

solved to avoid both battle and boodle. He consecrated himself to the idea that "the independence of a nation consists in the independent spirit of the individuals composing it." In a word, he struck at the core of the Confucian social system. On the day of the great battle at Uyeno, in Tokyo, within sound of the cannon, he began the teaching of Wayland's "Moral Science" — the books having arrived that day. He foretold the rush for office, by both fighting parties, as soon as war was over. The Keio college which he founded (named after the chronological period, 1865-1867), ever a formidable and inspiring rival of the Imperial university, has now over 1,700 students. The Jiji Shimpo, which he began and for years edited, is, among its contemporaries, what the two or three greatest journals are in the English-speaking world. . . . His last work was an utterly destructive analysis of the Confucian principles underlying Kaibara's "Great Learning for Women"—the standard in old Japan for the training or, rather, the subjection of women. It was written after his years of constructive teaching in journal, book, and lecture, in which he assaulted sensualism and polygamy, and pleaded for the education and uplift of woman as man's companion. His death was mourned by all, from emperor to laborer, and 10,000 people walked behind his bier.

CHILD UNIONS IN THE SILK MILLS OF THE MINING REGIONS.

An extract from an article on the "Children of the Coal Shadow," by Francis H. Nichols, published in McClure's Magazine for February.

Puerile, and almost amusing, as are children's unions, they have in some instances met with success in advancing wages and in shortening hours of labor. The secretary of a knitting union told me that during the three years of its existence the organization had by a series of demands and strikes obtained an advance of 15 per cent. for every one of the 300 employes. The girls who work in a squib factory were receiving 70 cents per day. They asked their employer for an increase of five cents in their daily wage. His refusal was prompt and indignant.

"Then," said the president of the union, a girl aged 16, "we served notice upon him that unless he gave us the raise within 24 hours we would strike. We knew that he had lots of

orders to fill, and he couldn't afford to shut down. The next day he posted up a notice that hereafter we would be paid 75 cents a day, and we're getting it yet. That's what the union done."

It is, however, a peculiarity of children's unions that they not infrequently declare a strike because of a grievance that has nothing directly to do with hours or wages. The child of the Coal Shadow submits uncomplainingly to a habitual treatment which in a country like China would be considered cruel and intolerable. But when extra pressure is so brought to bear upon the little human machine that it is strained to the breaking point; when the child's very life is threatened; then, as a last resort, he turns for protection to the union, composed of children like himself, who share his sorrows and who can appreciate his sufferings. The 17-year-old girl president of a union told me this story of the latest victory of her district local:

In the performance of certain work in the factory a little girl was employed to operate a treadle.

"She had to work all day long, and as she was growing pretty fast, she began to get kind of crippled-like. She was lame in one leg, and she was lop-sided, one shoulder being higher than the other. By and by she got so bad that she had to lay off for a week and go to bed. While she was away the boss hired a big boy to work the treadle, and paid him, of course, considerable more than she was getting. But when she came back to work, he fired the boy and put her on the treadle again. Our grievance committee waited on the boss and asked him polite, as a favor, to give her an easier job, because she was getting deformed. But he said that he wouldn't have no interference with his business. He was an American citizen, and no one could dictate to him. Then I called a meeting of our local.

"'Girls,' I says, addressing them from the chair, 'shall we stand for it—we, that believes in the rights of man? Shall we stand for seeing her growing up a cripple and the union not doing nothing nor reaching out no hand for to help? I know that it's tough to strike now, because some of us is supporting our families, whose fathers is striking. Shall we stand for it?' They voted unanimous to strike if she wasn't took off the treadle. We had the resolution

wrote out nice on a typewriter. The grievance committee handed it to the boss. He thought it over for two days, and then he give in. The boy is working the treadle yet, and the girl is at the bench."

SHALL THE STATE OF MONTANA BE DIVIDED?

For The Public.

Most of the turmoil on this earth has been caused by the issues coming out of the main question of government. Western Yankees are proud of the history written by their eastern kinsfolk. Tyranny arouses the animal in men who are men. State making can be done as thoroughly in the Arid West as it has heretofore been done in the million square miles of territory contiguous to the Atlantic. And some costly experiments can be avoided by drawing upon the sinking fund of wisdom accumulated by those who blazed the trail.

Eastern Montana is an agricultural region. Her people are learning the lessons which gave rise to ferment and action in other agricultural portions of the United States, within a quarter of a century. An uncorrected evil has spread throughout the whole nation. Wage workers everywhere have discovered the ambush into which government-subsidized monopoly has led them. Vigorous denial of government responsibility for present conditions is made; but if it can intervene, and does not, the indictment stands. When a species of oppression is declared to exist, the critic is answered:

"Do not the wheels of government turn?"

"Are you not in the midst of record-breaking prosperity?"

"Are not taxes collected and spent?"

"Are not criminals brought to justice?"

"Are not elections held according to law?"

"What do you want?"

All we want is the kind of self-government nominated in the bond. American citizens in the West would rather be their own masters, and wear old clothes on Sunday, than to be clothed in the purple and fine linen which covers that hated badge of servitude—a collar. Gilded and bejeweled, it is still a collar.

Little monopolies have existed for a long time in this country, and the little one has been allowed to grow up unnoticed, during the marching and counter marching on the tariff.

To comprehend the true inwardness of the trust question, the people must begin at the bottom, and study the little monopoly first. No matter how much it swells, the same patent handle to the grindstone is to be seen. Water, oil, coal, transportation, or any common necessity, is peddled to consumers for all the traffic will bear. For example: In the town of Billings, Montana, we have private ownership of water works. The Yellowstone river belongs to the State, which of course means the people. Irrigation is a public necessity; and no citizen should be allowed to take for private use more than a fixed number of cubic inches of water for his individual use.

The water monopoly invests capital in a pumping plant, and conducts the water through private pipes and enjoys the privilege of taxing the people all they will stand for this necessity. It certainly is not the cost of furnishing the water, which is the basis for the charge. The raw material of prosperity is simply seized by monopoly.

Passing along Montana avenue in Billings lately I overheard a scrap of conversation between a child and her mother: "But mamma," said the child, "if you pay the water rent, I can't have any new shoes."

She looked as if she needed them, and a mental flash illuminated political economy long enough to show the huge pile of shoes, clothing, food and shelter, which the people had been deprived of by a prosperous monopoly. This must be a conspiracy in restraint of trade, for the business men of the town earn a livelihood by selling shoes, clothing, food and shelter. Wherever and whenever the people are compelled by their hired servants to consent to a bargain for the use of a valuable franchise, without getting a fair portion of its earnings, such placer mining in the pockets should be rigidly investigated. Punishment should be insisted upon for the guilty parties, and the bare mention of pardon for a rascal should cause the voters to show the teeth. Bribery and boodling should never be allowed to crawl through a convenient knot hole in justice. It is no more than the application of business principles to insist upon the people's right to regulate the amount of profit capital shall earn, since capital asserts the right to settle the question of wages, on which the consumer's capacity to pay for his supplies depends.

The progressive public spirit is the delight of monopoly. New school-houses, courthouses, jails, parks, public libraries, eleemosynary institutions, are regarded with distinguished consideration. But if the natural history of such enterprises is scanned closely, a fact sticks out like the ribs on a skinny horse. Their completion increases the value of real estate, which monopoly is sure to own in business centers. It holds the bonds the struggling municipality or county must float to be able to build. Interest on bonds is a good thing, the same as rise in real estate value.

There is still another nigger in the financial woodpile. Taxation is depended upon to pay interest and principal. Who pays the taxes? Why, taxation is supposed to be the incarnation of the co-operative principle. Hale the tax roll into court, you who honestly believe such a lie. Investigate with open doors, and hang up the result by the side of the list of registered voters.

Suppose the county elects good men and true to the State legislature, instructed to correct some of these hoary-headed abuses. These men may be patriotic, unselfish and endowed with American common sense and intelligence, but they are at once nicknamed "hayseeds," and pointed at as reformers from the agricultural districts. Indeed, they run the double risk of being knocked down with a club stuffed with greenbacks, or of being the victims of suspicion on the point of courting such a sandbagging.

Eastern Montana towns cannot even assert the right to open their streets crossing the transportation trust's right of way. Taxation and government without representation has always been a fruitful cause of civil war.

Our remedy is the proposal to divide the State, and to form the new agricultural commonwealth of Yellowstone. This is met at the first jump out of the box by the objection that the running expenses would swamp the new State. In rebuttal, we point out that the absolute need of revenue would be the incentive to overhaul the list of special privileges which keep the treasury in a lean and hungry fix. Some trusts are not industrial brigands, but the formation of a trust shows that a dangerous amount of power has been rounded up into a single organization. The best way to pre-

vent oppression is to refuse to grant surplus power to public servants. There are perhaps as many stock gamblers within a radius of territory contiguous to New York as there are coal miners within the same radius applied to the central city of the hard coal region. When the miners laid down their tools, a famine was in the land. The stock gamblers could be cast into the bottomless pit without causing more than a ripple on the surface of prosperity.

Nevada's experience will be pointed at as a clinching argument against segregation. What is the matter with Nevada? Her people have not been raising too much hell and too little corn. No! She is a played-out mining State, with agricultural resources unavailable, without national aid to irrigation. Further, she is in the grip of a trust bent on building up California. The latter State was once a marvelous gold producer; but her agriculture is worth much more to her people. Capital has been attracted to exploit her resources. And a long sea coast line makes ocean commerce a rich prize for the transportation trusts. They are intent upon making transcontinental freight pay all the traffic will bear. The welfare of the people of California does not concern the trusts. What they are after first, last and in the middle, is profit.

West Montana is also a mining country. Her resources, so the experience of Nevada and California teaches, are not inexhaustible. Observers who know what they are talking about, see what is coming. Millions have been hauled out of the State annually toward the metropolis of this continent, for which an inadequate return to the State has been made. The rapidity with which some big fortunes have been piled up in the United States, where a silver mine has been the base to support the sky scraper, suggests the propriety of the government's taking a census of the silver portion of its circulating medium.

Counterfeiting is only law-breaking, like some other well-worn tracks toward prosperity for organized wealth. Some consciences would not scruple at a crime which is profitable to private enterprise, and at the same time adds to the circulation dollars of standard weight and fineness, at a hundred per cent profit.

An evil inflicted upon eastern Montana, under the guise of a blessing, is the homeseekers' excursion. Thousands of people who work hard to scrape together a nominal fare are dumped upon us, bringing with them in some instances such expensive diseases as smallpox and consumption. Their slender purses are soon exhausted and the promised jobs at good wages cannot be found. The Arid West is not ready for a flood-tide of homeseekers, without government ownership of irrigation. Many of the newcomers become public charges. Those who manage to get back to their native States are reliable enemies of the Arid West for the balance of a lifetime. And the axe which the transportation trusts have to grind has been made to pay for the grinding.

Agriculture and stock-raising are pushing eastern Montana upward in the scale of material wealth. With the smallest proportion of population, she pays the largest proportion of taxes. Agriculture is a sure foundation for long-lived prosperity.

There are thousands of square miles of coal-bearing lands in eastern Montana, just the same as there are in some of the other Western States. Monopolies, such as exist in Pennsylvania, are silently acquiring what they call a legal title to these lands. It is not the surface they are after, for the sake of cultivation, to add to the wealth and population of the State. Congress made an original land grant to the Northern Pacific Railway Co. It was called a plain subsidy, but looks now more like a plain steal. The subsidy principle is only justifiable where it affects the prosperity of the whole people. No other defense of the tariff, for instance, could have withstood the opposition it has encountered. Congress was not asked to find out what raw material of prosperity for future State makers, existed beneath the surface of the land. There were no people on the land; and the theory must have been that no rights were involved. But it is a pertinent question to ask—whether or not the Constitution was not on the ground first, to protect the people who followed the railroad track? The State which these people founded must have common State's rights. Interpretation of law which gives the best of the bargain to a small bunch of capitalists who do not intend to grow up with the country, will be fiercely resisted by the people. If the courts are determined to stand behind the ma-

majority of dollars, instead of the majority of men, it is high time to prove that the people know better than courts how they want to be governed. The citizens of the State of Montana have actually paid for the improvements owned by organized capital. The reason for organization in such business transactions is to shove the actual expenses upon the people.

For speculative purposes the merger of three traffic systems was contemplated in the Northwest. Law does not cut any more of a figure with the railroad magnates than it does in the matter of polygamy. It is with them simply a question of ability to circumvent law. Ordinary people are compelled to take into consideration the rights of both parties to a contract. Fortune-making concerns can be created by the trusts, if they can possess themselves of the people's supply of fuel. Wood is scarce, and will become scarcer, unless irrigation can find a way, or make one, to promote the afforestation of the West. Main line irrigation canals may eventually be used as common carriers for six months out of each year.

Nebraska once enacted a maximum freight law, which had to run an expensive and tedious gamut of litigation, and in the end did not get the right bull by the horns because of changed conditions.

A tax on the output of trust-owned, leased, operated mines would kill competition. In fact, competition has never been permitted to exist. Taxation of mineral-bearing land, regulated periodically by the market value, would help the State to get a decent return for its wealth-producing resources.

Systematic irrigation will largely increase the area of fertile and productive land. Population is as sure to come as the sun is to rise. Food, fuel and capital will be here to supply the demand of an industrial civilization. Wool growing is one of our important interests. The tariff is regarded as a sure thing by the sheep men, but they must reckon in the near future with the tariff revision sentiment, which after confining its ravages so long to the democratic party, has spread like other good things to the trust party. The trusts support the tariff on wool because they can get high freight rates to and from Eastern markets. First to feel the pruning knife will be the protection which has the slenderest hold on the public. Western growth is bound to increase independent political action. From the white house to the rented house of the

wage-worker this self-reliant spirit is in the air. Oppression seems to have determined to cremate itself. An Arid Western market is the stock-growers' final salvation. Tenfold increase of Western population in ten years means that the wool of the sheep's back can be transferred to the consumer's back at home. Organization is strength. The trusts are perfectly organized, and move toward a strategic point with precision. Their purpose always will be to hamstring an unfriendly leader. Armed intervention once required an appropriation of fifty millions to put on its fighting clothes. Partisanship was totally eclipsed by patriotism. What did the people care for politicians' loyalty to party government! Another issue as clear cut demands that the enemies of trust domination unite. Justice is of more importance than party advantage, and the shortest road to a good thing is to merit it by a sacrifice. Democracy which flocks by itself while human beings are being robbed, for the purpose of stealing their country, is not true blue.

The Monroe Doctrine has been strained by colonial expansion. Real prosperity is a home-made product. It depends on what people do for themselves, rather than on what others do for them. Unrestricted trade with the nations of the new world is the real road to greatness. Cuban reciprocity would cut this knot in statesmanship.

Three new commonwealths are knocking for admission into the union. Their political complexion in the lump is doubtful. The new State of Yellowstone will be safely Republican, at least until tariff revision has slaughtered the stock-growers. Local sympathy has a powerful influence upon political action. Friends of division see the opportunity. Congressional action is needed before the surgical operation on Montana sovereignty can be performed. West Virginia does not furnish a satisfactory precedent. Northwest Territory once included a big patch of sovereignty.

Gradually small areas filled up with pioneers who were capable and ready for the responsibilities and opportunities of self-government. Boundary lines were adjusted to the needs of those who were growing up with the country. Citizens who improve farms, build homes, construct improvements, and the various devices of an intelligent and thriving society, are a valuable asset of government. The rock on which state-making is founded is the consent of the governed. Because a thing has never been done may only signify that a competent body of

American citizens never had occasion to hunt for the best way to do it.

National aid to irrigation is at the bottom of steady Western progress. Thrift and industry will receive a mighty uplift when the people get water at cost. The postal system will carry the news everywhere, that trustdom has been weighed in the balance and found wanting. Slavery gave the West a boost, and the trust question will make history repeat itself.

JAMES E. FREE.

Billings, Mont.

OLD KING COAL.

Old King Coal is a silly old soul
And a silly old soul is he;
And it looks as if he might lose control
Of his big monopolee.
—Memnon, in Whim.

Clark—See here! You told me if I took a course of instruction from you it wouldn't be long before I'd be earning \$100 a week.

Prof. Skinner—Well?

Clark—Well, I'm getting ten dollars a week.

Prof. Skinner—But, honestly, now, don't you feel that you're earning \$100? Every clerk feels he earns ten times as much as he gets.—Philadelphia Press.

Lincoln read only a few books, and not always the best books, and was highly educated.

We read a great many books, and very good books, and are much less highly educated, as a rule.

The business of books is to set a man to thinking. After he has been set to thinking, what he needs most of all is time to think.—Life.

There is less room at the top than is popularly supposed. They who are there are few, but large.—Puck.

BOOKS

CHEYNE'S EDITION OF THE PSALMS.

No matter whether they were written by one hand or by a hundred hands, or whether they were written within a period of five hundred years, the Psalms of David form the noblest, richest collection of poetry, dealing with the deepest problems of the human heart, that the world possesses. In beauty and eloquence, in pathos and passion, in heart-searching power, they stand alone, unique and unapproachable. Scholars may show us psalms of Assyria and India, which have something of the same literary form, but how far below do these fall, how utterly lacking they are in the peculiar spiritual quality of the Psalms of David!

It would be an unpardonable presumption thus to speak in superfluous praise of these supreme writings of the ancient Scriptures, were it not the common testimony that so large a number of modern readers unhappily neglect them altogether, or limit their acquaintance with them to the brief responsive readings in the Sunday services.

When one comes to read the Psalms, we do not say critically, but carefully and seriously, he finds in the authorized versions many obscurities of language, and many local and historical allusions, ignorance of which may mar the force of the thought. Some of these difficulties can never be removed; but many of them have been, and the honest reader will of course welcome all the aids that scholarship may supply. For this purpose it would hardly be possible to speak too highly of Prof. T. K. Cheyne's edition of the Book of Psalms (Appleton and Co.). It was first published some twenty years ago and represents the best results of modern scholarship, at once reverent and learned. The book contains the following parts: An introduction which is most interesting and instructive, then a new translation of the Psalms, and following the translation there are comments and notes on each, explanatory of the historical setting, whenever this can be determined, and otherwise elucidating the difficulties in the text.

As to the author's translation, whether the reader prefers it or not to the Bible version or to the Prayer Book version, he will find himself often turning to it to get light upon passages which seem to lack clearness and he will often find himself rewarded. Let us turn, for example, to a single psalm, the 49th, and notice two instances. The 5th verse reads in the authorized version as follows:

Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

The Prayer Book version reads:

Wherefore should I fear in the days of wickedness, and when the wickedness of my heels compasseth me round about?

Cheyne's translation is as follows:

Wherefore should I fear in the days of misfortune, though the malice of my foes surround me?

Long ago the great Bagster Bible said in a marginal reference to the word, "or rather, supplanters"; and the revised version gave the translation, "When iniquity at my heels compasseth me about," with the marginal alternative, "the iniquity of them that would supplant me."

Again in the 7th verse the authorized version has:

None of them can by any means redeem his brother, nor give to God a ransom for him.

The Prayer Book reading and the revised version give the same sense;

but the sense in this translation is entirely without connection with the thought that immediately precedes, namely, trust in the multitude of riches. Cheyne's translation, which enforces the point, is:

Nevertheless none can buy himself off, nor give unto God his ransom.

Whether or not his translation is correct, it is interesting, wherever there is doubt, to have the emendation or suggestion of a competent scholar.

These illustrations are given merely to show the possibility of using the newer translation as a commentary upon the old, the exquisite beauty of which, together with the deep-rooted associations attached to its very phrases, will maintain its hold upon the English-speaking race as a possession forever. And let it be understood that no one appreciates more fully than the great scholar whose work we are considering the relative unimportance of petty corrections, in comparison with the vital importance of a true spiritual insight into the essential truths of a devotional classic. We can not better close this imperfect review than by quoting the words at the beginning of his Introduction: "A bad translation of an uncorrected text will be more illuminative to a devout mind than the choicest and most scholarly rendering to an unsympathetic reader."

J. H. DILLARD.

SOMBART'S "SOCIALISM."

Somebody has defined "socialists of the chair" as "college professors who believe in socialism but don't believe in putting it in practice." That definition would not apply to Prof. Werner Sombart, of the University of Breslau, whose lectures on "Socialism and the Social Movement in the Nineteenth Century," translated by the Rev. Anson P. Atterbury, are published by Charles H. Kerr & Co., of Chicago.

Though, he excludes himself from "the ranks of those who struggle for the new social order," Prof. Sombart is evidently a socialist of the Marxian type. Many Marxians would not acknowledge him, for he reads into Marx's philosophy an idealism which cannot be welcome to them, and a psychological influence in social development which cannot but jar upon their economic fatalism. But Prof. Sombart believes in socialism, so interpreted, and is not opposed to putting it in practice.

A full review of this little book would involve a criticism of the whole philosophy of socialism—with its nebular value hypothesis, its fanciful class doctrines and its fateful evolution—which cannot be undertaken as an incident to a book notice. The book can be commended, however, without the slightest qualification, as a most intelligent and intelligible presentation of the development and character of