

is the cause of the disease of which corruption is only one symptom. "Private monopoly is indefensible." It depends entirely upon human laws and institutions. God made man upright, but he has sought out many inventions, and of all those many inventions the one most fraught with evil is the monopoly of God's gifts to his children. To destroy this monopoly and remove all the evils which flow from it, it is only necessary to repeal the laws that grant special privileges and that shift the burdens of government from land to labor. We must abolish all forms of indirect taxation and raise all revenues by a direct tax. This will mean not only a more just and economical administration of government, but what is of vastly greater importance, it will take away the chief means by which the crafty plunder the industrious. We call ourselves free, and pay tribute to scores of trusts controlled by the impudent and arrogant men to whom "God in his wisdom has entrusted the property interests of the country." While boasting of our freedom, we are paying 14 cents for 4-cent oil; \$6 a ton or more for \$2 coal; and a dollar for 50-cent gas. To pay tribute to all these monopolies we are hustling ourselves into early graves. We do still go to the polls, sometimes, but we have no time to think, and we vote for the men who are foisted upon us by machine politicians and permit our thinking to be done by a mercenary press.

Brethren, these things ought not so to be, and they cannot long endure. "The nation and the people that forget God shall perish, yea, they shall be utterly wasted." Even now the day of our deliverance is at hand, but it must be a deliverance by ourselves. The complete triumph of Justice is as certain as the morrow, and much nearer than any of us realize, but it is not coming without a fierce struggle. It will require faith, it will require courage, it will require conviction, it will require persistence, and it will require the character that is the product of all these. In the words of Altgeld, one of the greatest souls Illinois ever nourished for the human race, "Let me remind you that compromisers, traders and neutral men never correct abuses; never found or save free institutions; never fight for human rights. They always become the instruments of the enemy. Wherever they are in control the party [and the church] is unworthy the respect of mankind. Only men of courage and conviction can save this land. Only

the men who stand erect ever get recognition."

#### HIS STATESMANSHIP.

When Daniel Webster Franklin Green went to the legislature  
He vowed that all the walls of fame should bear his nomenclature,  
That down the vista of the years, far as the future reaches,  
Should pour the torrent of the cheers roused by his burning speeches,  
That from the limbs of shackled ones his hand should take the fetters  
And that his fame should be inscribed in never-fading letters.  
A pleasingly majestic mien  
Had Daniel Webster Franklin Green.

He drafted bills—to benefit us all was his intention—  
A bill to crush the wicked trusts is one that we may mention;  
Another one to regulate the railway rates he fathered;  
A dozen others he got up—however, he was bothered  
Because his work was not received with public acclamation,  
Because with all of this he did not get a reputation.  
"Too much to higher thought I lean,"  
Mused Daniel Webster Franklin Green.

Whereat and whereupon he sat him down and drafted measures  
Providing that the plutocrats should parcel out their treasures,  
Providing that all bachelors should pay for being single,  
Providing that society with hoi polloi should mingle,  
Providing that the price of eggs should be a dime a dozen,  
Providing that a man could wed his uncle's second cousin—  
"I guess your Uncle Dan is keen,"  
Smiled Daniel Webster Franklin Green.

He saw this was the proper course, and while he thought upon it  
He drew a bill prohibiting the high priced Easter bonner.  
In geometric ratio his fame grew all the greater  
And people whispered as he passed: "The wondrous legislator!"  
He grew in girth, he rose in worth, beyond all our conjecture  
And now the hall is packed each time they bill him for a lecture,  
And in each leading magazine  
Shines Daniel Webster Franklin Green.  
—W. D. Nesbit, in Chicago Tribune.

Mack—Do you think Emeline had a good time?

Kate—I guess so. Mother and I took to our beds after she left, and she writes that she took to her bed as soon as she got home.—Cincinnati Tribune.

Bishop Taylor, of the Methodist church, and a staunch believer in hell-fire-and-brimstone, was once asked if he thought Emerson would go to heaven.

The good old man was puzzled, and thought for a long time.

"He doesn't seem to have the saving faith," he said, at length, "but I can't imagine what the devil would do with Emerson."—The Pilgrim.

## BOOKS

### TWO STRONG NOVELS.

When one takes up nowadays a novel which the critics have called strong, there is no telling what the special theme will be; but it is pretty certain that the book will contain scenes or discussions unsuitable for Sunday-school libraries, or for reading aloud in family circles. Modern novels, especially those of the genus strong, unless they belong to the weakish romantic revival, are apt to deal with some acute situation of some of the many moral or social problems that are vexing men's souls. If they are to deal with these problems—and why should they not?—we must expect them to deal truly and frankly, and truth and frankness lead oftentimes away from conventional propriety.

Let no one, therefore, be surprised or shocked. The novelist of to-day knows that he is the author to tell the truth to the great modern public, and he will not stop short. The spirit of the age has made his work the characteristic literature of the day, and we must take the consequences. What though many of the writers of novels are false purveyors, bent only on turning dishonest pennies, shall this prevent true artists from plying their trade? The artists do not think so. They are going their way, and are leaving it to the public and critics to see the difference between the false and the true, between the method of the artist and the method of the shyster.

It cannot be said too often that there is all the difference in the world between the methods of dealing with delicate situations involving social and moral problems. The writer who is writing merely to commend his wares to a false or uneducated sentiment, palters to human propensity for prurient excitement. The artist will deal with the same situation in a way so large and impersonal that the broad principle is kept in the foreground, veiling the crude offensiveness of the individual application.

The trial scene in Tolstoy's Resurrection is an instance in point. How different is his whole treatment of the painful theme from that which a lesser writer might have employed. The one makes it a great moral tonic, the other might have made it a disgusting exhibition of low passions. We ought to have always in mind, very clearly, this difference. It is the same in the art of literature as in the art of painting and sculpture. It is the difference between the work of a master and the displays of a bill-poster.

The two novels within the purview of this review are, *The Master Word*, by Mrs. L. H. Hammond, and *The Secret Woman*, by Eden Phillpotts, both published by the Macmillan company, New York. Each can truly be called a strong novel, and each deals with its problems with the strength of an artist. Each has scenes that try men's souls, and each has one particular scene dealing with illicit passion. Each is tragic, the *Secret Woman* terribly so, and yet in each, certainly in the *Master Word*, which is love, there is a touch of victory. Each is painful in its main lines, and each has at least one character that gives a lighter strain—good-natured Joseph Westaway in the *Secret Woman*, and the delightful old Mammy in the *Master Word*.

After these parallels, likeness ceases. The scene of one book is Devonshire, and the characters are the humble farmer-folks of this part of England. The scene of the other is South, and the characters represent the South's heterogeneous social grades, white and black. The *Secret Woman* shows how all the deep problems of humanity can be presented, disputed and wrought out in the microcosm of a country neighborhood. The *Master Word* deals primarily with an acute phase of the race problem, a phase which needed such strong handling as it has here received. One qualification, however, may be made: It is doubtful whether there are many instances of the type of Viry. Yet this does not affect the problem, which goes deeper than the question of such resultants as the particular evolution of a character like that of this girl.

To speak particularly of the themes of two such books is hardly possible in a brief notice. The tragic potency of seeming chance, the far-reaching results of blind passion, the righteous anger of outraged pledges, the lingering indignation against hopeless conditions, the transcendent and transforming power of love—such are some of the themes that the reader will see presented. Abundant food for thought will be found, but it cannot be promised that either book will be enjoyed.

J. H. DILLARD.

**POLITICS OF NEW ZEALAND.**

Sins of omission cannot often be charged to Prof. Frank Parsons when he writes a book. He almost always covers the ground. Yet we fail to find in his "Politics in New Zealand" (Philadelphia: C. F. Taylor) any reference to one of the most important even if not one of the most spectacular reforms of that country. We refer to the law for local option in taxation, which has been in force a decade or more, and under which the single tax idea has been tried locally in some 60 municipalities with most gratifying results.

It may be, however, that Prof. Parsons and his publisher regard local legislation as not properly within the scope

of a book on the politics of a country as a whole. At any rate, with that single exception, if it properly is an exception, Prof. Parsons has given in this book a mass of well-arranged information regarding New Zealand as a political pioneer. It cannot fail to be welcomed by students of political tendencies in the United States. Some of the innovations New Zealand has made are not desirable and will doubtless be abandoned in due course; but many of them, though far from perfect as yet, are essentially good and destined to be perfected in time. All are fairly presented in Prof. Parsons's book, a publication which we can cordially recommend as furnishing in small compass yet with great detail the very kind of information which is necessary to appreciate the progressive politics of New Zealand, and to understand the reforms it has adopted, so many of which are now knocking insistently at the doors of our own politics.

The Torrens land-title system, public ownership of public utilities, postal savings banks, government insurance, direct nominations, destroying land monopoly by taxation, labor laws, the referendum, and numerous other reforms, as they are found in operation in New Zealand, are explained in the book, and a history of the political controversies in which they have figured is given.

**BOOKS RECEIVED.**

—*The Children of Good Fortune. An Essay in Morals.* By C. Hanford Henderson. Boston and New York: Houghton, Mifflin and Company. Price, \$1.30 net. To be reviewed.

**PERIODICALS**

A paper on "Labor Conditions in Australia," by Victor S. Clark, occupies 240 pages of the *Bulletin of the United States Bureau of Labor* for January. Dr. Clark's investigations were made on the spot.

Tom Watson's *Magazine* for April is a very readable number, marred, however, by the conspicuous faults of the previous numbers—over-italicizing of editorials, and peevish nagging at Bryan. Both are significant of a chronic irritability, and Mr. Watson is really too big a man to foster in his mind anything so debilitating. Among the contributions are some good verses by Joseph Dana Miller, a story or two, and a paper on conservatism by Dr. Girdner.

The leading editorial of the *New York Independent* for April 20 is entitled the *Tendencies of the Democratic Party*. "It is plain enough," says the editor, "that the party is divided. It is also plain that the radical part of it is a large, growing and aggressive majority. Predictions as to what will be the policies of parties in 1908 cannot be made at this early day, but if there were to be a Presidential campaign next Fall the Democratic candidate would be a man of the radical type, probably in sympathy with

Mr. Bryan as to government ownership of public utilities."—J. H. D.

The leading article in the *Nineteenth Century* for both March and April is by John Morley. The subject is Democracy and Reaction, the articles being in the nature of a review of Mr. Hobhouse's recent book with the same title. John Morley is a writer whom one must read not once but three times, and these articles are well worth reading thrice. He deals with the subject historically, and though he comes to no cut-and-dried conclusion as to the next steps, the background he gives to our present stage of progress deserves the attention of all students.—J. H. D.

*Ethical Addresses* (1305 Arch Street, Phila.) takes the place of the *Ethical Record* as the representative publication of the Ethical Culture Societies. As the title implies, it reproduces addresses on ethical subjects. It is issued monthly. The September issue of last year contains an account by Percival Chubb of the origin and growth of the Ethical movement, along with an address by William James on "Is Life Worth Living?" Felix Adler, the founder of the movement, makes an admirable reply in the October number, to evolutionists who think of evolution as a process of generation from lower to higher, instead of a descent of the higher into the lower and thence upward. His subject is "A Modern Scientist's Answer to the Questions: Whence? Whither?" Wm. M. Salter's "Ethics in the Schools" and "The Bible in the Schools," in the November number, are especially timely; and, as with all that Mr. Salter writes, they are strong in presentation and gentle in spirit.

In a sermon on "Blessings Held in Trust," published in *The Helper*, of March 22, a Swedenborgian periodical, the Rev. William L. Worcester, pastor of the First New Jerusalem Society of Philadelphia, urges, as one method of missionary work for the doctrines of his church, something which all churches would do well to adopt: "We should not have two sets of principles, two standards, one for religion and the other for the world's affairs, but should make the eternal and heavenly principles of truth and right as the Lord re-

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