

long before the end of his eventful life said in a letter to Mr. Lee that there were but two paramount parties, the aristocratic and the democratic; that these two parties existed in every country, and that where there was freedom to think, speak and write these parties would become apparent. With the aristocratic party he classed "those who fear and distrust the people and wish to draw all power from them into the hands of the higher classes." With the democratic party he classed "those who identify themselves with the people, have confidence in them, cherish and consider them as the most honest and safe, though not the most wise, depository of the public interests." Every well-informed student of history will recognize this distinction. In every community you can draw a line separating the aristocrat from the democrat. It will not be a perpendicular line, nor will it be a horizontal one; it will not separate those of illustrious lineage from those of humble birth; it will not separate the rich from the poor; it will not separate the educated from the uneducated; it will not be along lines of vocation or occupation, but it will separate those "with the tastes, spirit, assumption and traditions of the aristocracy" from those who "believe in a government controlled by the people and favor political and legal equality."

It is impossible to secure harmony between people of opposite sympathies, and it is a difficult thing to change a man's sympathies; it requires a political regeneration to make a democrat out of an aristocrat. It is a much easier task to show a man that the principles he has been advocating and the policies which he has been supporting are aristocratic in their present effect or in their tendencies. The Republican party of today is aristocratic in its policies and tendencies, for it is controlled by a few in the interest of a few, but there are many Republicans who remain with their party only because they do not understand the change which has taken place in that party within the last few years. When the policy of a party is controlled by its voters, then the party stands for the will of the majority, but when the party is dominated by a small minority then the organization stands not for the will of the majority, but for the will of those who dominate it. There can be no doubt of the democratic instincts of a large majority of the members of the Republican party, but that party today is so controlled by organized

wealth that the rank and file of the party are not consulted about the policies, nor are the interests of the rank and file considered by the leaders. . . .

To attempt to patch up an apparent harmony between those who are not in sympathy with Democratic purposes is not only a waste of time, but would prove disastrous. The men who deserted the party in 1896 may be divided into two classes—those who left because they understood the issue presented and those who left because they did not understand the real nature of the contest. Until the former are completely changed in their sympathies they cannot return to the party without injuring it. The latter will be reconciled to the party when they themselves become aware of the real character of the life and death struggle now being waged between plutocracy and democracy. I say plutocracy because the aristocracy of to-day is one of wealth rather than of birth, and it includes not only those who have been alienated from the common people by the possession of great wealth, but those who, although without much wealth, pander to it and measure all things by a money standard. Organized wealth has become so potent in governmental affairs that some even now despair of applying any effective remedy. But such underestimate the patriotism of the people and the strength of the public conscience. The people have a remedy within their power—the ballot—and with it they can and will right every wrong and remedy every grievance.

The struggle between human rights on the one side and greed on the other is an unending one. Our party must take part in the struggle, but that struggle cannot be permanently settled by this generation or by any future one. We cannot tell what issues we may have to meet; we can only determine to meet them in a democratic spirit, to apply to them democratic principles and to take the people's side always. . . .

How can the opponents of aristocracy and plutocracy be united for a successful attack upon entrenched privilege? Not by making peace with the enemy; not by imitating their works, their methods or their phraseology, but by honest, straightforward appeal to the American people upon a platform that can be understood and with an organization that can be trusted. Already many of the Republicans are wavering, but they can never be won to the Democratic party as long as they can say that our party is as bad as theirs. Not by surrender, nor

by compromise; not by equivocation, not by ambiguity, not by vacillation, is the victory to be won, but by bold, constant, persistent, steadfast defense of the interests of the people at all times, under all circumstances and on all questions. To lose faith in the expediency of such a course is to lose faith in the omnipotence of truth.

Representative Williams, of Mississippi has a new negro story.

"Are you the defendant?" asked a man in the court room, speaking to an old negro.

"No, boss," was the reply. "I ain't done nothing to be called names like that. I'se got a lawyer here who does the defending."

"Then who are you?"

"I'se the gentleman what stole the chickens."—Baltimore News.

"Hello!"

"Hello!"

"Is that Dr. Rybold?"

"No. Do you want Dr. Rybold?"

"Yes."

"All right. Hold the—hold the air a minute. I'll call him."—Chicago Tribune.

Muggsy—Me aunt died yesterday.

Swipsey—What was de score?—Ohio State Journal.

BOOK NOTICES.

"DEMOCRACY AND SOCIAL ETHICS."

This is one of the volumes in the series called "The Citizen's Library," published by the Macmillan company, under the editorial supervision of Prof. Richard T. Ely. It is, as the preface tells, the substance of lectures delivered at various university extension centers. The author, Miss Jane Addams, of Hull House, is sure of an audience when she speaks and of readers when she writes. People like to hear from one who is believed to have had actual experiences, and actual experiences are apt to be interesting. By far the most interesting parts of this book are those coming direct-

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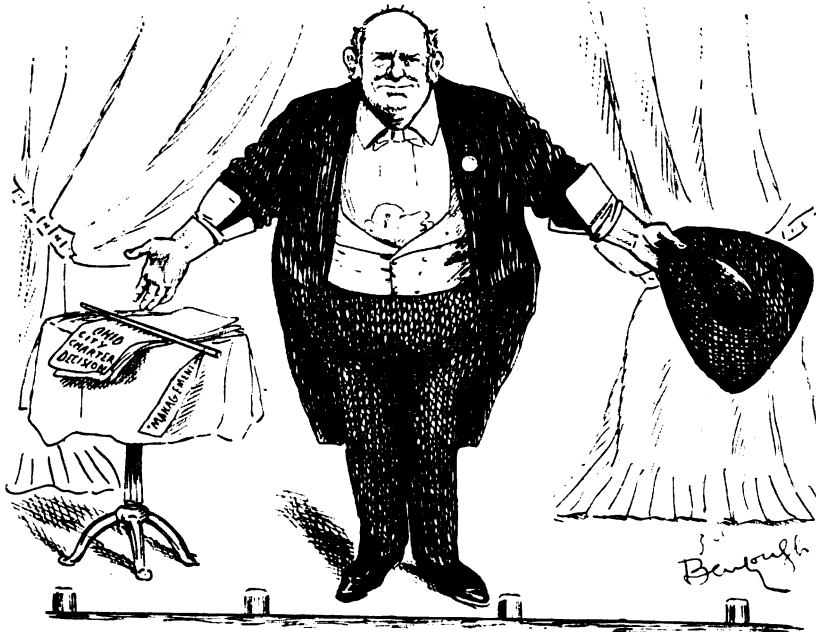
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ly from the author's practical work in Chicago.

When she writes on more general topics she becomes academic in both style and treatment, and one wonders at her prefatory apology for "informal style." It is just the reverse. Her sentences are too often molded in the stiffness of the orthodox vocabulary which we have come to expect in books on sociology. It is a pity that one who might speak with the freshness of a real worker should come so near being caught up into the alluring dignity of academic dullness.

Passing over what one misses of a strong grasp of the problem of progress in democracy by securing economic equality, we must still thank Miss Addams for this volume, which is sure to have an important influence upon its readers.

Charity organization societies, kindergarten workers in slums, child-labor reformers, and all such philanthropists, will find much food for thought in the chapter on charitable effort. Housekeepers who are puzzled over the "servant question" ought to read the chapter on Household Adjustment. The good people who are surprised at strikes in Pullman, where "everything was done for the men," can find explanation in the chapter on Industrial Amelioration. Students of educational methods will find a new thought in the chapter under this title. And lastly, leaders of municipal reform will learn in the final chapter why it is that they have no secure grip on the masses.

The highest service which the book will do, is to help some to understand that democracy has brought into the world a new thought of the relation between human be-

ings; that the old conception of master and servant must go; that patronizing beneficence is obsolete; that the whole feudal idea of the "protective spirit" is utterly opposed to democracy. This new thought does not readily find entrance into the minds of many who are, by the old standard, genuinely benevolent. It is a hard saying. The great value of this book of Miss Addams is that it contains this "hard saying." It may be covered up under such terms as "untrammelled comradeship with our fellows," "social ethics," "subtlety of intercourse," and the like; but it is there.

J. H. DILLARD.

A series of papers by Clarence Lathbury, on the beatitudes of Jesus, which, as the author says, "might well be called the Code of Joy," is published under that title by the Swedenborg Publishing association, of Germantown, Pa., prefaced with a poem on "The Blessed," by Mary A. Lathbury. The book belongs in the religious category, but is not of the old good-goody religious sort. It is a strong book, in which full-blooded men will be interested, and from which they will get satisfaction.

The National Civic Federation has issued a full report (published by the Knickerbocker Press, New York) of the proceedings of its conference at New York last December, when its famous "Industrial Department," of which Senator Hanna is chairman, was organized.

This report contains the speeches of Oscar Straus, Bishop Potter, Senator Hanna, Samuel Gompers, John Mitchell, and others, besides several papers, as well as the minutes of proceedings.

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