

The criminal statute would allow the arrest of the coal barons and, upon conviction of being parties to any restraint of trade, or of having formed a combination to control prices, they could be imprisoned for one year. A coal baron in jail would soon bring him and his brother robbers to terms, and the price of coal would soon tumble. R. M.

NEWS FROM ENGLAND.

For The Public.

It has been immensely gratifying to me to find in Great Britain such widespread popular sentiment in favor of the abolition of private ownership of land. No doubt the reason why this sentiment is more generally developed and has taken more serious hold upon the people of this country than in the United States is because of the concentration of the land problem. Indeed this close neighborliness of the people of the tight little isle has operated in many instances to the advantage of sociological progress; as, for instance, in the commercial cooperation which has been so splendidly built up in this country. Very many cooperative enterprises which have been begun in our own country have fallen through, because of distance, with all its inconveniences, which intervened between the promoters. So in like fashion I think municipal ownership in Great Britain has been advanced because of the proximity of the operating cities and the inspiration which grew out of the intimate acquaintance thus afforded concerning the initial experimentation.

I am furthermore afraid that I must confess, although I suffer patriotic chills in doing so, that there is a larger percentage of men and women here than with us who give serious, sustained and thorough study to social problems. This is, of course, a generalization which does not at all animadvert upon the many devoted and unsurpassed sociological students in America—it is simply a statement as to relative numbers. Certain it is that one can scarcely find here an intelligent person who does not recognize the land question as at the base of all reform problems. Everywhere it crops out, in conversation and in public discussion; whether the topic is housing the poor, municipalization of public service, or any sort of effort towards the betterment of social conditions.

How grandly worth while it was, to the whole human family, that Henry George lived and taught. How

I do hope that in the good Somewhere that received that great soul it is given to him to know of the superb acceptance of the truths he told. I think not any joy that other state has brought to him could satisfy him more than to know how at length his service to his fellowmen is growing toward fruition.

I wonder if The Public has told its readers of the progress of a movement begun in London called "The Garden City" plan. Briefly, it is an attempt to relieve the congestion of great cities, and also to systematize and humanize industry, by inducing manufactories to retire from large, unwholesome cities and to build for the industrial people model dwelling places wherein humanity may expand instead of decay; the inexorable and the vital provision being the everlasting holding of the ground whereon the Garden Cities are built away from private ownership and speculation. The plan further includes the mandate of perpetual preservation of an agricultural belt surrounding each Garden City. It is marvelous the interest which this movement enlists in London. The Pioneer Garden City will soon be in process of building—located not far from London. I believe there are measureless possibilities incarnate in this project. It interests me more than any other feature of progressive sociology which I have found on this side of the Atlantic.

ANNIE L. DIGGS.

London, England, Dec. 12, 1902.

THE SUNDAY QUESTION.

The Sunday question, while never swelling to the dimensions of an issue of widespread importance—like the silver or tariff questions—occupies a rather permanent position in the background of the public mind, and ever and anon surges forth to engage the attention of the masses.

The following lines are an attempt to arrive at some fundamental principles governing the consideration of the question.

Foremost in importance and underlying the whole discussion, is the principle that the government shall not interfere with the religious life of the individual, that it shall neither enforce nor prohibit the observance of religious rules. This principle is one of the cornerstones of American institutions; it animated the early emigrants when they turned westward for relief from oppression, and it inspired the heroes of the revolution when they drew up the consti-

tution of our country. Any Sunday legislation, accordingly, which has in view the enforcement of religious tenets—more specifically of the fourth commandment—is contrary to the spirit of freedom and tolerance.

Often, however—perhaps generally—this purpose is not thus undisguisedly avowed. It is the "quiet" and "rest" of the Sabbath which is the object of solicitude; the offensive Sunday amusements are stigmatized as nuisances and disturbances of the peace, and it is on this ground that their prohibition is demanded.

Now, I believe that this view of the matter, even when it is honestly entertained, is nevertheless very largely to be traced to religious sources. The nuisances and disturbances of peace are regarded as such, not because they are intrinsically offensive, but because they run counter to religious convictions and habits. Abstract from the desecration of the Lord's day, and they will appear perfectly harmless.

A candid and unbiased introspection, I dare say, would corroborate this statement; both in its historic origin and in its present incitation. The objection to Sunday amusements clearly draws its nourishment from religious soil. However, there is a perfectly definite, objective method of testing the matter. Besides our 52 Sundays, the year contains some half-dozen extra holidays, which are not freighted with the religious injunction against work and pleasure. In all other respects these days exactly resemble the seventh day of the week; the wheels of industry are slackened, the individual is released from his regular duties and is free to follow his own inclinations. Decoration day and the Fourth of July are Sundays without the fourth commandment, and Sunday is a holiday with the commandment attached. Now, what do our holidays teach us in regard to the amusements that are tabooed on Sunday? Not only are they considered perfectly allowable, but extra provision is even made for them. The theaters give special performances, the baseball games begin in the morning, music resounds on every hand, and an air of festivity and gladness pervades the entire community. This, accordingly, is the verdict of the purely human, natural man; and since the main difference between Sundays and the other holidays lies in the religious injunction, as already mentioned, the legislation against Sunday

amusements comes under the category of obnoxious religious lawmaking, which is so hostile to our American traditions.

The attempt to enforce such legislation is merely a masked and indirect recognition of religious beliefs and prejudices. We do not, to be sure, openly and boldly say: You must act in accordance with our beliefs, but we say: You must act in accordance with the feelings and habits which are the direct result of our beliefs. We do not declare a thing a nuisance because it fails to agree with our religious tenets; but we declare it so because it does not harmonize with the sensibilities nurtured by our tenets.

Nuisances and disturbances of the peace, to be sure, are not to be tolerated; but religious beliefs and sensibilities ought not to determine what are nuisances and disturbances of the peace. The decision, in such matters, ought to be made on purely human, common, universal grounds. Continual, sleep-disturbing noises, disgusting sights, offensive smells, and the like, ought not to be tolerated, because they are repugnant to mankind at large, without regard to their religious doctrines. When, however, a radical anti-papist assails the odor of incense as an unmistakable stench, we have reason to believe that his religious convictions have bribed his sense of smell.

A clear and unmistakable criterion of what is agreeable or repugnant to the unprejudiced, purely human man, it seems to me, is afforded by the extra holidays referred to. What is allowable on them should also be allowable on the seventh day of the week. What is not a nuisance or disturbance of the peace on them should not be so considered on the Sabbath. Human sensibilities are not keener on the seventh day of the week than on the 30th day of May, and what will not shock them at the graves of our soldier heroes ought not to be regarded as offensive at any other time. Let us not confine our admiration and reverence for the patriots of the revolution to the Fourth of July, but also grant them a thought every Sunday. Let us remain true to our traditions of country and race; let us apply the same broad principles of tolerance that were used by the makers of the constitution, and treat our fellow men with plain Anglo-Saxon fairness and justice.—Albert Gehring, in the Cleveland Press of Dec. 5.

College Professor—Now, Mr. Skimmitt, if an irresistible force should meet an immovable body, what would happen?

Mr. Skimmitt—Why—er—probably Bishop Potter and Mark Hanna would volunteer their services in the interests of arbitration.—Puck.

“Don't you think,” asked the timid customer, “that you've got the price of beef too high?”

“No, I don't think,” said the patient butcher. “What's the use when there's a dressed beef trust to do all the thinking?”—Indianapolis News.

Parke—What's the matter with your wife? She looks fagged out and tells me she hasn't slept decently for weeks.

Lane—She is forming a Don't Worry club.—Life.

MAYNARD'S "WALT WHITMAN."

There was never such a time as ours for writing books about books—books about the Bible, about Shakespeare, about Goethe, about Dante—their name is legion. One sometimes fears we may be reading more in the books about books than we are in the great originals themselves.

Yet there is a place for these books of elucidation and interpretation, if they will lead us to the direct communion with the masters, where the real inspiration is to be found. We may read a library on Homer, get all manner of views of him, learn all available facts about contemporary conditions, even get some reflected enthusiasm for his genius, yet after all, for ourselves, we shall know more of Homer and get more from him by reading twenty pages of the Iliad than by reading any number of critical essays.

As an introduction to a great, original author, we have rarely seen a better book than this on Whitman (Chas. H. Kerr & Co., Chicago). In twelve chapters the author has brought forward the salient points in Whitman's doctrine of life, and has illustrated these points by copious quotations. What she has had to say by way of interpretation has been said simply and clearly.

The chapter on "The Eternal Self" strikes us as especially satisfactory. Whitman's "assurance of personal immortality," she says, "is so absolute that he announces the tenets of this faith with the oracular diction of prophet and priest."

You are not thrown to the winds—you gather certainly and safely around yourself, Yourself! Yourself! Yourself, forever and ever!

He is as insistent as Wordsworth's little maid, who would have her way in saying "we are seven," although two were in the churchyard laid. He sees the mystery, but what is not mysterious?

I know it is wonderful—but Come! I should like to hear you tell me what there is in yourself that is not just as wonderful.

And I should like to hear the name of anything between First-Day morning and Seventh-Day night That is not just as wonderful.

Whitman's wide-reaching, out-of-doors, democracy is of course known to all who know him at all. It is, as the author says, "the pivotal point of his enthusiasms." As to the poet's attitude toward political democracy, the author well says: "A government in which laws and officials are minimized and always directly subservient to the will of the people is the only form of social organization which Whitman can tolerate except as an evolutionary stepping stone." One of the marks of his greatest city, it will be remembered is—

Where outside authority enters always after precedence of inside authority.

The tenth chapter, dealing with Whitman's Democracy, and the last two on America and Comradeship, give an admirable presentation of the poet's splendid hopes for the triumph of democratic ideals and brotherhood. We may not share all his brawny ruggedness, we may feel that his hurrahs are sometimes too loud, we may miss in his descriptions certain pleasant features of refinement, which democracy shall one day claim, but surely no one can read Whitman without having his narrowness enlarged and his enthusiasm kindled for the "love of comrades."

J. H. DILLARD.

"IN THE COURT OF HISTORY."

Stately, judicial, circumstantial, merciless, appalling, is the indictment which Goldwin Smith has drawn (Toronto: Wm. Tyrrell & Co.) against the tory ministry and the jingo press and mob of Great Britain, in his "Apology for Canadians who were opposed to the South African war." In form only a modest essay, it embodies all that need be known and all that posterity will care to know about that gigantic conspiracy to hurl the powers of an empire against the patriotism of a pastoral people, whose land was wanted by imperial plutocrats. While almost devoid of incident, this little book of 71 pages marshals the great and conceded facts of that conspiracy in irresistible array.

BOOKS RECEIVED.

—"In Many Keys; a Book of Verse." By John Wilson Bengough, author of "Mottley," "Verses Grave and Gay," etc. Toronto: William Briggs. To be reviewed.

LITERARY NOTES.

The Shoe Workers' Journal (Boston) for December considers briefly the question of incorporating trades unions and makes a striking and convincing argument against it.

The handsome Christmas edition of the Seattle Mail and Herald contains an interesting illustrated article on "pathfinding to Puget sound," by George L. Cotterill, a civil engineer of the Pacific coast, who is also a well-known democratic Democrat. As the party candidate for Congress last Fall he ran 2,000 votes ahead of his ticket, which goes to show that in his district Democracy loses nothing by being democratic.

The Brooklyn Eagle has undertaken a work which might be useful to the public and profitable to newspapers if generally imitated. It proposes providing a