

Monopoly as God's vicegerent, and Mr. Rockefeller has found a corner-stone to a castellated "Benevolent (?) Feudalism" in "To him that hath shall be given," etc., it seems as if there were no good reason why this little song should not be adopted as the Republican battle cry.

It should be rendered as a quartette, with choral effects. Tune, "Scatter Seeds of Kindness." Parts as follows: First tenor, Strenuous Theodore; second tenor, "Divine-Right" Baer; baritone, "To-Him-That - Hath - Shall - Be-Given" Rockefeller; basso profundo, "Forever-None-Too-Long" Hanna; concert master (remarkable for his esprit de corps) "The Whole-Thing" Morgan.

Orchestration: First violins by Railroad and Trust Magnates; second fiddles, by Hill and the "Reorganizing" Democrats, led by "Will-O'-the-Wisp" Grover; Metal (solid gold and brass—plenty of the latter—but no silver), by Wall Street and the Banking Monopoly. Other pieces by the rank and file Prices - Up - Wages - Down - Let - Well - Enough - Alone Prosperity Republicans. Chorus by all the Full-Dinner-Pail-Empty-Coal-Hod Dupes led by the Coal Barons. Repeat the last four lines of each stanza for chorus. Now then, all together!

MELVIN L. SEVERY.

Let us corner up the sunbeams
Lying all around our path;
Get a trust on wheat and roses;
Give the poor the thorns and chaff;
Let us find our chiefest pleasure
Hoarding bounties of to-day,
So the poor shall have scant measure
And two prices have to pay.

Yes, we'll reservoir the rivers,
And we'll levy on the lakes,
And we'll lay a trifling toll-tax
On each poor man who partakes;
We will brand his number on him
That he'll carry through his life;
We'll apprentice all his children,
Get a mortgage on his wife.

We will capture e'en the wind-god,
And confine him in a cave;
And then, through our patent process,
We the atmosphere will save;
Thus we'll squeeze our little brother
When he tries his lungs to fill,
Put a meter on his windpipe
And present our little bill.

We will syndicate the starlight,
And monopolize the moon,
Claim a royalty on rest days,
A proprietary noon;
For right of way through ocean's spray
We'll charge just what it's worth;
We'll drive our stakes around the lakes—
In fact, we'll own the earth.

A certain learned professor in New York has a wife and family; but, professor-like, his thoughts are always with his books.

One evening his wife, who had been out for some hours, returned to find

the house remarkably quiet. She had left the children playing about, but now they were nowhere to be seen.

She demanded to be told what had become of them, and the professor explained that, as they had made a good deal of noise, he had put them to bed without waiting for her or calling a maid.

"I hope they gave you no trouble," she said.

"No," replied the professor, "with the exception of the one in the cot there. He objected a good deal to my undressing him and putting him to bed."

The wife went to inspect the cot.

"Why," she exclaimed, "that's little Johnny Green from next door!"—Anonymous.

"I warn the slumbering, deluded men who are marching in the ranks of the enemy," exclaimed the fervid orator, "that there are snags and sunken rocks just ahead of them! If they will put their ears to the ground, they will hear the still, small voice of the people whose rising wrath will presently scorch them as with an avalanche, and hurl them from their seats of power!"—Exchange.

"Say, ma!"

"Yes, Reginald."

"Kin any little boy be president when he grows up?"

"Yes, Reginald."

"But, say, ma!"

"Yes, Reginald."

"He doesn't have to be, if he'd ruther be a first-baseman, does he?"—Indianapolis News.

BOOK NOTICES.

FACTS AND COMMENTS.

When, for half a century, one has filled so large a place in the domain of science and literature as Herbert Spencer, he may rightly assume that a peculiar interest attaches to his last words, on whatever subject he may choose to write. Whether he be regarded as "a perplexed philosopher," as he appears to some, or as the great, modern "master of those who think," as he appears to others, his last utterances will be received by all with patient and sincere attention. And whatever else may be said of him, this at least must be said, that he is one to whom it is not hard to give attention. Few men have ever been able to write the English language with a style at once so clear and so pleasing, so apt in illustration, where illustration is needed, and yet so entirely free from meretricious rhetoric.

Of the book before us, "Facts and Comments" (Appleton), the author says in the preface: "The volume herewith issued I can say with certainty will be my last." It consists of 40 essays, averaging about seven pages each. These essays cover a great variety of subjects—education, business, music, government, in fact, pretty near everything that serious people think about, including one essay on religion. In looking over the table of contents we are

inevitably reminded of what Juvenal says of his satires:

Quidquid agunt homines, votum, timor, ira, voluptas,

Gaudia, discursus, nostris est farrago libelli.
And so Herbert Spencer, now in his eighty-second year, brings together in this book his final judgments on "whatever men are driving at." It goes without saying that the volume is a most interesting and important contribution to thoughtful literature.

Perhaps the most interesting feature in the book is the evidence it gives of the author's persistent adherence to his opposition to all forms of what may be called state socialism. This may be seen directly or indirectly in the essays on "Regimentation," "Imperialism and Slavery," and "State Education." "I should," he says, "protest once more against that political superstition which has replaced the divine right of kings by the divine right of parliaments."

In writing of "State Education" he asserts his firm belief that the result which "a forced intellectual culture produces on a nation" is evil. He maintains "that immense evils may result if intellectualization is pushed in advance of moralization." His arguments are clear, whether or not we accept them as valid. "We may," he argues, "with certainty say that intellectual culture increases the power which the emotions have of manifesting themselves and obtaining their satisfactions—intensifies the emotional life. Were the higher emotions stronger than the lower, this would be an advantage; or were the two balanced it would not be a disadvantage; but, unquestionably, in average human beings the lower emotions are more powerful than the higher. Hence (Intellectual), education, adding to the force of all the emotions, increases the relative predominance of the lower."

Although Spencer is opposed to state education, he is not, of course, opposed to education, nor to education for all the people. What he wants is not "that the working classes shall be kept in ignorance, but merely that enlightenment shall spread among them after the same manner that it has spread among the upper and middle classes." He contests the right of the state to impose its system of culture upon the citizen; but—he is not opposed to the private aid of philanthropic feelings.

It is evident here that his argument halts; and it halts, we may venture to assert, because of his change of view from his first bold stand for economic equality. If social conditions prevailed in accordance with Spencer's earlier view, by which the ability of men to care for the welfare of themselves and their families would have been so greatly equalized, if, we say, juster social conditions prevailed, then, indeed, would Spencer be consistently strong in upholding the idea that enlightenment shall spread among all classes after the same manner. Is it not due to the very failure of the world in adopting the principle of justice once upheld by Spencer that we are being driven to the many makeshifts of "regimentation" which the philosopher condemns?

Having abandoned one of his early ideals, namely, of the equal right of all men to the natural sources of wealth—in support of which ideal no man, not excepting Henry George himself, ever wrote more convincingly—having given up this ideal of his young authorship, the sage still holds to his other ideal of individualism; and so his argument seems to halt on one leg. As to individualism, which is not being fairly dealt with in the uneven contest, he laments to see it suffering from the false notions fostered by state socialism. But what has he now to offer instead of the socialism which he condemns? Simply this, the hard, unequal struggle of the unprivileged with the privileged, the only modification of the struggle being the fickle alleviations of chance benevolence.

The time will come when Herbert Spen-



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cer's great name will surely be associated with the regret that in one supreme issue the mature philosopher surrendered the wisdom of his youth. J. H. DILLARD.

PERIODICALS.

—The Church Standard (Philadelphia) in its issue of Oct. 11 gets into a white heat over the coal strike. "Disregarding the clamor of ambitious clerics, posing as popular champions, and the pretentious platitudes of time-serving politicians, together with the feeble insincerities of sentimental humanitarians, we regard it as a duty in the service of society," etc., etc.! And then it proceeds to berate the guilty Mitchell. He is called "the head center of the most tyrannous and unscrupulous trust that was ever organized in this country," "that plausible person," "a professional agitator and practical anarchist," etc., etc.! Even the President, who has heretofore been ever worshipful in these religious columns, is taken to task for inviting such a creature "on the same footing with peaceable and reputable citizens." Mr. Baer is praised for putting "the truth of the case very plainly and clearly," and Mitchell is warned that if he does not end the strike in short order "he will soon find himself buried under an avalanche of execration by the working people." We have not seen so strenuous an article in many a day. Clerics posing as popular champions and sentimental humanitarians should secure a copy without delay. J. H. D.

—The Rev. Kemper Bocock in the New Era (Philadelphia) publishes a very able "open letter" to the Governor of Pennsylvania, arguing that the coal companies have plainly broken the laws of the state and could legally be deprived of their charters. He calls the attention of the governor to the following prohibitory provision in the constitution: "The exercise of the police power of the State shall never be abridged or so construed as to permit corporations to conduct their business in such manner as to infringe the equal rights of individuals or the general well being of the state." He also quotes the following: "No incorporated common carrier shall, directly or indirectly, prosecute or engage in mining or manufacturing articles for transportation over its works." Mr. Bocock very pertinently asks why the civil

machinery of the law has not been set to work rather than the military machinery of force. "The coal mining and coal carrying corporations," he says, "have deliberately and systematically violated the constitution and labor laws of Pennsylvania; that is to say, they are law breakers in the first degree." He reminds the governor, who has been advocating a law for compulsory arbitration, that he has abundance of laws ready made—if he will only give them life; for, as Mr. Bocock says, they are "dead letters, very dead." J. H. D.

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