law. Whole Number 115. Published by Columbia University, Longmans, Green & Co., Agents, New York. 1911.

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## PAMPHLETS

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"Condition of Labor" in Spanish.

Mr. Antonio Albéndin sends a Spanish Compendium in pamphlet form, of "The Condition of Labor"—his own translation. It is published by Imprenta Rodena, Plaza del Ayuntamiento, Ronda, Andalucia, Spain. Price 50 céntimos (10 cents). The translation is made with intelligence. The booklet announces that there is now in preparation a Spanish