

seeming disaster to the human race. But without it there could have been no progress. Though man thereby lost the innocence of ignorance, he was set free to gain intelligent righteousness.

The Christian gospels give the same assurance. What could have seemed darker and more hopeless to the disciples of Jesus than treachery and crucifixion as the climax of his career? How that must have blasted their hopes and shocked their faith. Yet it was ancient paganism rather than the Nazarene that died on the cross at Calvary.

All history teaches the same lesson. Out of the most disheartening reactions against social progress have come its most notable advances. The accession of Charles II., for instance, was a return to absolutism, but it revived the spirit of British liberty and reacted in the establishment of the British constitution. Nor need we look abroad nor far back in history for instances of reactionary social motion promoting a forward social movement. When the British soldiery at Boston fired into a patriot mob, their fusillade killed more than the victims. It killed American love for the mother country, and thereby made Bunker Hill, Saratoga and Yorktown possible. Behold, too, the fugitive slave law of the '50's leading on to the emancipation proclamation and the thirteenth amendment of the '60's.

So out of the very magnitude and boldness of such episodes as the Colorado reaction there may flash a light that will lighten all the dense darkness of American thought. The contest in this country is not between lawless mobs and law-abiding citizens and officials; it is not between employers and hired men; it is not between organized and unorganized workers; it is not between labor and capital in any fundamental sense of those terms. The great contest in this country, the contest that is now on and of which the Colorado usurpation is a startling episode, is a struggle for mastery by legal privilege over equality of legal rights. Let this truth be once grasped by our people, and American monopoly is doomed. Let them once grasp this truth, and we shall no longer have a country fostering conditions that make for monopoly and serfdom. We shall then have a country of equal legal protection as to person and property, of equal legal rights as to natural opportunities, and of order under law and law according to order.

In my judgment the most encouraging sign of progress in that direction

is this reaction in Colorado. It is better adapted than any other fact of which I know, to enlighten the public mind as to the revolutionary purpose and defiant methods of monopoly. It is like a flash of light in the face of an imperilled sleeper,—an imperilled sleeper who needs not so much to be told what to do as to be awakened and told what to look at. In the very excesses of social reaction I see some of the strongest assurances of social progress.

A PROCLAMATION.

O, citizens of Lhassa, for about a thousand years

We have had to let you go it all alone,
With your bossy lot of prophets and your
lazy lot of seers

And your tubby little idols made of stone.
We were busy in the basement while you
idled on the roof,

But we've tidled up the intervening floors.
And you'll have to drop the notion you
can hold yourselves aloof,

For across the Himalayas something
roars: "Get busy!"

You will have to try the trolley, and the
auto on the way.

And we like the looks of Lhassa for some
links;

So you'd better get some golf clubs and be
learning how to play.

And be smoothing out your antiquated
kinks.

You must get the latest fashions, and be
civilized in dress,

We will show you how to form a trust
as well;

And you'd better read the papers on "The
Way to Win Success,"

For across the Himalayas comes the
yell: "Get busy!"

There's a clinking in the valley, there's a
clatter on the hill,

There's a racket on the mountain and
plateau—

It's your Modern Progress coming, and you
have to pay the bill,

And expense accounts for that are never
low.

You must drop your ancient customs,
though you say you like them best.

You must cut adrift from prayer wheels
and all—

You must quit this thing of living in a
constant state of rest,

For across the Himalayas comes the call:
"Get busy!"

O, citizens of Lhassa, a thousand years
or so

We have let your little llama live alone
With his curious delusion he was running
all the show.

With his tubby little idols made of stone.
But we've finally arranged it so that we
could take your case,

And we've downed your ancient wall and
heavy gate.

So you'll please to get in training—we are
here to set the pace.

And we want to civilize you while you
wait. Got busy!

—W. D. Nesbit, in Chicago Tribune, of
Aug. 19.

Some Scotchmen were dining, and
after the toasts each contributed some-

thing to the entertainment. Dr. McDonald was pressed to sing, but protested that he could not. "My voice is altogether unmusical," he explained. "I never sing." The company thought the doctor very modest, and insisted. "Very well," he said at last. Long before he had finished his audience was uneasy. There was a painful silence as the doctor sat down, broken at length by the voice of a braw Scot at the end of the table. "Mon," he exclaimed, "your singin's no up to much, but your veracity's just fine!"—*Woman's Journal*.

"Jessie, I have told you again and again not to speak when older persons are talking, but wait until they stop."

"I've tried that already, mamma. They never do stop."—*Woman's Journal*.

"The musical critic is kicking because he has two big concerts in addition to the grand opera."

"But I didn't expect him to do the opera—the fashion editor will cover that."—*Cleveland Plain Dealer*.

"A man expects to be illected prisidint iv th' United States, Hinnessy, f'r th' fine qualities that th' r-rest iv us use only to keep out iv th' pinitinchry."—*F. P. Dunne*.

BOOKS

THE NEW EDITION OF BUCKLE'S GREAT WORK.

The mere fact that a new edition of Henry Thomas Buckle's "Introduction to the History of Civilization in England" has appeared is a welcome announcement, showing an abiding appreciation of a work that is destined to be, as Thucydides said of his own history, "a possession forever."

No matter whether Buckle's main contentions be accepted or not, there is more than enough of insight and genius in this learned and brilliant fragment to make it for all time a book that will live. When most of what passes for literature is gone, this book will continue to enlighten the minds of those who ponder the ways of men and value truth. If there were nothing else in it but the exposition of the "protective spirit," this alone would be enough to make it a great book.

To see clearly the conception of the "protective spirit" in contrast with the conception of the "democratic spirit" is to see the one supreme irrepressible conflict of the ages. More and more in our day the contrast is becoming emphasized. It is the great fight: on the one side, oppression, privilege and aristocracy, more



THE ISSUES FOR THE CAMPAIGN.

U. S.—Now, see here: I want these twin questions settled before another thing is attended to!

or less softened by a fitful benevolence, which superciliously seeks to "protect the masses;" and on the other side, freedom, equality and democracy, built upon the one idea of justice, which shall put all men upon an equality not only in politics but in the chances for livelihood and self-development. To see clearly the line of conflict is the beginning of action, and it is for this reason that Buckle's recognition of the "protective spirit" is so important a contribution to historical thought.

As to this new edition, issued in this country in one volume of 900 pages by E. P. Dutton & Co., New York, at \$3, it is necessary to say that the type, while clear, is too small. The volume cannot therefore be commended. It is folly for one to buy a poor edition of a book of permanent value. It is far more satisfactory to wait and save the necessary amount for a good edition, and in the long run it is more economical. Good editions of standard works always have a market, while poor editions become worthless.

J. H. DILLARD.

PERIODICALS.

Ernest Untermann's *Ethics of Historical Materialism*. In the *International Socialist Review* for August, is well worth reading for its compact and lucid exposition of the ethics of scientific socialism. The letters of a porkpacker's stenographer, in the same issue, are both readable and real.

Martha Baker Dunn's description in the August Atlantic of her experiences, psychological and otherwise, as a "reformeress," is as interesting a production as is often

found in any of the magazines; and it is sane and wholesome, as well as interesting. "Unpunished Commercial Crime" is another good paper in this Atlantic.

—The summer number of the *Single Tax Review* is the best issue of that publication which has yet appeared. It is coming rapidly to justify its mission as the organ of the movement whose name it has adopted. It collects with considerable fullness the news of the movement as an organ should, and is interesting as well, which organs sometimes fail to be.

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ATTORNEYS.

HENRY B. TAWRESEY,
ATTORNEY AT LAW,
213 South Sixth Street,
PHILADELPHIA.

FRED. CYRUS LEUBUSCHER,
COUNSELOR AT LAW,
BENNETT BLDG.,
99 Nassau St., Borough of Manhattan,
Tel. Call 404 Corlandt, Rooms Hill-Mia.
NEW YORK.

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